

RG: there you go, I think it's good... okay can I you, can I start by asking you for your name and your place and date of birth

AS: so, my name is André Sénik

RG: yes

AS: I was born in Paris, in the 10th arrondissement

RG: yes

AS: April 14, 1938

RG: yes

AS: at the time my name was Swisznik, Szechnik

RG: yes

AS: SWISZNIK, and, because my parents did not declare me French at birth

RG: ok

AS: they could have done it, my older brothers were declared French but I was not, because my parents wanted to be naturalized by taking advantage of me so they had, they waited and then there was war here

RG: ok

AS: so I was born Swiznik, well Szechnik, Swi it goes in English

RG: yes

AS: and I was therefore naturalized in 1947 I think

RG: ok

AS: with my parents, so I was born before the war in Paris, to Polish Jewish parents who had, who had come to France at the beginning of the 1930s, who were political, therefore who came from a completely religious family but who totally broken

RG: yes, yes

AS: who were far left Zionists

RG: ok

AS: there you have it, so I was in one, I was put very, very little, I don't know around 10 years old, in a Zionist movement of the extreme left

RG: ok

AS: then extreme left, that means that, from 12 years old, we studied Marx, we raised the red flag, the flag of Israel in the morning, in the summer camps, and we learned the folklore revolution, I think. that this movement was in reality a little, a little under Trotskyist influence, but they, they did not say it at all, so ...

RG: Was it, was it after the war or during the war?

AS: after the war

RG: after the war

AS: during the war hum good

RG: no but

(Laughter from RG and AS)

AS: no during the war, I was, my father joined the French army in 39, he was taken prisoner, he escaped, he was recaptured, he ended up escaping , and month I was put with my brothers in a house of the Red Cross

RG: yes

AS: for prisoner children

RG: ok

AS: and as I was there for a fortnight and as while I was there, there was the Vel d'Hiv roundup

RG: yes

AS: my mother wrote to the director of the, of this colony of the Red Cross, saying that if, if they returned my brothers and I we were, we were dead so he kept us

RG: ok

AS: so I stayed in this institution until ...

RG: still in Paris?

AS: no, no, no it was in the, on the banks of the Loire, in the Sarthe, so I stayed until the end of 43

RG: ok

AS: and then when my father escaped at the end of 43, they were, we joined them my parents in, in Sarthe too, under a front, we were hidden

RG: ok

AS: trivial story and in the family, in the hard core of my family there was no deportation, my father's brother and his wife were deported and their children died but I had my two parents and brothers survived so ...

RG: so you consider yourself a special or exceptional case

AS: no since 75% of French Jews have, have not been deported, there have been 25% but let's say that I, I have not been, I have not a kind of drama , tragedy, I was separated from my parents for two years between 4 and 6 years old

RG: yes

AS: but after that it was good, then as it was well after, for me it did not leave, I, I do not consider myself at all someone of, of martyrdom by life, not of all

RG: ok

AS: not at all

RG: okay, okay

AS: for me let's say, I think that I had a rather happy trajectory

RG: yes ok

AS: without parents and in family, without family and in family, good and so then then after the war, I caught up the delay that I had, I was a very good student so I returned to high school with a year in advance, first in the, it was a competition, well all that was, it was going very well and my parents put me in a movement of, of Zionist youth, which was that of my father therefore, c is where I had a first political impregnation

RG: and I misunderstand left Zionism

AS: far left

RG: extreme left, so it was more pro Israel or pro, pro Marxist or both

AS: no both, both

RG: both

AS: Zionism means it's people who wanted the State of Israel

RG: yes

AS: and extreme left that means that, when we were 15, we had to go and live in a kibbutz, and to live in a kibbutz that means living an integral communist life.

RG: is that what you did?

AS: no, I have, I left before, I left at 14, but I have one of the brothers who left for a year and a half there

RG: ok

AS: but, but the project was to go to Israel, but, to build a state, that was certain, it was not even a socialist state, it was to have a perfectly collective life

RG: ok

AS: good, and, and this movement which was therefore close to the Communists made us participate in the big demonstrations which had in France after the war, the Communist Party made a big demonstration on May 1st.

RG: yes

AS: July 14 and for the anniversary of the Paris Commune, movement of federates, and therefore we were a group in this, this immense procession

RG: yes ok

AS: there were two, two Zionist groups, the Chamera de Saïrh and the DROR, I was in the DROR and we had blue shirts, some had white laces, others had red laces and we demonstrated in the parade of the Party under, under slogans, "Judeo-Arab friendship", "Open the doors of Palestine", well there was, no, there was no apparent conflict, there was no there was no apparent conflict between the communist movement and Zionism, and so we imbibed Marx and all that and at the same time, of, of the project to go to Israel

RG: and your parents were in the Communist Party?

AS: no my parents were Zionists

RG: Zionists, okay

AS: my father was, and therefore they were, they were not at all communists, so you have to, well, you have to understand this time, that's another problem, well, the Jews in, in Paris, who were Ashkenazi Jews, therefore Jews who came from Poland were very violently divided between the Communists

RG: hmhm

AS: for example my stepfather was a communist, my wife's father was a communist, he considered my dad like, like a brown shirt he said eh (RG laugh), while my dad was a Marxist and all good, so so there were communists who were anti-israel

RG: yes

AS: there were the Zionists on the right, the Zionists on the left and there was the Bund, the Bund which is the ...

RG: yes, yes, yes

AS: good here, so it is, it was, very, very strongly, well the hostility was very good, so I was in this Zionist movement and, before 15 years, you had to choose to go to Israel

RG: yes

AS: and at 14 years old therefore, a friend and I had a great crisis of conscience, saying we are revolutionaries, we are Marxists, where is our place, so good and at 14 it was very easy, and So we asked, we asked the leaders of, of this Zionist organization and they refused to answer, we told them but what do the communists say about Zionism and they refused to answer, so we spent a year in pain at the head, there were other motivations that actually determined us

RG: yes

AS: because, maybe we just wanted to leave our family

RG: yes

AS: and to leave a life, but in any case we decided to leave the Zionist movement at 14 years old, my boyfriend and I and to join the, the communist youth

RG: and what was your boyfriend's name?

AS: his name was Ralph but I haven't heard from him, I've heard from him for 30 years

RG: ok

AS: 40 and because that was it, we left in December 52

RG: ok

AS: December 52 so I was very politicized okay

RG: ok

AS: very politicized at 14, very, very, very politicized

RG and that's when you joined the Communist youth?

AS: it was at that time in December 42 that I left the Zionist movement and that I returned to the youth which was not yet called Communist Youth, because that is, the name communist has was given in 56, and after I joined the Communist Party in August 53

RG: yes

AS: in August 53, after the death of, after the death of Stalin and after the event, there you have it, and so but that was against my parents

RG: ok

AS: which, because, because my father was, was a Zionist, they ended up ending their life in Israel and being a Communist and all that ended up putting me in opposition with, with Zionism and for my father it was quite tragic

RG: did you have arguments with your father at this time?

AS: yes, yes at the time of the 6 Day War yes, yes because then I was a leftist I do not know what and I took intellectual positions like that without knowing more in favor of the Palestinians what

RG: but you are talking about the 6 Day War, but, but here we are still in, in 52-53 ...

AS: yes then, when I was ...

RG: you had family problems at that time, arguments at that time?

AS: yes, my, my mother was not happy that I left, then she was not happy because I was campaigning so much that I started to give up my studies

RG: yes

AS: so she put me in a boarding school for two years so that I can't go out and have to work

RG: ha yes ok

AS: she saved my my, she saved me my studies, no but there were no, of, serious ideological conflicts eh, because, because, they admired, they admired Marxism, and admired the communism what but, but at the same time they wanted a State for the Jews that's all, good, that is to say that they, it is little by little that the, the gap has become, has become the violent love between the communist movement and then Zionism

RG: ok

AS: but at the beginning the Soviet Union accepted the birth of Israel and all that, well here it is, so I'm going to my studies ...

RG: to come back to these studies, where was this boarding school?

AS: it was in Sceaux, it was at Lakanal high school

RG: yes

AS: and so already I was, I was before the bac

RG: yes ok

AS: and so I stayed there, but I continued to militate, there is no, it's a passion, political passion what

RG: and you had, you had left-wing comrades in high school

AS: in high school there was a circle, everywhere there were circles everywhere, there were even the sons, there was even a son of Maurice Thorez who was in this high school

RG: yes

AS: and so there were, there were everywhere, always circles of young people, young communists

RG: yes

AS: so I was still campaigning, but at least I had to work because I, I... I was...

RG: but they were rather classical French friends

AS: yes, yes

RG: yes mix

AS: it was the communists

RG: yes

AS: it was the communists good, among the high school students and until I arrived among the students they were classic French, well communists eh, there were all the same, after the war there was still 30% of communists in France

RG: finally good when I say classic I want, I mean rather secular

AS: not Jewish, yes not Jewish

RG: yes

AS: well no, but it did not exist, we never spoke Jewish not Jewish, we never spoke of that, we never spoke of it, and after when I became a student of communist students there was a large proportion of Jews still

RG: yes

AS: to Communist Students

RG: yes

AS: but we never talked about it, between us we never talked about it

RG: how's that, how's that explained this proportion of, of Jews?

AS: Jews, and Jews are, Jews have led all revolutionary movements all the time (laughter from AS and RG) they are the ones who do...

RG: I'm not the one who noticed it, but how is that explained?

AS: how is that explained?

RG: in your opinion?

AS: I think, well I think there are several reasons, eh, well, we could say maybe that there is a messianic project and that, we abandon religious messianism and without knowing it we replace it by messianism political, it's a, it's a hypothesis

RG: yes

AS: it's a hypothesis, then there are much stronger reasons is that, we consider that anti-Semitism is, is a product of an unjust society and that by establishing a just society we will liquidate also anti-Semitism and then there was, this is it then this is before the war, like my parents, what in truth I inherited, I inherited a revolutionary mentality

RG: yes

AS: from my father in fact who was already a revolutionary in Poland and my wife's father was also a revolutionary in Poland because afterwards I believed that it came from the war, but it did not come from the war

RG: but revolutionary Zionists?

AS: Zionists for my father, Communist for my wife's father

RG: ok

AS: but they were revolutionaries in Poland in the 1930s

RG: okay, okay

AS: those who broke with the Middle Ages

RG: yes

AS: they are, a large part of them joined, well they created the Bund, the Bund created Lenin's Social Democratic Party, it is the Jews who are at the origin of this... story, good, and so after the war I have, we thought that it was because of the war that we were communist, which was, which was not true since our parents were already one before the war, and the , the idea that I find totally absurd was that, since, since the Nazis were the extreme right

RG: yes

AS: their worst enemy was the far left and so we were all the more anti-Nazis because we were on the far left, that's it.

RG: okay, but at the age, at the age of 15-16, when you talk about messianism, you are looking for what kind of utopia, the French utopia or the world utopia or ...

AS: global

RG: worldwide

AS: worldwide, well moreover we had discussions with my boyfriend, we were 14 years old, eh, to find out what to do if the central committee of the Soviet Union does not agree with Stalin, with whom we agree, these are the problems we had at 14

RG: yes

AS: and so good, but we had a world vision, we were, we were Stalinists

RG: and you went to Moscow?

AS: and I went to Moscow, I went to Moscow in 57 there was a festival of, youth festival that there was every two years, and so in 57 I was already a student so and j 'was a communist student so I went to Moscow and I, I even carried the wreath with Henri Martin who was a hero of the war against Vietnam, we were two to carry the wreath to go to the mausoleum

RG: yes

AS: and so, a very funny story happened to me, I carried the wreath, and there were all the, all the members of the French delegation who were members of the Party at the same time.

RG: yes

AS: we go back to the mausoleum of Lenin and Stalin, there were both, so I was still a Stalinist

RG: yes

AS: and so, in a state of ecstasy, finally of trance, and so we come in and, and behind me I hear a girl asking "which of the two is Lenin?" "

RG: (laughs) formidable, formidable

AS: and she settled me down (laughs), she left me ecstatic, so I was, I was still a Stalinist in '57, I went to the Soviet Union, I ...

RG: and despite, despite the events in Hungary?

AS: on the contrary, at the time, for, Hungary for me because of my, a little a, well no, anyway I was a Stalinist, I was a Stalinist I didn't want to change, I was 18 years ago, I didn't want to change, so I was deaf and blind, and in addition to our parents, the Polish Jews said well the Poles having rights are anti-Semites it's not surprising, it's not surprising that there is one, that they revolt, that there is a fascist revolt, so I was really quite convinced that it was a fascist revolt and in the high school where I was, I was at this At that time in the Lycée Janson de Sailly, it was in the 16th

RG: yes

AS: I made 6 memberships to the Union of Communist Students

RG: oh yes

AS: in support of the Soviet intervention in Hungary, so I was ...

RG: not bad

AS: really narrow-minded Stalinist and all, without, without ...

RG: people with whom you worked at the time, well political comrades who, with whom you stayed a long time or just, just at this moment?

AS: ah, no it's people who joined at the time, I didn't see them again afterwards, except one who remained a friend but it's people who were in high school, who were in preparatory class for the grandes écoles as we say here

RG: yes

AS: and who joined because, because good but it's not interesting but it was a high school which was very, very on the right

RG: yes

AS: very, very to the right and there was a, a little bit of an atmosphere of, not much, a bit of persecution against the Communists what

RG: okay- why did you go there rather than to, to ...

AS: because the teacher ...

RG: ?? or something like that ?

AS: because the philosophy teacher in the final year was a Communist, Karinck, and so I wanted to have a Marxist teacher and so I managed to go there and he was the one who had Poprel, who had Lionel Jospin the year after me

RG: yes ok

AS: the same voucher, and so I was gone, I was truly a communist in all, in all of my existence

RG: and you militate in, in the students, in the communist student union, it is at that time?

AS: at creation, at creation, it is in 56

RG: yes

AS: I am at the congress which creates the communist student union, and afterwards I become the leader of what we called the, those who were in the preparatory classes for the grandes écoles

RG: yes

AS: well I was secretary of, of the grandes écoles sector, and then I was at the national office and after I was editor-in-chief of the newspaper, Clarté

RG: yes

AS: and but I became the editor-in-chief of Clarté when we turned our jacket, the union of communist students

RG: yes

AS: which had been, it was the only one that existed, eh, there was no union of communist students in the world, as an organization ...

RG: oh well

AS: independent, the communist students were part of the communist youth in Italy for example, we were the only one, the party had created in France an independent organization of students

RG: but completely independent?

AS: no, no

RG: no

AS: but autonomous, let's say, we had congresses, we elected our leadership, there was someone who was the eye of the party

RG: yes

AS: so who was the administrative secretary who was the eye of the party, and then, when there was the 20th congress, the 20th congress was the occasion for the Italian party to, to become a little anti-Stalinist, the Italian Communist Party influenced French leaders who were in the political office, Laurent Casanova, Marcelle Servin, these French leaders influenced us

RG: yes

AS: and therefore it is not at all by a personal work of awareness or of, or of lucidity but simply all the direction of the communist students

RG: yes

AS: unanimously turned around and passed from integral Stalinism

RG: yes

AS: without qualms to visceral anti-communism,

RG: but anti-communism ...

AS: finally to an anti-Stalinism ...

RG: yes, because you are still a communist

AS: to an anti-Stalinism

RG: yes because what was your point of view roughly?

AS: well it was Kroutchov it's rebirth

RG: yes

AS: Kroutchov is, we are going to liquidate Stalinism and finally socialism will be wonderful and we, we are part of this movement and in addition, always at a more unconscious level, let's say, well it was a new generation that was taking the lead. can what

RG: ok

AS: we didn't say that to each other at all, we were completely devoted, but if I realize with hindsight, it was also a conflict with the, with the father, let's say, that in a certain way

RG: there you go

AS: because it was we had declared war on the leadership of the French party, but it's a war, I mean we ...

RG: civil war

AS: we hated them

RG: yes

AS: we hated them, and we said they are assassins, dogs etc., because all of a sudden we had just admitted what we had never wanted to hear, that is to say that yes there had concentration camps in the Soviet Union and all that, all the horror, all of a sudden we admit it so what turns out

RG: and all those Communist students thought like you?

AS: so at the beginning, step by step, we talked and then people did the same as we did, that, it took two minutes, it took two minutes, that is to say as if the unconscious was going up and presto "But yes of course all that, we had always known it", and so for two, three years we were in the majority

RG: yes

AS: there were two, three of glory, of this team that we called the Italians

RG: yes

AS: our nickname Italians, Kruchovians, but especially Italians ... and then little by little there was a contradiction in the fact of being a Communist and of being against the Party, we became a minority because there was , there were people who became Maoists or pre-Maoists, there were people who were Trotskyists, and then there were people who joined, the new members who joined the Party line and therefore the end we were beaten in 65 and there we were completely, totally in the minority, it was over what, but, but we had still screwed up a generation

RG: yes

AS: the Party had lost a generation

RG: and can you name your comrades at the time?

AS: oh yes, the, the people who led the communist students, it was Robrieux, Fornère, Procane, Depaki, Chalite, there were also people like Bernard Kouchner, Roland Castro who are people a little better known

RG: yes

AS: and well, it was some, among them are, Serge, Serge Julie had worked a little at Clarté too

RG: yes

AS: I'm talking about famous people

RG: yes

AS: but ...

RG: and what happened after your expulsion?

AS: well, we were not expelled, we lost, we lost that is to say ...

RG: you left

AS: we left, we left and the party took power, after there were new crises afterwards, the people who had chased us did the same thing as us, they also returned but a little later and we, we didn't really, we tried to form a small group, precisely at the same time as the young Christian students who were also in crisis.

RG: yes

AS: and at the same time as the Protestants who were in crisis too

RG: yes

AS: so we formed a small group, but which did not have much activity, which was the Revolutionary Center for Interventions and Research, we are, in truth, we, we did not have, we did not no longer wanted to do political activism

RG: no

AS: and so we started, a very small group, eh, of people formerly of the Communist students, so there we were a very small group, we started rather to, to think about, to, to reread Marx finally or to read Marx and to see on what point one had to criticize Marxism etc.

RG: And those Christians with whom you had worked, who were they?

AS: so it was, well, well-known names, there was Henri Nallet

RG: yes

AS: among the Protestants there was Boberaux who was important in France

RG: oh yes ok

AS: and there was a guy too, there was a guy who was to be called Villain and who was to lead the Christian agricultural youth

RG: yes

AS: those were extremely nice people, extremely open but hey, we didn't have, we just crossed paths

RG: and when you, you crossed paths because you were in an airtight environment, didn't you?

AS: we were, we were students

RG: yes ok

AS: and at a time when everyone was in the same place, that is to say that there was only the Sorbonne, there were not all the universities that there are today

RG: ok

AS: in the 60s everyone was in the courtyard of the Sorbonne`

RG: ok

AS: so we knew each other and then we saw each other at UNEF, at the student union

RG: ok

AS: well and then, how, how we got to know them, I don't have, I don't have any memories, I don't know, in the end there was nothing mysterious about them. see since we were in the union together and in the studies together, and, and the crisis was concomitant, it was the same crisis and in particular the, the, the crisis was deeper among the Protestants

RG: OK, how's that, because they were the most liberal churches, right?

AS: it's a more liberal church but they are much more radical, the, the, the alliance of unionist teams, that was the name of the Protestant organization, they were under the influence of the Situationists

RG: ah okay

AS: and therefore, that is to say the antipodes of leftist, Trotskyist, etc. discourse, altogether poles apart and, and so I, me and my students, we were quite influenced by that

RG: and what do you mean, what did you mean by situationism?

AS: then the "situation", it was a small group of 13 people

RG: yes

AS: who produced texts and there was no adherent or nothing, but they had an extraordinary Hora because they had a conception of the revolution which was the junction of surrealism and Marxism, of the young Marx

RG: yes

AS: so it was the revolution in desire and it was generalized subversion, they had slogans

RG: yes

AS: but really funny what, it is for example "never work"

RG: yes

AS: "to enjoy without hindrance...", er "to live without downtime and to enjoy without hindrance", the absolute is the absolute, and therefore the rejection of political organizations, the rejection of the leaders, the rejection of any authority, the generalized subversion of life what in the name of, in the name of transgression etc.

RG: ok

AS: and so that was quite a refreshing speech compared to the Marxist speech for the poor, wages and all that and that, of which bon was already very tired

RG: and for you, it was one, it was one, political slogans or slogans of, of ...

AS: of life

RG: of life what

AS: they were slogans of life, that is to say that there, from the moment, I left the UEC in 65, after I never, I campaigned one little by one given time again, good to my shame, to the Vietnam Committee

RG: yes

AS: National Vietnam Committee, there were two Vietnam Committees in France before 1968, the Chinese were the basic Vietnam Committee

RG: yes

AS: and the others including the Trotskyites and us Vietnam National Committee, so I was a bit in charge of the Vietnam National Committee, very anti, very anti Vietnam War, very anti Americans good

RG: and why to your shame?

AS: because one day I was with Kouchner and we threw, we threw stones at the United States Embassy in Paris and I say to my great shame because today I, I think, I think that it was necessary, it was necessary to fight communism, I think that today, I became very anti-communist

RG: very, very anti-communist

AS: very

RG: since when?

AS: well I was anti-Stalinist from 61

RG: yes

AS: and I remained a revolutionary for quite a few years, trying to find out if there was one, a type of revolution which would not, which would not lead to Stalinism.

RG: yes

AS: well, and then finally I became really resolutely anti-communist, yes in the 70s there, well that, it took me a lot of time, it took me a lot of time intellectually, because I intellectually became truly liberal

RG: yes

AS: from A to Z

RG: yes

AS: that is to say, I think, I am against the revolution, I am for the revolution of 89

RG: yes

AS: I am against the French Revolution of 93, I am against the Bolshevik revolution, I am against the Chinese revolution, I am against all these revolutions

RG: against the Paris Commune?

AS: the Paris Commune was not a Marxist, the Paris Commune, Marx invented that it was a Marxist but it was not at all a Marxist

RG: and coming back to this, this change, it is often said that the publication of the book on Solzhenetsin gulags is a turning point for many people

AS: it was a point for Glugsman for people like that

RG: yes

AS: with I'm a friend, whom I often see, yes at that time we were already but the, the, the book by Solzhenetsin was anti-Stalinist

RG: yes

AS: and so I was already completely in agreement with that, but on the other hand, going from Stalinism to criticizing the idea of communism, it took me much longer, in 1968 for example we were anti -stalinian

RG: yes

AS: completely anti-Stalinist but we were still in revolutionary mythology

RG: ok

AS: the discourse was still a Marxist discourse, the power to the workers, down, no authority, no exploitation etc., it was a movement which was not at all Marxist but which was in a Marxist discourse

RG: Okay, but is there nothing in particular that has changed your, your mind?

AS: no, there is nothing, no it's a continuous drift (laughter from AS and RG) it's an absolutely continuous drift, there was no event, no but because I became really violently anti-communist because all of a sudden I reread them, for example my brother who had been a communist before me had brought back an account of the Prague trial, Raich trial in Czechoslovakia, the stereotypy of the trial in the time

RG: yes

AS: and, and, I reread it when I became anti-Stalinist in the years, at the beginning of the 60s, and there I saw that it was an abominable regime where we asked each time, the prosecutor asked to the accused "you say your name is Cheney but what is your real name" then the other who said "Rosebloom", "I have no other questions to ask", the next one was "you say that your name is Chalay, what is your name ", similar thing, it was, it was, well I discovered they were assassins, anti-Semites,, good, and so well I had more sympathy for Castro at the start

RG: yes

AS: there you have it but, right at the beginning, after in 63 I went to Yugoslavia with Bernard Kouchner on behalf of the communist students and we had sympathy for the Yugoslav model at that time, self-management all that

RG: yes

AS: and then on the spot we saw that it was quite pff, and when we left Yugoslavia and we are, when we left Yugoslavia by car and we arrived at the station of Italian essence "Super Corte Margore" and we saw that people were happy, free etc., we said to ourselves, we saw that there was nevertheless a world in which we absolutely did not want to live and a world in which we could still laugh ...

RG: in which year was it?

AS: 63

RG: 63

AS: 63

RG: so already you have ...

AS: well we were already very anti-Stalinist and we were in the process of abandoning the substitutes eh

RG: yes

AS: but, but for example in 68 we were still revolutionary, I was ultra leftist in 68, but not in the communist mode

RG: tell me your 68

AS: so I have, I have, I was therefore I was appointed in Paris, in a high school in Paris, before I was ...

RG: because you went to Normal school

AS: no I did not do Normal school, I prepared Normal school but ...

RG: did you pass the competitions?

AS: I passed the competitions, but I had twice 1 in 40 in Latin theme (laughter from RG and AS) so I have never been, the theme, the Latin theme has me, so I have not done rue d'Ulm, no

RG: ok

AS: but I did the preparatory classes

RG: ok

AS: so I could have the aggregation since I had done the preparatory classes that are used for, so I passed the aggregation and I was appointed to Paris in 67 and

RG: ok

AS: 67

RG: yes

AS: and when I arrived in Paris, I said to myself politics, it's over what, it's over, it's behind us, first of all nobody is interested in politics, here it was calm flat, France is bored, there was nothing ...

RG: in 67?

AS: 67

RG: oh well

AS: oh yes, I wrote, I wrote two articles for the magazine of Bernard Kouchner's father, he had a review of, for, for doctors, paid by the labs and in, and I did articles on, on, of philosophy what, on structuralism but finally in which I said that politics was over what, good, and it was, that's what I thought, so I had, I had no more, no political commitment

RG: yes

AS: and then 68 arrived, the students of my high school who were absolutely apolitical found themselves revolutionary, we sang the International, I don't know where they heard it, I don't know where they learned it

RG: yes

AS: and, and, and, Cohn-Bendit for me it was awesome

RG: yes ok

AS: because it was, it was the revolution but anarchizing, eh anti-communist

RG: yes

AS: he spoke, he spoke of the Stalinist scoundrel

RG: yes

AS: so, and he was funny, and he was cheeky, and, and the themes were not misery etc., and so I, I found myself absolutely, absolutely in 68 but I had no leading role

RG: no

AS: that is to say in the high school where I was, I went with the students to demonstrations and all that but I, I did not play a special role, whereas for example Schalit who had been a former of, of my team

RG: yes

AS: he was the one who wrote the journal Action, the journal of, of, of the student movement, but I went, I went everywhere, I went to all the demonstrations, I was on the barricades all that , it was, but it was great, it was really

RG: yes

AS: it was, it was heroism without risk what

RG: friends your big moment was the year after?

AS: and after, so well it was, that was the great moment like everyone else, and the year after, the year after, one of my students, not one of my students, a student from my high school, who was in second, I had no second students because we do philosophy only in terminal, was in a Protestant internship, Union de, by my intervention, and he returned to the Situationist, too situationist, because he was not, we could not join the International Situationist which only had 13 members, therefore, and he involved a huge proportion of the students in a movement like that surreal

RG: what was his name?

AS: his name was Gilles Baudry and he died, he died of suffocation even though he had always had the anxiety of asphyxiation, he lived with a psychoanalyst and there was a gas leak and they are dead, but he was in second

RG: yes

AS: he was, he wrote absolutely brilliant lyrics

RG: yes

AS: and nobody knew it was him eh because he was a good little fat, and, and the students started to, to mess around say, to, to, to keep the school from running completely good

RG: yes

AS: on the theme of the transgression of, of, of the limits, of the prohibitions of all that and, but it was a provocative and playful aspect

RG: yes

AS: but despite the, the, the school was inoperable, and it was, and the parents, the administration, who, who were close to, they were ready to give the students what they wanted but the students didn't want anything, the students wanted to repaint the inside of the WC pipes, eh, a hole in the principal's office, a baobab to put in the hole, well that's their claim, well, it was, it was absolutely, they stuck, they stuck firecrackers in the corridors so that everyone can light them when they want, because it was absolutely not, eh, the first slogan they put, that they wrote in the school it was "in the ass the avant-gardes"

RG: yes

AS: so it was absolutely anti-Leninist, anti-Marxist, anti-organization, there was not, there was no small group in there

RG: and what was your role in that?

AS: then I was their surety, that is to say, I was the adult who told them that they were right

RG: yes

AS: I was considered by the administration as the inspiration, as the good one, and in reality they were much faster than me, but, but I followed them, it is true that I supported them what, and, so there were a lot of incidents, the, i ended up receiving slaps from the headmaster's husband because he thought i was the one who suggested insulting him well, whatever, there had very violent scenes, they called the cops, the cops entered the school, they were running after the students, the students took refuge in classrooms, there are teachers who showed the cops which students were refugees, then there was an absolutely surrealist tract which had been written by this Gilles Baudry, who took each teacher who had denounced the students and made a portrait of them, an insolent portrait, it was, it was the, the, well 0 of conduct if you will, it was the, and therefore there was a great deal of a nervous breakdown among the teachers, the, the principal took his early retirement, the, well they were, it was a destruction but on the, in a transgressive mode

RG: yes

AS: playful what, and after that, so that lasted a year

RG: and what happened to you too?

AS: so good me, well I was there, and well I said to the students, well I am a teacher I am paid so I I teach me, you do what you want, I am not giving you wrong, I agree with you, but I am not a student, I am a teacher, so I was teaching and then those who wanted to listen listened to, those who ...

RG: yes, but you were sanctioned?

AS: so I have, I have, so during the year, the headmaster of the school asked that I be fired finally good, and, and, then there was an inspector who came, but the inspector I I 'opinion had as a teacher in Cagne, then in preparatory class and he is a completely philosophy teacher, a Protestant too, quite brilliant, very kind who, who made me, who made a very

report, very favorable and who offered me a preparatory class for the grandes écoles, to become a teacher in, in preparation, in Cagne

RG: at which high school

AS: no he proposed to me, I said no, I don't want to

RG: oh well

AS: I will not

RG: oh well you stayed there

AS: I stayed there, I don't want to be in solidarity with the students who screw up

RG: yes

AS: and, and then take the opportunity to have a promotion like the guys who do unionism and who find themselves in, so that was not possible, so I stayed there, and at the start of the school year, so I stayed a year

RG: yes

AS: in, in turbulence and violence and all that good, there were blows exchanged with teachers, it was, it was very, very violent, and then at the start of the school year in September 69, uh, so this time we sent an inspector who was no longer an inspector of philosophy, who was an inspector of the administration let's say

RG: yes

AS: and, and there so on the, the third day I was suspended, so the, the good excuse it didn't matter much but there were three excuses, because they couldn't suspend me for what I had done the year before

RG: ok

AS: because there had been elections and amnesty

RG: ok

AS: so they had to suspend me for the three days of the start of the school year, good, easy, so first reason, I had accepted in my class students who were from other classes, because I was a star at the time so there were students who wanted to listen to the teacher thing good, so I had accepted 4-5 students in the class, then, secondly I told the students is it, do you want work because last year it was great but there are a lot of students who did not have the bac and me, I have my profession, I do not want to make you take risks

RG: yes

AS: and so you vote, are you kidding or are we working, and they voted that we were working

RG: ok

AS: but I had asked the question, and thirdly I told them, there are several philosophy teachers in the school, you did not choose me, you have the right to know who I am so I read it to them. report that the principal had written on me (laughter of RG and AS) these are the three professional faults which were used as pretext to suspend me and therefore I was the first suspended teacher, there were several after of professor of philosophy who were suspended but I was the first suspended teacher, so the suspension is a measure, it is, for the agrégés it is, a civil servant in France it is not easy to fire him, so then suspended with treatments

RG: for how long?

AS: so I was first suspended with salaries, well it was, it's a precautionary measure so there is no limit, and then after 6 months I went before the higher council of national education

RG: yes

AS: at the Sorbonne all that, really a thing, so the first time there was a support meeting for the suspended teachers and I said I would not go to this judgment if there is not, if all the world cannot speak, well well I did a circus, so it was canceled, the scheduled day was canceled and then it was another time and there, and me, and I did not want to defend myself on the plan of the official

RG: yes

AS: I felt that I had, I had widely attacked the institution and I understood very well that it was defending itself

RG: yes

AS: but I, but my lawyer didn't want, she wanted, I just told them from a legal point of view you can't suspend me because what I did during the three days that does not justify a suspension

RG: ok

AS: and so I was suspended at that time for one year, I was sentenced to one year of suspension including 6 months with treatments, those I had received, and 6 months without treatments

RG: ok

AS: there you go, so I was suspended for a year, and then after that they didn't know what to do with me because they thought I was extraordinarily dangerous, they didn't realize it was a while and that the students were no longer the same two years later it was no longer the same but hey, and so they did not know what to do with me and therefore, they put me in correspondence teaching

RG: ok

AS: and so I stayed 14 years

RG: 14 years old ?!

AS: 14 years old, until the left took power in France in 81, in 81 the left took power, she felt that teachers like me were victims of employer and police repression, unemployment and of misery, and so they put us back in the circuit in 83

RG: and what did you have for a job at that time?

AS: so when I was, in 83?

RG: yes

AS: I was put back in a high school

RG: in Paris?

AS: in Paris, at the Lycée Condorcet and then after, a year at the Lycée de Condorcet and then after at the Lycée de Saint Clou, they must have thought that at the Lycée de Saint Clou the students were, were not born revolutionaries, therefore I stayed there, I stayed until my retirement, here at Saint Clou high school

RG: but from 69 you lost your, your contacts in the community ...

AS: there was no longer any connection with the students

RG: with els students but also with, with, other teachers... radical otherwise...

AS: no, I had, I had contact with, I had contact with people I knew, with my friends

RG: yes

AS: and it was a time when there were, there are others who have, I, I have, I gave a bad conscience to, to a certain number of philosophy teachers with whom I was friend

RG: yes

AS: they also wanted to be suspended, eh, because all the same in a revolutionary period you should not be, you should not be less revolutionary, therefore, so I have some friends Pierre Canne for example who was suspended and then who is became a psychoanalyst afterwards, and then Robert Herbrat who was suspended, Claude Moralie who was suspended, Daniel Cape, there are a certain number who were suspended, but they were suspended, that is, 'that is to say they acted eh, I was accused of what the students were doing but me I, I did nothing while they were forced to do bullshit to be able to be suspended

RG: ok

AS: there you have it, and then others like Berelovich or Fornert who were a university professor and who wanted to resign so as not to remain the civil servants, the good bourgeoisie etc. , so good they have, they have, they have....

RG: and they envied you a little

AS: did I envy them?

RG: no, they, these teachers, they envied you a little

AS: well they envied me because, because, well because I was a hero, a revolutionary, a victim (laughter at RG and AS) of repression all that, and, and I didn't feel like I was all victims, first of all I felt that I had largely deserved that the institution defends itself

RG: yes

AS: well, then I was paid to do nothing, I, I, I just had to write courses, I, I, I corrected copies of the students who were preparing for the aggregation

RG: yes

AS: by correspondence

RG: ok

AS: and the CAPES, and I wrote units of values for the students who took their exam in Nanterre, the correspondence students

RG: ok

AS: so I had, I had very, very little work, for example I, I went to live in the United States for a year

RG: yes

AS: without it hindering my work for correspondence education so I, I was in a golden cage, I was, I was absolutely, I was good what

RG: friends you were, do you have approaches from other movements or other networks to recruit you as a revolutionary?

AS: no, no, no I was out, no, no at that time if you want from 70, from 69, the revolution, let's say the trajectory after Situationism was pop music, the drugs, upset family relationships etc., upset sexual relations, that was the revolutionary theme

RG: yes

AS: it was no longer the, the, the engagement in small groups, no longer at all

RG: So this cultural revolution you are talking about came after?

AS: she came from, from, after 68 yes, after 68, it was already, that was the year in high school, it was already that

RG: yes ok

AS: it was already that, and after we stayed on it, that is to say well well after, after I saw friends again, well a little younger than me, who had become Maoist, who had settled in factories etc., which had a hard life etc., we had no relation, we it was LSD the music

RG: you too

AS: yes

RG: why not (laughter at RG and AS)

AS: it didn't last long, it didn't last a lot of years but it lasted 2-3 years, a few trips with people, but it was a time, it is, the time c 'was that what, with, with the impression that we were inventing, that is to say it was not just for private use, it was also that we were inventing a, a new way of life

RG: yes

AS: it was, let's say, there was the influence of Marcuse, for me who had read a little philosophy anyway

RG: yes

AS: There was a bit of Marcuse's influence against sexual repression

RG: yes ok

AS: civilization and all that

RG: so you let off steam a bit

AS: and we did, yes well we didn't let off steam a little, we really got high, because we weren't really repressed either, but well, we were all the same if, it is, it's funny, when we were communist students and we were anti-Stalinist and, there was a life, there was a huge life at the time of the struggle against the party, it was

RG: yes

AS: it was, it was very violent, it was, and then everyone was at the Communist students at that time, everyone who was going to do May 68, it was good, but we were, on the sexually we are Catho, and then indeed after May 68

RG: yes

AS: May 68 had nothing to do with sexuality but after May 68 for people of, of, of my movement let's say eh, it was a questioning of, of this way of life, there was , there were some for whom it was good, who managed to live it, there were some for whom it was extraordinarily dangerous, who screwed up because

RG: how's that?

AS: well because, they broke up, they broke up their relationship, they have, they had affairs and they were taking LSD and hey they did not master all that, it is not, it is not without risk, It's not without risk, me it was going very well because I was married

RG: yes

AS: I had kids, I had an income and I didn't want to mess around with my kids so I was, let's say, in the midst of people who really messed around, hippies whatever we want, us , we were still a bourgeois family ... maintained, then open, that is to say that people could live with us, it was open, but the, the, my wife and I we did not separate and we didn't mess around with the kids

RG: yes

AS: so my, my daughters, when they are interviewed as a sixty-eight-year-old girl

RG: yes

AS: are almost the only ones who have a happy memory, the others (laughter from AS and RG) are the cup and, according to what they say anyway and they have a happy memory, there has one who did radio shows about it and then another who appeared in a series about it as well, but for a lot of people it was hard, it's normal when you get out of the frame, well, it's, it's hard, and but in any case, but we were always politicized, that is to say we were always interested in politics

RG: yes

AS: naturally, but, but, but adhering to nothing

RG: okay, but always with the same friends, the same comrades

AS: yes, we ...

RG: from before?

AS: yes the, the former communist students, I am still friends with some former communist students and then I found, because of my political evolution

RG: yes

AS: annoying, I found people who, who came from the same, like Gluskman for example who, but who had been Maoist, we had been separated

RG: yes

AS: now we find ourselves in the same, in the same positions

RG: when did you find him?

AS: I found him 3-4 years ago from, it was at the time of, it was at the time of Bosnia I believe, at the time, because I found Kouchner in 90

RG: yes

AS: well I was friends with him but we didn't see each other and then in 90, at the time of, finally before Bosnia and, and so I was a little with him at that time, and, and then I supported and I still support the idea of, of the right of interference, of not letting peoples be exterminated by States, that States have no legitimacy in my eyes if they are not democratically elected, so, from, from the 90s got back into politics a bit but on the side of, for Bosnia, for Kosovo for, and after for Iraq, I'm going to start from a small, small , small nucleus of people who were favorable to the American intervention

RG: oh yes ok

AS: at that time

RG: with whom?

AS: then Gluksman, with other people

RG: yes

AS: who are in a magazine called Brave New World, I can show you that if you want, which is...

RG: don't move because ...

AS: ah my thing, ah yes

RG: maybe later

AS: I'll show you after that

RG: yes

AS: So there is a small group of people there who have, who all come from Maoism or Trotskyism, or like me even before Stalinism and who have a bit like ??? to the conservative, that is to say people who come from the extreme left and who have adhered absolutely ...

RG: and how do you characterize yourself?

AS: liberal

RG: liberal

AS: liberal and human rights

RG: ok

AS: liberal and human right, that's it, and so, for example, I could vote for Tony Blair, I could, no problem, but I can't vote for Ségolène Royale (laughter at RG and AS)

RG: okay, to come back to the issue of leave a little, we often talk about 68 as a generation revolution, but we can say that there were several generations who revolted in different ways, right?

AS: yes, it is, well, the symbolic figure is Cohn-Bendit

RG: yes

AS: good Cohn-Bendit more than 20 years ago but less than 30 years ago

RG: yes

AS: here, I think it is, this is the leaders, they are people who cut their teeth about Vietnam or with the crisis of communism eh

RG: yes

AS: and they are the ones driving the movement, after people like me, who was never more than 2-3 years older, let's say, I don't know how old Cohn-Bendit was and finally 4-5 years

old. more, but we are plunging back but we do not count a lot, we were a few allies, thirty-something who are allies but that, obviously, has especially set people 18-20 years old on fire.

RG: yes

AS: and that set them on fire for many in their entire life afterwards, that is to say, these are people who remained in the idea that they had lived, well for many, let's say, that they had lived a wonderful moment and that, that we should not deny ourselves, so there are quite a few who do not have, who did not want to succeed socially, because of this, this movement, so there is, there is, now there are perhaps less me finally there was for a very long time what we called the ex-sixty-eight

RG: yes

AS: there you have it, but it's, it's, it's a revolt of a generation yes, it's a revolt, it's a revolt of an era for me, of an era

RG: yes

AS: who has to come out of France a little strict and ?? on the cultural level, and this revolt of an era, it is carried by, by the young generation which is normal

RG: and you say that every, every, every 10 years we,

AS: we have a different outlook

RG: we reconsider, we have a different perspective on this era

AS: yes

RG: and, and has your outlook on that time changed and how?

AS: so what has changed, well, me I, I'm not going to be one of the people who rejects May 68, I, I think it was a crisis in which I myself said a lot of bullshit, I mean he There is no doubt, it was, it was irresponsible, it was playful, but hey, in any case it was extremely happy and pleasant, and but just today I think we are obliged to rectify, this is that what I might not have said 10 years ago

RG: yes

AS: that is to say that today I understand that anti-authoritarianism is not going well

RG: oh well

AS: finally anti-authority I mean

RG: yes

AS: to say it is forbidden to forbid for me it is an extraordinary stupidity, unless it is a poetic slogan

RG: unless it's like that, but if it really permeates social relationships, family relationships, it's completely absurd what, so there, I agree that former sixty-eighters like Cohn-Bendit must say what I said at that time on such and such a point is stupid

RG: yes

AS: there you have it, I think that we need a re-examination of simplistic and radical ideas, radical ideas that is to say, me what I find formidable in May 68 is the word contestation

RG: yes

AS: the challenge is questioning the relationships and then we question, that is to say by what right someone is a teacher, someone has authority over the students, we must , we have the right to reconsider, well

RG: yes

AS: but the dispute if it becomes, as I myself have done, dissolution and etc., it's nihilism let's say, it's the worst, it's the worst

RG: yes

AS: I think that, we cannot, we have to take stock of May 68 because there are those who say but all the evil comes from May 68, which I absolutely do not believe

RG: yes

AS: and, and those who defend May 68 must admit that obviously half of what we said is stupid

RG: yes

AS: but I, I don't think it came from May 68, that is to say I think that the problems of school in France they come from a population which is difficult to attend school, it is not, it is not because the teachings have abandoned authority, the teachings have never abandoned authority and it's true, it's true that the relationships between the teachings and the students are still more normal than they were before

RG: yes

AS: that is to say today the students can talk to the teachers, there are no insurmountable barriers

RG: ok

AS: it can give rise to excesses, but anyway the idea of coming back to, I never spoke to a teacher during all my schooling

RG: never?

AS: never, never I went to talk to a teacher

RG: oh well

AS: oh yes, well I was a student they were teachers, so here it is, and so, in hospitals it's the same it was, the patients, before 68, the patients did not speak to them, they were not well, in fact what happened is an americanization of life

RG: yes

AS: in reality what happened is that, it's much more fluid reports where people put first name and all that good, so only at the time we did May 68 we would never have imagined that we were going towards, towards these slightly more liberal relations

RG: ok

AS: that's it

RG: ok

AS: and today my gaze is on, not on what happened but rather on the fact that we must be clear on the fact that we cannot say the same thing

RG: ok

AS: for example, for example, me when I was suspended, the teachers with whom I was friends, we made, we wrote a leaflet, I did not sign it, the leaflet is called "we are with the barbarians "

RG: yes

AS: "we are with the barbarians", then there were no barbarians as we understand today, the barbarians were those who took drugs, so it was we are, we will not do the mad hunt and we will not hunt drug addicts

RG: ok

AS: well it was all the same we are with the barbarians, the text was called, and the press had talked a lot about it, 24 teachers who said we are with the barbarians and who also claimed to say, because they were talking about me, they said good the defense of S nik as a civil servant who cares, well it was clear that we were not defending the aggregate of, but, and, and today obviously I would not say that I am with barbarians because I am against the barbarians (laughter), I am afraid, therefore

RG: you are afraid

AS: well I'm afraid of people who are really barbarians, people who murder, who hit teachers

RG: yes ok

AS: yes, yes I'm afraid of that, well I'm afraid, I mean it's enemies here

RG: and has your Jewish identity become more important again?

AS: my Jewish identity came back much more important, but, uhh, I couldn't say exactly why, I spoke about it yesterday, because yesterday was, it was Jewish Easter, we were talking about it with friends ... at the start good I was completely Jewish, in my family, we were completely good Jewish, I married a Jewess so there was no problem, I was not at all good, but, and in my studies, I never said that I was Jewish, in France the republican integration, we do not want to know if someone is Jewish, Protestant, Catholic therefore

RG: yes

AS: we don't have to say it

RG: absolutely

AS: we don't have to say it good, and within activism it was the same we never talked about it, the first time I spoke about it it was a joke, it is told in Generation , it is in 62, it is when we believed that the paratroopers were going to land in Paris in 62, paratroopers from Algeria, and we were in a meeting at the local Communist Youth and Communist Students, and someone rings the bell in down, and then I go to see him and then there I go to a joke which is told, and then I say to Chaïte "it is the red berets, they ask for the Jews" (laughter) it was not the red berets of the all good but, otherwise we didn't talk about it at all, and then I think that there is a phenomenon that is, a phenomenon of age, there must be an age where we assume what we wanted to put aside as a young man what

RG: yes

AS: as a young man, it was important not to look like my parents here

RG: yes ok

AS: above all, it was necessary not to be a little Jew, discreet, who is afraid etc., and therefore the, moreover I can say it I, the understanding that I can have, the understanding in the positive sense that I can have for the beurs, it is a bit by analogy because

RG: ok

AS: because I think that the way the Jews were revolutionaries was a paradoxical way of entering society

RG: hm, oh well

AS: a bit aggressive

RG: ok

AS: that is to say instead of having this hidden eh, and finally there is a demonstration where everyone was shouting we are all German Jews, well and it was a way of being able to settle accounts with the fact that our parents always told us not to speak loudly, not to say that we were Jewish, to be careful that people were not going to think badly of us because we were Jewish all that, good, and therefore, there are several concomitant phenomena and besides, then I prolong your question say, today I observe obviously that there is a political evolution among the Jews because they are Jews. There is a political evolution of the rightization of the Jews

RG: yes

AS: I'm talking about Ashkenazi Jews

RG: yes

AS: the others, the Sephardim, they are not lefts, let's say, but among the Ashkenazi Jews who were revolutionary 40 years ago, there are many, many who have, who have evolved and who have broken with these movements which are pro Palestinians, who are anti-Israel etc.

RG: have they become active again, you too?

AS: no, no, no, no, no I am an atheist, an atheist, that is to say that, one day my daughter asked me to fast for Kippur, but, but, my parents did not fast for Yom Kippur, my parents didn't even know when it was Yom Kippur anymore, and so, it amused my daughter so I started fasting, so I fasted on Yom Kippur but I also worked what, like that to do something about, but in, in the people who have my story let's say and even a little younger, I know one who, who eats kosher what, one, but otherwise there was no return to, to religious, perhaps to be with certain children of communist Jews

RG: yes

AS: there were people who became religious again by reaction against their parents, friends, I was not a communist so my daughters could not react against, against me

RG: but your daughters are more religious than you?

AS: no not at all, absolutely not, no they are not, my daughters have married non-Jews, they have children with non-Jews, and they would like on the contrary, they have the problem of knowing how to transmit a bit from the past, because there is no sign, at my parents, at my wife's parents, there is not a Jewish object, there is not a Jewish holiday, there is nothing, well me that didn't bother me because my parents were so Jewish, that there was no need to add anything, but now it will become more problematic with the children of my daughters

RG: yes

AS: since them, well there is one called Jacob, there was one called Rebecca, but apart from this first name, the others are not called like that, and apart from this first name, they never hear about anything self, and in, in ...

RG: do you mind?

AS: it annoys me, yes it annoys me, but it would annoy me if they did not know that my grandchildren did not know that they belonged to a story, but that, I do not want them to be religious since I am not religious me, then me I am not religious doubt, I mean I am not, I am not agnostic

RG: no

AS: I am an atheist

RG: atheist

AS: yes

RG: have you always been an atheist?

AS: I'm an atheist but, but there was no question, my father was an atheist, my mother was, they came from parents, from perfectly religious families, in Schentown it was, all life was but when they came to Europe, they have turned the page and nothing is left; it's a phenomenon that I don't even understand, they didn't keep anything, and one day, one day my parents invited a cousin who lives in Israel, and, they invited her, she told me afterwards, she did not understand it was there, it was the evening of Kippur and she was invited to eat, she said to herself they invite me to eat for, to fast, because we young on the evening of Kippur, my parents didn't even know it was Yom Kippur

RG: ok

AS: so, so therefore since we have nothing, we have nothing to, it's difficult to convey what, well, there is war, that, that's good, easy because it is a lot of question, on television etc., we constantly see the, the, well, so, when they come from there I think that that will be enough for them to understand that there is a story behind them, but there is no, there is

no cultural transmission really, well ... I have my theory on that, my personal theory that I developed, is that basically if I am Jewish that must be transmitted, I am Jewish by, by the way I live, by the way I think therefore, and I have raised my daughters as I am and they will raise their children as they are and therefore Jewishness will be transmitted but the grandchildren will not be where it is

RG: ok

AS: but obviously they have the same relationship to school, my daughters had the same relationship to school as my wife and I, and my grandchildren have the same relationship to school as us

RG: And for you it is more important that your daughters and your grandchildren consider you as a former sixty-eight man or as a, as a Jew?

AS:... ah no... yes

RG: if there is a contradiction ...

AS: I, anyway, they don't consider me a former sixty-eight and, they know that, that I really had a blast

RG: yes

AS: but I'm not, for my daughters I'm not, and, and Jewish yes that's important yes, Jewish it's important but it's, it's really we can't say that, other than I tell you that to you, but it is, it is linked at the same time to the political positioning

RG: yes

AS: it's true, it's true that a Jew is more sensitive to the threat that there is to Israel than a non-Jew, and, and to the hatred of the Jews that he hears in the mouth of, of, Islamist leaders, it is clear, it is clear, and, and a Jew is more easily, it seems to me, a Jew understands more easily the American intervention

RG: yes

AS: because it has, because we were dreaming in 39 quite simply while, and that is it, and that, and that there is no reason to leave people in a crushed state because it is has happened to Jews very, very often, so Jews identify with, quite spontaneously the victims of, of, state terror, and so there is a connection between the, the, the being Jewish and the political positioning, in the movement, in the small group I attend there, Brave New World, well that there is a large proportion of Jews

RG: okay, okay

AS: and Protestants

RG: and Protestants

AS: and Protestants, it is also held by the pastor of a Protestant temple

RG: ah okay, so you have a lot of sympathy for the Protestants

AS: much sympathy for Protestants

RG: more than for Catholics?

AS: more than for Catholics yes, in France in any case, Protestants have a little bit of a destiny, when we are little at school in France, when we are Jewish and we are told about Saint Barthélemy, well we think that it is the Jews the Protestants (laughter of RG), there is an instantaneous assimilation

RG: yes, yes

AS: and then the Protestants were much better during the war, there is no problem, well there were Catholics who were very, very good too, but let's say the Catholic institution was not great, the Catholics were good but not the institution, we are closer, closer to the Protestants there is no doubt ...

RG: well I think we made a very good overview, thank you very much for

AS: Please - do you want another coffee?

RG: yes, I want to, yes I want to....