

RG: Okay Sir, I'll start by asking you please for your name, date and place of birth.

DD: I was born on September 10, 1937 in Avallon, in Burgundy.

RG: And can you tell me something about your family of origin? At the same time on the social, political, religious level, all that...?

DD: Uh... my parents were artisans: hairdresser / perfumer, that played a role in my commitments.

RG: How did that play out in your commitments?

DD: In the sense that I will never have established myself as a worker since they had made so much effort so that their children were not workers. I would never have wanted to be a worker since they had wanted social success, intellectual success so there was no question of going back to them.

RG: Did they work in the family estate?

DD: It was their business, yes.

RG: How were they politically?

DD: They evolved with their children, they were I would say probably conservative but they evolved with their children.

RG: That is to say? More to the left?

DD: Yes, yes, but long after May 68. 68 was very painful for them.

RG: In what sense?

DD: In the sense that they had imposed themselves... I mean: my mother told me something that really upset me in 68. She told me that they were very shocked by 'Realize your desires? '

RG: Do you mean 'Take your desires for realities'?

DD: 'Take your desires for realities', that's it. My mother was extremely shocked because they had imposed a lot of constraints on themselves and they felt that precisely the fact of having controlled all their desires was at the origin of our social status. My parents were originally orphans. And if they had lived according to their environment, they would have been workers and we would have been workers. And my mother said to me, 'You would be a Communist. And if you're a leftist, it's because of all the sacrifices we've made.' It meant a lot to me. I was Catholic. My father was originally - it's unique to Burgundy - Jansenist. His mother was a Jansenist, his family was a Jansenist. He was radical as most ex-Jansenists have become radical.

RG: When I try to interpret Jansenism for England I usually say that it is Catholic Puritanism. That's right ?

DD: Yes, that's it! Very austere. And my mother was of Jewish origin but she had not been brought up in Judaism. She had been abandoned and she converted to Catholicism à la Graham Greene. It was absolutely when I read Graham Greene I found all of my mother's reactions. Late Catholicism, poorly integrated.

RG: When you say that she was of Jewish origin, her parents had been French Jews or foreign Jews?

DD: From Ukraine, came to France because of the pogrom.

RG: And when you say that your parents were both orphans?

DD: My mother practically at birth, she is abandoned right away. My father was orphaned at a very young age. His father died very young. He had his mother all his life.

RG: And do you have siblings?

DD: Yes there are four of us.

RG: And can you explain your studies to me a bit?

DD: I am an associate of philosophy. I did Normals in Saint-Cloud.

RG: But before you went to which high school?

DD: I don't know anymore because it was a small town. It was called 'college', at the time 'college' was not undergraduate. In France 'college' equals first cycle but at the time 'college' was first and second cycle. I was there until the final year and after I went to the Lycée du Parc in Lyon. It was a great 'Preparation' actually. It was in France one of the greatest 'preparations' for the grandes écoles. I got glued to the oral twice.

RG: Twice?

DD: Yes.

RG: How do you explain that?

DD: Latin. I had abandoned my studies at one point for family reasons. My father had tuberculosis, all of that. I had to stop my studies and when I resumed them it was a bit difficult ...

RG: So you went to Saint-Cloud?

DD: Yes because I was stuck.

RG: But Saint-Cloud was still quite a Normal School, right? What was the difference?

DD: It was historic. Today the difference is quite minimized and the careers are the same. But originally Saint-Cloud was made to be a Normal School of teachers. That is, people who were originally more modest and had a modern education. There was no Latin and Greek in the competition. So it was a different recruiting. Then gradually it became like other Grandes Ecoles, those who were stuck in Ulm could introduce themselves to Cloud.

RG: Because in Saint-Cloud there was no Latin or Greek?

DD: There was no Latin or Greek, that's it.

RG: It's a bit like the story of Jean Guéhenno, Changing life, do you know?

DD: Yes, I met Jean Guéhenno on the Acropolis. We read the Acropolis letter together. Yes Jean Guéhenno he did Ulm

RG: But I think he had trouble getting in

DD: Ilm had a relationship with his parents which moved me a lot in a book that told me about it. Yes, he told me about all this on the Acropolis, yes.

RG: And was it when you were in Saint-Cloud that you met Foucault?

DD: Yes, the first week I arrived in Paris in 1960, I happened to have one of my professors from the University of Lyon who was a friend of Foucault's. Who was at Normale with Foucault and who wanted me to represent again at the competition. And to convince me invited me to meet Foucault. And so when I returned to Saint-Cloud I had one of my comrades who had entered a year before me - who had a great diplomatic career - and when he saw me again he found that I was showing too much my homosexuality. . And he advised me to have a political life, as a therapeutic (laughter). He advised me to stand for election for student representatives of the Normal School. I'm telling you this because it's part of political history. We were in Normal Schools' student teachers'. That is to say, we were both represented in the teachers' unions and in the student unions. I had never been a militant, I had just once done the service of order for Mendes-France in Lyon during the Algerian war. Well, I was against the Algerian war but I didn't get involved. I was an intern in Lyon. And then in Saint-Cloud, I first presented myself as a candidate for student representative. I was elected representative to UNEF in 1960. I just arrived in 1960, the first week I arrived in Saint-Cloud I met Foucault and I was elected to UNEF when I could have been elected. to the teachers' union. And I was fortunate enough to be elected to UNEF, it was the war of Algeria and UNEF is the main social movement against the Algerian war. I found myself politicized by this election to UNEF.

RG: So the election preceded the politicization.

DD: Yes, because there was a need for a candidate. Because someone needed to represent the students. And the École de Saint-Cloud was a school traditionally

considered to be Communist. For me May 68 is deeply anti-communist. What I do not always feel in the stories we tell from May 68.

RG: You presented yourself with what tendency to be elected?

DD: Someone had to be. I introduced myself I was a good dough. I think I would have become a Communist if I had to. But so I presented myself, I was elected to UNEF and one of the first tasks we had was to prepare the demonstration of October 27, 1960, which is the first major demonstration against the Algerian War. So I got involved in the preparation of this demonstration and at the very last moment, maybe two days before the demonstration, my communist comrades from the School - whom I was supposed to represent since I represented the School. I didn't know if the people were Communists or not, the School was generally left-wing - and they told me at the last moment: 'the demonstration is out of place. Instead of going to the Latin Quarter we are going to the factories'. You see it's very 'May 60' but it takes place in 60 that. So we go to the factories.

RG: Where in the factories?

DD: In factories where there are CGT workers. They told me 'We're going to the factories because you understand going to demonstrate in the Latin Quarter when it's a wealthy neighborhood. While you see in the factories people are much more nationalistic, it is much more difficult to convince the workers so you have to go to the factories.' I wanted to join a support network for the FLN, in particular to take courses in the slum of Nanterre. Teaching Algerians and I had an appointment at the Mutuality, the place of the UNEF event on October 27. I had an appointment with the person who was going to introduce me to this network. I say, 'I can't. Am I the UNEF delegate? Why was it not me who was informed?' It is my comrades who me inform you that you have changed your objective. I did not find that correct and as the organization did not give a counter order, I went to the Mutualité, where there was a crowd. And I see my comrades arrive who say to me: 'Yes at the last moment there was a counter-order'. At that moment I understood the strategy of the Communists who had wanted to sabotage the UNEF demonstration by sending us to the factories. Hence my great resistance to going to the factories in 1968! (to laugh) At that moment I understood the strategy of the Communists who had wanted to sabotage the UNEF demonstration by sending us to the factories. Hence my great resistance to going to the factories in 1968! (to laugh) At that moment I understood the strategy of the Communists who had wanted to sabotage the UNEF demonstration by sending us to the factories. Hence my great resistance to going to the factories in 1968! (to laugh)

So if you want, I told you that because it was my political training, the fight against the Algerian War and the mistrust of the Communist Party from the start with this demonstration-manipulation. Whenever it was necessary to demonstrate against the Algerian war, they proposed to demonstrate for Cuba.

RG: It was the Communists who demonstrated for Cuba. You didn't care.

DD: I almost left for Cuba with Régis Debray and I was not there.

RG: You didn't leave because?

DD: Because I didn't have enough money. I left for the United States in 1961 under charter and there was Régis Debray and one of his friends whom I knew well who left by this means. It was an opportunity to join Cuba and I contented myself with tourism in the United States.

RG: Yes because it ended hard for them. We mentioned Foucault, I didn't quite understand how you met him. In 60?

DD: In 60. The first week I was in Paris, this friend Robert Mauzi, professor of literature at the University of Lyon, who was my teacher at the university of Lyon who said to me: 'I'm going to do you meet one of my colleagues who is arriving. ' He was returning from Germany. He had just come back to France so he didn't know a lot of people in Paris. And he introduced me to Foucault in September 1960. So it interested Foucault that I was interested in the Algerian War, but it is true that he was not mobilized at that time. They did not ask for him either, he was not known, people had no reason to mobilize him. In addition it is true that he had enough confidence in the intentions of De Gaulle because

RG: Really? I didn't know that.

DD: Yes, de Gaulle was in Poland in the years 28-29 I believe, he was Military Advisor in Poland De Gaulle. And he always had a policy in the East. And so he came to power in 58. He placed people of his own in Poland. And, this is Foucault who told me: these are the people who prepared the coup d'etat of 58 and we put them at a distance so that they do not speak of course. So he was quiet, in Poland there were no journalists, there were no interviews and all that. So there was a close entourage, people who were very close to De Gaulle and who knew very well how it had been prepared 58 who were placed at the French Embassy in Poland and Foucault was in Poland to open the Institute. French where he was the collaborator of Etienne Burin des Roziers, who was in London with De Gaulle in 1940 and who ended up Secretary General of the Elysée. So a very close to De Gaulle. So Foucault had no reason to believe that De Gaulle was a fascist. It is a bit like the idea that the left had of De Gaulle in 1960. And we had to demonstrate against the fascist power.

RG: Okay I understand. So it was the war in Algeria that made your political apprenticeship?

DD: Yes absolutely.

RG: And apart from UNEF, did you campaign with other people at the time?

DD: The UNEF was nevertheless a meeting point for the main anti-colonialist movements. But there was the Anticolonialist Committee which was a small committee that brought together people from Africa and North Africa. It was above all the anti-colonialist committee which was an international committee. And then within UNEF I got to know a girl who was important to me, who was the representative of Sèvres. And she became the wife of Alain Geismar. But at the time she was not married yet.

RG: The first wife or the second wife?

DD: The first, Edith Geismar, Edith Esten (?). Very close friend, who dribbled me quite a bit politically. It is true that at that time for someone who came from the 'petty bourgeoisie' the Communist Party was really the embodiment of the Left, it was really the big gap. When we wanted to move the Communist Party to the left, it was a bit like a rupture. Almost a family breakup. And in a way she was an activist at the PSU because I found that it was an environment too close to what I was living. An environment that is too intellectual, too 'teacher', not enough worker.

RG: A bit like you then? (laughs)

DD: Exactly. It was my background so I didn't see the point for me to join a political party to hang out with the people I normally hang out with. I thought that a party should stir up more people. So I did not enter the PSU but ideologically if you want my training was done with the PSU.

RG: How was his name spelled to Geismar's wife?

DD: Actually it's Renée-Edith but she was pronounced under one word, everyone knew her under the name of R'Edith.

RG: And when did she marry Geismar?

DD: She had married Geismar soon after. He was very active during the Algerian War Alain Geismar. I knew her in 61-62, she must have married him shortly after in 63-64 I don't know. But I was very attached to her. When Alain was in prison I took his son on vacation to my house in the countryside. Now she bought a country house not far from where I live, we are still friends.

RG: So she helped you politically.

DD: She dribbled me. It was a bit like training horses. Yes, she trained me, she trained me what. Most of the UNEF theses were very similar to the PSU theses. And it is true that Rocard had somewhat become our point of reference for us.

RG: So when did you leave Saint-Cloud? With aggregation?

DD: In 64.

RG: 64. And then with regard to your career what happened?

DD: In '64 I had military service.

RG: Ah military service... and was it military service or cooperation?

DD: That's it. I had been close to the people who established the cooperation. It is a friend who is Pierre Laville who is now the theater director. I was one of the first to work on the cooperation project.

RG: Because it was new at the time?

DD: Yes it was new. It was put in place because of the Algerian war. Because we no longer saw very clearly what to do with intellectuals in the army, as they were the opponents. So that was a way of getting rid of the intellectuals. So we were soldiers, we had a military contract but with civil action. It was initiated I think in 63, there, immediately after the Algerian War. It is really a post-war policy in Algeria. So I left in 64, in Tunisia.

RG: And what did you do there?

DD: I was a teacher. I was not a militant because the Algerian War was over, Tunisia was independent, at that time the Tunisians were not very politically motivated. In any case, it's after. When Foucault arrived in Tunisia in 1967 Tunisia started - under American pressure because the American presence was starting. If you want the Americans inaugurated the 'Peace Corp' around the same time I was in Tunisia. And then there was a confrontation between the French cooperation policy and the American cooperation policy. Maybe it started a year before because it seems to me that it was Kennedy who initiated the 'Peace Corps'. But when it came into effect it was already no longer Kennedy.

RG: And the people at the Peace Corp, what were they doing?

DD: Like us. The teachers in high school were American or French. Of course they weren't in politics. The only thing is that they were talking about Marx and they added after that they were Jews. And then the students would come back saying to me: 'Sir, he was a Jew, but then what is the relationship with the Zionist occupation entity?' So the 'Peace Corps' still had an ideological role. He had a little job like that of counter-ideology. But well, not real political work.

RG: Are you saying that Tunisia was calm at the time?

DD: Yes, it was calm in 67. I was in Sfax, in the south of Tunisia, which was quite 'Nasserian'. The south of Tunisia was quite 'Nasserian'. I found myself somewhat connected to the events there indirectly.

RG: Because the Tunisians were starting to revolt. But against whom or what?

DD: No, they started to revolt in 66-67. In 66 there was a rather important action of the Baath Party. Iraqis who were beginning to recruit nationalists of Baathist ideology. And the Tunisian government began to arrest the Baathists in 65-65. And the American presence has grown stronger and stronger. In 64-65 there were American aid workers. But in 67 there were visits from the then American Vice President. What was the name of the vice president? The president was Johnson ...

RG: Humphrey?

DD: Yes, it's anecdotal. So there was a presence. I no longer know exactly what the nature of the cooperation was. I don't think there was any military cooperation.

RG: The Americans were behind the regime?

DD: Yes, very obviously. And so it turns out - well that's anecdotal, I have documents here to prove it to you, I have photos with Bourguiba. It turns out that Tunisia was a calm country but very very very police. There was a delegate in each class who was in charge of coping us. It turns out that the delegate was very very handsome. I was very much in love with him and I think he was kind enough to me. It turns out that Bourguiba started a tour of the Middle East: he went to Egypt where he left Egypt making public the fact that there were negotiations between Egypt and Israel. Which caused a lot of noise. Egypt denied and Bourguiba continued his journey from Egypt to Iran. And so he started to leave Pan-Arabism for Pan-Islamism. And that's in 65. And he went to other Muslim countries, in any case he went to Iran. And you see he was very much supported by the Americans. I then learned because I did Science Po for a year, I did Science Po for a year before the aggregation of Philo. In 63 I did a year of Science Po and I had as a friend a guy who had been the secretary of Ben-Gurion, whom I saw later in Israel and who confirmed to me that it was in agreement with the Americans that Bourguiba had disclosed the secret meetings. That the Americans did not want Nasser to become a peace leader. And so the American presence was very real in Tunisia. And in '67 at the time of the Six Day War the government started shutting down the Baathist elements and pretty much anyone who could cause trouble during the Six Day War. And the beginning of 68 in Tunisia you see there was a very strong repression.

RG: What kind of repression?

DD: But they were only Baathists. Some were accused of being Zionists, but it was contradictory. And in 1968 the movement started in March, I believe, in Tunisia, in part because of the mistreatment of Baathist prisoners.

RG: There were echoes in France of what was happening in Tunisia?

DD: Not before 68 no.

RG: If we can go back to 68 in France, how did it go for you?

DD: So I was what we called at that time what we called isolated researcher at the CNRS. That is to say that in fact I was a research associate at the CNRS and at the same time at the Thiers Foundation. So a very bourgeois institution, we had a servant in white gloves who served us at the table. In a very beautiful house which is now a very chic club, the Club St James. It was a house built on the model of Napoleon's tomb, there was a dome... Thiers was necessarily a great admirer of Napoleon and we had made a building that honored the memory of Thiers and his history of Napoleon. We were 15 people, 5 per year for 3 years. I was there from 66 to 67, I left in 68. I was there in 68. So it was curious because in this institution there

was Jacques Rancière, there was also someone called Michel Bruguère, collaborator of Pompidou. Ministerial offices pretend not to have too many staff, so there are scientific researchers who are paid by the CNRS. Finally, it may not be done now, I don't know. There were a lot of problems with that. So there was someone who worked at Pompidou and the dean of the Foundation was called Doyen Davy. It may not mean anything to you.... He was the last survivor of the Durkheim school. He was a very conservative old man. In May 68 I found myself a bit of a delegate and spokesperson for the residents of the Thiers Foundation. A bit like the Villa Medici, the Casa Velasquez. We were looking like that after the aggregation of institutions for researchers in residence.

So the Thiers Foundation was one of those institutions. And there was Michel Bruguère who was at Pompidou. I was involved with UNEF, I found myself a spokesperson for the students and suddenly Dean Davy summoned me to his office to tell me that he was less reactionary than he was said to be because that all the same with Durkheim they had founded L'Humanité. He told me about the 1920s, before Durkheim, Mauss and Halbwachs, it was quite interesting. So in 1968 I was an isolated researcher. It means that I worked alone in the library, I saw no one, I had no team, I had no laboratory, it was fictitious. My boss was Raymond Aron and I had no team around me. And I went to look for a friend of mine who was passing the aggregation of English. It must have been Monday, May 3, I believe. She passed the aggregation at Sainte-Geneviève. I don't know if the first big event is the 3rd or the 4th?

RG: It was the 3rd, general strike is Monday May 13th.

DD: So I made the first big demonstration which started from Denfert-Rochereau, and I believe that it is the first big demonstration: from Denfert-Rochereau we passed in front of the parliament, where we did nothing ... and we went I believe to the Champs-Élysées, to the tomb of the Unknown Soldier. And then we got lost a bit and that's when I found myself in a first fight with cops. I had to hide in a cafe. We went through the roofs, I hurt my ankle, I still have the scar. It was the first day. So the first day I thought it was a Monday... I don't know anymore.

It was the first day of aggregation. I had a very close friend of mine - the first woman who deflowered me (laughs) - was passing the aggregation. I go to look for her at the exit and I see around the Sorbonne a deployment of police like I had never seen in my life. I had nevertheless done a lot of demonstrations during the Algerian war, we had never seen so many police. And there I was outraged by the force of repression. We didn't say 'CRS SS' yet but when we said it I was convinced. It was really huge: the amount of black coaches, less athletic cops than today - today they look like GIs. There they still looked 'old cops', heavy, and with helmets and goggles... archaic equipment. They were both 'cushy' and they were scary. Because their faces were already hidden, it was inhuman. And that was unacceptable that the Latin Quarter was cordoned off with cops to such an extent that I did not accept it. And that was really my motivation. It was unbearable, we couldn't accept that. So first demonstration I run there. And the starting point was in Denfert-Rochereau and I think I did the whole demo that day, where I found all my friends. And I made them all from that. It was unacceptable that the Latin Quarter was cordoned off with cops

to such an extent that I did not accept it. And that was really my motivation. It was unbearable, we couldn't accept that. So first demonstration I run there. And the starting point was in Denfert-Rochereau and I think I did the whole demo that day, where I found all my friends. And I made them all from that. It was unacceptable that the Latin Quarter was cordoned off with cops to such an extent that I did not accept it. And that was really my motivation. It was unbearable, we couldn't accept that. So first demonstration I run there. And the starting point was in Denfert-Rochereau and I think I did the whole demo that day, where I found all my friends. And I made them all from that.

And so on the night of the Night of the Barricades, at 9 o'clock in the evening, I was rue Soufflot and people around me began to tear up the cobblestones. Very early eh, 9 o'clock in the evening I think. There haven't been any barricades to my knowledge before. There were I believe before, in Montparnasse where I was injured, cars put in the way, things like that. But still there were no barricades to my knowledge before. On the other hand that evening, at 9 o'clock in the evening, we started to remove stones and make a pile of stones and there was René Scherer, a well-known philosopher in France, who is the brother of Eric Rohmer.

RG: Ah yes, that I did not know.

DD: Nobody knows, Eric Rohmer didn't want us to know.

RG: And they don't have the same name?

DD: Eric Rohmer took his mother's name, he took an artist pseudonym. And I remember there were quite a few people who afterwards were important figures of 68. A boy who was the first after May 68 to refuse the visit of the Inspector General. A philosopher, André, I don't know his name anymore. In any case, I was with him and I started to say to René Scherer: 'But this is insane! What are we going to do with these cobblestones?! Are we not going to throw them on the cops 'heads?!' And he said to me 'Why not?' I said, 'But this is crazy!' And he replies: 'If you're against it, just sit on it and prevent us from taking them.' I sit down on the job anyway and prevent them from picking up a stone anyway. And so I started the Night of Barricades sitting on the pile of cobblestones that was around the fountain in the rue Soufflot. Then when the pile got a little too high I left because for me to build a barricade was madness. So I didn't understand. But anyway it's funny, I'm telling you this in detail because I stayed maybe until midnight, 11am, there. And since there was a group around the pile of stones, there were quite a few things, people were starting to take cars. And I meet Pierre Nora and François Furet. I'm telling you this in detail because I may have stayed until midnight, 11am, over there. And since there was a group around the pile of stones, there were quite a few things, people were starting to take cars. And I meet Pierre Nora and François Furet. I'm telling you this in detail because I may have stayed until midnight, 11am, over there. And since there was a group around the pile of stones, there were quite a few things, people were starting to take cars. And I meet Pierre Nora and François Furet.

RG: Oh yes? And what were they doing there?

DD: They were going around the neighborhood. I already knew them. I had been in Israel with them during the Six Day War in 1967. So I had known them for a long time, I knew them well. Pierre Nora lived on Boulevard St Michel. So there was the Lacanian psychoanalyst, rather Freudian, there was François Furet, Pierre Nora, Françoise Cachin the wife of Pierre Nora. So they were walking on the boulevard and from their homes watching the events. The trees had already been cut a few days before, the Latin Quarter was already a little devastated. We look at it from the window and then around 1am, the battle had not started because François Furet offered to bring me back, the battle had not started, there was no metro. And François offers to take me home. And we take a little tour, that's for me amused. Because it is François Furet historian and it is Fabrice in Waterloo. So we take a little tour of the neighborhood and we don't see anything! He said to me: 'I'll take you home'. It was Boulevard de Grenelle in the 15th arrondissement and so he took me home, everything was calm. And 1 minute after arriving home I turn on the radio to find out and hear that it was Barricade Night and I couldn't go back because it was still a bit far away, I was a little frustrated. But it was funny because we had passed ten minutes / half an hour before and we hadn't seen anything. We had not even seen that the barricade was higher in the rue Gay Lussac, we had seen nothing. So half an hour before we were the good historian of the revolution and we had seen nothing. And I know that at that moment I called Foucault, who was in Tunisia, to make him listen to the radio and keep him informed of what was happening in the Latin Quarter. So the Night of the Barricades I saw nothing! I stayed home.

RG: And then the rest of the month it went quite calm for you?

DD: I was in the street all the time but I didn't belong to any group.

RG: You belonged to UNEF.

DD: So UNEF I no longer belonged because I had not been a student since 63. At the end of the Algerian War it was over, 62 I was no longer a student. As a researcher at the CNRS I was attached to the researchers' union. And the researchers' union was quite communist, quite conservative compared to our standards at the time and I wanted us to join the SNESup where Geismar was. So after the Night of the Barricades I attended a lot of meetings, I just found my friend from that time. I was at all the meetings but it was so corporatist: we reflected on the transformation of theses, careers, well. There was very, very intense activity there, but of the reformist trade union type.

RG: Because after the agitation continued but it shifted a bit. From the Sorbonne and the Latin Quarter to the University of Vincennes?

DD: That was a long time after.

RG: 6 months later ...

DD: In fact the University of Vincennes does not open until January 69. The occupation of the University of Vincennes should begin in February 69. I do not remember very well what is happening. That is to say that the summer of 68 we went to Tunisia again I believe. Foucault had left Tunisia practically obliged. But we spent the summer anyway in Tunisia because the invasion of Poland and Czechoslovakia took place in August 68 and we are in Tunisia. We went to Tunisia because people are in prison and there are trials being prepared and we are commuting; Foucault gives his salary for lawyers, all that.

RG: You supported the Tunisian students, is that what?

DD: We couldn't because they were sentenced to thirteen, fourteen years in prison. Foucault had invested quite a bit. He stayed in Tunisia as long as possible to leave his salary to the families because many were researchers or assistants, so scholarship holders who supported their families with this income. Foucault had stayed and the Tunisian police forced him to leave. So he returned in September 1968. First it was calm, we were after the elections. Truly there were the heroic months of May and June. I hear abortive revolution, I hear revolutionary failure and all that... I never had the impression that we were making a revolution! I don't know if there are people who believed that we were making a revolution. It is an idea that was imposed after the fact.

RG: What was it for you then?

DD: It was a very anti-authoritarian social movement but there was no political relay. During the demonstrations Mitterrand was booed!

I was not at the Charléty demonstration! It didn't concern me, and yet I loved Mendes-France. And that's very good because I was undoubtedly among the first to know that there was a meeting very early in May at Mendès-France, of Left politicians. It turns out that my best friend was Jacques Rueff's daughter. And one morning she told me distraught that the left was meeting at Mendes France. Distraught because it was her father's reactions. And for Jacques Rueff

Mendes-France was perfectly respectable, he was able to become head of government. So it was very serious if people got together at Mendès-France.

So I arrive for breakfast at the Thiers foundation and I say to my friend Michel Bruguère who worked at Pompidou: 'Your days are numbered.' And he always told me that I had been the one through whom they had learned that the Left was meeting at Mendès-France. Finally, the RG taught them some time later and they took it very seriously. And for me, meeting at Mendes France was not serious, it was not serious. There were people who were engaged in a mass movement but there was no political relay. But there was a tremendous desire for a change in social relations. We adopted generalized familiarity straight away. And even one thing that strikes me a lot: when we talked about the Velvet Revolution in Eastern Europe, I think it

RG: There was violence.

DD: Yes there was violence, well I imagine that in Czechoslovakia too. It is true the police had exercised extraordinary violence. And again, compared to November because it is true that if it had been Papon the violence would have been something else! But Grimaud, whom I met some time later, was an extraordinary man. All the same, we were lucky to have someone serious at the head of the police. But there was no political relay and I was fully aware of it. That's why I find it much closer to the Velvet Revolution. No absolute political outlook is a demand for change! A demand for change is not revolution.

RG: There were people back then who wrote that this was just the beginning, or 'towards civil war'.

DD: Yes, Geismar and July. Besides, was Geismar convinced of it?

RG: You joined the Proletarian Left, why?

DD: In 70, when it was dissolved. Always the sense of freedom and justice. When it was dissolved, any activity linked to the Proletarian Left was prohibited and we went before the State Security Court, we went before an exceptional tribunal. It was at that time that I asked Jacques Rancière who was at the Gauche Prolétarienne to join him. Because I found that unacceptable as a condition. Very quickly, on the proletarian left, my friends were saying: 'As a good craftsman's son, I started out on my own.' To become self-employed, that is to say to open a small business (laughter). That is to say, I proposed to Foucault to create the GIP. That is to say, I had entered the Gauche Prolétarienne in a very particular little cell, good chic, let's say. This cell was used to prepare political trials. Basically working with lawyers. It is in this sense that I said it was good chic bon genre. It was working with lawyers so you had to be clean. In the provinces especially, in Paris much less. The lawyers

were leftists, but in the provinces it was more difficult. It was necessary to work with lawyers and to seek witnesses because justice saw in militant acts delinquent acts. So we had to prove that they were militant acts. For example, there was a story that I had to deal with: a guy had put a small firecracker, a small bomb under a car to blow up an industrialist's car. The problem was: to blow up the car or blow up the driver in the car? In one case it is a destruction of material in another case it is an assassination attempt. Neither the lawyer nor I knew the cars. So when you get into a DS the DS goes up. While the Police said 'When you get in a DS she gets off'. The bomb must explode, so the driver had to get on it. The lawyers had absolutely no idea, so we went to look for workers who explained that it was not possible and that therefore it was not an assassination attempt. We had looked for people, witnesses, or when a guy was arrested in a factory, to find workers to testify about the conditions in the factory. Here, my job was to prepare the political trials for the

RG: Why in the West?

DD: The Seine valley was one of the fairly important industrial regions, textiles were disappearing, chemicals being established there. And then in Brittany there were the shipyards of Saint Nazaire, finally there were some big companies in Saint Nazaire and Nantes. There were working-class regions, but there were also Lambert's peasants. The Lambert's were in the West. So there was also a peasant settlement around Lambert.

RG: It was all in the context of the Proletarian Left.

DD: So within these trials of political activists I proposed that we set up a commission of inquiry into the situation in the prisons.

RG: Okay, because there are a lot of Maoists and the like in prison?

DD: There were about 200 and a few Maoists in prison.

RG: Who were on a hunger strike, all that?

DD: So they were on a hunger strike in September 1970 which had not gone very well. And it was Serge July who was in charge of our group, of our cell that we called the 'OPP': the Organization of Political Prisoners for which Serge July was responsible, among others. And for reasons that I have never really elucidated, the Proletarian Left was not transparent and I have always had a policy of not knowing things that I do not have to know not being sure to resist to torture. I said to myself: 'I can only ensure according to my means so if I am arrested, if I am tortured or if I am

intimidated... I never wanted to know too much so I did not know the direction well. organisation. And so Serge July was punished for not having organized this hunger strike well, he was sent, as in communist traditions to the workers. Because the punishment is to be sent to factories. He was sent to the North where he prepared the mining trial with Sartre.

RG: In the Lens court?

DD: In the Lens court. I went to the Lens court, to distribute leaflets, to make a fuss. And then I was very interested in the depositions of the doctors. There were engineers from Mines and then doctors who exposed all the problems of sclerosis and then the diseases of the miners. And it was absolutely remarkable and at that moment I was like, 'But why don't we do an investigation in the prisons with specialists, doctors, lawyers?' Why would we not do a study to support the hunger strike of activists who wanted to obtain political status? Why don't we do something similar? And it was organized by Les Amis de la Cause du Peuple, which was an association created by Liliane Siegel, one of Sartre's women. And it is she who animated. So I had the idea of asking Foucault to lead a group of specialists on the prison situation after the Lens trial.

RG: So that was the Prison Information Group?

DD: That's it. It was the Prison Information Group.

RG: And was it basically an investigation or a pressure group? What was it exactly?

DD: The request I made to Foucault was that we do an investigation. A commission of inquiry with specialists as we had done at the Lens trial. And so we had brought together lawyers here in this apartment, the magistrate's union had just been created. So there were people, there was Louis Joinet, from the magistrate's union, who was interested in Foucault, journalists from the judiciary, and then we started a questionnaire on prisons. I did not establish myself, as I said earlier and I found that the Italian militants had not established themselves, unlike the French. And they had made surveys of students and sociologists in the factories. And I had found this sociological method with questionnaires interesting. So we had prepared a questionnaire that we had passed through the prisons: staff, people coming out of prison. And then we did not know very well the means to pass a questionnaire in the prisons. It was a project but we still didn't quite know how we would do it. And then we had this meeting here and we realized that the doctors - the prison doctors - the chaplains, the lawyers, they were not ready to face the prison and to provide us with interesting things. Or let's say with very few of them. At that moment Foucault thought about imposing that it would not be a visible official commission but a group whose information would be gathered by all forms of more or less clandestine, secret channels. And that there would be indisputable names to accredit the information. So

Foucault proposed, we asked Vidal-Naquet who had done a huge amount of work on torture in Algeria and then Domenach. Because we wanted Casamayor, who had been a great left-wing magistrate at the time - well, that was his journalism name, I don't know his real name anymore - and Casamayor was just saying, 'Obligation of reserve, I cannot put myself in a commission of inquiry into prisons, ask Domenach. ' Especially since Domenach ... the Esprit magazine was becoming the magazine for social professionals. And the social was in the process of becoming a new profession. Social workers, we started to go to university, we left charity to go towards professionalization. And it was a bit of one of their benchmarks, the magazine Esprit. So it's is fully committed to it and this is how the Prison Observatory Group took this form which was not that of the Commission of Inquiry was born. Because we couldn't have actually investigated. We would have presented ourselves in front of a prison - that was the idea of the Proletarian Left - we were thrown out. I dreamed of a modern fictitious prison.

RG: And how did you find this information on this?

DD: We smuggled in by social workers, supervisors, especially educators, the questionnaire. People coming out of prison also gave us information. We started working together in December 1970. The Group became known on February 10, 71 when the hunger strike ended. The second hunger strike. So this second hunger strike was coordinated by Benny Levy.

RG: Coordinated how's that?

DD: That is to say that the OPP Group that I told you about earlier, which had initially been coordinated by Serge July, Serge July had been punished and sent to the masses, and the one who took the estate was Benny Levy, whom I did not know. It took me several weeks to find out who he was.

RG: Did you get along well with him?

DD: Yes, a lot. I was in charge of finding bourgeois apartments to hold clandestine meetings. And so I had all the friends who lent me apartments like that. We were in a very bourgeois apartment since we were in the old apartment of the bourgeois couturier Paul Poiret. And then we went to the apartment. And then at that moment the boyfriend told me that: 'But it's Benny Levy!' The boyfriend had been interned with him. And that's how I knew it was him Benny Levy. I did not know. He was pretty efficient, he had good political thinking. That was well integrated into the AGP although the AGP had problems with common law detainees.

RG: What do you mean?

DD: You know there is the old tradition of mistrust of the lumpenproletariat. It was still the vocabulary that was still common. The lumpenproletariat compared to the real workers ... This vocabulary has disappeared I believe in our time, at the time of the GIP. But it was still something that kept coming back. So the Maoist tradition despite everything, there was a large army which had integrated the brigands. So there were still examples in Maoist history of integration with peasants, representatives of the real people, bandits. But there were times when it was frowned upon. It was not always well accepted, it was leftism within leftism.

RG: I understand. So how long did this band work?

DD: It worked for two years. So success is the book of Artières which tells it well. Three important events:

First event, following the end of the political strike, the press was authorized for all inmates in all prisons. Before they had absolutely no radio, no newspapers except Paris-Match or newspapers without political color. In addition we cut when there was a political thing. So there they had the right to buy, we did not give them the newspapers. So the actions of the GIP were immediately known in the prisons. Suddenly the inmates have confidence in the GIP. You know that in France there is a judge called the JAP, Juge d'Application des Penins. It is the judge who is responsible for the conduct of the sentence in prison. Normally an inmate has to appeal to JAP if things go wrong. But they used to say GIP instead of JAP. They' wrote on the walls. We have seen things in prisons: 'We're going to warn the GIP.' So it was more JAP. So there it was still a victory. So all the newspapers started talking about our investigation in the prisons, we published brochures based on the questionnaires we had sent out. Our information proved convincing by the revolts that we had in the prisons.

Second event, in the summer of 71 there is Aticca in the USA. The French press, of course, talks a lot about Acicca. The detainees are informed of the revolt of Aticca. And there are two inmates who privately take a hit. They take two hostages in Clairvaux prison. Absolutely rogue thugs.

RG: Is that Buffet and Bontemps?

DD: Yes that's it. They take a warden and a nurse, they cut their throats, so it's the horror, they were sentenced to death and everything. So it's horror but it has a lot of impact in the press. People ask, 'Do we need to reform prisons? Should we abolish the death penalty or not...' So there is a debate on this subject. The supervisors are at that time very very hostile to the GIP and repressive. And the ministry is obliged to give guarantees to the supervisors to appease them and it removes the Christmas package which is the tradition in French prisons. Once a year French families can send a Christmas package. Only in France we really like sausage, we send sausages. In the sausage you can hide a lime ... So you have to cut the sausage into

slices before giving it. So the supervisors have a lot of work to do and they hate Christmas packages. And the ministry removes the Christmas packages and that's the revolts in the prisons.

There were 32 revolts. The biggest revolts were in youth prisons. In Laon, in Toul, in Nancy. Toul and Nancy the prisons were completely devastated.

RG: and are these juvenile prisons there?

DD: In Toul there are two prisons. There is a prison for old people, actually adults. They fight by very traditional standards. They revolt, we make promises, the promises are not kept. We promise them to change their director, he hasn't changed. And at that time the youth prison is revolt. And they are making a revolt in a completely new style. That is to say systematic looting, a sit-in in the courtyard, in the manner of La Sorbonne, and they talk all night and they refer to May 68. While until then, May 68, in the prisons it was absent.

RG: And these are 'common law' prisoners?

DD: So this is a revolt of 'common law' young people. There were practically more policies at that time. So this is a 'common law' revolt, and there are starting to be more and more people in prison because of drugs. There is unemployment, a little already for young people and a lot of drugs. And we are not aware of the imprisonment of young people and we are among the first to have resolved the problem. Many young people are defended by CGT lawyers but they are not really presented as the sons of workers. It is always this image that prisons are always delinquents, and then there are also children of immigrants who are starting to be in prison. And then if you want we put the emphasis on the new prison population: young people, immigrants, tox. And the Toul revolt is quite the image of this new population. And the revolt of Nancy also most of the leaders are young people.

RG: When you say 'young' is it under 18 or 21?

DD: Under 30 years old. 25 years old, 22 years old. They already have a career in prison. Hoffmann, Jacky Hoffmann at the Nancy revolt he already had several years in prison. He said he only had a social existence in prison.

RG: Do you know what happened to him?

DD: I don't know. It's true that I stayed in touch for a few years, but I don't know.

RG: And then you spoke about immigrants because at that time there was the Djellali Committee?

DD: The Djellali committee, that's a bit special. There was, if you want, a mobilization of immigrants which was starting to be very important in France. And the Proletarian Left took care of it. The Trotskyites were more concerned with the soldiers. The Trotskyists liked people under supervision: doctors and soldiers. They have quite a bit of influence over the doctors and the soldiers. There are the soldiers' committees. The soldiers' committees, all that, it was a bit like the Trotskyists who took care of them. The Proletarian Left was more concerned with people who were on the fringes of the working class. There was Renault. Much of Renault's working class was made up of immigrants. So we started to work a lot with immigrants. And immigrants were also very receptive to the issue of prisons because they knew very well that it also had an effect. When we went to demonstrate at Renault, there was no fear of the lumpenproletariat at all. They understood well.

RG: So what was the link with this immigrant population which was starting to mobilize and become involved. Wasn't that through the Djellali Committee? The Palestine Committee?

DD: There were two large organizations. There were the Palestine Committees which was the organization led by the workers themselves, directly. Maybe carried out by executives who came from the Middle East, I don't know. I don't know the Palestine committees well, they are still influential in the Paris region. And then the Proletarian Left which began to make contacts and to form specific organizations. So we created - finally the people of the Proletarian Left, I was at the prefecture at the Prefecture of Police to deposit the statutes with certain members of the Proletarian Left - we created a Committee for the Defense of the Life of Immigrants. Because the police still shot the immigrants easily. Yes, Mohamed Diab in a police station, there had been several immigrants who were killed by the police. So we set up a Committee for the Defense of the Life of Immigrants, I remind you, we had filed the statutes.

But there had undoubtedly been other immigrant defense committees. So these committees also found themselves confronted with problems of work permit, residence permit, or all these difficulties of finding regular work. In particular, there was a problem of illegal immigration. There was a lot of conflict over this issue: 'So do we have to defend illegal workers?' And finally the option of the Proletarian Left was to defend the underground workers. So there were a lot of irregular, illegal workers. There were a lot of workers who had trouble getting their papers. It was one of the bases. And then also resist the police because of the questioning of the lives of immigrants. And that was the way in which immigrant groups were formed. And then there were the Palestine Committees opposite. So there was a rivalry between the Palestine Committees and the Committees created by the Proletarian Left. The rivalry was essentially about the issue of armed support. It has become a debate - underground because I believe that in France we have never heard too much about

it. But in the field it was still an issue because the question was whether we were able to provide weapons.

RG: Because they asked you for weapons? That's it ?

DD: Yes. That was the question.

RG: And you had weapons. Did the Left of the GP or the old GP have weapons?

DD: I don't know. (laughs). There was a small militarized group.

RG: Yes, there was Olivier Rolin.

DD: Yes, there was this little group from Olivier. Bah, Dominique Grange. You will interview Dominique Grange to find out. (smile)

RG: (laughs)

DD: I never knew.

RG: Okay. So to come back to this rivalry, is it something that has kept you from working together or...?

DD: No, that is to say that there was a stake, I believe that the leaders of the Proletarian Left were aware of it. A stake: 'Should we give in to this request or not?' This request came all the same a little - in particular the Groups of the Middle East. I know that since I was in contact with former detainees, I was in possible contact with sources of weapons. And the political groups with which I was in contact otherwise asked me if I could put them in contact and bring weapons. And one day when I found myself with a few guns in my house I admit that I had [inaudible 1:19:17] and I asked people to win the guns. And I did not provide any revolvers, it was Turks who sold them. And I told myself that I was going into something out of control. But, I saw that it was possible what. I ended up with a few guns and I was very panicked there. The question really arose of providing weapons. So it was a kind of test: 'If you are really our allies, how far do you go?' And there I think that the leaders of the Proletarian Left have always resisted this request. Is it their ethics? Is it their social recruitment? There was no terrorist action in France until very late in the day the small group of Direct Action. is really asked to provide weapons. So it was a kind of test: 'If you are really our allies, how far do you go?' And there I think

that the leaders of the Proletarian Left have always resisted this request. Is it their ethics? Is it their social recruitment? There was no terrorist action in France until very late in the day the small group of Direct Action. is really asked to provide weapons. So it was a kind of test: 'If you are really our allies, how far do you go?' And there I think that the leaders of the Proletarian Left have always resisted this request. Is it their ethics? Is it their social recruitment? There was no terrorist action in France until very late in the day the small group of Direct Action.

DD: So these groups did not engage in armed struggle.

RG: The immigrant groups did not wage an armed struggle.

DD: No. The Palestine Committees were exerting pressure. Was it moreover to use them in France or to pass them elsewhere? There were other circulation systems I mean in Palestine they weren't short of weapons. It was because we could have harvested them in France.

RG: And you say that these groups of immigrants ... you mean people from the Middle East. Do you mean people from Turkey or do you mean more from the Maghreb side?

DD: Yes, the Maghreb people were in contact with the Palestinian movements. Otherwise when they asked it was not for the Maghreb anyway. First of all, the Maghreb countries are much too repressive for them to be able to hope. There was no demand for the Maghreb. It was either in France to defend itself or to do something for the benefit of Palestine. But the problem really arose in 72-73. We stopped in 73.

RG: Can we address the issue of sexual politics? Because you said at the start of our interview that you made a political commitment because a friend told you that 'you show your homosexuality too much'. So I would like you to explain that to me a bit and also explain to me how the question of sexual politics emerged in the post 68 period for you and then in general.

DD: So it's true that during the Algerian war, for example, I forbade myself any relationship with Algerians because I didn't want people to suspect that my commitment to Algeria could be a private interest. It is true that I was not moved by temptations. It is true that there was nothing on the horizon. So in May 68 - I don't know what day it is - the first day or the day after the reopening of the Sorbonne and I was going to see the Sorbonne with a little skepticism actually because these great gossip of the Trotskyists like Ben Saïd who made endless revolutionary speeches.

There is one thing I did not tell you. I told you, I didn't believe there was a revolution. In May 68 many people were in the past more than in the future. This is one of the things that struck me a lot: that people relived 36. Everyone was talking about 36. Well, all the elders who had known 36. All the elders were talking about 36, or the Spanish Republicans. The Spanish anarchists told you about the Spanish Republic. That is to say, I had found the same thing when I went to the United States in 1970. We were in Buffalo in 1970, people told you about 17. In Buffalo there was a huge Slavic community. These movements were part of the past, much more than in the future. And that I do not know if it is a notion that we can feel in the photo book of our comrades there: Zancarini and Philippe Artières. So there is a CGT notebook. When I opened the notebook I said to myself: 'But it's 36!' I didn't recognize that it was May 68. It didn't correspond to a Parisian 68, it was 36. So we were in a somewhat backward-looking movement. And very quickly sexuality was indexed to virtue. There was the American Left and the Revolutionary Left. The revolutionary Left which had beautiful images of the past and the American Left which was perhaps in a present but a capitalist present. And so sexuality when it started to be mentioned it was doubtful. 'I didn't recognize that it was May 68. It didn't correspond to a Parisian 68, it was 36. So we were in a somewhat backward-looking movement. And very quickly sexuality was indexed to virtue. There was the American Left and the Revolutionary Left. The revolutionary Left which had beautiful images of the past and the American Left which was perhaps in a present but a capitalist present. And so sexuality when it started to be mentioned it was doubtful. 'I didn't recognize that it was May 68. It didn't correspond to a Parisian 68, it was 36. So we were in a somewhat backward-looking movement. And very quickly sexuality was indexed to virtue. There was the American Left and the Revolutionary Left. The revolutionary Left which had beautiful images of the past and the American Left which was perhaps in a present but a capitalist present. And so sexuality when it started to be mentioned it was doubtful. The revolutionary Left which had beautiful images of the past and the American Left which was perhaps in a present but a capitalist present. And so sexuality when it started to be mentioned it was doubtful. The revolutionary Left which had beautiful images of the past and the American Left which was perhaps in a present but a capitalist present. And so sexuality when it started to be mentioned it was doubtful.

After the reopening of La Sorbonne, I arrive at the Sorbonne and meet one of my friends. His name is Guy Chevallier - who was in khâgne with my brother - and who crosses the Sorbonne with a sign, a piece of wood, a very small cardboard sign, quite unprofessional: 'Comité de Lutte Pédérastique' I believe, or 'Revolutionary Pederastic Committee'. And I admit that I burst out laughing when I see that. I find that completely incongruous.

RG: And did the others find it funny or...?

DD: I don't know because there was a small band around him but maybe ten, fifteen people around him who were following him to find a room to hold the first meeting of the Wrestling Committee. I really saw, I believe, the emergence of the sexual theme at the Sorbonne in 68 and I followed him in the amphitheater, where he did a topo on Reich, which was already not so exciting. But in 63 Marcuse had already come to

Paris to take a course at the Hautes Etudes sur l'Homme unidimensionnel. Nobody went there! It was mortally boring! And I remember one of my friends who was a gym teacher, who was at the Ecole Normale Supérieure de gymnastique and who said: 'Even so, it's unfortunate nobody goes to Marcuse's class, all that. He had rowed, etc.

RG: because Marcuse was known in Germany but not in France?

DD: So Marcuse gave us a few topos on the capitalist superego ... It seemed unbearable rhetoric to me. So I had taken a few lessons from Marcuse like that, but more out of politeness. We had invited him to Saint-Cloud, he had given us a few lectures at Saint-Cloud. So we had followed that. It didn't remind me of anything revolutionary, for me a speech already made up, all that. Well, he gave us a Reich, Marcuse topo and hey, we took notes like in all lessons. Well, I don't know what was the result of that but in any case it was the first movement. And he himself told me - because I was quite flattered by that - that he considered my brother to have been the first khâgne activist in Lakanal. So a movement appeared like that at La Sorbonne. But it doesn't

And then a few days later, I don't know why I was in the Palais Royal district, and I hear people laughing about the Sorbonne pederastic struggle committee. And I hear them use this expression: 'The American left'. What I had never heard before. And I see that we immediately assign to this term which burst. It was not completely invading the United States, it came from Reich, Marcuse ... Reich which was nevertheless part of the Trotskyist tradition. So we are talking about the American Left and after that this theme came up very regularly. That is to say that I heard very early in 68 a cleavage between those who claimed a Californian ideal and those who claimed to be of the movement which was rather in the continuation of 36,

RG: But wasn't there a kind of Trotskyist reading of repression?

DD: I don't know. Because there was something very early on that struck me, I left to do sociological surveys for INSERM in Brittany. It was planned, I left and the general strike began I was in Brittany. I hitchhiked home. Then there is the general strike of everything, of the trains. I don't know when it starts.

RG: The general train strike?

DD: Yes

RG: After May 13.

DD: Yes yes after May 13 because I was able to go by train to Brittany and all that. Maybe it was May 20, I don't know. In any case, when I come back to Paris the Odeon is busy. It was done while I was in Brittany. It's very curious, because I was doing public health surveys in Brittany, for INSERM at that time.

RG: What is INSERM?

DD: It is the National Institute of Health and Medical Research. It is the equivalent of the CNRS but more practical, less theoretical for the problem of health.

RG: And you were doing these surveys being in May itself.

DD: Yes, yes. It was planned. We wrote to people that I was to arrive at their place on such and such a date and all that. And so I was doing these public health investigations and then I encountered very strong resistance to talking. I had a tie, the department had written to people to tell them that an investigator will come. So I was seen to be very official and people had a hard time talking to me. And then when they started talking to me it was with a lot of violence, anguish, slip and intimate matters. Health problems, people talked to me about sexuality, but it was very curious because there was a great resistance to talking to me. So I am going back to Paris, and you know very well that it is a bit special if I tell you that. So I go back to Paris not knowing what's going on had spent three, four days in Paris. I learn that the Odeon was busy, all that. I arrive at home, the phone rings, one of my friends says to me: 'My neighborhood is surrounded by the CRS, I cannot leave my house. Can you try to approach my house?' He lived in Montrouge I say to myself: 'But it's not possible'. He said to me: 'Yes, yes, the whole neighborhood is cordoned off. You should come and try to get me out of my house.' I find it a little weird, I go to his place, and across the door it says: 'Expert sociologist, can do public information.' And I discover one of my friends who had completely tripped. And I'm leaving with this boyfriend, not knowing what to do. He said: 'I want to go to the Sorbonne there is the police'. I say there is no police. He said: 'Ah the police were there, I was under siege I could not leave my house for several days'.

And we go to the Sorbonne. So we arrive at the Sorbonne and he says to me: 'You know it has become a place of total sexual freedom.' In fact, people had ripped the toilet doors down, meaning that no one could go shit or pee. In fact it was 'total repression'. And I remember that night. Well, people were excited, all that. There was a guy who was taking the floor to make a speech on socialism. And at one point he said this thing which seemed very funny to me in 1968: 'Come on comrades, we are not here to have fun, we are here to build socialism, and we know very well that it is not the same thing.' That says a lot about the surrounding skepticism. This sentence struck me a lot but at that moment you know I arrives at La Sorbonne which is a place of demolition. People spent at least 2-3 nights, are dirty, gutted. The idea that it is a place of sexuality is absolutely not imposed. People are really dirty. It's not attractive. It stinks of tobacco, it stinks of filth, the toilets are stuffed with everything, it's inaccessible. Finally, it shows you rather an image of abandoned

things. I think there were a little the Katangese who occupied La Sorbonne, we talked about it a lot anyway. Terrible picture. So the next morning I bring my boyfriend home and I feel him in such a state of excitement that in the early morning I take him to the doctors, the doctors refuse: 'He is too agitated, I don't want it, I don't want it.' And then finally I go to the Cité Universitaire but at the Cité Universitaire they say: 'But there is more space, it is full.' We don't know that. There are a lot of crazy people. And so it was very funny because this boy, his parents had been collaborators. And by reaction he had joined the Communist Party. And in 1968 the Communists are collaborators and he breaks completely and I therefore take him to the Cité Universitaire where he is given painkillers but they cannot hospitalize him. And in the evening he becomes completely delusional and I take him to Sainte-Anne where he stayed, that was the end of our friendship. He spent months at Sainte-Anne. I take him to Sainte-Anne and he arrives and he shouts: 'It's not me, she is the queer! She's the queer!' When entering Sainte-Anne's Hospital, one arrives in this sort of gigantic sexual delegation. So the idea of sexual liberation in 69 is not absolutely what is needed.

RG: And is there something going on the next two, three years?

DD: Yes, that's it. When I asked our students I did a survey for them. I had a lot of immigrant students in the 1980s and asked them to investigate sexuality with old or young people. And even among immigrants, everyone said that the pill was May 68 when it was a little before anyway. And people confused the pill, termination of pregnancy, all that. The movements that make our imagination of 68 are created in 71-72. The GIP shared the premises on rue Buffon with the MLF, the FHAR and the GIP. And the first 'Karmann method' abortions were done in this room.

RG: And where was this room?

DD: Rue Buffon, near the Museum of Natural History.

RG: You were next to the FHAR and the MLF too.

DD: Yes, we are in the same room. We each had time slots. There we have movements that are born in 71 and I had a paper with Jacques Donzelot. I had written a paper in Le Magazine Littéraire, an issue devoted to 68. It was Kravetz who coordinated this issue. The meaning of the paper we did was that when we created the GIP, with Donzelot, with Foucault, etc. The idea was to integrate the fraction of people who are in prison into the great proletarian movement. We insisted a lot, these people are the sons of workers, and we adopted the same register of political acts as for the workers' movements. That is to say that the families of the detainees demonstrated in the street. We had meetings at La Mutualité, we made speeches in the street on the prisoners of common law. Well, we integrated into the workers 'movement a fraction of the workers' movement that had been hidden. And at the

end of the GIP we take care of women in prison, we take care of homosexuals in prison, we begin to take an interest in drug addiction problems, that is to say that we move more towards questions of identity and not towards questions of proletarian universality.

RG: There were homosexuals in prison for acts...?

DD: So there were transvestites, it was above all they who concerned us.

RG: Is it a crime?

DD: I don't know. No it wasn't a crime, I don't know in fact I never really pushed. I know that at one time it was illegal to cross-dress, I don't know if at that time it was. I don't know if it was illegal. It was either solicitation or drugs. In any case, there was a district of transvestites in Fresnes. And we kept them there for a while - I don't even know if there was a judgment. It was mainly to humiliate them because hey, a transvestite who is locked up for a week or two, indeed when he goes out, he is bearded. He has a skirt and he's bearded, he has more makeup, saggy breasts, and indeed we make him look grotesque. And so precisely their major pain is the disrespect of their transsexuality. So they contacted us for that and so we started looking for what bases. It is true that the defense of transsexuality was fairly new as a political theme. And it was not so much homosexuals as such as the transvestites of Fresnes who mobilized us. And then there were the suicides in prison. The end of the prison movement meant a very significant suicide epidemic. We published a pamphlet on that, and among the people who had committed suicide there was a young boy who had written extensively on the condition of homosexuals in prison. So our movement at the end if you will, had changed major emphasis anyway. It was not so much membership of the proletariat as... .. The defense of transsexuality was fairly new as a political theme. And it was not so much homosexuals as such as the transvestites of Fresnes who mobilized us. And then there were the suicides in prison. The end of the prison movement meant a very significant suicide epidemic. We published a pamphlet on that, and among the people who had committed suicide there was a young boy who had written extensively on the condition of homosexuals in prison. So our movement at the end if you will, had changed major emphasis anyway. It was not so much membership of the proletariat as... .. The defense of transsexuality was fairly new as a political theme. And it was not so much homosexuals as such as the transvestites of Fresnes who mobilized us. And then there were the suicides in prison. The end of the prison movement meant a very significant suicide epidemic. We published a pamphlet on that, and among the people who had committed suicide there was a young boy who had written extensively on the condition of homosexuals in prison. So our movement at the end if you will, had changed major emphasis anyway. It was not so much membership of the proletariat as... .. And then there were the suicides in prison. The end of the prison movement meant a very significant suicide epidemic. We published a pamphlet on that, and among the people who had committed suicide there was a young boy who had written extensively on the condition of homosexuals in prison. So

our movement at the end if you will, had changed major emphasis anyway. It was not so much membership of the proletariat as... .. And then there were the suicides in prison. The end of the prison movement meant a very significant suicide epidemic. We published a pamphlet on that, and among the people who had committed suicide there was a young boy who had written extensively on the condition of homosexuals in prison. So our movement at the end if you will, had changed major emphasis anyway. It was not so much membership of the proletariat as... .. had changed major emphasis anyway. It was not so much membership of the proletariat as... .. had changed major emphasis anyway. It was not so much membership of the proletariat as... ..

RG: Yes I understand. You have nevertheless approached the question of sexual repression by the GIP rather than from the FHAR.

DD: I was not part of the FHAR because if you want the meetings were basically flirting meetings. Finally, all the people told only of the dating. And I had made it a point of honor to be a homosexual activist in a generalist movement. So the Gauche Prolétarienne, I had told a story in a book made by people called Generation on the history of homosexuality. And to the Gauche Prolétarienne, a movement that wanted to be truly proletarian, I was sent to the West of France. I am sent in particular to the shipyards of St Nazaire. And I learn there that two politicians ask the question to Benny Levy: 'Was it good sense to send me to a proletarian environment?' And I never knew the question was asked. Benny Levy rebuked the guy and the matter was deemed void and I never got a comment. Everyone knew perfectly well that I was living with Foucault. The Proletarian Left made sufficient use of Foucault, there is no problem.

So the question had been asked anyway. So I arrive in Saint-Nazaire and it's very curious because I'm greeted by a very handsome young boy, CGT shipyard delegate - I heard his name eight days ago, he had been interviewed in a documentary on the history of 68 - and this boy was called I believe Gilbert. I had heard his name but I don't remember it anymore because I had not written his name. He is of Italian origin, probably Milanese, very blond. And when I arrive he notices immediately what type of activist he had in front of him. And he said to me: 'It is all the same good that it is you who come because it is high time that we talk about homosexuality in the working class.'

RG: Really? And how was it ?

DD: I was very happy that he asked the question like that. Well we didn't have time in the end. Because we were so busy preparing for our trials that we didn't have time to talk about homosexuality in the working class. But anyway he told me this thing which had struck me all the same. One should understand. We're at the shipyard, we get dirty a lot. And in the evening we take the shower together. And he was a handsome boy who had a fine, fine body. And he says, 'I'm sick of this. Every night my colleagues slap me on the butt, saying: 'Oh my god, if only my wife had an ass

like yours!' (laughs) That struck me a lot. And we left it there on the discussion. In any case it happened that the problem arose without prohibition. In any case, I militated in a proletarian milieu in a non-clandestine manner. I didn't have to hide it. Everyone knew I was living with Foucault, all of that. It was my way of being an activist.

RG: I saw somewhere that you collaborated on an issue of Research in 73 where there was an article called '3 billion perverts'

DD: Yes, but it was Foucault who participated.

RG: So I haven't read this article, what is it?

DD: I don't even know if Foucault participated in the Research issue.

RG: Well, I read that somewhere, I don't know where ...

DD: I don't know if he wrote an article, but Foucault did not take part in the trial that had been carried out. He testified at the trial. Because at the time there was real censorship. And when we were censored we were banned from advertising for a year, something like that. So the research journal was directed by Guattari. And so I believe that Foucault, him, not to participate but he was to testify in the trial which was made against this number.

RG: Because the lawsuit was against the number not against Guattari.

DD: The trial was the ban on the number. So we challenged the ban on the number. So Foucault wrote articles in Combat. I can find Foucault's article in Combat which is in Dits et Ecrits.

RG: And yet the other thing that I read was the magazine Gai pied, it was Foucault who found the title.

DD: Yes, he was very close to the people who created the magazine Gai pied. Gai pied was a play on words.

RG: You have to explain that because for an English person it's not easy.

DD: So 'having fun' in French is having fun. It is to enjoy itself, in the strict sense. So Gai pied is gay fun. But the bee-eater is a nest of wasps. And for Foucault, the notion of the wasp's nest when it comes to gay people is, I believe, as important as the wasp's nest. I think he said a sentence that I don't remember well. I think it was: 'You have to get your pleasure out of the trap.' But he had played on the alternative of both directions. He had refused in this first issue of Gai pied ... The people of Gai pied expected him to write 'Yes, I am gay' and Foucault just hated this notion of declension of identity. Foucault had always considered that it was a police request to which gays subscribed. So he had always said to invent what it was to be gay and not declare it. Because to declare that we were was to respond to an external demand. It was necessary to constitute a gay existence but it was necessary to invent it. The idea of belonging to a liberation movement like the FHAR or all that was contrary to Foucault's ideas. So in this issue of Gai pied he did not do a biography article: 'I declare that ...'. It was a bit like the request of the people of Gai Pied. He had written an article on suicide, on the assertion of psychiatrists that gays committed suicide more than others. was to respond to an external demand. It was necessary to constitute a gay existence but it was necessary to invent it. The idea of belonging to a liberation movement like the FHAR or all that was contrary to Foucault's ideas. So in this issue of Gai pied he did not do a biography article: 'I declare that ...'. It was a bit like the request of the people of Gai Pied. He had written an article on suicide, on the assertion of psychiatrists that gays committed suicide more than others. It was a bit like the request of the people of Gai Pied. He had written an article on suicide, on the assertion of psychiatrists that gays committed suicide more than others. It was a bit like the request of the people of Gai Pied. He had written an article on suicide, on the assertion of psychiatrists that gays committed suicide more than others.

RG: Because at that time he was putting out his book on sexuality?

DD: Yeah, it must be 75 Gay feet, right?

RG: I think it was 79. When was the History of Sexuality?

DD: So the first volume is 76. And then it's after his death.

RG: Can we talk about your involvement in AIDES? Does it say 'Aids' [in Anglo-Saxon]?

DD: No, it is called 'aide' [à la française] 'because it is the plural of aide,' support '[in English]. First of all, it is a play on words. It must be said that when I formatted the project I was in England. And I read the medical literature at the British Library and saw 'aids' everywhere. So I wasn't sure how to get out of 'aids,' aids'. And I have the idea to say 'HELP', to shift the 'e'. The idea was to transform an illness into solidarity. But by shifting the 'e', I winked at Foucault, because Foucault had told me one day - I don't know if it was at the origin or if it came after - 'the GIP was the Proletarian Left, GP, with the iota of difference that intellectuals were to introduce into it.' So by doing 'AIDES' on two registers I winked at GIP. Because in a way my political education was still GIP. To the extent that we had created a movement which had nevertheless had results. It had been written from scratch anyway. While the Proletarian Left I had been there as a member. There it was still more rewarding, it was something we had done together so I wanted to continue the engagement with Foucault. To the extent that we had created a movement which had nevertheless had results. It had been written from scratch anyway. While the Proletarian Left I had been there as a member. There it was still more rewarding, it was something we had done together so I wanted to continue the engagement with Foucault. To the extent that we had created a movement which had nevertheless had results. It had been written from scratch anyway. While the Proletarian Left I had been there as a member. There it was still more rewarding, it was something we had done together so I wanted to continue the engagement with Foucault.

And if you want 'HELP' it is both a continuation of 68 and it is true that I did not find much of 68. Because it is true that the learnings of the sexual liberation of the 70s it was more like that. It is a whole different movement that is created at this time. Let's say I made a reference to the GIP, but we did a lecture one day on 'What was the posterity of 68?'. And it was Lazarus who is a doctor, who is one of those who played a lot for the mobilization of doctors in 1968. The doctors who came to the barricades like Jacob and Monnot, it was he who made them come. And he brought in a lot of doctors. The commitment of doctors to the injured, the strong media coverage of the engagement of the Faculty of Medicine alongside the students injured during the night of the baricades. Lazarus was behind this. And Lazarus he had participated in the founding of 'AIDES'. And Lazarus had a meeting - this is after 87 or 88 - at the Faculty of Medicine on the posterity of 68 and his hypothesis was that doctors were one of the few professions that had remained in continuity with 68. In large part because Médecins sans Frontières was created in 1970 by Bernard Kouchner, breaking with the Red Cross. And then when he wanted to take care of the 'Boat people', the Left of Médecins Sans Frontières got angry by saying: 'But the Boat people are bourgeois, capitalists, who cannot be helped against communism. . ' He said: 'Yes, humanitarian duty, all that. 'And he created Médecins du Monde. So the French Doctors are still one of the legacies of May 68. So Lazarus had me come to this conference so that we can see. Insofar as 'AIDES' was also the extension of the GIP, what were the traces of May 68 in the social movements of the 80s.

RG: So for you 'AIDES' has nothing to do with sexual liberation.

DD: No, I was just saying that I had learned nothing from the achievements of the FHAR. I had learned nothing and I learned it from the United States. At the start,

when Foucault died, it is true that I immediately had the idea of making a movement on AIDS. Because I told myself that it was a way of continuing to be with Foucault. It was a kind of activism for two. Because it was a kind of mourning for two. There was nevertheless a great ignorance in France on AIDS. There was no public policy.

So it seemed to us that there were deficiencies there, we knew nothing. There was no information, no policy. I told myself that if it was me who had died of AIDS, I think Foucault would have done something. So the idea was, we campaign together. Besides, since he hadn't really known what he had, he hadn't made a public statement, the doctors never told him. He really understood it really on the eve of his death. So it was awkward in a way. This silence, I wanted to get out of this dilemma a bit. The dilemma was not to declare that he had died of AIDS, but to do something. A little with his memory. Without necessarily the desire but finally good ... It was for me an exit for a silence that there was not to keep, nor to transform into a statement: 'He died of AIDS'. Okay, so what ?! It's not heroic, it had to be transformed.

So that was the transformation problem, the model was the GIP. That is to say mobilize people who are not professionals, who will produce information. As we had produced information from the life of the inmates, we had produced information on the life of the penitentiaries. On the life of HIV-positive people - a term that did not exist at the time, there was no test - but from the lives of patients. I was kind of my type of model, the old Maoist concept: you have to walk on your own two legs. That is to say to be in the gay community and in the medical environment. So everything has to be from the patient's point of view with some reflexes acquired in the field in the 1970s. Well, we have created a movement. People came either because they had been gay activists and they felt a responsibility, either on the contrary because they had never campaigned on the homosexual question, or they were for Human Rights, or they had friends, or they were seropo . So there you have it ... We created a movement of 15,000 people at the start.

RG: And it was basically like you say an information group. Was it to fight against certain prejudices or...?

DD: Of course we had many objectives, even funding research. We never could because we had so many social needs and prevention needs that we never had the means to fund research. In any case, we never had enough money to do it, whereas usually the movements are more for the benefit of research. It is also one of the first movements for the benefit of the sick and led by the sick. I was not sick. I did not know. I did my first test at the same time as I created AIDES. But those in charge of AIDES were sick, many did not know it.

RG: You said you did some research in England on 'Aids'. And did you know the Terrence Higgins Trust?

DD: Yes, at first I didn't know that there were already associations. Every year I went to England, I went to London every summer. I was doing an apartment exchange with July Christie.

RG: She's a friend of yours, I'm very jealous, eh!

DD: I have a photo with her, a nice photo of her for her 60th birthday. She is a great friend, a wonderful woman, so beautiful and so 'ethical'. So I was at her place when Foucault died - she was very friends with Foucault too - and in Time Out I find an advertisement: 'If you are worried about AIDS, call us'. And I'm on the phone, he was a young boy from the Terrence Higgins Trust, and I'm like, 'Well there it is, my friend died of AIDS, I would like to create something and I would like to know what you are doing.

RG: When is that?

DD: Oh well it's August '84.

RG: Immediately after?

DD: Yes, well I had gone to Hervé Guilbert for a few days on Elba Island and then after the whole month of August. I worked at the British Library every summer.

RG: Oh good, you don't like the National Library?

DD: No, well I love London. So I liked it a lot, it was at the end of the holidays, well I live in Paris. And since the English and Americans came to Paris, I went to London. So I went to the British Library every August. Besides, I was very embarrassed. Well, Foucault had died in a sort of silence, something unsaid, a failure. And so I was very embarrassed to look for books on AIDS in bookstores, well I didn't know if they existed. At least in London I was quiet. I read all the literature I could. And that's where I was in 'Aids', 'Aids', 'Aids' all the time. And so this nice boy (who was named after a great anthropologist, George Lynch ... I don't know) who was a nurse and who volunteered at the Terrence Higgins Trust said to me: 'Oh well listen, your friend is dead. So don't bother you, I'll come see you '. He comes to see me at Julie's. And he explains to me a little what he was doing. And he was going to go to New York to do an internship at the Gay Men's Health Crisis. And so I learn of the existence of the Gay Men's Health Crisis and that they were doing hotlines. So from there I started doing hotlines with them. They were in a rather ugly room which was donated by the British London Council and which was really a sordid room. It was during Mrs Thatcher's time that the Greater London Council was on the Left. So

don't bother you, I'll come see you '. He comes to see me at Julie's. And he explains to me a little what he was doing. And he was going to go to New York to do an internship at the Gay Men's Health Crisis. And so I learn of the existence of the Gay Men's Health Crisis and that they were doing hotlines. So from there I started doing hotlines with them. They were in a rather ugly room which was donated by the British London Council and which was really a sordid room. It was during Mrs Thatcher's time that the Greater London Council was on the Left. So don't bother you, I'll come see you '. He comes to see me at Julie's. And he explains to me a little what he was doing. And he was going to go to New York to do an internship at the Gay Men's Health Crisis. And so I learn of the existence of the Gay Men's Health Crisis and that they were doing hotlines. So from there I started doing hotlines with them. They were in a rather ugly room which was donated by the British London Council and which was really a sordid room. It was during Mrs Thatcher's time that the Greater London Council was on the Left. s Health Crisis and that they were on hotlines. So from there I started doing hotlines with them. They were in a rather ugly room which was donated by the British London Council and which was really a sordid room. It was during Mrs Thatcher's time that the Greater London Council was on the Left. s Health Crisis and that they were on hotlines. So from there I started doing hotlines with them. They were in a rather ugly room which was donated by the British London Council and which was really a sordid room. It was during Mrs Thatcher's time that the Greater London Council was on the Left.

RG: Yes, she tried to destroy it.

DD: At the time it was not yet destroyed but they obviously had little means because the premises were quite ugly. And I did the hotlines with them.

RG: In English or in French?

DD: In French. Well, I understood English well enough to understand what people were saying and therefore follow, and therefore train with them. Then I met all the founding managers of the Terrence Higgins Trust. In particular one that we often see on television now who is a bit of a specialist in the crown. I don't know his name anymore ... Finally I met everyone. So I frequented the Terrence Higgins Trust during my stay in London a bit. So I came back with a very different project than I had imagined in July. In July I had thought of making a movement around the rights of the sick. So I contacted lawyers. The lawyers I knew from the GIP, the OPP and the Proletarian Left. So all the lawyers that I had attended at the time I sent them a letter. What Act Up released afterwards, by the way, it's funny. It was very about sexuality, a bit militant homosexual besides. I had sent a letter to all the doctors, to a few doctors from Médecins du Monde that I had known. And then mainly to lawyers. There were lawyers who had participated in the Choose movement, and the MLF movement, good. And ... no answer. I received a response. There is a lawyer who was of religious origin, of Dominican origin. He is the only one who answered me. Long after people who felt remorse: 'We're sorry, we didn't write to you. We kind of hoped you were going to rewrite us'. So that was pretty impressive. But I

remembered the first meeting we had for the GIP. Where all the professionals had not been a solution. The solution was to go out into the field, distribute questionnaires in the prison queues. So I wasn't too surprised. And then I happened to read in Liberation a letter from a boy which said: 'I just found out that I have AIDS, and it is unbearable to live with this information.' But my idea was: 'It's unbearable to live without information.' To die without knowing that we are going to die. I thought there was a scandal not to be informed. And then said to him: 'It is a scandal to know that.' Which was a huge problem for me. Where all the professionals had not been a solution. The solution was to go out into the field, distribute questionnaires in the prison queues. So I wasn't too surprised. And then I happened to read in Liberation a letter from a boy which said: 'I just found out that I have AIDS, and it is unbearable to live with this information.' But my idea was: 'It's unbearable to live without information.' To die without knowing that we are going to die. I thought there was a scandal not to be informed. And then said to him: 'It is a scandal to know that.' Which was a huge problem for me. Where all the professionals had not been a solution. The solution was to go out into the field, distribute questionnaires in the prison queues. So I wasn't too surprised. And then I happened to read in Liberation a letter from a boy which said: 'I just found out that I have AIDS, and it is unbearable to live with this information.' But my idea was: 'It's unbearable to live without information.' To die without knowing that we are going to die. I thought there was a scandal not to be informed. And then said to him: 'It is a scandal to know that.' Which was a huge problem for me. distribute questionnaires in prison queues. So I wasn't too surprised. And then I happened to read in Liberation a letter from a boy which said: 'I just found out that I have AIDS, and it is unbearable to live with this information.' But my idea was: 'It's unbearable to live without information.' To die without knowing that we are going to die. I thought there was a scandal not to be informed. And then said to him: 'It is a scandal to know that.' Which was a huge problem for me. I have AIDS, and it's unbearable to live with this information. ' But my idea was: 'It's unbearable to live without information.' To die without knowing that we are going to die. I thought there was a scandal not to be informed. And then said to him: 'It is a scandal to know that.' Which was a huge problem for me. I have AIDS, and it's unbearable to live with this information. ' But my idea was: 'It's unbearable to live without information.' To die without knowing that we are going to die. I thought there was a scandal not to be informed. And then said to him: 'It is a scandal to know that.' Which was a huge problem for me.

RG: Because Foucault dies without knowing it. Is that what you say?

DD: And I thought that he should have made arrangements. All the problems we had, editing, all that. I wish I had known what he wanted, well. And this boy who was the nephew of a medical teacher who had known what he had very early on, he said it was unbearable. It was an anonymous letter by the way. It took me a long time to

be in contact with him through Liberation. I was trying to figure out finally, what should I do? So when I came back from London I still had a model: hotline, patient service. I still had a model who was the Terrence Higgins Trust. So it's pretty funny because you were just asking the question of the network ... I had this project and I'm starting to bring together representatives of the Gay press at home. By saying good, you still have to have support in the gay press. I knew the people of Gai Pied. I knew the people from the other magazine, which was Masques, we were close to them. We had done a lot of interviews with them. So I bring in the head of Gai Pied and the head of Masks.

RG: Jean Le Bitoux?

DD: No, Jean Le Bitoux was no longer there at that time. We were in '84. It was Franck Hermann, who was HIV positive and who did not know it at the time. And Jean-Pierre who was HIV positive but who did not know it at the time. Who both died. And I make them come to my house and I therefore suggest that we make a movement that I already wanted to call AIDES, by explaining what I told you. And Gai Pied said, 'That's not our goal. We, we are a newspaper that makes you dream, our readership is provincial, these are people who do not go to clubs, who are not exposed to risk ...' Which is stupid! People who are in the provinces will get fucked in Paris or in the big cities, good. He said: 'Our readership is provincial, we support you but we can't ...' He did not even inform the newspaper of this meeting. I knew it a long time later. He was the representative of the newspaper, he not even informed around him. And then Jean-Pierre Jacquet said to me: 'That's very good, I'm going to send you people ...' He never sent me people. And I find myself in a bit of a jug, like that with the gay press that doesn't send people.

I was with two friends, one who was already very sick, another who was already starting to be, we were a few friends. And then it turns out that Robert Gallo comes to give a conference in Paris. Paris, who was convinced that Montagnier was a fake, had not really discovered the virus, that it was Gallo who had discovered the virus and that what Pasteur was telling was flank. So there was great animosity in Paris towards Montagnier. So Gallo comes to give a conference in Paris and all the doctors rush in. And Liberation says to me, here we are going to do a paper on Gallo, can we do one on your association? Which did not yet exist! She was in gestation. So I am obliged, for the association to exist, to have a corporate name, to file the statutes in disaster, a meeting with the ten friends that I had at the time to make the statutes, all that. We file the statutes, give a letterbox, there was none. La Poste did not have one, so I have to give the address of my apartment. And the next day there is an article on Gallo and an article on AIDES in Liberation. It must be October 1, 1984 or October 20, 1984, well that's about it. So there is an article in Liberation and the next morning I have twenty letters in my box, some with checks. This is how the association was born! That is to say, they are people totally individually, who came by themselves. You know how close I am to the concept of networking. So, some knew me, knew close people. But D'

RG: And to bring the funds, were they individuals or organizations?

DD: So there was a woman who had married - the story was a bit obscure - a boy who was dying of AIDS. And so she introduced herself as the widow. In fact she had married him so as not to pay her debts! (laughs). And she had walked around this boy's friends and she came with a bunch of checks in her hand. But we started like that. Really very individual people, having read the newspaper. Having read a generalist newspaper which was Liberation, not Gai pied. Because Gai pied did not write a paper until later. They do it after. But they could have been the first. But we did a brochure afterwards, we published the brochure in Gai pied, but they were not the spearhead. But it was good that they were not the spearhead because France has its traditions. The English have often criticized for not having made a homosexual movement, but it is true that in France we have a large immigrant population, African which was already affected. The first patients who were taken care of were Zairians. There were a lot of drug addicts already affected and the boys who read the article on AIDES read it along with their fellow workers. And they say, 'It's good that we read the article together.' He said to me: 'I was able to talk about myself but if it had been in Gai Pied I wouldn't have had anyone to communicate with.' But it was by chance that people came individually. in France we have a large immigrant population, African which was already affected. The first patients who were taken care of were Zairians. There were a lot of drug addicts already affected and the boys who read the article on AIDES read it along with their fellow workers. And they say, 'It's good that we read the article together.' He said to me: 'I could talk about myself but if it had been in Gai Pied I wouldn't have had anyone to communicate with.' But it was by chance that people came individually. in France we have a large immigrant population, African which was already affected. The first patients who were taken care of were Zairians. There were a lot of drug addicts already affected and the boys who read the article on AIDES read it along with their fellow workers. And they say, 'It's good that we read the article together.' He said to me: 'I could talk about myself but if it had been in Gai Pied I wouldn't have had anyone to communicate with.' But it was by chance that people came individually. And they say, 'It's good that we read the article together.' He said to me: 'I was able to talk about myself but if it had been in Gai Pied I wouldn't have had anyone to communicate with.' But it was by chance that people came individually. And they say, 'It's good that we read the article together.' He said to me: 'I could talk about myself but if it had been in Gai Pied I wouldn't have had anyone to communicate with.' But it was by chance that people came individually.

RG: And it continues AIDES. How many people are working with?

DD: I don't know personally, I don't really follow things. Currently the boy who is president is at the same time Doctor of Medicine, Doctor of Science, who had a great scientific future. Everyone said: 'This will be the future director of INSERM'. He came out as a gay activist and all that. So he knows that his chances of being director of INSERM are no longer there.

RG: Really?

DD: Oh yeah. So he gave it a decidedly gay accent. The last newsletter I received was with African gays, which is also problematic in Africa. Finally, he's tired of talking about sex with men, let's talk about African gays. It is true that there are African gays and it is starting to be a public movement in France.

RG: Are you explaining to me that in France it is not possible to be an open gay and to have an important position?

DD: Well, there is the mayor of Paris, yes. But I think this boy, for years, I know, has been told to me. That he had the ambition to be the director of INSERM, I don't know. But he had the profile: the scientific profile, he belongs to a family of well-known communist militants, he had the social and intellectual ramifications for. But I think he made the choice to be a gay activist. Besides, his health is fragile now, he made it public and everything, good. I think he does not give himself a career project, he gives himself an activist project. So the association takes on an accent, but it exists. I was surprised to see that we have a lot of partnerships with Africa. We made partnerships, we created an association in Poland,

RG: Last question, question of introspection. When you consider your journey through 68, what are your feelings today over those years around 68 from a personal point of view?

DD: It was great. I have never been people who say 'We were wrong, it was wrong.' First of all, it has profoundly changed society. Authority relations, male / female relationships, parent / child relationships have completely changed. There may be regression now but that does not question what happened at that time and which was great. I remember one day at the university there was a meeting between colleagues and the university reforms were 'enough liberalism' and all that. And the colleagues say as they leave the meeting: 'We are here to maintain the spirit of 68.'

So I come back to my classroom and say to my students, 'How old were you in 68?' And the students: 'Ah don't tell me about 68, that's the year we couldn't learn the piano, it's the year our parents were never at home, and that been terrible for us these years!' So I tell myself that our task is not to maintain the spirit of 68. And so I understand that things have changed a lot. But they still did not go back.

RG: and you said at one point that there was a sort of change between a traditional French revolution and an American or Anglo-Saxon revolution?

DD: Yes, there were these two movements that met, it's true. There was a velvet revolution for capitalist countries - a velvet revolution is a general concept that would unify the American movement and the Marxist movement. But there was a velvet revolution, that is to say a revolution which is not really a revolution, in a limited

political context, even barred. But which was at the level of the authority relationship that was nevertheless fundamental.

And then there was the importation of lifestyles whose models were reflected more by Americans than by us. I see sexuality. With the creation of Vincennes in 69, what made that homosexuality could be accepted. It's not so much gay activism as it is the Black Panthers. The Black Panthers had made very, very good statements. The Black Panthers were heroic, there was still a very strong valuation of violence in 1968 and it was still part of the post-68 register, violence. And one of the Black Panthers - I don't know what his name is, Michael ... the one who was in Algeria - he made this statement: 'Let's not call people "buggers", homosexuals don't have us. nothing done, let's call them 'Nixon' 'And that, it had marked a lot. And political activists of Marxist origin understood that of course. Feminism too. I remember Antoinette Fouque, arriving from England - she's a friend, we studied together - I was going to look for Foucault in Orly, and Pierre Bergé was going to look for Saint-Laurent and Antoinette Fouque arrived at the same time, from the same plane. And she comes in and she said, 'I'm bringing the revolution back from England.' It was feminism. And she comes in and she said, 'I'm bringing the revolution back from England.' It was feminism. And she comes in and she said, 'I'm bringing the revolution back from England.' It was feminism.

RG: Great

DD: It was feminism. She had also gone to look for the model elsewhere. And I believe that the great identity movements did not come out of the revolutionary tradition. Rather, they came out of the American model. So there was an American Left and Chevènement hated it and very early on he imposed this American Left label.

RG: Was he the one who invented the title?

DD: Oh yeah, he's the one who invented the title. And the boy who asked the question of my sexuality within the Proletarian Left became one of Chevènement's closest collaborators.

RG: Well, we worked very well Daniel Defert and I thank you very much.