

1 **Europe - France / Le Mans Interview with a member of the City Youth**
2 **Department**

3 **Context** : *interview done on the 26th of august, one month after the end of the workcamp. Le mans is*
4 *a city of 150000 inhabitants, quite big, so the city services are not directly involved. Elen only went*
5 *twice on the workcamp, and it was the first workcamp she followed since she was elected.*

6 *Guillemette, Concordia regional director, wanted to come with me to introduce me, but she finally*
7 *stayed, I guess to use this appointment as well, to create links.*

8

9 Dorothee (*interviewer*) : I am Dorothee Saucourt, I will register the interview if you don't mind. I am
10 volunteer, group leader, trainer at Concordia since a few years.

11 *Explanation of CCIVS, and the study impact.*

12 D : So, in this context, I've already done an interview of 2 young girls of the neighborhood, one of
13 Guillemette as the organizer of the workcamp, and now, I'm doing the one of the institution. You
14 represent the institution.

15 Elen : ok

16 Guillemette (*Concordia regional director*) : Here, the idea is that because the youth department was
17 partner during the summer, and on the kiosk project. That was interesting.

18 E : It was quite mixed up this summer, the participation to the movie, the story of the kiosk, and it is
19 true that we try to work... I appreciate the state of mind of Concordia, and the objectives, so, we try
20 to develop partnership and...

21 D : What was the movie story?

22 E : The youth department is working on a problem, not really treated by other cities, that's a problem
23 of security, public safety, and other things, which is the place of girls, of women in the public space
24 and in the public politics.

25 *Big explanation of this project, the aim, the method (participative movie to create visibility and*
26 *debate), the partnership with Concordia, the timeline.*

27 So for the teaser, the idea was to go and interview the young European people that were in the
28 workcamp in July.

29 D : And there were lots of girls... (11 girls out of 12 participants)

30 E : To ask them : in their own countries, how is it happening, what is the place of girls in their
31 countries? And then, use what was filmed, what they said to show it to people from here, to see if it
32 is different here. To try to build exchange and curiosity through this experience.

33 D : They were a few of those girls that were very pertinent.

34 E : I didn't see them yet

35 G : So it is Soukeina (employee of Concordia) who followed this project, with one civic service
36 volunteer, Amir.

37 E : He was amazing

38 G : He was very happy to participate to this project, and it was interesting because he is a boy that he
39 was here, present.

40 E : So it was a beginning of concrete thing with Concordia

41 D : Are there some young girls of July who are committed in politics in their countries, or not?

42 G : I don't know, I was not present.

43 E : I didn't ask to see, I am leaving the freedom to the association we choose, a participative movie
44 association from Grenoble. I am holding myself to ask. Lol

45 G : Interesting as well that it happened during July workcamp.

46 D : They lived lots of thing, yeah. I went to see them as well. With CCIVS there are 2 parts in what is
47 being done this year, the impact part that I explained before, and the part about sustainability. So I
48 stayed 2 days with them and created activities for them about sustainability. It was very interesting
49 actually. It was a group who didn't like to play, bad luck I really like to play, and I prepared an activity
50 with games. The campleaders tell me that they don't like to play, so... we readapt, and I proposed
51 them something quite intellectual, thing that I would have never imagine to do on a workcamp, on a
52 training yes, but on a workcamp no. Actually we compared 2 products, one tomato from the organic
53 producer, and one can of tomato, and I asked them to look for all the implications, the transport, the
54 production, the inputs....and they loved it. And they went into a discussion. As usual on a workcamp,
55 they had a very basic English, so they don't usually go into deep conversations with concepts and
56 stuff. But they were talking, with their basic English, about growth or degrowth actually "if we don't
57 consume Iphone, the poor Chinese won't have work anymore" and the other "but if they don't have
58 work to make phone, they will do other things, they will go back to their countryside"

59 E : They will have work pollinate to replace the bees

60 D : Here we go. Without any ecological or economical concept, they did a real debate about it. It was
61 very funny. So, yeah, it was a group quite pertinent, and very feminine, so I guess your interviews will
62 be very good.

63 E : I didn't see them, and I didn't meet them a lot. I went on the first and on the last day of the
64 workcamp, but the interviews were in the middle day. I know that it all got well but I didn't see the
65 images.

66 D : So.... your point of view, why are you in touch with Concordia for the international workcamp?
67 You said you liked the values, but more precisely, can you say more?

68 E : I am elected for the youth department, but I don't forget that I am as well from the Ecologist
69 Party. What I wonder for the last year is : does it exist a special way for an ecologist to build a Youth
70 Politic. And I realize that yes, yes, here is one. And it is to approach, to try to find some actors,
71 partners who have those preoccupations about sustainable development, about European feeling,

72 not in a politic way, but in the way of peace. To develop the European feeling is to strengthen
73 something and avoid things that are maybe about to come. The fact of working on the patrimony,
74 about the knowledge transmission of the patrimony. All that, to me is part of the values that I like,
75 and I think that go very well with a sustainable youth politic. We are not in a consuming path but we
76 learn how to build citizens, actors of the society of tomorrow, and not puppets who wait for
77 shopping. So as soon as the first meeting with Concordia, when they presented their actions. I didn't
78 know anything about it, because I am from the East of France, and they are not there.

79 G : Right, we are not there, they are other associations like Solidarité Jeunesse.

80 E : I didn't know it at all, so I listened religiously to what was presented. And when we started to
81 build projects -I work a lot by projects- I tried to surround the Youth department with partners that I
82 found pertinent, and who could be part of that because it was going along with the values they
83 defended. Going out a bit, it's a very Ecologist thing, going out of the long lasting cronyism with
84 always the same federation of Nonformal education, because some of them are friends with the
85 politics, so when we have a project, we always make it happen with the same ones. Or we arrange
86 everything so that the non formal education associations are now only responding to Call for
87 projects, thing that to me really broke the non formal education and its values. And I didn't find that
88 at Concordia, I found something very dynamic, and innovative, a proactive approach, so it
89 corresponds to me, and I think it corresponds to the values I try to defend inside the Youth
90 Department, and to develop.

91 D : How long have you been in this function?

92 E : One year

93 G : Since the last election, March 2014

94 E : It is a first term of office, as elected.

95 D : Did you hear a bit about what happened in the 3 previous years of the international workcamps?

96 E : A little bit, because I have a friend who participated to one of them, David.

97 G : David is a compleader, he worked last year and again this year

98 E : We had a meeting with Guillemette and Soukeina, who presented the association and what they
99 were doing. So I don't know the details of what was done before, but I went on the web site, what
100 type of workcamp are done, how etc

101 D : On the new web site I hope

102 G : No, that was the time of the old one

103 E : And you brought me leaflets, which were very well done

104 D : You have to go on the new web site

105 E : I don't need to be convinced, it's not important

106 D : So.... What do you think are the challenges to organize a workcamp, or other projects for youth, in
107 the neighborhood Les Sablons

108 E : Let's see.. First to organize one, and then to organize one in Les Sablons. To organize : I think to
109 allow young people to go and see elsewhere if they are there (idiomatic French phrase), if they find
110 themselves, to see how it is elsewhere, I think it can participate to a process to peace on a long term .
111 It is to seed to avoid stupidity. We didn't find better than education to go against violence and
112 stupidity. For me, travelling and meeting the other, is part of the education. Therefore to allow young
113 people, from anywhere, Europe or the world to go and explore the world, to discover how it is in
114 other places. For those young people, it is richness. It will allow them to say : "I saw that, I
115 experimented that in this country", to keep something about it, to do something with it.

116 And when the workcamp is happening in Les Sablons, the interest is double, double for us at least.
117 One of the objectives that I have, amongst others, is to develop the autonomy, autonomy of the
118 mobility of the young people - mobilities : cultural, geographic and social mobility. For young people
119 of a neighborhood, there are some brakes, financial ones, and even more, a cultural one, and
120 barbwires they put themselves around their neighborhood to not go out of it. Therefore to bring
121 some actions like in the workcamp of the kiosk....

122 G : This one was an educative workcamp

123 E : Right. The same young people that will work with Concordia, that are in relationship with
124 Concordia, that there is a trust being build, it is in their neighborhood, in their territory. We are
125 talking about young people who are very focused on the territory, on the clan. To bring young people
126 from elsewhere, who make the effort to come, they are not so different from them, but different
127 anyway, they come in their neighborhood and they don't think it is rotten, dirty, they can even find it
128 interesting, and be happy to be here, to be here on holidays.... So for them "It is not so bad here, I am
129 interesting, my life is interesting, my territory is interesting". By the fact that some people come at
130 their place, not to observe them like the media, or ... well, yes, us, politics usually go in the
131 neighborhood to show that is not going well, or to do bullshit Christian charity. Here we are with
132 young people who come because they want it, they don't think at all they are in enemy territory. It
133 valorizes their neighborhood, their position, and put them into better dispositions to be able to
134 exchange and receive something from those young people. If there is a part of the youth in France,
135 here or elsewhere, who needs to open to others, in other ways that TV, or soccer... I think they are
136 the ones. If they would feel like going out to see elsewhere, whichever culture that they find
137 interesting, where they could find something they would like. So first we go to them, to allow them
138 to feel interested by the others. So I think the principle is excellent.

139 D : This is something that was really impacting for me in the interview I did to the young girls of the
140 neighborhood. Personally I didn't know that it existed young people that put so much barbwire on
141 their territory.

142 G : There are a few that never went out of their neighborhood

143 D : That was nearly the case for the 2 girls

144 E : There are lots of girls who never go out of the neighborhood. They go out until age 12, to do
145 sportive activities. This is not the same at all for girls and boys. The guys because they have this

146 concept of territory, they will go out of the neighborhood to conquer new territories, to affront
147 them, to show themselves, for competition. In sport or battle or whatever. But the girls, no, they are
148 "under house arrest", they put themselves into it. A part of going to do paperworks for pregnancy
149 when they are 17, or things like that.

150 I think it is chocking that this country, which pretends for Human Rights and all that, is satisfied with
151 that, and close eyes for more than 15 years about this question. "Young people from the
152 neighborhood are not ours, they don't understand anything, it is not our fault". I think it is indeed our
153 fault, I think all the Urban Politics of the last 15 years worsened that. All the actions that could try to
154 build..... For me we have to try to open the windows, to fall down the barriers, to open the windows
155 in this neighborhood. It is very possible actually. And sometimes, it is little things. I really believe in
156 the system of the virtuous circles. We don't need something huge, very newsworthy, to change
157 something. If you manage to touch 15 people, to change the idea they have about themselves, and
158 about the others, just to 15 people, rebuilding trust. Those 15 people have at least 20 or 30 people
159 around them. If it changes something inside them, their surrounding will see that something
160 changed. And it will as well change something for them. But it is a bit long, but... since I don't believe
161 in Bloody Revolutions, I try to find other ways to do it. The smooth revolution could be this way, by
162 convincing in little circles, being humble in quantity, but very ambitious in the quality of what we are
163 doing. By stopping to have as evaluation criteria the number of people we touched, but wondering
164 how we touched them, and what it is doing on a long term. What does it creates and on how many
165 people.

166 D : Not trying to have the biggest numbers

167 E : This is only good for the statistics. But in Educative Policy, it's a non sense. Same about cultural
168 policy. It is easy to make activities where there are 60 people, just have to offer soccer, and yes,
169 there are lots of people, but what did it change, they always play soccer anyway, it is easy. It's like :
170 let's go to Laser Game, pah, 40 people for Laser Game. First, carbon footprint, and then we spent
171 time shooting, guys who shoot at women, blacks who shoot at whites... it is quite educative (irony).
172 It is easy. And you score by doing that. If you consider that your job as an elected person, or as a
173 public employee is to score big numbers, it works, it is perfect. Not on the long term though.

174 We realized that at the Youth department. That is something we changed very fast when I arrived,
175 so we will try now to do something else. So we started to offer trainings, longer term, about art,
176 sport, culture. I want to have for next year things about sustainable development, nature, shared
177 gardens, and other things, but I go little by little, because otherwise I will annoy everybody. But we
178 will try to develop things for long term, to manage to catch young people on interesting things where
179 they can learn things by themselves. I think this is good, it is not even that I think, it is that we saw it,
180 by trying to do something that would touch less kids - the department was anxious when I said we
181 were about to stop trips to the attraction park, the laser game, the shopping days in Paris, and all
182 that. They got afraid that kids would only register by days, and that it would bring down the
183 subscriptions. And since we only measured the numbers of subscription actually, it would really be a
184 problem.

185 And as soon as the first session of vacations, we proposed trainings, lots of different ones, sports
186 ones, cultural ones, singing, dancing, creation, for guys, for girls. Always trying to do mixed things : no
187 jewelry ones for the girls and fighting ones for the boys. We doubled our subscriptions, we had the

188 biggest numbers actually, the sport activities went down, the children activities went down, and the
189 youth activities went up. That was in the April vacations. "Look at numbers, the mayor tells me Elen,
190 you will be happy" We doubled the frequentation with the trainings. The sports ones, only daily
191 activities went down, only the ones linked to the youth department went up... lol... and the children
192 ones, that was a catastrophe! So.... It can work! This kind of things can work.

193 D : We must stop thinking young people are fools

194 E : They are not fool

195 D : They can as well be interested by clever things

196 E : They can, it happens. But for that, we must offer them interesting things, and reevaluate our
197 actions. If something doesn't work, we can ask them their point of view, why it didn't work. I
198 digressed a lot, so..

199 D : You answered naturally to most of my questions, so go on.... But, there is a point that really got
200 me interested : you were talking about the Human rights, so can we go further about that? How
201 could a workcamp help about that, or the Youth Department activities that you are implementing....

202 E : Human Rights! It is a concept, it is a symbol, it is something that French people are attached to,
203 but we can see since a few years, in the politics that are hold, the way we treat the south migrants
204 stuck in your barbwire to die here when we are seating comfortably in our air-conditioned houses
205 with our nice little supermarkets. Human Rights, it is more a Concept, right of the French people
206 actually, the French French, white maybe.

207 The concept of Human Right, we are not there yet, we still have to work on it, to develop it. "To be
208 born free and equal", first of all it is not true, we are not equal, we don't have the same brain,
209 neither the same capacities, neither the same physical conditions, neither the same handicap, and
210 we don't have the same families behind us, and we don't live in the same place. So it is perfect on the
211 papers but that doesn't exist really. But yes, we can try to rebuild some stairs to go up to equality, or
212 to build even better equity, to tend to that. And this go through education, raising consciousness,
213 knowing the others, understand the history... We must be in peace with ourselves to be in peace with
214 the others, we must know ourselves a little bit , love ourselves a little bit, and know what we are
215 good at, and what we are able to do. Therefore everything that is done to go and see further is... For
216 me, travelling, knowing elsewhere, having a culture about the others, is part of the process to know
217 ourselves, to be able to compare to the others, to realize the chance we have.

218 For example. We hesitated to do it but finally we accepted . We have a system at the Youth
219 department, which is called Coup de Pouce (*helping hand*). This is a grant of 21000€ in a year. There
220 is one commission a month, average we must treat 8 files every months, so that would about 100
221 files a year. They are given either for vacation projects, either commitment projects, either cultural
222 projects. Before it was all together, but now we classified a bit....

223 *Explanation about Coup de pouce, the way they choose the winners, and one specific example about*
224 *a group of 5 young people who practice Thai boxing, who got the grant to go to Thailand. They had a*
225 *very strong experience discovering the terrible physical state in which are the thailandese boxers, the*
226 *reality of Thailand. They came back considering that their way of life in France was quite good and*
227 *that maybe they should study a bit instead of willing to make their life out of boxing.*

228 Those young guys, if you would have talked to them about human rights before their departure, they
229 would have laugh out loud. But coming back, they are the ones who talked about it, about the
230 conditions of living there. And they realized that the atmosphere they had in France didn't exist
231 everywhere. Therefore, to bring those kids, kids in difficulties - not even in difficulties actually- this
232 work to bring kids to go and see how it is elsewhere, yes, it does contribute to develop and to make
233 them reflect about what is it to be human, about equality, about equity. What we consider in the
234 Human Right? I think today this is something that really lost sense. People who use this reference,
235 usually do it, to apply the opposite right after, so....

236 D : The Coup de Pouce system could help some kids of the neighborhood to go in international
237 workcamp a bit far away, where it costs some money for transport?

238 G : It happened before, 3 years ago, but I think there would be a way to develop that.

239 E : We could make something to have more kids from the neighborhoods -"Kids from the
240 neighborhood" it's an ugly way to say it, but we see what we are talking about- who would ask for
241 Coup de Pouce. Coup de Pouce is great, we do that on Friday night, it lasts 3 hours, we receive 10
242 young people, fabulous, who want to do things, and us, we are like Santa Close, so it is great. But
243 after 3 or 4 sessions, it is now obvious that all those kids are usually named Antoine, Camille, Marine
244 (*typical French middle class names*), but that Djamilia, Amir, Youssef (*typical northern African*
245 *immigrants names*) we don't have any.

246 D : Why ? Because they didn't hear about it ? They don't manage to go through it ?

247 E : On one hand, there is a bigger effort of communication to do so that the information passes by
248 the neighborhood, than in the city center school. And on the other hand, for one type of young
249 people, the fact of travelling, having projects, being supported, it is something cultural for them, they
250 are used to it, they studied music, piano, they made sports, they went on vacations with dad and
251 mummy, they even skied, and all that. But it is not the same, on a cultural level, not only for the
252 migrant populations, not only, the native-born French families inlaying in those neighborhood, this is
253 even more difficult to convince them to move, just to make them move from their neighborhood is
254 difficult.

255 We were talking about it with the principal of a secondary school there, about a young girl, very
256 much in school failure, but who knew what she wanted to do, she wanted to do a bakery internship.
257 There is some work in bakery. They found her a boss, but it was at about 30 km away from here.
258 They had the boss, and the accommodation. The parents convinced her to not do it because it was
259 too far away. Therefore to give to yourself the right to go away, it is something that we have to work
260 on. The right to undertake, the right to dream, the right to leave. If in 6 years I managed to put that
261 into the hands of the different neighborhood, then we will have done a great job. This will be small,
262 we won't do it in a way errrrr. The challenge I think, to make evolve the right of youth, that's what it
263 is, I think. This is first to give them their own rights, to be able to defend the ones of the others.
264 When they are not conscious that they have rights, that they can profit of lots of advantages, they
265 can't do anything. If you don't know you have the right to something, then you don't use it.

266 D : And about conflict? There were some conflicts in the kiosk projects.

267 E : I don't know everything that happened in the kiosk project

268 D : We try as well to see if the tool International Workcamp could change the approach to the
269 conflict, and so, the dealing with the conflict

270 E : About the kiosk, from the beginning it is about conflict. We wanted to do something there
271 because there was conflict, because it was a place where they hang out, they fight, it is a place of
272 insecurity, so it creates a perimeter of emptiness around, all those problems... it creates a center of
273 "shit", in the heart of the neighborhood.

274 G : And as well, to implement something in this part of the neighborhood, where there aren't any
275 associations, any institutions. Concordia and specialized prevention , we are the only ones to do
276 street activities, to be nearby the young people. But at Concordia it is not our principal function, we
277 are here to organize workcamp, but we don't have one groupleader specialized for street activities.
278 And the educators have a different mission there.

279 E : I don't know exactly how the kiosk project is going. I was just at the meeting, where we were the 2
280 of us, in December, with the deputy to security, oups, tranquility public.... *Little debate about how to*
281 *call that in a politically correct way.*

282 G : We are now, with the educators, analyzing what happened, so giving an answer now, we can't
283 really. But in my point of view, the international workcamp participates as well to the regulation , not
284 to the point of solving the conflicts, but regulating them. Because, as you said, they are young
285 people from outside, it helps revealing competences. To give an example, we have young girls, you
286 are following us for 3 years, and even some new ones who came to see me last Friday, they want to
287 have the right to lead this type of projects, and they are asking how to do. So what I told them -
288 that's a group of age 15.16.17, they don't know each others, but we will try to consolidate a group-
289 we will try to do a project of workcamp, or youth exchange. I would like it to not be in the
290 neighborhood, but outside of it. As well, the workcamp gave the idea to some of them to travel
291 away. So far only girls, I didn't have any boys. Some told me " we could as well participate to
292 workcamp like this" but it was as well because in the workcamp of July there were lots of girls, so it
293 motivated them. We had some who worked in the kiosk project, they told me "could we subscribe as
294 well" but as I saw the cheeky objective, I just said "yes, no problem, for the next one, the one in
295 august if you want to subscribe, no problem"

296 D : That would be to send the group of girls away on an international workcamp abroad? Or in France
297 ?

298 G : I don't know yet, I have several propositions for them, it will depend on them as well. We will find
299 a compromise between what they want to do, and the possibilities. Their demand was to do these
300 types of project, so it goes well with what we are able to do. Maybe they could leave as a group, in
301 an international workcamp, with one of our partners. That's what we do already with a group from
302 the secondary school, we leave to Cyprus, in October.

303 E : I would like to go, lol

304 G : Yeah, that's great, we are 3 partners, the street educators, the school and Concordia. But for
305 2016, specially with what happened last Friday (*some guys came at the farewell party of the august*
306 *workcamp, they insulted and were kind of violent to girls*), I would like to do it again, and with a
307 group of girls, it's interesting as well, because they could express themselves more. Because

308 sometimes there is as well the pressure of the group, the social pressure, of all the environment. For
309 them this is the right opportunity to go out of the neighborhood. Some of them, we know them well,
310 we know the parents, and there is trust there. Some mothers would be afraid to let their daughters,
311 but because it is Concordia, because they know us, they would be ok.

312 E : I was looking (*in her phone*) about we were saying about Human Rightserrr

313 G : That was just an example of what can be created by a workcamp.

314 D : I am wondering : for girls like that, you can send them further to open the doors, see what
315 happens elsewhere, compare with their own life, but the fact of making them become groupleaders
316 in France, it would open different doors, linked to citizenship, commitment...

317 G :That's what we are doing as well, it is a project to accompany them to autonomy. They were 13
318 years old when they met Concordia, so we trained them to the Concordia project, seeing in advance
319 that in 3 years time these girls would be able to implement projects, commit to workcamp, or leave
320 as European volunteers. That is what I had in my mind, and I feel that now they are mature to build
321 up some projects. To leave as a group, it is important to not let them leave alone, abroad, in a
322 workcamp maybe, or a youth exchange, we will see.

323 D : To take them as Civic service at one point ?

324 G : Maybe, later, they are only 16 and 17

325 E : There is time. They have to graduate before

326 G : It is important that they don't create barriers for themselves

327 E : Girls are an engine, I red something about it "Educate a boy, you are educating a person. Educate
328 a girl, you are educating a community" I think it is very true. The girls pull up. What they learn will
329 profit to more people than what a boy learns. Because they might have kids, there is the choice they
330 are making for their life... so it is important to pay attention to the girls

331 G : But having in mind that it can create some problems as well. With everything that happened
332 recently, I am conscious that it can be a problem, we must not let the guys aside neither. We are
333 making projects with them as well, in the Middle East, or in Palestine, I told you about that, this is
334 something I have in mind for 4 years, to lead that -with young adults for Middle East- and let them
335 run something as well. It has to do, not only with workcamp, but a lot with politic, with religion, with
336 media, lots of topics.

337 D : Way more than with laser game, lol

338 G : Yes for sure

339 E : I was looking for a quote that I red this week from Alain Badiou, the article is very long, I can't find
340 it anymore. But roughly "Being happy, trying to build your own happiness, you are changing the
341 world" To talk about Human Rights, I would put that, it makes sense to me. To try to build in each
342 person some spaces for happiness, to teach them to see who they are and how to be happy, it is
343 more efficient than big declarations.

344 D : And about ecology, do you have ideas to implement in the neighborhood

345 E : In a neighborhood specifically, not really. But to me, the real challenge for ecology is to manage -
346 in political ecology - the survival not of the planet, but of the humans on the planet. The day we
347 understand that, it will already go better. To manage to transmit, through the kids -this is through
348 them that it will all happen-, that ecology is not something for Boho (Bourgeois Bohème), quite the
349 opposite. To start to change our ways to live to consume to travel. Those who will benefit from that
350 at first are the little revenues, for the others so far, it doesn't change much. All that, passes by the
351 girls, once again, way more than by guys. There is a study that was done recently, that shows that
352 there is a big rising for ecological consciousness that comes at about 30, with the first kid. When they
353 have their first kid at 30, it's not like having it at 20, even more if it is at 40. You really think more
354 about it, you want to do everything perfect around the kid. You think about what you eat, what the
355 baby will eat, what he will wear, what you will put on his face, what he will breath in the house, the
356 products that you wash his cloth with, the way to educate him, where, what are the values you want
357 to transmit, you want to be like a model for him and all that.... Being ecologist, that's what it is,
358 nothing more than that, it is just to learn to live in harmony with our surrounding, stop thinking that
359 human is out of the animal species, we are just one animal species, and we have to learn to live with
360 the others and to stop consider ourselves above the rest.

361 Youth is even more flexible in those concepts : they build less barriers, less guilt, because they did
362 less stupid things before, so youth is more able to integrate those ways of living. When there is a
363 choice on how to go to work, it is 10 minutes, do I take my car? My bike? Public transport ? Or I go by
364 walk ? They are habits that you can take early actually. This is early you have to take it, it gives you
365 an advantage if you went by bike or by walk, instead of putting your ass in your car, if you have the
366 habits, it is easier to keep it. So here we go. This is something like that.

367 Therefore to bring up ecology, this is something I don't run for, neither to do subscription to the
368 party, this is not why I am elected at all. But for sure if we would manage that in the neighborhood,
369 people would embrace those questions of nature around their house, waste separation, nature
370 managing, isolation of their flats. And if it would come from them, if they would reclaim it
371 themselves, that would be good, that would be a good job. Because so far, the ecology is not
372 popular, the ecologist militants are PhD... lol... well yeah, I know them very well, they are my friends,
373 I love them but this is not the working class, the popular class. But they are the ones that are the
374 most concerned, because the others they have money to buy organic, it is not a problem.

375 This is immoral the debate that we had about putting organic food at the school canteen, in a left
376 wing city

377 *Explanation of the political debates about that. They couldn't agree to go up to 15% of canteen food,*
378 *in organic, for only 150000€ a year. Nothing compared to the budget of the attraction week, or the*
379 *renovation of a park. She gets high in emotions talking about the debate, and the difficulties.*

380 D : so.... How could we put that in place on a workcamp?

381 E : well.... This year, I have another big project, but from next year, I'll work about How to create an
382 Ecologist Educative Policy, how to raise consciousness about ecology in the neighborhood. Maybe
383 we'll do that with Alternatiba (*red of transition festival everywhere in France*).... We'll see.

384 D : There was Alternatiba in Le Mans?

385 E : Last year. We went there with the School caravan (*Concordia initiative about healthy food*)

386 D : Did you know that after my activity about sustainability, there was one of the groups of volunteer
387 of July, who had to create a street activity for the people, mainly for the kids of the neighborhood
388 about "sustainability" (*in English in the text*)

389 E : you have to find another name for it

390 D : Durabilité (in French)... but it doesn't work in French

391 E : That is something typical of the ecologist to have words like that : "paradigm", what does it mean?
392 "Energy transition" yuck! "Biodiversity" talk to me about Nature, it will be easier. The problem with
393 those things is that if we want that to become popular, first when we talk about it, it has to be
394 understandable, from age 11. And this is not the case today. And all the speech of the ecologists and
395 all of that, it is a PhD speech, which doesn't go through. It is not only true for the ecologist party, but
396 as well for all the fields of ecology. We are talking to ourselves.

397 D : So what they did is to put the kids together, and they had to go and get rice for example. The rice
398 was maybe 100meters away, because yeah it comes from Asia, very far away. 100meters to go to
399 Asia, come back, go for banana, in America Latina, 75 meters away. So they went like this running in
400 all ways. They finish like uhuhuhu (*very tired, tongues out*) "why do you make us run like that?". They
401 try to do a conclusion about -apparently they were not so good at that, so Morgan the group leader
402 of July who is quite concerned by all that, did it- "so all the energy you spent running like that is
403 comparable to the energy spent to go and get rice or banana on the other side of the word". It is
404 simple. You are tired, well, the planet too.

405 E : This could be part of it. We will launch a reflexion, lots of people together, it will be part of the
406 educational program. It is too late to do it for youth, it has to be since kindergarten, from small
407 childhood that we have to work about that. If you work only about it with youth, it is a nonsense.

408 D : Especially because at youth, they are right at the moment of fashion, being part of the group, you
409 have to have your Iphone

410 G : At kindergarten, you need an Iphone?

411 D : No, at youth. With young people it is more complicated because they are in their worth period for
412 ecologism.

413 E : Well, look, I have a smartphone, it is not an Iphone, and all my ecologist friends have
414 smartphones, you don't do everything perfect, but the fact of carrying for a few things, I don't know,
415 like providing your energy from renewable instead of nuclear. And even if you go for shopping at the
416 supermarket downstairs, you can care about what you buy, you can buy French, no products that
417 come from Spain. You can buy seasonal, no tomato, eggplant, zucchini in winter. Everybody can do it,
418 for real, without spending more maybe not organic if you can't afford it. For me, it is not always
419 organic, I am not so attached to it, if it can be organic it is , but reality is that when you have to go
420 shopping, when you work 10 hours a day, and that you raise your kids alone, it's nice, but it is not
421 absolutely realistic. So we have to stop considering that being ecologist is an extremist with flip flops

422 and itchy pullover, always on bike, and ironing his bags to go shopping to all the producers. This is
423 not what it is. Ecology is reachable for everybody. And everybody can do something. If each person
424 does one little thing, it would oblige the big ones to do what they have to do. When you see how
425 carpooling is developing for example. If the organic products are now even in the discount
426 supermarket, it is because...

427 D : there is organic in discount brand

428 E : yes, of course

429 G : this is because they have an economical view about it

430 E : Ecology will develop, not due to politics, but for economical interest. When it will be cheaper to
431 do sustainable than shit, everything will be sustainable. The engine of the transition, they are the
432 companies, the economical world

433 G : yeah but not bringing down the wages of the producers, it is something as well they do to bring
434 down the price

435 E : "La ruche qui dit oui" (*customers getting together to order directly from the producers*), there is
436 debate about it, but that reduces the intermediaries. There is as well the economy of sharing, AirBnB,
437 blablacar and all of them. It is already here, it exists.

438 D : but more for economical than ecological reasons

439 E : exactly but on a long run, the economical model going into the wall, since it eats resources that
440 are not infinite, at one point, we will go back to that. And the fastest we go there, the better. And if
441 the people, instead of suffering from that, would really be actor into it, we can avoid that the power
442 of ecology stays in the ends of the same ones, avoiding the lobbying. I will have to leave soon,
443 because I have quite a few things to do.

444 D : Do you have ideas of improvements, ideas to implement for our kind of association, for
445 workcamp?

446 E : not yet, since I haven't spend enough time on workcamps, not enough opportunities to talk with
447 young people who've been part of it, so I don't, no, it wouldn't be pertinent I guess. I can't see
448 anything now.

449 D : But it was very rich anyway.

450 E : very interesting to talk about all that.

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