

Mahalon, July 23 2015

Dear Young Friends of the Earth,

Thank you for giving us the opportunity to talk about Plogoff's struggle against the nuclear power plant. Our meeting and this walk to the site of Feunten Aod were very moving to us. Thank you for the shared moment of silence and communion with nature. In your company, we felt proud to have succeeded to protect this space for future generations.

The state finally recognized the local community's wish because the site now belongs to the Coastal Protection programme and has European recognition. The horses on the moor also demonstrated an environmentally-friendly economic activity is possible in the area.

Thank you for your commitment to climate justice at a moment where many rich countries are curling up on their so-called progress. The value of justice you brought forth echoes with the feeling of disdain we, the local population, experienced with the power plant project. At the time, we felt the state and economic powers tried to rob us of our most precious possessions, that is to say our land and our sea. Abroad, France exploited the Mururoa atoll with atomic bomb experiments and Niger's uranium mines. Every time, military force was used to insure this unequal order, and we felt this intimately when the "public interest inquiry" took place in Plogoff in 1980. Every time, local populations are promised benefits in the form of finances and jobs. By acting we cried out : *Plogoff is not for sale!*

For us, climate justice must be enriched by the memories of all those who, in the image of Chief Seattle in the 19th century, fought for the preservation of their lands and way of life. Our commitment is rooted in this historical struggle. Reducing the impact of our economic activity on the climate, in particular European people's impact, is at stake. The way of "cheerful sobriety" of Pierre Rabhi is an example of this.

To conclude, we would like to share with you this quote from Christophe Boneuil et Jean Baptiste Fressoz in their book, "The Anthropocene Event". *"Environmental forewarnings, ecological movements et the criticism of progress's harm do not go back to the 60s. And when we consider the multiple and general character of oppositions, the important historical problem seems to be understanding how these struggles were successfully marginalised by the industrial and "progressive" elite, then sufficiently forgotten (and social studies have a responsibility in this second loss) so that we can only pretend to discover we are living in the Anthropocene."*

With all my heart,

Plogoff, Mémoire d'une lutte