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4 A. What's new? That is what the "crime of solidarity" evoked by Emmanuel Macron on  
5 BFMTV?

6 Sunday evening, during his televised interview on BFM TV and Mediapart, the president  
referred to the

7 possibility of an adaptation of the "crime of solidarity" toward migrants in function of  
8 circumstances, as we begin this Monday the debate in the Assembly on the asylum Bill  
and

9 immigration. Among the sensitive topics: the rewriting of the "crime of solidarity".

10 This Monday marks the beginning of the debates in the Assembly on the controversial  
asylum Bill and

11 immigration carried by the Minister of the Interior, Gérard Collomb. With the program  
including:

12 the rewriting of the "crime of solidarity" which will probably be at the heart of lively  
discussions in

13 the Chamber. Indeed, several people contributed to migrants were found to be  
recently,

14 as Martine Landry, Member of Amnesty International or Cédric Herrou, militant  
farmer.

15 Sunday night, on BFMTV and Mediapart, Emmanuel Macron expressed support for the  
idea

16 of 'fit' this crime, however ruling out the hypothesis of a deletion. "There are also  
people who .

17 help, consciously or unconsciously, the smugglers. These, I don't want to free them  
from the

18 " crime of solidarity because what they do is serious", he said. "But there are women  
and .

19 " men who sometimes save lives (...) who demonstrate humanity', however, noted the  
head of

20 the State.

21 That the French law

22 The "crime of solidarity" does not exist a strictly speaking in the penal code. But the  
expression

23 used refers to the prosecutions and convictions of individuals helping people of

24 nationality foreign and illegal in France. French law thus restrains the entrance, the

25 stay and movement of these irregular migrants. Helping this person

26 is also a criminal offence, under article L622-1 of the code of the entry, the

27 stay of foreigners and asylum (Ceseda) of 1945, which provides that "any person who  
will be, .  
28 by help directly or indirectly facilitated or attempted to facilitate the entry, movement  
or stay  
29 irregular, a stranger in France will be punished with a prison sentence of five years and  
a fine  
30 " of 30,000 euros. The term "crime of solidarity" appeared in the early 1990s with the  
31 aid associations of undocumented workers who denounced repression whose  
members at the time  
32 were victims.  
33 Since then, many mobilizations enabled the evolution of the law. In 1996 and 1998 with  
the laws  
34 Toubon and Chevènement, the family immunity is introduced, allowing assistance in  
the cases where the  
35 person has a link of kinship or marriage with the foreign person. In 2003, the law  
allows  
36 no longer sanction this aid if 'current or imminent danger' threatens the person without  
37 paper.  
38 The law of 31 December 2012 broadens the conditions for immunity to the "crime of  
solidarity" allowing to  
39 a person to escape prosecution in both cases: if she has provided legal advice,  
40 medical care or even a place to stay in order to ensure and preserve the "dignity" or  
41 "physical integrity" of the person, and if assistance has not resulted in a matching  
42 directly or indirectly.  
43 An imprecise text  
About counterparties that could be made, the text does however 44 not in the case of  
45 counterparty financial or not. Also, the nature of accepted aid, aimed to "preserve the .  
46 " dignity or physical integrity of the person ', remains poorly defined. Cédric Herrou  
counsel had  
47 denounced last Wednesday, debates at the Court of cassation, this legal "fuzzy". What  
is - this  
48 " exactly that 'assistance to preserve dignity'?" was he questioned, believing that  
"the ."  
49 " contours of the principle of fraternity merit (l) ent to be more precisely defined".  
50 The requirements for escaping a conviction are, however, very even too  
51 limited. Indeed, the person being supported to a paperless, can escape to the  
52 prosecution only in the case where the recipient of aid is already present on the  
53 french territory. But the French law no exception if it concerns aid to the entry

54 or the circulation in the territory. A shade that can be complex to detect.  
55  
56 B. Culture: 'plants are much more intelligent than the animals'  
57 The "plant neurobiologist" Stefano Mancuso studies fascinating and little-known  
strategies  
58 developed by plants to survive without moving.  
59  
60 Professor at the University of Florence (Italy), Stefano Mancuso founded the  
international laboratory  
61 of plant Neurobiology. He is the author, with the journalist Alessandra Viola,  
book *Verde*  
62 *brilliant* which, since its publication in 2013, has been translated into 20  
languages. Version  
63 French has been published under the title *The Intelligence of plants*.  
64 You explain in your book that the plants are seen as beings alive of a second  
65 area. Why is this?  
66 There is a sort of blindness to the plant world. It's part of our operation  
67 brain, it has been studied, and there is even an expression in English for that: *plant*  
*blindness* ,  
68 'blindness to the plants. This is probably due to the fact that our brain is not very good  
69 to deal with the huge amount of data that passes through our eyes. It filters so all that  
70 is not interesting for our immediate survival and focuses on the detection of the  
dangers that  
71 can represent other animals or other humans. But not on the plants in the Middle  
72 which we have always evolved.  
73 This blindness is transposed on the cultural level, for example in the biblical story of  
Noah:  
74 God will destroy everything, and told Noah to take a couple of all living species on the  
Ark.  
75 And all these creatures are animals, not plants! Much more recently,  
76 in *Suddenly in deep forest* the Israeli writer Amos Oz says the curse that has  
77 hit a village, where all the animals disappeared. It is said that these are ' *all creatures* .  
78 " *alive*" who were washed away... then the plants are everywhere. We used  
79 to associate the concept of beings living as animals, but these represent less than 1%  
80 of terrestrial biomass.  
81 For you, we are in a pre-copernicenne biology vision...  
We thought the Earth was the center of the universe before Copernicus and  
Galileo,. 82 Since then, she has  
83 become a small planet orbiting a dwarf, star on the outskirts of a Galaxy

84 secondary... This is our real position and this has been a revolution, useful to understand

85 what really was the cosmos. In biology, we still believe that we, humans,

86 are in the center of the world of the living and everything revolves around us.

87 But we are some secondary and insignificant life, and we need a

88 Copernican revolution for us help to understand. It is urgent for us to grasp that

89 we are part of nature and that our life is related to that of other beings alive. We

90 depend on the plants in absolute terms, we cannot live without them: they produce

91 all of the food we eat, the oxygen that we breathe, and they produced our

92 fossil fuels.

93 In the course of the past years, there have been many discoveries about the sensitivity of plants

94 to their environment. But what are capable of?

95 I used to say that the plants have the same behaviors as the animals, but they

96 do things differently, without moving. They have followed some kind of parallel evolution at

97 the animals and that's why we have so much trouble to understand them, because they are

98 so different from us. Example of memory. It is something that, normally,

99 we do not associate with plants. But they are able to memorize various stimuli and to

100 the difference between them.

101 One of my recent articles was dedicated to the sensitive (*Mimosa pudica*). Its leaflets fold

102 when touched. I remembered this experience had led Lamarck: he did

103 transport seedlings of sensitive in a carriage through the cobbled streets of Paris. At the beginning, because of

104 bumps of the road, their leaves are rétractaient, then be re-opened, then closed again,

105 etc. But, at some point, they stopped to close.

106 I repeated the experiment with 500 pots of *Mimosa pudica* by fall of 3 cm.

107 Initially, the leaves closes every time. After a few rehearsals, they stay open.

108 We can say that it is because they are tired and have more energy. But no: If you

109 touch them, they close immediately. In fact, the plants have memorized as this stimulus

110 specific, the small fall, is not dangerous. After this apprenticeship, we left them

111 quiet in a greenhouse. Two months after, they subject them to the same stimulus and they are

112 recalled: they are not closed to.

113 You also work on communication plants...

114 We now know that the plants share a lot of information. They are human beings social.

115 In my last article, we had two groups of plants. At the foot of the first we have

116 put the salt, which is very stressful for plants. After two weeks, we watched the

117 effects on the second group, in the ground from which he had no salt at all: they had yet

118 developed a resistance to the salt. They had received one message from others and were preparing to salt.

Plant exchange information on air quality, the 119 ground, on the presence of

120 pathogens on an attack by insects. It's a real communication. One of my

121 PhD students went to California to study populations of Sage living in the wild.

122 He realized that they could all communicate with each other but also that the effectiveness of

123 this communication was more important in a group than between different groups.

124 This means that there is somehow chemical dialects, of small variations in the

125 volatile organic compounds they emit. It's amazing.

126 They also communicate with animals...

127 Yes, and we see with pollination. But, in many cases, plants are same

128 able to handle animals with chemicals they produce. A

129 example with a lot of plant relationships with ants: when the

130 insects eat them, plants emit volatile compounds to call the ants help.

131 These come because the plant produces lots of sugar nectar. They drink and

132 defend the plant against his enemies.

133 But which was discovered recently, it is that it is not a simple Exchange "defence .

134 " against food": in the nectar, there are also neuroactive substances. Drugs. Who

135 make the ants 'addicted' and force them to stay there. And the plant module its secretions of

136 compounds neuroactifs based on what she wants to get at ants: they have a

137 aggressive, behavior that they patrol, etc.

138 Your book is titled in french 'Intelligence of plants'. Isn't this provocative?

139 I don't want to be provocative, I really think that the plants are intelligent. It all depends on

140 of the definition given to intelligence. This is a major problem in biology because, if you

141 ask one hundred researchers, you'll have a hundred different definitions of intelligence! For me,

142 is the ability to solve problems and, from this point of view, it is inherent to any form of 143 life.

144 Now I'm going to be provocative in saying that plants are the only organizations to set  
145 actually their problems, because we other animals think our problems but,  
146 in fact, we generally use the movement to avoid: it's cold, so we're going in  
147 a warmer place and vice versa; if there is a predator, we save us; if there is more of  
148 food, we move. Plants are facing the same problems but should  
149 solve them without the help of the movement. They are so much smarter than the  
150 animals!

151 The fact that the plants have no brain isn't distracting?

152 What are the neurons? Just of the cells capable of producing and carry signals  
153 electric. In animals, this type of cell found in the central nervous system. So  
that, in plants, every cell in the body has these properties. Of 154 this point of view, we  
could

155 consider the plant as a kind of "diffuse brain".

156 I am in strong disagreement with those who see plants like automatic machines  
157 and this for two reasons. First, because there is a lot of evidence that plants respond  
158 not to their environment in an automatic way and that they make choices. And here's  
the second

159 reason: If you tell me that plants are machines, you have to convince me that we  
160 other, human, are not!

161 The approach that some people use to describe the plants of machines can be  
162 transposed: it tells me that the questions you are asking me are not the only  
163 possibility that you impose your physiology, your history and your environment?

164 D. Bonus: jewelry: precious recycling

165 Reuse gold, diamond or emerald to make fine jewellery: an approach  
166 creative and sustainable claimed by the new guard of jewelers.

167 Diamonds and rubies removed earrings of the 1980s and ressertis on a  
168 ring skull by Emma Abrahams, creative of Heart of Bone, a Roman intaglio of the  
169 II<sup>e</sup> century based on a House Auclert, a fossilized walrus ivory pendant ring hemmed  
170 gold and diamonds by Monique Pean, the pattern of a snake pin tie  
171 XIX<sup>e</sup> become a ring Gaetano Chiavetta... This isn't a firm inventory of  
172 curiosities but examples of modern jewelry.

173 These unique pieces have one thing in common: all or part of the materials that  
compose are

174 'recycled', from other eras, other jewelry or objects. The practice is not new.

175 Has always been the stones and ornaments are reused to live their lives through the  
centuries. The

176 emeralds from the collar of the Grand Duchess of Russia have thus experienced a  
different fate in the

177 1940s: they have been mounted by Cartier tiara for the American heiress Barbara Hutton.

178 But what emerges with these strange, parts is rather a curious customer interaction  
179 and a new guard designers jewelers, more and more to develop styles very  
180 individuals.

181 *"The women who come to me are not very classic . confirms Elie Top, they*  
182 *lead me parts that they do not because they are too "bourgeois", they want to*  
183 *do something else, have fun. They are women who have a lot of jewelry and who wear,*  
184 *they ask me to play down them. "* The french creator has something to appeal this clientele.

185 Trained at the school of the Union Chamber of couture, he joined Yves Saint Laurent where he

186 meets Alber Elbaz, who takes him at Lanvin to create the jewelry of the brand. By  
187 parallel, he launched his jewelry in 2015 with spectacular and original, parts House  
mixing esotericism, tribal spirit or Futurism and illustrating his extensive  
knowledge 188 history of the

189 gem.

190 Rings - portraits

191 *' The traditional subjects of the jewellery of the XX . e century bore me* admit the creator Marc

192 Auclert, *I find them redundant and sometimes flashy, and then I love the colors and the*  
193 *patinas provide old materials: old gold of a blue chalcedony or 2,000 years*

194 *Neolithic has incomparable light and a reflection. "* House Auclert is the 'baby' of this  
195 in love with the beautiful objects and hyper-erudite iconoclast Insider art and culture  
by a large 196

antique dealer father. A degree in gemology after studying at Sciences Po, he tasted the classicism

197 jeweller, working notably for Chanel, Chaumet and De Beers. But it was while  
working at

198 starting from pieces and antiques from the ancient Greco-Roman, XIX e century, Egypt

199 pharaonic or Renaissance, he found his way.

200 In any other kind, the Australian Emma Abrahams is the original artist. A

201 first experience in an antique shop and workshop of restoration, others in fashion

202 and trade (she sells fashion stores she owns with her husband in 2008) and then

203 plastics research lead to training of jewelry and the creation of rings 204

portraits that are similar, rock and glamorous. For part of its clientele, anonymous or  
more

205 show business connected just what it takes (Slash, Dita von Teese, Dave Stewart,  
Jane Badler, the )  
206 Diana of the cultissime series V , sponsor of the ring in rubies and diamonds...), it  
gives a  
207 second life to pieces and classic stones.  
208 It's at Bentley & Skinner, temple of old and rare in London, that the Italian Goldsmith  
jewellery  
209 Gaetano Chiavetta has, itself, learned techniques to repair and transform old items,  
210 that he now uses in his personal Studio. He thus fashions of Memento Mori, who  
211 the Gothic soul that we develop in the shadow of the Italian churches illuminated  
opulent disorders  
212 Victorian culture.  
213 Links to a story  
214 For its sustainable and ethical jewellery brand, the American Monique Péan uses gold  
and  
215 recycled diamonds, she mixes rare materials found in nature, such as bones of  
216 fossilized dinosaurs. The designer also makes work of authentic local craftsmen like  
those  
217 of the tribes of Alaska instead of merely, as much, to imitate their art.  
218 For these artists, the 'recyclable' materials used are both a blessing and a challenge.  
219 The paths to find are not as marked as those of jewelry  
220 Classic. *"The history of these materials, thousands or millions of years necessary to their .*  
*training fascinate me and make me really love what I do* explains 221 Monique Péan. *But the*  
222 *sourcing of high quality materials, difficult to carve and integrate parts work in*  
223 *a jewel represent immense challenges. »*  
224 Recycling of old jewelry has also some advantages very prosaic; it allows to the  
225 jewelers to work stones that they could simply not afford. These designers  
226 are also an opportunity to expand and consolidate a network of customers, to make a  
name  
227 and a place in the market. But also to feed their creative universe. The transformation  
of a  
228 cufflinks-shield brooch has thus inspired to Elie Top a baptized post-medieval  
collection  
229 "The Lady of the Lake".  
230 This culture of the 'recycling' precious talking also about the future of jewelry and its  
dimension  
231 human. This discipline is entirely dependent on natural resources in stones and  
metals



232 precious, non-renewable and impossible to manufacture. In this context, even if the approach of  
233 Monique Péan, specialist of recycled gold, is far from widespread, it opens a way. ' There .  
234 *enough gold on Earth for the next fifty years of the joaillerie*, she says. Use  
235 *recycled gold is so much more durable to exploit fresh out gold*  
236 *mines that pollute heavily, not to mention the heavy social price paid by the communities*  
237 *local. I'd like to see a broader movement in that direction in the industry of the*  
238 *jewelry and I'm starting to see some very encouraging signs. »*  
239 Because the jewel remains linked to the transmission, these parts are the links of a story that connects  
240 people across the time. "Women who bring me jewels have with them a .  
241 *very emotional report confirms Elie Top, these are often of the rings that they have seen laid*  
242 *by their mother or their grandmother; they do not want the object to be completely lost, I*  
243 *tie me to keep the whole possible in the design that I offer. " This*  
244 *transmission beyond family circles: "There is a notion of human chain, . ensures Marc*  
245 *Auclert, I really like this idea of an object that would have been worn in ancient times, liked by*  
246 *a succession of women and men to arrive until today and be again worn.*  
247 *It is reassuring and poetic. »*  
248