This book presents French society at the end of the 20th century. This project’s first and foremost challenge is to provide new insight into French civilization. To achieve this, we decided to summarize the numerous complex questions that shape French society into four main fields: cultural, political, societal, and economic by using new digital tools as a method of analysis.

Human Sciences and the Digital Age in Late 20th century France.

By ERIC BAILBLE

Preamble written by his Excellency Eric Fournier, the Ambassador of France in Hungary
Acknowledgments

Mrs. Amanda Dolan, Irish citizen

Mr. Comet Pascal, English teacher at the French High School in Budapest

And His Excellency, Eric Fournier, Ambassador of France in Hungary
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It is fashionable to think about identity. In a time of confrontation between groups, when it is almost forbidden to talk of races, sexes or nations, focusing on one’s self procures a sensation of relief. What is identity? What is my identity? Is it pluralistic?

This little book proposes to cut through the long history of ideas in France. Although one would like to reduce it to a simple catalogue of ideas expressed over a long period, this is not – and does not have the ambition to be – a comprehensive study of the French way of thinking. Eric Bailblé merely wanted to observe our own condition with the eye of an entomologist. The result is intriguing.

The author could have focused on specific concepts or on other authors. One regret is that Philippe Muray is not mentioned, in spite of his influence on many young thinkers and writers. Eric Bailblé has chosen rather to present a quick survey of the past currents of French thought.

The result is inspiring…. The reader will be tempted to reach for more and will order books or surf the web to discover who’s who in this jungle of names and schools of thought.

I would therefore like to pay a tribute to this work and hope that reading it will encourage young researchers to strive for a deeper “comprehension” of French society. France is currently experiencing a major shift in its cultural history. The question is: will it survive this?

Pleasant reading! Bonne lecture!

His Excellency Eric Fournier,

The Ambassador of France in Hungary
AUTHORS’ NOTE

In this work our goal was to retrace the last two decades of the Twentieth century in France. We wanted to try and examine the turbulence of thought and render a contemporary bibliography of the period.

The authors’ lexicometric analysis is presented here to orient this historic approach in which the bibliography becomes its *nature corpus* and even the objective of our meta-analysis. The public debate of philosophers, historians, anthropologists and sociologists has deepened our field of study. The lexicographic curves compete with and confront the knowledge.

The world has undergone a period of globalization and market fluctuations since 2008. The historic approach of the years 1980-2000 allows us to put into perspective a French democracy in crisis in 2016 following the attacks in Paris and Nice.

Faced with the limits of economic and political thought, our historic approach to the bibliography provides reference points and reflections on the thinking of men, always undergoing change.

“Without data you’re just another person with an opinion.”

- W. Edwards Deming, Data Scientist
INTRODUCTION

This book presents French society at the end of the 20th century. This book’s first and foremost challenge is to provide a new insight into French civilization. To do this, we decided to summarize, in a short and simple format (two-page articles), the numerous complex questions that shape French society, in four principle areas: political, societal, economic and cultural. How can we simplify the complexities of these difficult questions for non-native French speakers? How can we present the implications of these findings?

Taking on this challenge was not simple: we had to make a few choices because this topic is limitless and cannot be given an exhaustive approach. The general culture of social sciences hides a vast subject. We agreed to proceed with sub-divisions and regroupings: seven main topics sub-divided into forty entries. We chose seven topics in order to better understand contemporary France: the individual, the family, recreation, the economy, science, the city, the international challenges and an overview of issues in the French social sciences. Beyond these very general areas of thought, forty or so more specific, distinctive and empirical themes are developed.

Why create such a book? To change the clichés and the misconceptions about France. What we are driving at is the idea that this country cannot be reduced to its "cuisine", or to its literature. Therefore, our main target is foreign students having a good command of French but who often hold clichés or stereotypes about France. France is no longer a simple literary gem. To have a modern view of France means to move away from scholarly literature.

The French live in a post-service sector society. That is the reason why this book is aimed at those who wish to discover the numerous and complex aspects of a country which is experiencing profound change.

This book is based on the spirit of synthesis, all the while focusing its attention on debating social science. Why such a broad field? Each year in France, five thousand new books directly concerning social sciences are published. This significant volume reveals the huge debate affecting a large spectrum of disciplines which the French call "the Sciences of Man and Society". This expression, adopted by French intellectuals and professors, concerns two areas of research: "Humanistic Sciences" (Psychology, Sociology, Linguistics, History and Anthropology) and "Social Sciences" (Economics, Political Sciences, Geography and, once again, Sociology).

These two fields will be taken into account in this book. But how can foreign students navigate through this body of work? How can they understand the complex trends that are dealt with by French intellectuals? How can they understand the silent ruptures that are affecting France’s ways of living? The 40 or so paths of research that the book uses will give the reader an enlightened global vision of France today. Furthermore, the interdisciplinary nature of this book is one of its major aims. In this regard, we believe that the numerous readings on French society can allow students to build their own thoughts and views about France, on a creative basis, thus leading to a blend of knowledge and creation, an idea much
favored by French poet Paul Valéry (1871-1945). It is also this book’s aim to give a cross-cultural overview of Francophony. If our primary focus is definitely on France – which is only one aspect of the 'Francophony' – then a multi-disciplinary approach focusing on the cultural and artistic diversity of the French-speaking world is now paramount.

This book also presents, at the end of each chapter, a linguistic analysis of all these very present human sciences issues in France, through editions produced during the end of the 20th century with a new lexicometric tool named “N-gram-Viewer” (word frequency browser). We’ve focused on French language publishing between 1980 and 2000. We’ve highlighted the names of authors who have covered these topics, which are analyzed in this book. This online digital instrument allows for a fairly accurate approach to the lexical occurrences of the last century. Who were the most prominent authors in the different fields? The graphics provide us with a clear view of who the major opinion leaders were in those days.

Actually, the burning issue of this study could therefore be summarized as follows: to what extent can one say that new linguistic technologies allow us to examine the so-called traditional human sciences debates of a country such as France? And further still. How can we also say that a macro-structural lexical analysis can uncover unprecedented and constitutive representations gravitating around the burning issues connected to a country? To build upon our findings we used software that evaluates a body of a million digitized books into "N-gram-Viewer".

The objective of this Software is therefore to show a lexicometric view of the competition of humanities researchers at the end the 20th Century in France. What author's name is featured the most in each section of the study? Who is the most published researcher from the last twenty years of the 20th century? The graphics obtained provide us with a relevant overview of the predominant names of researchers, either French or foreigners translated for French publications.

*Ex: An example of a lexicometric analysis from the first study of this book.*
Actually, this software, both linguistic and historical, indeed offers new opportunities to appreciate and explain the history behind the issues connected to Social Sciences in France, between cherished myths and realities.

_Eric Bailblé_ on the 13 November 2016
CHAPTER 1
Psychoanalysis and social psychology in France
1.1 The image of the adult in France

The purpose of this study is the historical analysis of adults in France from 1945 up to the present day. The aim of the following articles is to prove how the image of the adult role model has evolved into an adult who is increasingly affected by doubt and anguish.

First, we will try to establish how the image emerged of the hard-working adult of the 1950s and 1960s. We will then examine the emergence of nihilism after 1968. Finally, we will try to study the image of today’s individual, who is confronted with the constant anxiety caused by unemployment and the end of the welfare State.

1 The age of the possible and the impossible from 1945 to the 1960s in France. [1]

1.1 The "typical male adult" of the 1950s

Here we analyze the image of the patriarch who reasons using resilience – that is, a logic dominated by war trauma. He is not interested in small talk; he works and he rebuilds. In a workaholic-dominated society the male individual fulfills himself only through action, thus diminishing the war’s social and collective suffering. It is therefore a collective success, leading to resilience, and this motivated French men in the 1950s. The daily routine is marked by the possible-impossible equation.

1.2 The metamorphosis of the adult during the 1960s [2] (the beginning of the New Golden Age (30 years) )

In the 1960s, State-run five-year plans illustrated the general perspective of the social future, the goal of which was the improvement of the country’s economic status. The "pioneer adult" was obsessed with the prospect of rebuilding and the opportunity to experience exceptional growth rates (an average of 5% per year). This was enough for him to achieve happiness. This happiness materialized in the purchase of the first television set or hair dryer. Nonetheless, another more anti-establishment trend began to develop at the end of the 1960s.
2 Nihilism and the culture of problems in the 1970s

2.1 The Anti-Establishment adult: 1968-75.\(^{[3]}\)

Suddenly, material happiness was no longer adequate. One began to look elsewhere for personal fulfillment. In 1968, the individual became more singular and expressed himself with violent protests. One had to dispute the de Gaullist moral order: to protest was to exist and think; to protest was to say "no".

The 1968 anti-establishment movement crystallized as this refusal of simple, material happiness.

2.2 Nihilism and the autonomy of the individual.\(^{[4]}\)

In the mid-1970s this anti-establishment culture led to both a kind of nihilism and to more individual autonomy. The latter would continue until the mid-1980s and then gradually subside in order to return to the economy’s less romantic realities. Indeed, at the end of the 1980s, unemployment brought an end to the ideological celebration of anti-establishmentarianism. The students of 1968 were over 35 years old and the new leaders were French "golden boys". It was another generation with a new culture.

3 The myth of success from the 1980s to the 1990s: the cult of failure matters.

Forbidding failure would have been a fitting slogan of the French golden boy named Bernard Tapie.\(^{[5]}\) Nothing seemed to stop him from saving failing enterprises, but his speeches often concealed heavy demagogical pretenses. The "Tapie phenomenon" has nevertheless seduced the highest authorities of the French State.

In this golden episode of mega-success, the narcissistic culture reached its own limitations: Europe proposed a political and social culture that was different from the United States. Success became a fast-moving process. French salaries became increasingly affected by unemployment. One must accept the failure of action sustained by unemployment that had become deeply rooted by the early 1980s.

4 Solutions: metamorphoses and success for the 21st century

As a result of the general breakdown of the individual, there exist two perspectives that can rebuild a future: an economic perspective and a political perspective.

4.1 The economic perspective

The implementation of the Euro can still revive the European economy and appease the crisis that has existed since 1975. A fragile social situation lasting 25 years has crippled all personal plans. The return of a dynamic economy could therefore allow everyone to succeed in a personal or collective enterprise.
The twenty-five member states of Europe can multiply interpersonal relationships and thus create new plans. For now, outsourcing in France has been followed by a series of factory closings. Could there be another path the individual can follow?

4.2 The individual’s new approach for tomorrow?

The cult of the spoken word inscribed in the cornerstones of 1968 has devalued the body rather than the word.[6] Wouldn’t this be the moment to create a return to action that materializes ideas, whether private or public? In fact, this culture of action would be a way to reactivate and reconsider social solidarities.[7]

In conclusion, the French individual from 1945 to the present day has evolved. He has transformed from being an economic agent (1945-70) to a political agent after the chaos of 1968. After defeating and being defeated in the 1980s, he will try to rediscover himself in the 1990s in a world marked by both Europeanization and globalization.

Rediscovering his roots and reconnecting himself to the history of an increasingly diverse country, the French citizen can foresee and expect the return of full employment and the development of new visions for the future.

5 Notes

3. ↑ Boutinet, op.cit., [Need page number of cited material]
5. ↑ Benasayag, op.cit., [Need page number for cited material]
LEXICOMETRIC ANALYSIS OF THE AUTHORS
1.2 Psychological sciences in France

Confronted with social phobia – the fear of the “Other” – psychologists suggest two solutions to an often anguished French society: an inward solution (introspection) and an outward one (management of social relationships).

Moral violence has existed in the social arena since the late 1990s and is the subject of specialized researchers’ studies. The interest in this violence shows a demand on the part of individuals who no longer know how to deal with the crises that are multiplying in post-industrial countries and which are undergoing many forms of mutations. The goal of this analysis will be to answer the following question: To what extent can we say that the yearning to live in harmony with oneself and with others is the new social demand of the French people?

1 Self-esteem and the respect for others questioned in France

1.1 Insecurity

Work-related moral violence has multiplied in the social disorder caused by job insecurity, and renders the visions for tomorrow uncertain. Thus, it is more difficult to project oneself into the future if the future is no longer perceivable as serene. The socio-economic instability helps create poor self-esteem. Therefore, the “Other” becomes a rival and not an ally.

1.2 Pierre Bourdieu and Noam Chomsky

The fear of the “Other” is generated and amplified by the media, which shamelessly and without reserve orchestrates a stigmatization of the “Other” who is thus reduced to a visceral image. The political culture of television, denounced by Noam Chomsky and Pierre Bourdieu, has long demonstrated this derivative of social caricature.

1.3 Passivity

Stress and somatic diseases are greatly increasing. The link between these emphasizes the lives of citizens, paralyzed in their roles, who have become passive and whose most tragic expression is political abstinence: are we taking part in an "established legal" – if not desired – silence?

2 The regionalization of institutions and interpersonal communication: putting orphaned citizens at a distance

2.1 Orphaned citizens

While structurally researching the reasons to account for this silence, we must also psychoanalytically examine the institutions in France. The loss or abandonment of a welfare state has led to a culture of orphaned citizens.
2.2 *Father figure*

The quest for a protective father figure has shown no success for the time being, considering the fact that regionalization (established in 1981) has paradoxically made the institutional French landscape less clear. The “demiurge” institution has evolved into regional advisory institutions. The latter are sensitive to the demands of local needs but do not have the national focus that spurs social debates and union activity. Union activity increasingly reflects a social instability caused by a lack of standards and values, in which the local institutions seem to suffocate demands: all is done on the muffled scale of a company or a regional counsel.

2.3 *Dehumanization*

Added to this solitude of social conflict is the creation of artificial interpersonal relationships, which have immobilized communication. Social convenience, in a marginalized society, has made social relationships more difficult. This dehumanization of human relations usually results in alienation. Confronted with the failure of the spoken word, two working methods seem to take shape: introspection and the solution of conflicts in the public arena.

3 *Solutions for opening new interior and exterior solidarities*

3.1 *Psychology of actions*

In the framework of companies there is a renewal of cognitive therapies, notably *coping*, also called *psychology of action* which today seems to be essential. The psychology of action, which comes from across the Atlantic, resonates like a concrete accomplishment in an attempt to rapidly resolve conflicts.

3.2 *Origins of scenarios*

The social solution of conflicts is aided by an introspective element. This is an invitation to rediscover the origin of scenarios which determine the habits of our lives, thus allowing us to improve ourselves. Putting things into perspective – that is, building personal projects for a realistic and achievable future is undoubtedly the best way to begin a new story.

By modifying one’s way of thinking and emotional habits, one can overcome stress. Such is the advice proposed by *transactional analysis*. Publications aiming to popularize psychological data have multiplied, and they attempt to meet the expectations of people who do not see themselves on television as an image of happiness.

4 *Notes*


1.3 New therapies in France: the state of affairs

The demand for psychotherapy and its popularization in magazines (such as the periodical entitled *Psychology*) illustrates the current desire to cope with solutions no longer related solely to words but also to the body – such as the psychotherapy created by Jacob Moreno or Kurt Levin. Is this the revenge of Psyche (one’s concept of the body) over Narcissus (the concept of the word)?[1] Confronted with this new social demand, can we then call this a turning point of French psychoanalysis?

In order to answer this question we need to consider how the culture of the *psyche* is expressed today. We have to analyze how the Palo Alto School influences French psychotherapists. We will evaluate the points of view related to the implementation of short therapies, ultimately creating a kind of new ecology of the mind.

1 The revival of the body: the revenge of Psyche over Narcissus

During the past few years, France has adopted a culture of psychotherapy related to the practice of the spoken word. This has resulted in criticism that manifests itself as an endless litany. The use of the body and gesture were excluded.[2]

However, there are also therapeutic methods that concern resilience (psychological healing), especially the cultural therapy of *Gestalt* or *contact therapy*. This method is still in a state of development.

2 Changes from abroad: The Palo Alto School

2.1 Contact therapy

Contact therapy, which is based on brevity, originated in Palo Alto. It was created by Paul Watzlawick in his work entitled *The Language of Change*. Paul Watzlawick, born in 1921, and Gregory Bateson (1904-80) invented short therapy methods. The basic idea of the Palo Alto School is that mental disturbances result from pathological relationships with one’s surroundings. There is no individual cause. This therapeutic approach relies entirely on the alteration of the patient’s communication system. The patient must therefore reprogram himself.

2.2 The three major points of Paul Watzlawick’s therapy are as follows:

1. How does the subject experience the problem?
2. Which solutions has the subject tried?
3. Which solutions can one use in order to help resolve the situation as quickly as possible?
3 New interpersonal communications

3.1 Active behavior of the patient

The adoption of transactional analysis, proposed by Palo Alto, is becoming increasingly accepted in France. Since 1945 these new short therapies have flourished. There are more than 400: behavioral and cognitive therapies, systematic therapies, and physical or emotional group psychotherapies. Either scientific or inspired by the Orient, these therapies have in common the idea of active participation on the part of the patient.

3.2 The adoption of these therapies in France

Since the beginning of the 1990s, these new therapies have found some support. There is a new spiritual ecology that underlines the implicit types of interpersonal communication and they are therefore better understood and, through this, better managed.

It is the founder of Palo Alto himself, Gregory Bateson, to whom we owe this ecology. This social therapy is meant to modify one’s personal relationship with the “Other”.

Could we go so far as to talk about a methodological restructuring of French psychotherapy? Whatever the case may be, there is a determination to move away from old therapies, such as long therapy and therapies of the spoken word, in order to adopt a type of brevity-based therapy.

4 Notes

4. ↑ Ibid.
LEXICOMETRIC ANALYSIS OF THE AUTHORS
In a France that has never in its history been so materially rich, the French are having more and more difficulty coping with pain. This new material comfort has paradoxically made individuals more vulnerable. What are the reasons for such fragility?

In today’s divided and individualized world, pain becomes a social question. The object of this analysis follows the three analytical directions discussed below.

1 An increasing number of French people take anti-depressants

1.1 New cultures of couple

An increase in the divorce rate, and the new culture of the couple, such as the PACS (French Civil Union, namely not a classic wedding), have blurred collective family and group images. Families have become more ambiguous. This shift in the private sphere of French society shows a modernization of interfamilial social relations. Nevertheless, this flexibility has isolated the individual even more. The family assistance network is no longer applicable. The weakening of the private sphere is accompanied by a general withdrawal of the public community (the end of the all-providing welfare State). These are two protective frameworks that are drifting away from the individual. The individual is therefore no longer protected.

1.2 Precariousness

In fact, we can almost claim that the determination to change one’s life is becoming increasingly difficult, whether it is due to the general decline in purchasing power or the precariousness which has become the norm in professional life.

1.3 Separations

As the individual becomes more fragile, he or she in turn becomes extremely exposed to separation and mourning, whether real or symbolic. In private and professional life, one can no longer find solidarity. Has pain therefore been expelled from our society? What solutions can we take into consideration in order to recognize pain?

2 How to be better taken care of?

2.1 Emotional pain

First of all, a new medical culture must be established. In fact, it is difficult to recognize the emotional pain of individuals, but it is possible if we compare it to physical wounds: the emotion of love is equally as intense as the emotional pain of mourning. Love has a place in society, but separation does not. These pains have a history and a culture which have been articulated by the greatest European writers.
2.2 Literary spotlights

Many literary works are rooted in feelings of depression. These “Black Suns” are namely: Holbein, Dostoevsky, and Nerval.\footnote{Dahan, J.; De Schonen, E. 2000. 
Se séparer sans se déchirer: méditations familiales, protéger les enfants, dépasser la crise. Laffont, 235 p.}

These writers understood the mystery of pain. A literary analysis concerning these past melancholies allows us to consider moral pain as a fully-fledged social phenomenon.

3 The reintroduction of emotions and affection in a troubled society

3.1 Descartes’ error

In today’s society, the quest for material happiness has caused a weakening of emotion in favour of reason: neuroscience research claims this to be the "Descartes error".\footnote{Nasio, J.-D. 1996. 
Le livre de la douleur et de l’amour. Payot, coll. Désir, 293 p.} In this regard, Antonio Damasio shows us that decisions in life are made by emotions. The Descartes error states that reason alone cannot lead to progress. Emotion is equally necessary to take the essential steps that lead to a decision.

3.2 André Gide

A resurgence of emotions, perhaps, is necessary. André Gide has already shown us the method in his "nourritures terrestres" (earthly nourishment). Today, in order to complete this hedonistic message, would we not also have to consider a new social orientation towards "emotional nourishment", necessary for all individuals?\footnote{Kristeva, J. 1989. 
Soleil Noir: dépression et mélancolie. Gallimard, Coll. Folio Essais, 264 p.}

Confronted with mourning and separation, the creation of a new social space – one related to the emotions of the senses – appears to be more necessary than ever, in order to reconstruct a French society in crisis or in metamorphosis.

4 Notes

Se séparer sans se déchirer: méditations familiales, 
Se séparer sans se déchirer: méditations familiales, 
2. \footnote{Nasio, J.-D. 1996. 
4. \footnote{Damasio, R. A. 2006. 
L’erreur de Descartes: la raison des émotions. Odile Jacob, 368 p.
5. \footnote{Cyrulnik, B. 2000. 
LEXICOMETRIC ANALYSIS OF THE AUTHORS

Google Books Ngram Viewer

aph these commas separated phrases: Jocelyne Dakian, Evangeline de Scharen, Juan David Nario, Kristeva

tweet 1990 and 2000 from the corpus French with smoothing of 3

Ngrams not found Jocelyne Dakian, Evangeline de Scharen

Graph showing the frequency of certain authors over time.
1.5 - The state of mental illness in France

Individualism, established as an absolute value, expresses a message of success and the domination of nature. This power of the individual does not involve the whole group but instead involves oneness. If that success does not work for one person or another, it leads to a breakdown, either public or private. This can result in serious instability.

Faced with these socio-psychological shocks, the French psychiatric system has employed a fundamental reflection which presents the following challenge: to what extent is a new classification of mental pathologies developing in the French psychiatric system?

We will answer this question by recalling how, up until now, chemical treatments have been the principal approach to healing mental illness, with all that this implies in terms of social irresponsibility. Then we will try to understand what connection society has with the new mental disorders. Afterwards, we will try to determine how to break the vicious circle of antidepressants by exploring possible new medical means.

1 Reconsidering psychiatric care in France

1.1 Permanent reconsideration of treatments: the pioneering role of France

Today, we are reevaluating chemical treatments such as anesthetic chemicals that take the weight of responsibility off the patient. Nevertheless, France has had a pioneering role in healing mental illness. Etienne Esquirol (1722-1840) and Philippe Pinel (1745-1826) significantly contributed to the improvement of the image of the mentally ill who were then considered criminals. In the 19th century Jean Charcot proposed healing methods based on hypnosis (1825-93).

1.2 A determination to classify in the mid-20th century

Mental illness is not only a manifestation of symptoms, but also a sociological breakdown. Treatments must be “humanized and socialized”. Where treatment is concerned, psychiatry has always been divided in two parts: a physiological side (narcoleptic medicines) and a psychological side (psychoanalysis, cognitive therapies or social therapies). In order to adapt and humanize treatment, since 1952 American psychiatrists have created a widely recognized international classification of illnesses: the DSM IV (Diagnostic and Statistical Manual of Mental Disorders) (the latest edition dates from 1992).

1.3 New pathologies at the end of the 20th Century and the breakdown of psychoanalysis

Madness has had various faces. We are far from the mad people described by Erasmus in his Praise of Folly. The models of the 19th century were Van Gogh, Camille Claudel or Louis II de Bavaria.

At present, the stress of post-modern societies is often related to the following pathologies: schizophrenia, nervous conditions, phobias, and obsessive disturbances.
These new pathologies, among which depression has set the standard, have helped develop Freudian psychoanalysis. Other people have contributed to the creation of this science: René Laforgue (1849-1962) and Marie Bonaparte (1882-1962). However, the spokesman was French psychoanalyst Jacques Lacan (1901-81). Under the influence of his friend Claude Lévi-Strauss, he created the concept of the unconscious which he structured as a language. Today the reevaluation of psychoanalysis (by Karl Popper and Ernest Nagel) remains general, but there is nothing yet to replace it.

2 Reasons for the modernization of pathologies: the solitude of individuals

2.1 Uncertain families make individuals more “Fragile” [4]

The new pathologies at the end of the 20th century can primarily be explained by the isolation of individuals who are no longer bound by traditional limits created by the Church, the family, the army or the State. The case of the family is particularly interesting because it long played the part of a fundamental refuge cell. Today, this protective logic is flawed: divorces and separations have multiplied the hybrid families that French sociologists now call ambiguous families.

2.2 Questioning “Safe Attachments” from our society’s history [5]

Beyond the family, the structural frameworks of French society and doubt have put an end to the feeling of being protected. The etiologist Boris Cyrulnik discusses the disappearance of safe attachments, that is, the feeling of being safe. The role of the French welfare State, which slowed its social mission in the early 1990s, has finally created this culture of absence and given birth to orphan citizens.

3 Social resolutions for tomorrow

3.1 Creating a new culture of solidarity among individuals who surpass the "habiuts" of each person (Bourdieu)

The goal of sociologist Pierre Bourdieu was to keep at a distance the prospect of a game in which individuals are lost in a labyrinth controlled by disturbances of the soul and the absence of prospects. He continuously insisted on the weight of social habitus, or coding, where every citizen remains set in his/her social field. The opening of these “fields” and the social ladder must continue to function. Without this, social determinism will become more of a burden.

3.2 The end of the myth of the individual: a French vision of citizenship [6]

The sick individual must receive social care. That is why certain physicians call for moderation in the usage of antidepressants, which seems to have become a central priority of psychiatry in France where the use of medicine considerably surpasses the European average.

To make depression less dominant of a target in contemporary clinical research, Edouard Zrifian, who was the General Secretary of the Psychiatry and Biology Association for many
years, warns his colleagues about the limitations and failures of physiological treatment. The patient is above all an individual who needs to be accompanied.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS

between 1980 and 2000 from the corpus French with smoothing of 3.

No results found: Alain-Frederic, Jean-Pierre Oke

The characters +, - require parentheses to be interpreted as a composition.
CHAPTER 2

The identity of the family in France
2.1/ The couple in present-day France

This analysis will attempt to tackle the subject of the couple and its current social metamorphosis. This subject seems to pose the following question: is there a new post-modern way to live as a couple in France? This new way of life as a couple illustrates the countless debates that take place in the French media. This subject of debate implies other questions about the individual and the emotional fragmentation and the feeling of solitude.

1 Individualism in communal life in present-day France

1.1 Individualism

Two major poles govern the desires of couples in post-modern societies: individualism and the desire for life as a couple. The media persistently brings attention to this individualism where the two partners become autonomous entities who assert their choice to organize their holidays or free time. Each one makes their decisions separately.

The phenomenon of choosing independence can be found in the trend of "separate residences". The period of separate residences allows getting to know the other without becoming too involved. A new type of couple is thus created. Each one is free but together, just as couple sociologist Francois De Singly claims.

2 Causes of the disintegration of loving discourse

The reconsideration of the couple and marriage justifies the decline of these institutions and of the Church.

2.1 Separate residencies

The installation of the PACS, which is the civil union created in the 1990s, gave good reason for the reconsideration of the classical institutional couple – one that is replaced or faded by marriages without constraint and which reflect the phenomenon of separate residencies.

2.2 Solitarism

In addition, the social acceptance of “solitarism”, that is, a chosen or imposed single life, has widened the authorized range of new ways of life. One can live alone and not be stigmatized by others. Loneliness has become an accepted condition.

3 Foreseen prospects

3.1 Couple in crisis

Today when a couple is in crisis, there is also a reconsideration of the classical methods of communication associated with the process of victimization or putting the blame on the other. “Mediators” exist in order to manage post-divorce situations.
3.2 New couples

On the contrary, one tries to find concrete solutions in order to create another reality from the same “material couple”. These are new partnerships that use other behaviors in considering their life, their places of social construction, their problems and their solutions.

In conclusion, we can say that the couple today has become “fissional” – that is, the couple is defined by this new equation, 1+1 = 3 (the two partners + the couple itself). It is not fissional as it was in the Middle Ages, in the times of courtly love.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS

[Graph showing usage frequency of various authors over time, with names including François de Singly, Philippe Brenot, Robert Neuburger, and David Christiai.]
2.2 /The history of sexuality in France from 1945 to the present

This subject will evoke the idea of love, a notion which is presently reinvented between libido, pleasure and fulfillment. This theme will be analyzed here from a historical point of view which can be summarized by the following question: How did we make the transformation from a society that dissimulated sexual culture into a society that instrumentally uses pleasure to excess? This historical evolution of banning or permitting implies three types of possible approaches.

1 Stifling post-war bans (from 1945 to the 1960s)

1.1 Inhibitions

After the war, sexuality in France was based on taboos. The Christian religion is thus a guardrail for numerous sexual inhibitions. This can be called the “common culture of the west” in which sexuality is based upon a culture of the forbidden.

1.2 Taboos

But behind the taboos, protests begin to appear in the 1960s. There is a desire to know more about oneself and the “Other”. Sexuality reveals the social being and casts some new political light upon the individuals (M. Foucault).

2 The Riots of May 1968

2.1 1968

The student’s cultural riots in Paris in May 1968 allowed a disruption of a French society that was then traditional and discriminating. The French students of 1968 launched a general invitation to pleasure: the eruption of May 1968 took place on a university campus in Nanterre following a forbidden encounter between male and female students.

2.2 Cultural values

The discovery of a new use of pleasure is a way to simplify social relations and to proceed with a new manner of viewing the individual. The events of 1968 are based on the desire to expose the De Gaulle regime as one based upon poorly aging cultural values.

3 A different sexual ethic for the 21st Century: the tyranny of pleasure
3.1 Consumerism

Nevertheless, today sex has become a business, a “factory” that instrumentally uses unbounded and overrun consumerism. [3]

3.2 Disorder of love

This obvious gluttony is not without consequences for the human perspectives: some even refer to a new disorder of love. [6]

In conclusion, after the bans, some people today long for introspection, for the return to oneself. [7] This is also the message that Michel Foucault presents.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS
2.3/ The image of the male identity in France: 1945 to the present

What is the history of the male identity in France from 1945 to the present? It is primarily a social image of a man who is a father, a patriarch or a husband. In the past fifty years, this image has changed profoundly. In order to measure the evolution that characterizes this history, we must answer the following question: how did a French society dominated by men in 1945 become a more gender-equal society that allows the female to emerge both in the private (familial) and the public (professional) arena? We must focus our attention on three directions.

1 The display of virility from 1945 to the 1960s: total male domination

1.1 Male social life

The male social life of 1945 was concentrated in places that belong exclusively to him: work and cafés. An entire network of social and economic practices is reserved solely for him.

1.2 The Army and the right to vote

In addition to the exclusiveness of certain rights was an institutional environment that reminded him of his duties: in fact, the social life of a man includes the army and the right to vote, which had just been granted to women in 1944.

Concerning family life, the man behaved as a patriarchal economic engine when living in the countryside.

2 Women’s demands expressed in the 1970s

2.1 The second sex

In the mid-1960s the "second sex" became impatient and received a voice thanks to the writer Simone de Beauvoir. She wanted to underline the idea of difference in an overly-masculine world.

Elizabeth Badinter, another pioneer of French feminism, underlined that “one is the Other” and consequently the man-woman dichotomy has become blurred along with the social meaning of the term.

2.2 Birth control pill

The intellectual offensive of these great names of French feminism would have significant consequences such as the right to abortion and the generalization of birth control pill usage. This also led to a reconsideration of the adult male model: we must devise a new kind of modern virility.
3 The new role of the father in today’s French family

3.1 New distribution of identities

Following the changes imposed on men by the demands of women in the 1970s and 1980s, the family is presently devoted to a new distribution of identities where men and woman have become autonomous partners.\(^\text{[6]}\)

3.2 Contractual agreements

Therefore, the French family is now based on contractual agreements. The system is more flexible but this new common freedom can weaken the individuals within a family.\(^\text{[7]}\) The father becomes autonomous in the acknowledgement of his child.\(^\text{[8]}\)

3.3 Dominated woman

In short, we will show that if Man has long dominated Woman, it is because he was afraid of her, as Jean Cournut attests.\(^\text{[9]}\) Cournut discusses the French family of yesterday and today.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS
2.4/ Family roots in France

What is family in present-day France? Between parenthood and family reconstruction, each family carries the weight of collective secrets or the shadows of a past that is still determining the fates of present and future heirs.

Here, the study of family secrets requires a cultural and historical analysis of parental cells and their reconstruction. That is why we will try to prove how a family culture, based on taboos that make family members inaccessible to one another, has transitioned into a more contractual culture today that increasingly suggests a type of parenthood open to speech. We will try to understand the history of these family secrets by measuring the different novels (in an anthropological sense) that make up the family.

1 The family novel (mythology of the family) is a path where angels and ghosts come together

1.1 Angels and ghosts

The family novel is based on an almost Biblical dichotomy between angels and ghosts. The angel highlights qualities (the weight of the unthinkable in a family) and authorizes courageous acts in the family history. One thus discovers heroes of fortune.

1.2 Family psyche

In return, the ghost underlines the defects (the weight of determinism and guilt) by creating curses and an ill-advised parental culture.

Therefore angels and ghosts share a history and journeys that we call “the family psyche”, a kind of clinical heritage of the genealogical unthinkable: it is an invisible transmission, unconscious and transgenerational, of individuals among one another.

2 The culture of family debt

2.1 Genosociology

The idea of the link between generations reveals genosociology, a concept referring to the clinical study of the ghost and the angel where one must pay the debts of the past. Beyond the family unit, there is a central core to which one should pledge one’s loyalty.

2.2 Birthday syndrome

The birthday syndrome reveals quite well the weight of the debt and the living familial rights which remind those who might have forgotten of their inherited history.
3 Solutions and prospects today

3.1 Systemic and psychosomatic therapies

Research on personal development techniques involves a desire to create a positive separation from one’s own family. This allows the adult individual to be able to deal with his/her memories in order to free him/herself. Systemic and psychosomatic therapies are more and more often used in France and their goal is to reveal the “family secrets”. These secrets block the individual. The nature of the secrets can prove to be “alienating”: one must therefore “free” oneself, as John Cleese and Robin Skynner suggest.[6]

3.2 Trans-generational novel

In conclusion, the destinies in life, confronted with modern families presently based on contractual agreements, reject the formal system of secrets. The social paths of individuals today and of future individuals can no longer move towards actions connected to the past. The psychological transmission between generations will now be made more discrete, but will also carry more new ideas.

4 Notes

2.5/ Relationships between parents and children in present-day France

“Our” children are constantly thinking. From childhood to adolescence, they are permanently alert. The emotional life of children is becoming a social issue and an important debate for psychoanalysts who show a more and more obvious connection between the child and the present social metamorphosis. Some specialists deal with the following reflection: to what extent does the demand for infant psychoanalysis testify to the social malaise of our contemporary societies? Three types of approaches catch our attention and allow us to analyze these new French parents who are captivated by psychoanalysis.

1 Parents infatuated with psychoanalysis

1.1 Reconstruction

Faced with the present reconstruction of families (whether by the contractual aspect or by divorce) parents find themselves lost when it comes to the demands of children.

1.2 Happiness

Psychoanalysts thus observe a growing demand on the part of parents for “happiness” for their children. This sentimental desire contains its own contradictions when a more flexible family is no longer able to help a child in crisis.

2 Causes of pathologies that trigger parents’ fears for their children

2.1 Contradictory

The demand is contradictory. Parents are seen as autonomous individuals and at the same time they wish to create a unified image for their children. What does the child see in his/her relationship with his/her parents? How can we include him/her in the network of family relations? Have our contemporary societies recognized childhood psychoanalysis?

2.2 Anna Freud

Even though Anna Freud and Melanie Klein, the founders of childhood psychoanalysis, received recognition in France thanks to the works of Françoise Dolto, there remain serious structural obstacles between children and parents. The emotional life of the child must be recognized.
3 Solutions for responding to the needs of children and parents

3.1 Three steps

A kind of three-step psychoanalysis is born and proposes an approach to the parent-child relationship. The three steps of this process are as follows:

a) A system of communication through games;

b) The establishment of an environment accepted by the child;

c) The incorporation of parents in psychoanalysis (symbolically or in reality).[3]

This type of psychoanalysis has been the subject of a collective work under the direction of Didier Houzel, who clearly indicates the non-contradiction in the fact that the age of innocence is combined with the emergence of sexuality.

3.2 Boris Cyrulnik

In this way, many psychoanalysts and anthropologists advise parents to identify “bad gestures” in daily life.[4] This is the idea of human ethology, currently represented in France by Boris Cyrulnik, a neuropsychiatrist specialized in the relationship between emotions and thoughts.

In conclusion, faced with the crises and inherent changes of the child, an ever-desired appeasement suggests the concept of “secure attachments”. This fundamental concept, created by Boris Cyrulnik, is essential to the child in his/her personal development.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS
2.6/ Violence and the media in the world of children

Confronted with the media, education plays a particular role in image-mastering. Image-mastering is visible on television, which depicts a rapidly changing world. Children watch. They see a modern world that is often used as a tool, as a game. This staging by the media seems to create the following ambiguity: how can the world today be both “enchanting” and “violent” for children living in modern societies? In order to answer this question, we will use three subjects: mythical characters as the heroes of films; the culture of video games; and the place of education in a world of virtual distractions.

1 The Harry Potter spell: children’s heroes[1]

1.1 Hyperactive narrative style

Young readers accompanied by their smiling parents regularly constitute the rush to purchase the latest Harry Potter book, an unparalleled literary marketing success. Why? The hyperactive narrative style and the importance of the initiatory myth have seduced a wide public in which fantasy merges with reality. Through initiation, the child becomes an adult and objects are put into motion.

1.2 Cultural discrimination

Beyond the successful and unquestionable literary seduction, the Harry Potter product is adapted for the children of “rich” contemporary societies. This means that social structures undergo a hyperactive mode of information. But these fantasy novels pose a political question: does the success of Harry Potter reinforce cultural discrimination between rich and poor countries on an international scale? But we know as well that Harry Potter is inscribed in a long list of literary tales.

2 The weight of television on contemporary societies

2.1 Reality television

The success of Harry Potter is inscribed in a hyperactive media-friendly culture that closely follows the production of “Reality Television”. These are mere games, and everything becomes easy and makes us dream.

American psychologist Donald W. Winnicott claims that this culture of virtual games has become a “potential space”[2]. But to whom are they accessible? What has become of reality in the world of fantasy television?
2.2 Post-industrial society

What are the reference points that will build the cultural space of the child in a post-industrial society? A television program, or more computer games? Are we not exposing children to a hyperactive culture that is disconnected from reality?

3 Containing and managing social violence among today’s youth: the remedies

3.1 Culture of image

Faced with the violence of this hyperactivity, many specialized educators suggest the creation of institutions to contain this culture of images. In fact, offering children, for years, a reality that does not exist through television or through games will lead to nothing but global frustration.

Some psychoanalysts are talking about an endangered childhood.

3.2 Desire of omnipotence

Adults must also change their attitudes: “their desire for omnipotence” is achieved through lies. Parents themselves are no longer role models. This reorientation may be a means to avoid abandoning or leaving the children alone. As for the French school, there has been an incessant reformation, whereas the hyperactive media increasingly seeks the attention of the growing child.

In conclusion, the modern world is not dangerous for children of post-tertiary societies if, at the least, this increasingly fragmented society truly desires a genuine child integration project. Yet how can we find common sense and give these children a more relevant image of education?

4 Notes

CHAPTER 3

New cultural practices in France
3.1/ France and the end of traditional institutions

These following paragraphs will aim to show the socio-institutional history of France from 1945 to the present. We will see that France today displays a society in search of meaning and that this country has known many “invisible revolutions”. These changes have led us to pose the following question: how did a unified and institutional society transform, in just 45 years, into a heterogeneous and even fragmented society? The following analysis of this subject, the focus of which is institutional law and society, will be divided in three directions.

1 The decline of French society: myths and realities

1.1 Hierarchical society

From 1945 to 1975, France has been comprised of a hierarchical society: this is where we find the strong State, very de Gaullist, with social classes that are still quite differentiated and with institutions that solidly frame the population (army, school, administration, social insurance, family).

1.2 Political failure

Today, social classes seem to be confused and the State is surpassed by the sum of individual interests.[1] The France of the 1990s is made up of individuals who often contest or protest. The riots of November 2005 tragically illustrate this failure.

2 What are the causes of the "invisible revolution"?[2]

2.1 Welfare State, cherished myths

Economic globalization and social crises have modified the landscape of a France which, since the beginning of the 1980s, has been plagued with structural unemployment. The welfare State has disappeared.

The increase of the French tertiary economy has destroyed agriculture, which French sociologists often refer to as the “end of the farmers”.

2.2 Daughter of Rome

The new place of women has encouraged a profound economic transformation of French society. The place of men in society has undergone its own changes as well since 1997, when the State decided to put an end to compulsory military service.

Lastly, French society has become less religious: churches are growing more empty and France, the “Daughter” of Rome, seems to be more and more orphaned.
3 A Post-modern society in search of itself

3.1 New consumer habits

Beyond the structural changes, experienced by other European countries as well, new consumer habits are established: diet, clothing, housing, transportation, entertainment and health.

Sometimes new socio-political habits accompany these new ways of life: this is often referred to as French individualism. Sociologist Pierre Bréchon reminds us that this situation is not synonymous with indifference. On the contrary, the French have realized that new rules of solidarity must be defined because traditional values (the Church, the State, etc.) do not have a solid future.

3.2 Social fragmentation

These changes are not made without pain: much tension persists with an unemployment rate that affects nine percent of the active population. Even more, immigrants are stigmatized and secluded in ghettos that are increasingly unbearable. Socio-political crises are usually synonymous with surges of nationalism and social fragmentation. Xenophobia, on the rise since the election of May 2002, illustrates how many men and women seem to feel either excluded from political issues or simply disillusioned.

Conclusion

The social debate about identity must be redefined between universality and particularity in order to prevent exclusion from being fatal.

4 Notes

3.2/ New leisure activities in France

Holidays, travelling or hobbies: leisure time in France has lengthened itself to the point that one can mention a new social or cultural conquest of leisure in France. Along with tertiarization (the expansion of the service industries of the economy) and its cybernetic revolution, working is not an absolute obligation for people.

It is through this point of view that we will try to display a series of articles that analyze the following central question: how did a society based upon working transform into a society that increasingly tames free time in everyday life? In our encyclopedia we will therefore present a certain cultural history of labor in France.

1. Work: “the primary obligation” of society

1.1 Bruegel

For centuries, work has been the primary social time that brings rhythm to people’s lives. How many Epinal images of the Middle Ages exist where, throughout Europe, we can see minuscule men, in the style of Bruegel, overwhelmed by a destiny of labor?

1.2 1936

In the 20th century things began to progress with the first paid vacations in 1936. Then, from 1945-75, France managed to modernize its economy and to expand the service sector of its productive capacities. By using machines, individuals were able to attain autonomy while confronted with the economic constraints of working, and to take their new social time and their leisure into their own hands.

2 Causes of the growing social and cultural hedonism

2.1 Roots of the word “vacation”

The word “vacation” comes from the discontinuation of court hearings during the harvest time of the Middle Ages. For centuries, the vacation period was structured and extremely socially limited with respect to men’s labor. Thus workers did not have autonomy in their free time.

The history of free time, in the modern sense of the term, socially takes off throughout the key period of 1850 to 1960.[2] The important date was 1936 when the working class finally obtained their first paid vacations.

2.2 Free time

Since the 1970s, an active and popular history of free time (1968-88) replaced the emergence of free time of the 1930s.[3] The weeks of paid vacation were lengthened once again in 1968. French society begins to involve vacations that were more and more individual.
3 A postmodern society that creates another culture of travelling

3.1 Ethnological discoveries

Today many French people organize their own free time. They have become tourists but not “travelling idiots”.[4] The fantasy of discovery has been reestablished in French society: hiking and ethnological discoveries are in vogue. Individuals want to become explorers, even if they are inexperienced. Learning to see the universe by admiring the great open book of nature is the new naturalistic project of the vacationing French.

Beyond these dreams, many French people take pleasure in the routine of daily life. This usually involves hobbies motivated by personal acknowledgment, a search for knowledge and a need for creation.

3.2 Ordinary passions

French sociologists call these "everyday passions".[5] They take place in "shelters" such as an association, a club, one’s apartment or one’s "secondary residence"[6]. Others keep their eyes on the outdoors, such as parks and forests where "the honor of gardeners" is played out.[7] These ordinary passions can thus range from collecting stamps to the personal satisfaction in watching one’s lettuce grow.

In conclusion, vacation periods in France bears witness to a cultural revolution of free time. This is just a glimpse of a changing work culture within which a new art of living slowly takes over. A postmodern and industrial society is developing in France.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS
3.3/ New urban cultures in France

Music, tattoos, drugs, extreme sports, all of these are part of a litany of activities of an increasingly significant urban culture in France. Seventy percent of the French population lives in cities. An urban culture has thus been created.

This urbanization, culturally distinguished from other passions, raises the following question: To what extent is this a profound urban identity at the beginning of the 21st century in France? Is this an identity distinction, a form of ritual, or a dissenting form of exclusion or promotion?

We will answer this question by producing a series of articles that will evoke the emergence of two phenomena: an aspect of political dissention in the suburbs and a new view of the city, with its territories and rules.

1 The time of tribes

1.1 Tribes

Tribes are fusion groups that protect themselves from the exterior: this is the case of stigmatized and stigmatizing populations living in stone jungles, which we call megalopolises. These suburbs oppose using the affective because the contract with the State has been broken. These dissenting groups have connections that are sometimes based on a ritual of the emotional.

1.2 Rave parties

As they are faced with the growing unemployment rate, many young people have a desire to remain out of work, as in the case of “Rave parties”, or trance ceremonies. On the other hand, what troubles the French authorities is the fact that they lead to the degradation of the site of the party, countless sound disturbances and deviant behavior (consumption of ecstasy, etc.).

2 Why do these urban tribes exist?

2.1 Outsiders

Howard Becker, an American sociologist from the University of Chicago, describes a social process in his work entitled Outsiders. He explains the different stages of the desocialization of a considerable number of young people in the United States. This temporary or definitive process expresses the refusal of a system.
2.2 Pierre Bourdieu

This phenomenon is occurring in France in the socio-economic environment of appearances. Pierre Bourdieu coined this process of distinction\[4\] in 1979, be it exclusive or dissenting.\[5\] The distinction here was a process of discrimination by the dominating classes toward the proletariat. Since then, the rhetoric of distinction has evolved.

In this spirit of revolt and refuge, the use of drugs has often been an increasingly unavoidable rite. These practices integrate themselves in an initiation setting that connects developing groups.

3 An urban ethnicity that generates new esthetics

3.1 Gothic appearance

In present-day France, as well as in other countries, a new type of music, namely techno music, illustrates the desire for escapades and trance at rave parties. In addition to this, we have the arrival of gothic appearance and the “piercing” phenomenon, originally from an infamous medieval tradition.\[6\] Tattoos and other rituals take part in this desire to socially distinguish oneself, creating a personal ethnicity and underlining one’s membership in one tribe or another.\[7\]

3.2 Urban sliders

In conclusion, to the sometimes excessive rebel spirit (“the ravers”) one has to evoke other forms of mild rebellion, such as rollerblading, which suggests an almost poetic urban slide.\[8\] In fact, this sport reinforces a new connection with the surrounding urban space.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS
3.4 / Sport in France: from passion to business

Passion or performance, sport on the television screen is a balance between business and entertainment. Sport has always been connected with the process of mastering civilization. Sport can contain, or rather does contain, social violence.

This idea was widely explained by Norbert Elias (1897-1990). But between performing and the political concern for control, we see an increase in economic systems where sport has become synonymous with profit.

Thus a central question seems to be raised. How did a cultural activity of passion transform into a business that displays itself shamelessly and with no restraints? Three main ideas will dominate our analysis in order to explain the cultural foundation of sport in present-day France: passion, economy and ethics.

1 The culture of sports in France

1.1 Social trifle

July 1998 was the year of football in France. This social trifle suddenly became the most serious event in the world. The sport demonstrated all its political power. It united an entire country around the World Cup. What was peripheral now became essential. A common social and political sense grasped, for a short moment, all its rights.

1.2 Collective enthusiasm

The simplicity of rules and the emotional exaltation of many sports largely explain collective enthusiasm. These are the great religious services of modern times.

Everyone is involved. Since the 1980s, democratization, feminization and sports marketing have integrated a growing spectrum of the population into the world of sport.

2 Causes of this evolution

2.1 Marketing events

The essential causes that explain these transformations are economic: many sport performances have become marketing events. It is a new connection between sport and TV channels. One-upmanship reached its limit in the mid-1990s.

The other cause is political: sport contains and controls violence, as the German sociologist Norbert Elias explains. He states that western history is marked by an internalization of norms of conduct. He calls this phenomenon a “process of civilization”.
2.2 Sanctification

Finally, the renewal of sport is explained by the quest for and the cultural and political necessity of having heroes. Sport sanctifies chosen men. They solidify the hopes of the youth who are searching for a means to transcend themselves.

3 Crisis and the renewal of sports in present-day France

3.1 Tour de France

Nevertheless the problem of doping has destroyed a part of these hopes of sublimation when the Tour de France was discovered to be a tour of anabolic steroids and amphetamines. This resulted in the reconsideration of the “the soul of sport”. A French law was passed at the end of the 1990s in order to purify sport and also to protect high-level athletes.

3.2 Passion of sports

After the spangles and financial one-upmanship of 1985-95, since 2005 there has been a desire to return to the passion of sport, and especially to the passion of risk sport. The individual culture of risk will be a new, modern form of initiation for those from 18 to 35 years old. This is a way to rediscover other territories in space and time, and a new way to discover one’s body.

In conclusion, sport has for twenty years been the victim of financial stakes that have destroyed the ecological image of sport. The image of regional sports, such as rugby, is presently threatened by professionalism. Politically at stake is a return to the basic essence of passion, which will revive the dreams of men.

4 References

LEXICOMETRIC ANALYSIS OF THE AUTHORS
3.5/ Media and politics in France

The media is currently the object of many observations. Some French intellectuals, for example Régis Debray, have even invented an analytical science called mediology. Even so, this political vigilance of French intellectuals over the media and its powers does not prevent overflowing and manipulation. A kind of sociology of images has yet to be created.

Thus the question that reinforces the link between the media and society could be summarized in the following manner: to what extent does the French media manipulate or use contemporary society? Our analysis will be composed of three major themes.

1 The Media: networks of silent propaganda

1.1 Legalizing authoritarianism

For many years in France and in numerous other countries, the weight of politics has concealed itself in disaster movies: history, still the same, suggests a manner of excluding civilians from their civil responsibilities and of legalizing the authoritarianism of the most rebellious agents of the State.\(^1\)

1.2 Media games

The controversy over the two Gulf Wars has allowed implicit politics to dominate the media games where more emphasis is placed on one piece of information over another.\(^2\) All conflicts become a spectacle.

2 Television: A harmful source of symbolic violence\(^3\)

2.1 Marketing operations

The manipulation of speeches and images, which flows with frenzy, responds to a production mechanism that is encouraged by the introduction of cable television channels with a motley crew of marketing operations. The advertisement of promotional products alternates ridiculously with the deaths from tsunamis or organized famines.

2.2 Making of information

In other words, the permanent narcissistic self-indulgence of the media targets the “making of information”.\(^4\) They must invent scoops: be it on the phenomenon of war or, by default, on natural disasters.
3 An increasingly limited cultural life

3.1 Passive society

Besides the fact that the media aspire to omnipresence, the most disturbing aspect – drawn to our attention by Pierre Bourdieu – is that the media threaten even cultural domains such as secondary schools or universities. Is there a future for arts, science and literature in this media outburst that has become inherent in an increasingly passive society?

3.2 Public grammar

The written press is also limited by the surrounding voyeurism which explains the decline of “public grammar”, or the journalism ethic, that nevertheless was the foundation of 19th century press. Perhaps online press accelerates this rerouting of written reflections. Furtive and allusive news replaces knowledge.

Is our society not one that is conquered by communications under “the Sun of Big Brother”? Could the internet not also reveal itself as a threat to social relations? Has French society adjusted to this deluge of information and news, specifically after January 11th, 2015?

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS
3.6 / New spirituality in France

Religions and beliefs are in full transition in France. The contemporary individual grows restless when confronted with the disenchantment of the world, and his/her spiritual troubles remain unanswered when faced with the collapse of religious institutions. But if we admit, as Mircea Eliade (1907-86) does, that there is a permanent presence of the sacred in Man, we will see how French society is searching for some disenchanted sacredness. In order to try to analyze these new spiritual trends, we will ask ourselves the following question: how did we transition from a coherent and collective Catholic society to a secularized society in which individual spiritualities are emerging? We will answer this question by using three ideas: restoration, disenchantment and Messianism.

1 The reconstruction of religious practices in France

1.1 Metamorphosis of religious acts

For the past few years in France, we have witnessed a metamorphosis of religious activity in France. Omnipresent and individualized beliefs begin to appear. This flexible religiousness, for example in the case of Buddhism, encourages individual initiatives and gives an alternative that is adjusted to those who no longer relate to collective religion.

1.2 Parishes

As a result of new alternatives, one could say that the time of great religious institutions has come to an end. The Church has encountered difficulties in recruiting priests. Its parishes have become more and more deserted by their members. Parishes have become stone museums where only the bell towers still reach hopefully to the sky. The secular French State has recently been trying to create a mediator in order to deal with this disintegration of spirituality.

2 The “disenchantment of the World”

2.1 Progress of cybernetics

The progress of cybernetics has greatly altered the thoughts of Man, who has liberated himself from a part of this daily life that had long been justified and made a sanctuary since Biblical times. One could claim a direct connection between the secularization of society and technical progress. The enchantment of the world is no longer achieved through the collective pilgrimages of old, but by yoga sessions.

2.2 Secularization

This secularization is motivated by a growing individualism where the existence of God becomes a personal philosophical question and is no longer inscribed in an institutional
process. The violent image of religious acts in the past and present has generated a rejection of traditional monotheistic religions. A split has taken place.

3 An illusory messianic wisdom

3.1 New spiritualities

Still, new spiritualities also have their limits. Many wise men are often profoundly tedious: “Wise men, when they flaunt themselves, annoy me just as much as Saints”, said Jean Michel Besnier as he denounced the Scientologists’ neo-Epicurean or neo-Stoic philosophical formulas.\[3\]

3.2 New age

The New Age illusion of the 1970s is thus manipulative: “the age of Aquarius”, “Holism” and “personal development techniques” are hidden paths toward sectarianism and they often propose a life without charm.\[4\]

Conclusion

Between the mechanics of sects and the emotion of religion, the question about God still exists.\[5\] Should the new spiritualities not aim towards the conclusion made by French sociologist and philosopher Edgar Morin: “Let us love ourselves, for we are all lost.”

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS

Graph showing the frequency of terms over time for the authors Daniele Hervieu, Marcel Gauchet, Jean - Michel Besnier, and Michel Larroque. The data is from the Google Books Ngram Viewer, focusing on the French corpus between 1930 and 2000.
3.7/ The French schooling system

Faced with the structural transformation of the French society, will the adults of tomorrow have a solid education when we know that the whole of society is presently based on uncertain and changing values? This central question often affects France, which has experienced, through its educational system, a long tradition of controversy and a considerable succession of strikes. Many education ministers have lost their jobs because of their desire to reform an institution that unites more than 950,000 employees. Three methods will be used to respond to and analyze such a continuously controversial subject.

1 A renewed transmission of knowledge

1.1 Deductive approach

During the past twenty years the French educational system has been profoundly reformed, as regards its institutions. In addition to this, there is another way to transmit knowledge to the youth. Indeed, the cognitive approach has been reformed due to the fact that a transition was made from a deductive approach (the classical transmission of knowledge made by vertical sedimentation) to an inductive approach in which the student discovers academic issues on his/her own.\[1\]

1.2 New technologies

Cognitive restoration has resulted in the installation of knowledge that lacks what is sacred: the Internet, only recently, has only strengthened this way of educating future adults. It is an invitation for young apprentices to take control of their own education. New technologies encourage this growing autonomy of French students. Since 2004 many French “local councils” have decided to buy a computer for each junior high school student (ages 12-15) for his/her disposal.

2 Concerned educators

2.1 Philippe Meirieu

But behind these modern objectives and these ambitious educational projects, do we really prepare the youth for a post-industrial society affected by unemployment? Many teachers no longer control their own pupils. Even with material means there is still some great social uneasiness. Philippe Meirieu, a major French intellectual responsible for pedagogical matters, explains that this social uneasiness comes partly from those teachers who cannot accept the cognitive revolution described above. According to him, there is no longer a place for
Frankenstein teachers[2], referring to those who still believe in the psychology of the gifted. There is a resistance among educators to reform.

2.2 School phobia

Teachers, concerned with the major revolutions that re-determine their relationship with their students, do not have a secure place in France anymore: their salaries, their authority over the students, and their social ranking have been largely reduced. Some of them, frightened by the social tensions that are brewing in many educational establishments, live with a “school phobia”.[3]

3 Educational reform in present-day France: a heavy political issue

3.1 Alexander S. Neill

Today, the European Union and the United States are involved in an important game of chess that can be summarized as follows: It is time to find out if school suggests a provision of service that could be privatized, or will it remain an activity and a service of the State? Is a liberal approach on its way? [4] The battle is in progress. And in France?

3.2 Liberal approach?

Two French political approaches confront each other today: the first is the republican liberal approach that in 2003 attempted a regionalization of school finances. The liberal philosopher and Minister Luc Ferry tried this path. The road is difficult and tortuous. Another method is symbolized by the academic Philippe Meirieu. According to him, France must find a new plan which would allow for the creation of “a common good”: an educational plan to “live together”. It is this reasoning of the French Republic that will be the backdrop of our articles, thus singling out a certain idea about what education is.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS
Chapter 4
The Economic Sphere
4.1/ Work and the French people

The French employee has, for some years now, enjoyed a general deregulation of his/her working conditions. This may be an increase in flexibility or even, for some, an end to work. The changes in social issues beat around the problem of job instability. This precariousness of work has become structural and it therefore poses to sociologists and historians the following question: how did a history of work based on regular social progress in the 19th and 20th centuries transform into an increase in the flexibility of the work force which, today, renders all social skills more fragile?[1] We will answer this question using three major themes that will dominate the following articles on this dense subject.

1 The great breakdown of the “salary link” from 1975 to the present.

1.1 Structural imbalance

Since the mid-1970s, two oil spills have greatly affected the French economy, which found itself in a situation of structural imbalance. This marked the end of full employment. The crisis persists today and affects nine percent of the active population. Unemployment first affected immigrant workers around 1981, French workers around 1985, then beginning in the 1990s, young uneducated workers, and today it even affects young graduates.

1.2 Instability

This socio-economic crisis leads to a general instability in the working world. The sacred tie between enterprises and employees is broken. Unstable employees are increasingly common: CDI (open-ended contract), CDD (fixed-term contract), SMIC (minimum wage), and in 2005, the appearance of the CPE (“first job contract”). There is, from now on, a lack of job security.[2] The increase of job instability is accompanied by concerns about productivity for those who do have a job. The entire social hierarchy is affected, from executives to workers.[3]

2 The end of work: a cause of job instability?[4]

2.1 Cybernetic progress

The Internet and cybernetic progress have contributed to the end of the working era from 1985-95. The Internet has at the same time thus killed and created work: the “economic bubbles” of the 1990s created illusory enterprises which gave an all-powerful image of information technology.[5]

2.2 Illusion

Once the illusion had faded, the economic demands of production pursued their logic, augmenting the pressure upon constricted employees: the negotiation and delegation of the
1980s is over. The communication of the 1980s transformed into the military rhythm of the 1990s.[6]

3 Consequences of this deregulation of labor

3.1 Work without qualities

Having lost its social value, labour is reduced to simple mechanics of productivity. This is the reason why it is perceived today as being "without qualities": flexibility makes the employee’s investment in his/ her company fragile. His/ her salary is lower and his/ her job security is less certain.[7]

3.2 French social model

This metamorphosis of labor poses an economic and even philosophical question which leads to the criticism even of the logic of economic reason.[8] Can a society that turns to the whole of economy satisfy every citizen? Where are the republican pact and the French social model? In 2005, certain French politicians called for the mourning of this model. Others wish to protect it.

In conclusion, the salaried society is dead in France. Full employment may come back between 2007 and 2013, but the positions that will be opened will be, in terms of salary and social welfare, of mediocre quality. Another type of full employment will come into play. It will be of a never before seen nature, and will contrast with the present French social model.

4 References

LEXICOMETRIC ANALYSIS OF THE AUTHORS

Google Books Ngram Viewer

Graph these comma-separated phrases: Robert Cassel, Serge Paugam, Paul Boufiartigue, Jérémie Pillon, André - case-insensitive

between 1980 and 2000 from the corpus: French with smoothing of 3

Search list of books

(click on legend for focus)
4.2 Psychological analysis of work in France

Suffering, happiness or personal investments, the motivations of enterprises declines according to a range of emotions in the professional domain. The extent of personal experiences poses the following questions: Can one be happy with one’s work? Or does work make one happy in present-day France? Three types of answers and analyses can be considered in order to give multiple images of the professional experience in France today.

1 Work may be an alienating mental deterioration

1.1 Decompensation

After many weeks of stress and psychological suffering related to work, employees may be the object of *de-compensation*, as psychiatrist Christophe Dejours claims. This may end in nervous breakdowns caused by too much pressure. This kind of stress is nevertheless used by companies in order to reach their productivity goals: for example, a fighter pilot needs a certain dose of stress in order to achieve his/ her objectives.

1.2 Mobbing

Unfortunately, not all employees are fighter pilots and many of them complain about being harassed or even overwhelmed by the company’s demands. In the United States, this is called *mobbing*.

2 A compression of time and space

2.1 New productivity

The causes of stress are mainly economic. In fact, with regard to the increase in outsourcing on an international level, French employees have to adjust to the new productivity goals imposed on them from the 1990s onwards. Economic urgency raises countless problems of adjustment in a country that has, for too long, been protected by a tradition of the Welfare State (1945-75).

2.2 27 partners

Since 2007, pressure related to competition has increased in France, with a Europe expanded to 27 partners and a China integrated into the World Trade Organization. China has since demanded the right to take on the textile markets in Europe and the United States.

Finally, new technologies, which are mainly neat and robotic, have greatly contributed to unemployment and to the isolation of Man in an off-balance job market.
3 Negative economic consequences and human solutions for tomorrow

3.1 Work stress
The French are major consumers of antidepressants and many sociologists and psychologists are troubled by the increase of work-related stress.\(^{[1]}\)

3.2 Poetry in work
And yet, some still find a bit of poetry and exoticism in work: one can therefore experience pleasure if one is curious about the small anecdotes related to Man and if the company does not forget to create a place for the individual in its projects. The pleasure of work still exists if companies resume communication.\(^{[4]}\)

In conclusion, motivation in a company presumes a personal implication of the employee, whether he/she is an executive or a worker. Work is a world that lies fallow, in which man can see himself. The French dream of finding prospects that permit emotions at work, not for stress and fatigue but for permanent discovery periods.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS
4.3/ Management in French enterprises

In a company, relationships are formed through conquests of power and innovation. The deceptions of management, its myths and realities, imply the following question: can we continue to govern employees in a company while the economic pressure remains strong? This managerial culture will be the object of our studies that discuss the ideas below.

1 The company: a place of sound and fury

1.1 Competition

In a cooperative company, be it work or an exploratory project, Man needs to satisfy his desire for recognition within competition. From his desires and the conflicts that may ensue, there will arise not only veritable games of power, but also personal or collective achievements.[1]

1.2 Being a shrink

In a company, executives continuously clash with this human aspect, from which comes the importance of being a “shrink” when one wants to become a manager.[2] In the 1980s, this culture from across the Atlantic led to the humanization of relationships between managers and employees.

2 The executives’ visible hands[3]

2.1 The French executive

In the 1990s, the French executive had to supervise an increasing number of difficult personalities in a world under pressure. These difficulties often prevented the smooth functioning of interpersonal relationships. Yet, the structural cause of these disturbances is sustained productivity.

2.2 Psychology in work

The executive, concerned about profitability, also had to be sensitive to social sciences such as psychology and sociology.[4] Human profitability always requires a desire to understand in order to use.

3 Is the company still manageable tomorrow?

3.1 Manipulative exercises
In France, a specific managerial culture has been established. It is made up of manipulative exercises, which today, are almost legitimated by semiskilled work. We even learn to manipulate with an aesthetic humor.\[5\]

3.2 Management

But this manipulation remains limited by the emotion that makes up the human being. “Deceptions in management” are demonstrated when a company goes out of business without notice.\[6\]

In conclusion, the organizations of a company’s personnel are systems which imply that the executive must remain attuned to the sociologist. This is the price at which a company can continue to work in France.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS

[Graph showing trends in the frequency of certain terms over time, with lines for different authors: Eugene Enriquez, Jean-Pierre Le Goff, and Albert Albert.]
4.4/ Trade unions and solidarity in the professional world

Can solidarity, social cohesion and wealth share a future together when we know that France has suffered from a major economic crisis since the beginning of the 1980s? This crisis structurally prevents a return to salaried employment. In other words, does Man still have a place in the economy? Faced with multi-dimensional economies, should we not rethink the economy? All of these questions will form the group of articles consecrated to a subject that brings together the economy and social solidarities. We will explore three major paths in our upcoming analyses: economic wealth, social cohesion, and the economic dream.

1 What is economic wealth?

1.1 Dominique Meda

The French economist Dominique Meda claims that there are technical indicators that must be reconsidered. He affirms that neither the study of a country’s GDP, nor the analysis of the capital goods of the same country, are sufficient to conduct an analysis of its wealth. New socio-economic indicators seem to be more pertinent, such as the Human Development Index. This index integrates cultural, economic and social criteria. For, faced with the global nature of the economy, this index achieves a more detailed analytical mission.

1.2 Multidimensional complexity

The global economy, with its multidimensional complexity presumes a revision of our judgments regarding the surrounding inequality (five billion poor people to one billion rich ones). This ravaging economy seems to go against society, while the social movement seems to prove to be important in France: legions of companies are going out of business.

2 Renewing social cohesion in companies: an economic priority

2.1 Dehumanizing economy

Faced with certain disarray, many of the French people react by focusing their efforts on the voluntary organizations in order to fight against a dehumanizing economy. In fact, the "social detachment" that currently reigns will be compensated by voluntary organizations. But it is often an unfair struggle that rapidly reaches its own limits.

2.2 Human economy

This national and European issue has been in play since the beginning of the 21st century: the debate on the matter has become more of a European issue since the 2005 referendum on the European Constitution. For, originally, the European debate was the choice of a human economy in the context of a global economy. And behind this lies the French social model.
3 An ideal economy: humanizing the economy

3.1 French ecology
Political parties are fighting against this economy that dehumanizes social relationships. This is the case of French ecology. This means there are politics based on long-term development and the principle of precaution. This was illustrated in France when a debate arose about the usage of Genetically Modified Organisms (GMOs) in agriculture. This rule of precaution is an illustration of the politics that oppose notions of profit or over-production.

3.2 Distribute the wealth
Other options have been established, such as reducing the work week to 35 hours in order to limit unemployment and to distribute wealth. This solution to humanize and give value to a solidarity economy was expanded by the creation of a guaranteed income at the end of the 1990s.[5] Since then, the country’s status has been continuously deteriorating and the unemployment rate remains elevated at nine percent of the active population.

3.3 Money-less economy
Since the 1980s, charitable movements have launched the idea of solidarity in the economic exchange: the "money-less economy", also called "SEL" (local exchange system) was thus created. But the effort remained limited in time and space.[6]

In conclusion, the economy may be the pretext for a new social contract, a third way of working. It is up to the men and women of tomorrow to construct this economy in progress. A new French republican pact is perhaps being established. Or rather, it is perhaps the definitive end of a dying social model.

4 Notes

Chapter 5

Urban areas in France
5.1 / Urbanization and public areas in France

Urbanization, public areas and culture are interconnected today to the point that the city in France becomes a planet with its own territories, a sort of labyrinth that we can admire, as Icarus, from above. What do we see? A dynamic life. Yet the rhythms of life in the urban world bring up the following issue of its relationship with Man: To what extent can we live in the city and be happy? This is the central question that will be the common thread of each of the following articles. In order to discuss this subject, three paths will guide the way.

1 The city in France today (75% of the French people are city dwellers)

1.1 The massive urbanization

In light of the massive urbanization of France, the concept “urban” has overtaken the word "city", as the adjective better expresses the metropolises that comprise present-day France. One could call it an urban culture on the scale of national territory.

1.2 Urban policy

Faced with this urbanization, the French political agents have decided to create a ministry of the city. The socio-political objective of this new service of the State was to deal with the problem of the suburbs which are so excluded that they have become “bitter”.[1] This marginalization is still present at the beginning of the 21st century. The riots of November 2005 demonstrate yet again the failure to embrace the suburbs.

2 The Rapid “urbanization” of France

2.1 Le Corbusier

The French architectural culture was encouraged by Le Corbusier in the 1960s. His approach is most evident in his model work, in Marseille, entitled “The Radiant City”[2]. Since then, the masses rose between 1965-75: the crisis of housing led to the excess of large buildings. But soon after, the outskirts of cities that had just barely been finished quickly grew old and ugly. They had just recently been completed, and the French were already dreaming of destroying them by the end of the 1980s.

2.2 Industrialization

But the major cause of this urbanization in France was economic. The country’s industrialization from 1945-75, and then the expansion of its service sector, has largely contributed to the country’s economic changes. Mostly rural in 1945, France has since experienced new landscapes: towers and the American-style residential neighbourhoods of today have given a new face to a country that is no longer the “bread basket” of Europe.
2.3 Pendulum migrations

The residential or popular suburbs have accelerated and energized the lives of the French. Their inhabitants have integrated in their everyday lives the phenomenon of pendulum migrations, with their processions of suburban trains: the RER, subway, and tramway.\[^3\]

3 Prospects of improving this urban area in crisis: another culture

3.1 Urban culture

Confronted with structural unemployment today, there is an evident desire to re-launch the debate on this “urban culture” which is at times denounced or legitimated, in the manner of street performances or lively neighbourhood activities that accentuate the life of these immense urban territories which are kept at a distance from the city.\[^4\] An art of the “new city-dweller” is emphasized.

3.2 Utopia and happiness

This desire to legitimize the large masses is also politically motivated to avoid the abuses related to territorial tribal reasoning.\[^5\] How can we ward off the temptations of feudalism and ghettos, after so many years of disregard for these suburbs?

Finally, whether it is in the old city or in the peripheral areas, we notice a desire to reserve room for grassy areas, suitable for “utopia and happiness” in spite of the dangers that could be hidden in them.\[^6\] Public gardens, metonyms of nature, usually find a place of honour in the new regional metropolises of Bordeaux, Toulouse, Nantes, Rennes, Lille, Strasbour, Lyon and Marseille.

In conclusion, the city and urbanization are notions that are continually reconsidered by French politicians who believe it is necessary to renew architectural logic, but also to adapt urban planning in order to avoid Anglo-Saxon style communalism. The city has thus become the central objective of political challenges in the 21st century for the French State.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS

Google Books Ngram Viewer

Graph these comma separated phrases: Agnès Villocheas, Dupont, Philippe Tretack, Edith Heurges, Jean M.-

between 1930 and 2000 from the corpus French

with smoothing of 3

Search lists of books

Ngrams not found: Agnès Villocheas, Dupont, Philippe Tretack, Jean M.
The characters "-" in parenthesses to be interpreted as a composition.
5.2 / Urban violence in France

In the face of the French State’s various public policies dealing with urban violence, there always seem to remain a permanent confusion between myths and realities of a hidden social war. This controversial violence seems to pose the following political challenge: To what extent does this urban violence reveal discourse or truth? To distinguish myths from realities related to this violence, we will follow the culture of discourse while keeping in mind the cruel reality of riots that constitute a social tragedy for everyone.

1 Violence in France: The “dangerous new classes”

1.1 Urban incidents

For a few years, the French and even European press has been the echo of urban incidents scattered through cities like Strasbourg which, every December 31st, experiences a succession of cars set on fire. These social problems were sharpened to the point where politicians publicly condemned these acts by making examples of them: the instigators of those acts were called “little savages” in the 1990s.

1.2 Urban riots

In November 2005, along with the cars that were set on fire, we saw a great number of symbolic attacks against institutions such as schools, police stations, even infrastructures of social services. A protest against social order has seemed to become clear.

The causes of these acts of violence[1]

1.3 Off sides

In the 1970s, the acts of violence had an ideological purpose. Today they have taken on an economic nature.

In fact, the economic causes could summarize the motives of instigators who feel "off-side" in the system of profit-sharing. This feeling of socio-economic segregation has without a doubt been the chief element that triggered the recent disturbances. [2]

1.4 Marginalization

To these economic causes of social marginalization we can also add a geo-territorial explanation: suburbs isolate and amplify violence. We can even refer to a "psycho-pathology of suburbs". [3] The isolation of these suburban neighbourhoods will do nothing but accentuate communalism, which is contrary to the Republican Pact (the consensus of common values that maintains the French Republic).
2 The end of violence in French Cities

2.1 Zero tolerance

In dealing with this shift to communalism, should we use the zero tolerance policy led by M. Giuliani, mayor of New York, who was schooled in municipal magistracy?[4]

2.2 Demagogy?

Many French sociologists remain prudent and advocate prevention policies which anticipate problems rather than endure problems. This would allow a differentiation between the myths and realities of violence. Between the statement of facts and their veracity, there is a huge temptation to fall into demagogy and caricature.[5]

In conclusion, we are perhaps in a particular phase of the process of global civilization, identified by German sociologist Norbert Elias (1897-1990).[6] Be that as it may, the French discourses on urban violence are rarely serene. Emotion immediately wins the debates that only result in confusion. This emotion and confusion in political discourse will guide our future analyses upon this highly controversial subject and will determine the political issues of tomorrow’s France after the crisis of 2015.

3 Notes

2. ↑ Lebaillly, P. La violence des jeunes dans les quartiers défavorisés. ASH, 144 p.
LEXICOMETRIC ANALYSIS OF THE AUTHORS

Graph these comma-separated phrases: Michel Wieviorka, Philippe Lebailly, Jean-Jacques Rassail, Sophie Budy - Gendrot, Jean-Jacques Rassail

between 1980 and 2000 from the corpus French with smoothing of 3

Search lists of books

Ngrams not found: Philippe Lebailly
Replaced Jean-Jacques Rassail with Jean-Jacques Rassail to match how we processed the books.
Replaced Sophie Budy-Gendrot with Sophie Budy - Gendrot to match how we processed the books.
5.3 / How to coexist in France?

France is not doing well, but in what sense? The current crisis is both political and social. But faced with the layoff of employees, the act of protesting is not dead. Of course, unionization has lost its support. And still, French sociologists continue to extend the following social challenge: How can we live together despite the social and political economic crisis that has reigned in France for over 25 years?

This question will form the background of our analysis which will pursue the following three ideas: collectivity, the culture of revolution, and dreams for some new common well-being.

1 Community life in today’s France: equal and different [1]

1.1 Cross-cultural issues

One of France’s great political challenges is the integration of foreigners. This project, seldom intercultural for foreign communities, often seems to be non-functioning. Despite the discourse, there are serious difficulties in this integration, which explains the crises and fears that were solidified by the presidential election of April 21, 2002.

1.2 Crucial strike

Added to these inter-community tensions are economic rifts where the salaried employment is no longer the same. Are we seeing the approach of a new type of “social conflict” in France and are we perhaps at the dawn of numerous and crucial strikes where civil servants and employees of the private sector will clash? [2]

French strikes illustrate this “sociology of protest” to the point where it has become a national image. [3]

2 The causes of these social movements

2.1 Revolutionary tradition

The causes of this culture of protesting come from a long revolutionary tradition in France with such key dates as 1789, 1848, and 1870. [4] This is the historical procession of revolutions against imposed order.

2.2 Handling a conflict

Another peculiarity of France is its manner of handling a conflict. In fact, all negotiations in France are made with the help of a third party. This is very different from Germany, where the management of a conflict is handled by the two parties involved. This explains why, in France, there are acts of violence in negotiation.
2.3 Since 2007…

However, this is changing. In May 2007, the president of the Republic – Nicolas SARKOZY – decided to create a veritable culture of negotiation between the government and the people. The time of unilateral decision-making seems to have come to an end. To create legislation, there must be negotiation.

3 The social future of France: reintroducing dreams

3.1 Anne Marcovich

Every society dreams of its own space and its own identity. It adapts reality to its dreams, as historian Anne Marcovich claims. Restoring the dream to the people is an inherent endeavor of all societies. Next, a kind of social distribution is established between active and excluded citizens.[5]

3.2 Desire of society

There is a part of the civil society that refuses to accept the general breakdown, the end of wage earning. This was the message of the anti-CPE (First Job Law) movements conducted by French youth in 2006. We can call this a “desire for society”. It is this very desire that inspires dreams and motivates certain people to continue the fight for a life where one’s visions become possible.

Thus, from restaurants du coeur (soup kitchens) to “movements of the unemployed”, many community-concerned citizens have become active in order to create a life of solidarity and to revive this broken-down mechanism that generates some common well-being.

3.3 Alain Touraine

French sociologist Alain Touraine believes that French citizens can co-exist, whatever their ethnic origins. But the challenge is not in the danger of communalism. The challenge involves individualism. We must understand that since the 1980s, the working French citizen has become less involved in the community. Since then, he/she has claimed to be the subject of “a search for self”: perfecting one’s own nature all the while respecting the community. It is a double challenge and a double image of the French citizen of today and tomorrow.
4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS

Graph these comma-separated phrases: Alain Touraine, Guy Groux, Olivier Fillieux, Sophie Benou, Anne Marc. Case-insensitive.


N-grams not found: Sophie Benou, Anne Marovich, Jean-Marc Sarron.

The characters « » require parentheses to be interpreted as a composite.
5.4 / Unemployment, racism and poverty in France

With the economic crisis that France has been experiencing for the past 25 years, social pathologies continue to multiply. Marginalization and economic poverty reinforce prejudices; everyone stigmatizes the differences of others.

In spite of the humanist declarations of the 1958 Constitution, social marginalization seems to continue. Nevertheless, it was in France that the Universal Declaration of Human Rights was written in 1789. This political and social contradiction will push us to analyze many key cases such as poverty, the phenomenon of marginalization, and the slowing down of politics.

1 French society in the face of social poverty in the 1990s

1.1 Misery of the World

At the beginning of the 1990s, France experienced its most severe economic crisis. Social disqualification was at its peak. Pierre Bourdieu, a prominent French sociologist, decided to write his book *The Misery of the World*. This book is the collective work of twenty-three researchers. They gave a voice to all those who remain in the shadows of society. In these shadows are all of the “lower” or “inferior” social classes that are affected by this structural poverty: inhabitants of urban development zones, beggars, immigrant workers, small farmers, police officers, and students.

1.2 Poverty of position

Pierre Bourdieu called this plural analysis of poverty and marginalization “the poverty of position”. This work, which quickly gained an authoritative voice, is the product of a broad range of testimonies. The impressive procession of these facts of life has re-centered the image of France towards a more extreme social reality in which the middle classes slowly lose their buying power. In 2005 the crisis reached the point where certain sociologists refer to a “France of the unemployed”.

2 Causes of this marginalization: educational and economic disturbance of the French society

2.1 French schooling system

Despite the French republican school that has long played the role of social elevator, the effects of social disqualification at times begins in schools. Sociological determinism is implacable and the social elevator does not function as it used to. The system has deteriorated because education no longer leads directly to a job offer. Schools can no longer compensate for the social unbalance related to a structural unemployment rate of ten percent.
2.2 Antisocial beings
The other major cause of poverty is both economic and epistemological. In fact, if we look closely at the implicit discourses of French professors of economics, we notice a type of social stigmatization: the poor are reduced to simple antisocial beings. In economics, unemployment is often analyzed and denounced as a fight against “assistantships”, as Laurent Cordonnier reminds us.\(^4\)

2.3 Emergence of communalism
Finally, we notice political causes which are expressed by the rejection of immigrants and the rise of extremist parties in the framework of a long-term crisis.\(^5\) The cultural and ethical fragmentation of social relationships naturally leads to racism on a national level and the emergence of communalism. This is far from a Republic.

3 Future prospects

3.1 Re-commitment
Fighting against this “poverty of position” is always possible, as Bertrand Bergier nevertheless claims. This necessitates a resistance among the socially-concerned. But citizens cannot propose solutions on their own.\(^6\) It also requires the re-commitment of the French State and the French people who, in 2002, refused to have anything to do with the election.

3.2 Third generation
As for the children of second or third generation immigrants, the fight is doubled: they must deal with the loss of the cultural origins of their parents or grandparents as well as accept the rules of a foster country that is not totally in harmony with their demands.\(^7\)

With the end of the welfare State, the middle classes risk disappearing at the benefit of a binary society under pressure. Can the reasoning behind marginalization be stopped? Can the “unemployed France” find within itself the power to revive its economy and to regard poverty otherwise? The cultural “double absence” of immigrants and the trajectories of the broken lives of the unemployed are not a misfortune. It is up to the French politics of tomorrow to find a way to revive a serene social debate that will present a true prospect of economic and cultural integration.
4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS

Google Books Ngram Viewer

Graph these comma-separated phrases: Pierre Bourdieu, Olivier Mazel, Serge Paugam, Laurent Condorcet, Pe... case-insensitive

between 1980 and 2000 from the corpus French with smoothing of 3

Search lists of books

Pierre Bourdieu

Serge Paugam
Abdermalek sajad
Laurent Condorcet
Pierre-André Taguieff
Olivier Mazel
Bertrand Berger
5.5/ The prison system in France

Since the controversial book on French prisons was issued in 2000, Véronique Vasseur, a doctor in a large French prison, has shown to what extent the national detention system is in a disastrous state. A briefing by the European Commission in 2005 reconfirmed the disturbing state of French prisons to the point where we can ask the following question: to what extent are justice and detention “disaster-stricken” in France? We will try to answer this question by producing an analysis on the demographic overcrowding of prisons, the causes of malfunction, and finally the lack of a reintegration policy.

1 Crisis of detention services in France: overcrowded prisons

1.1 Cemetery prisons

The case of increasingly longer sentences in France creates veritable “cemetery prisons” where the culprit is condemned to his/ her past. This imprisonment crystallizes an almost infinite mineral punishment suggesting a veritable social suicide for the person.

1.2 State of affairs

In addition to this ideological crisis, the overcrowding of prisons is a reason for the numerous and regular strikes among security guards: their demands are often accompanied by a political and social desire to present a “state of affairs”. But this culture of audit rapidly reaches its limits, for the financial efforts seem too significant to mobilize and surpass.

1.3 Robert Badinter

The Republican prison has a painful past due to the use of the guillotine which operated until 1981. The abolition of the death penalty this same year brought an end to the bloody pages of the history of the French judicial system. Still, today, living in prison is synonymous with “surviving” in prison.

2 The many causes of these malfunctions

2.1 Bronislaw Geremek

The historical causes of this intrinsic violence in prisons are of a social nature. When the guillotine was still in use, the working class signified a dangerous class. The worker was not well-perceived. He was viewed as suspicious. Today, social exclusion is less pronounced, but in prisons, overcrowding immerses those excluded from the outside in a rationale of dangerous promiscuity that only encourages recidivism.

2.2 Michel Foucault

The causes of the detention system crisis are also political. People must be “supervised and punished”: this is the reasoning of the State. Since its birth, the prison was created as a political Pygmalion to enclose people between the gallows and mercy.
3 From hate to life: Prisons that humanize

3.1 The « Prison de la Santé »

Is there a rhetoric that still functions today, considering how much individuals have become varied in terms of their daily lives? Reestablishing a balance between suppression and sanction, and improving the material day to day life of the prisoners seem possible. But prospects of modernity do not concern only a few prisons. A law passed in April of 2002 permits the presence of an external lawyer, in order to avoid “disciplinary districts”.

3.2 Citizenship and jails

One challenge to emphasize is the necessity of an educational and psychological relationship with the prisoner. The prisoner of the 21st century must move from delinquency to the discovery of his/her responsibilities as a citizen. This social recovery of the prisoner also requires an investment by the State.

3.3 Educational support

Autobiographical stories of former prisoners testify that even in the hell of prison, one can find hope thanks to educational support. Endeavors of social rehabilitation give a human meaning to imprisonment and may heal the original scar of the crime.

Currently, the French justice system has decided to build a large number of prisons in order to control the minor crimes that are relatively frequent in the country, all the while improving the conditions of imprisonment. But the persisting economic crisis prevents or slows these efforts.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS

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Nuestra nobleza: André-Marie Martinez
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5.6/ The French judicial system

French society has, for some years now, been in full transformation with regard to its relationship with justice. It has become more and more independent in its relationship to politics. In spite of this, archaic procedures that were once abandoned are sometimes still maintained in France to the point where some people ask the following question: to what extent can we speak of a general law crisis in France? Three essential paths will guide our steps in order to analyze present changes.

1 A changing judicial system

1.1 Presumed innocence

The legal case entitled “presumed innocence” remains a current practice. Those who are qualified as so are sent to prison on a priori until their judgment. And yet, in many European countries, this practice has been abandoned.

On the other hand, since the beginning of the 1990s, the judiciary system has ended its practice of immunity for top officials and politicians. This new judicial practice took credit for clarifying the relationship between political power and judicial power.

1.2 AIDS

It all began with the case of the “contaminated blood affair” of 1986, when, due to a lack of precaution, hospitalized people were given HIV-positive blood through blood transfusions. The AIDS virus had just been discovered and the French State was taken by surprise at this epidemiological revelation. Since then, the principle of precaution has noticeably developed.

2 Causes of current legal changes: Europe and new technologies

2.1 Globalization of economy and French laws

The globalization of the economy and products on the Internet has revolutionized French laws. Thus, property rights and authorship rights are at the heart of the changes in new laws. The recent phenomenon of music piracy has deeply disrupted the economic data of authors’ rights.

The French legal system also had to accept an internationalization of law. The international courts of justice, such as the Penal Court in The Hague, have participated in the transformation of international and national law. How many complaints concerning ecology or human rights have been made against the French State in Brussels?
2.2 Sociopolitical evolution of laws

French society itself has participated in the revision of laws. The whole of the French population has evolved and recognized its sociological “ghettos” such as the homosexual community.[4] One could call this a sociopolitical evolution of law that is inscribed in civil society.

3 A new judicial system for the 21st century?

3.1 Lettres de cachets

Surely, scandals in the justice system continue to arise. But is it a cliché? Must we call into question the very system of legitimacy in courts of law? Are we in the same set of circumstances as Louis XIV’s lettres de cachets (orders directly from the king which enforced judgments that could not be appealed) or Robespierre’s “law of suspicions” (a law ordering the arrest of all enemies of the Revolution)?[5]

3.2 New jurisprudences

Justice today has a peculiar but original tendency to expect civil society to be reformed by the multiplication of jurisprudences. Social demand and the evolution of morals would then become the judicial engine of reforms.[6] Social justice is established sometimes with popular outbursts in which the public asks judges to give reports, such as at the Court of Bobigny, a highly symbolic court near Paris. Justice and politics are still linked. There is much progress to be made.

Not subjecting juridical power to politics means giving justice an independent role that will finally become a “third power”. [7] Is this not what a post-industrial society can hope for in the end?

In conclusion, does French law not currently attempt to rediscover its roots of 1789? In other words, there is a desire to create a law that is not a law of a constitutional monarchy, nor of terror, nor of a Directory, nor of a Consulate, but of a true Republic.

4 Notes

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CHAPTER 6

The challenges of new technologies in France
6.1 / The health care system in France

The new challenge of French medicine involves technological overhauls, a new relationship between medicine and ethics, and a reorganization of the health system. Sociological theory and realism confront each other within changing French contemporary medical thought. France is a country where the number of elderly is growing considerably, and this structural aging was illustrated by the tragic heat wave in the summer of 2003.

As a result of this demographic crisis that has cost the lives of many patients, the following question can be raised: To what extent is French medicine confronted with new challenges where theoretical knowledge and practical experience become mixed together? Three points are possible here in order to analyze the prospects of improvement within the French health care system.

1 Organization problems in French hospitals

1.1 The 35-hour work week

The problem with the creation of the 35-hour work week in hospitals is a sensitive one for the organization of nurses who are often threatened with overworking. The “Burn out” effect, or professional exhaustion, especially affects nurses: it is estimated that their professional duration wavers between 8 and 10 years.

1.2 2003: Fatal summer

The overcrowding of hospitals and emergency rooms was tragically revealed during the heat wave of August 2003: 11,400 deaths. The elderly could not survive the shock of the destructive heat during that fatal summer.

2 The multiple causes of the health care crisis

2.1 Genetic engineering

Between morals and research, we are still searching for the French scientific debate. An epistemological reflection upon science and French society is always present. The moral stakes of genetic engineering linked to embryo manipulation and eugenics remain current topics. Must we accept human cloning, as the biologist Albert Jacquard suggests, or should we distrust it, as Dr. Axel Kahn advises us?

2.2 The principle of precaution

On the other hand, since the 1980s, health care matters have increasingly become the responsibility of governing parties and citizens. AIDS has brought death back to the French culture. This led citizens to create a political culture associated with a principle of precaution. This has affected the entirety of health care politics in France. The Chernobyl
disaster of April 1986 encouraged ecological and medical associations to work more for the citizens. The HIV virus cannot be stopped at the borders any more than could the Chernobyl cloud. The “utopia of perfect health” has disappeared! Death is now possible. The errors of the State are now recognized: the contaminated blood affair, or the mad cow disease in Great Britain. Since this return to reality, a new way of living and eating has resonated in the minds of the French.

3 Solutions to consider

3.1 Renovating hospitals

Renovating hospitals and creating a General State of Health regularly appear on the agenda of the French State. The latter recognizes that it is confronted by a structural aging of the French population, which endangers the social security system. The social security system is continuously reformed to attempt to reduce a deficit that, in 2005, reached 11 billion euros. In 1950, the average French citizen spent 170 euros per year on health care. Today, it is 2,300 euros per year. In other words, the country spends ten percent of its wealth on health care.

3.2 Excess of health care expenses

In order to avoid a catastrophic scenario, the State has ordered doctors to regulate treatment because an excess of consultations can result in a serious excess of health care expenses. This means that the doctor must rethink the relationship he/she has with the patient and with the illness. Many medications are put aside because they are less effective and are not reimbursed. Doctors also suggest a return to clinical examinations so as to avoid sophisticated exams (scintigraphies and scanners) that are very costly.

In conclusion, French doctors, along with their patients, are attempting to create a new culture of health care. This means moving away from the excessive use of medication, long exemplified by the use of anti-depressants. Giving new value to the social position of health care players, and reducing social security deficits will be the backdrop of our future articles consecrated to the study of the French health care system.

4 Notes


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6.2 / Cloning and bioethics in France

Cloning, genetically modified organisms (GMOs) and genetic engineering have been the subject of bitter debates in France. This has resulted in the creation of new laws. Still, many scientists are not satisfied with the manner in which France is dealing with GMOs. Nevertheless, these same researchers appreciate the fact that civil society is taking an interest in this issue.

That is why we will try to understand if the following statement is true: has the genetic revolution become a social and political issue in France? This transformation from a scientific controversy into a political issue will be the subject of three analytical topics: philosophy, biotechnology, and bioethics.

1 Philosophical and scientific crisis in biology: a criticism of modern genetics

1.1 Dictatorship of DNA program

Some French biologists claim that everything in the human can be explained by genetics. This is the dictatorship of the DNA program, a kind of platonic philosophy in which the world is explained by another parallel, but in a dissimulated world: today, the mysticism of the gene is increasingly denounced.

1.2 Theory of chance and survival

In fact, this systematization is criticized by Pierre Sonigo and Jean Jacques Kupiec who see life as being first and foremost as a result of small and random modifications caused by chance and survival. Therefore, today, we insist on creating a theory of the survival of our bodies which are decentralized by our cells. Scientific determinism will reach its limits.

2 The origins of these debates

2.1 The cloning

The debates originated in 1982, the date of the first test-tube baby. Following this event was the freedom to give birth or have an abortion. The century of biotechnology was thus born. Birth has become one of the major topics in the bioethics debate. Some think of the prospects of cloning, others want to keep the natural choice of diversity.

2.2 Dolly

We made the transition from observing life to creating life, with the birth of Dolly and other cloned animals. The debate comes from this transition from observation to action.
3 The future of bioethics in France: uniting social sciences with scientific debates

3.1 Michel Serres and Humanescence

Man has entered into a new age of his evolution where he can participate in the creation of life: French philosopher and scientist Michel Serres calls this *humanescence*. His neologism illustrates this technological and anthropological revolution that Man is experiencing today. He is changing his relationship with his body.[4]

3.2 Axel Kahn

The obstacles of political manipulation of the gene are still numerous. But the warnings of doctors like Axel Kahn are regularly multiplied so that society does not fall into the delirium of the “selfish” gene, a phenomenon that threatens our democracy.[5] We are thus on the verge of genetic selection.

In conclusion, this philosopher and French scientific-historian, Michel Serres, invites us to resummarize hard and humanistic sciences, as had been previously done by Lucrèce, Leibniz, Pascal, Diderot, Zola, or Jules Vernes: a way for Mankind to be cautious and avoid the crises of the 21st century.

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6.3/ Major risk management by the French state

The French State must confront the collective fears of its citizens, whether it a fear of a virus, a terrorist attack, or a natural disaster. Fears, dangers, or risk management in agriculture or industries are the new debates in France. They are the controversies that have become an essential component in the political and economic organization of a country. This staging of ecology in French politics seems to pose the following question: To what extent does France provide a true principle of precaution for its citizens? Three paths will guide our analysis of this vast subject where we find the debate between those who are for GMOs and those who are against GMOs.

1 The principle of precaution in France: a European concept [1]

1.1 Food policy in France

Genetically modified organisms in France and in Europe are used with precaution. On the contrary, the United States already produces more than forty percent of their corn using modified genes. They have not waited to see the long-term results. But Europe has experienced its own crisis in the food industry: the mad cow disease and the usage of meat meal have launched a bitter debate on the relationship between man and productivity. With fear in their stomachs, many European states decided to follow a sanitary principle of precaution.

1.2 Chernobyl disaster in France

The first sanitary scandals in France occurred with the contaminated blood affair and the Chernobyl disaster (1985-86): these blows added difficulties to the lives of French politicians with regards to their speeches. They had to make people forget the cloud of iodine 131 and cesium 127. No public associations existed at this point.

2 What prompts the States’ new attitudes?

2.1 The Kyoto Protocol

Globalization and productivity have also awoken international awareness: the Kyoto Protocol insisted on the decisions that must be made concerning climate disturbances. Despite resistance from the United States, a culture of planetary responsibility is slowly growing. Even California became involved in this process in September 2006.
2.2 Sustainable development

Profitability at any price is reaching its limits and French economists have retroactively analyzed how “the cows went mad”. An economic ideology has split apart to give rise to a new notion of “sustainable development”. At the end of the 1990s, a political revolution was established, in which civil society and researchers participate in the management of food risks. Everyone understands his/her own responsibilities.

3 Prospects and solutions for tomorrow

3.1 A new ideology of responsibility

Today, there are numerous authors and politicians who are sensitive to a moral ecology that is unheard-of in the world: reinventing an ideology of ethics and responsibility is becoming a priority because we have an “inherited Earth”, as Jean Marie Pelt reminds us. This author and ecologist establish a panorama of international pathologies, calling to mind the water in Egypt, the air in Bangkok, and the management of cities in Brazil.

3.2 A future of progress

This new culture of human responsibility suggests the beginning of a new era of politics which promises a new society that would agree to provide a “future of progress”, as Dominique Lecourt explains.

In conclusion, Man has suffered from certain excesses of technological progress: artificial bodies claim to be better supervised, permitting a link between democracy and food security. We are no longer in the utopia of the 1970s, with the idealistic image of one of the first ecologists, René Dumont.

4 Notes

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![Graph showing the Ngram Viewer results for Dominique Bourg, Maxime Schwartz, and Paul Benkounou between 1980 and 2000.](Image)
The state of cognitive research in France

For many years, progress made in cognitive research has given us new views on consciousness, thought and the brain. Some speak of new sciences of the mind which come from cognitive psychology, artificial intelligence or philosophy of the mind. Is this cognitive revolution a real Copernican revolution in France? To emphasize this epistemological split, we will attempt to answer three points about a subject whose goal is the scientific rediscovery of the French mind.

1 A revolution in cognitive sciences: the rediscovery of the mind

1.1 Artificial intelligence

For a few years, the cybernetic revolution has created a new culture of thought, called artificial intelligence. It has established itself in an increasingly digital world – yet France, a post-industrial country, has committed itself to a superior tertiary. The consequence of this is that the economic culture becomes more cybernetic. Nevertheless, this has also maintained structural unemployment.

1.2 Steven Pinker

However, technology and Man always manage to find a middle ground. In fact, American linguist and psychologist Steven Pinker has illustrated that while Man’s mind always remains anchored in his past, it accepts technological evolutions. It remains animated between animal thought and human thought, which continue to correct themselves. This psychologist’s evolutionist thesis shows that Man maintains his primitive emotional structures, such as fear of darkness or fear of snakes. Man has learned to adapt to this persistent structure, and he creates cognitive abilities such as classifying or resolving problems throughout his history.

2 Reconsidering the myth of a single consciousness

2.1 Daniel C. Dennett

Pinker’s evolutionist thesis has allowed deterministic detailing of concepts of a single consciousness that have long been too determinist. Other specialists in philosophies of the mind, such as Daniel C. Dennet, claim that there is not a single consciousness but a flux of elements of the consciousness. According to Dennet, our consciousness is a series of
phenomena that we retrospectively reorganize into a sort of single, unique consciousness.\footnote{Searle, J.R. 1995. \textit{La redécouverte de l’esprit}. Gallimard, 353 p.} In fact, the individual has only one group of different subjective states, which the individual subsequently reorganizes, leading to the image of a single consciousness.

### 2.2 Education and botanics

Following Pinker and Dennet, Janet Wilde Astington affirms this evolutionist reasoning with the discovery of the “ego” and language in children. After her education in botany, she observed and analyzed attitudes and conquests of children, on which she based her “children’s theory of mind”\footnote{Pinker, S. 2000. \textit{Comment fonctionne l’esprit?} Odile Jacob, 680 p.}. J.W. Astington summarizes her discovery in five points: 1) discovery of objects, 2) discovery of people, 3) pretend games, 4) language games, 5) thinking about what we say and what we believe. This American researcher currently has a strong influence on French researchers.

### 3 The cognitive revolution: a new science of the mind

#### 3.1 Science of consciousness

According to Roger Penrose, today, a “science of consciousness” is forming.\footnote{Penrose, R. 1995. \textit{Les ombres de l’esprit: à la recherche d’une science de la conscience}. Inter éditions, 461 p.} In fact, the nuances brought by Steven Pinker and Daniel C. Dennet have the honour of re-launching research and are not shut away in the myth of a single consciousness.

#### 3.2 Howard Gardner

In addition to the epistemological renewal of cognitive sciences, there is also a necessity to return to the myth of the psyche (the body), which influences the promotion of contact therapies where “body, emotion and consciousness” are merged\footnote{Astington, J.W. 1999. \textit{Comment les enfants découvrent la pensée? La théorie de l’esprit chez l’enfant}. Retz, Coll. Psychologie, 192 p.}.

American psychologist Howard Gardner, professor at Harvard University, is internationally known for his theory of multiple intelligences. This theory suggests the plurality of cognitive reasoning: linguistic, spatial, musical, physical, existential, personal, etc. This modern and plural view of human consciousness and intelligence thus invites French researchers to work on a scientific building ground which is still wide open.

### 4 Notes

2. \footnote{Pinker, S. 2000. \textit{Comment fonctionne l’esprit?} Odile Jacob, 680 p.}
3. \footnote{Dennett, C. 1993. \textit{La conscience expliquée}. Odile Jacob, 628 p.}
5. \footnote{Penrose, R. 1995. \textit{Les ombres de l’esprit: à la recherche d’une science de la conscience}. Inter éditions, 461 p.}
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6.5 /The internet in France

Since the end of the 1990s, France has increased its public computer stock in such a sensitive manner that it has even offered many young French high school students their own computer. Despite this Republican distribution of technology, we should not forget that the global network remains controversial: it brings communities together, but it also separates communities within a country.

Some French sociologists thus pose the following question: to what extent can this new network of communication become a threat to social relationships in France? We will attempt to answer this political question while using the following three themes: cyberspace, social divides, and new communication networks.

1 Cyberspace or politics accustomed to the worst

1.1 Post-industrial culture

Children in post-industrial societies imitate the hyper-activity of characters such as Harry Potter. Besides his conquering and esoteric character, his attitude towards discovery legitimizes the excess of information on the Internet.

1.2 Existing individualism

Beyond this frenzied consumerist culture of information and virtual games, a culture of communalism and exclusion is slowly being established for those who “poorly” express themselves in “discussion forums”. Each person remains fixed on their own faults when they use the Internet. The internet reinforces existing individualism.

2 The causes of this structural divide of society linked to the Internet

2.1 Further public space

“Virtual” culture can be seen as utopist because each person creates their networks and their new technology may confirm the closing of the world for each user. Each person has their language, their contact procedures, and their codes. Public space is diminishing.

2.2 Cultural communalism

Technological globalization reinforces and participates in the construction of this cultural communalism: inequalities in technological resources create what we call the “digital” divide. A confounding example is India, which is, in fact, the second leading global software exporter, and yet there is less than one telephone per one hundred inhabitants.
3 Prospects for re-socializing the network in France

3.1 A new collective philosophy

The Internet thus suggests both a technological divide and a social utopia. This double way of thinking leads us to reflect upon the creation of a new collective philosophy, according to Pierre Lévy.[5]

The Internet is, for now, a philosophy of the world where no one knows everything, and where everyone knows something. In fact, this philosophical world offers a great deal of confusion where information and knowledge are combined.

3.2 Further common values?

For French sociologist Dominique Wolton, the internet is not a revolution in and of itself. The true revolution occurs with cultural and social transformations which go beyond technology. For this author, specialized in the French Media, human communication is dependent on common values. Is new technology in the position to create these common values?

In conclusion, does the society of communication that constitutes a new image of France put into question the republican plans? A cyber world is being established, but for what political agenda? Does intelligence on a network isolate individuals even more? The Internet cult should not make us forget about knowledge: too much information kills information.[6] The “symbiotic man” still does not exist. Between the republican pact and massive networks of information, we will analyze France from the sociological angle of the internet.

4 Notes

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CHAPTER 7

French intellectuals faced with international challenge
7.1/ Europe: French intellectuals' multiple perceptions

Since the controversial referendum on the European Constitution, France has remained more and more anchored in a discourse that proposes the respect of regional idiosyncrasies and a common European fate which unites 27 countries. Since the vote of May 29, 2005 a question has arisen: To what extent can we speak of common fate in a France which voted “no”?

This reconsideration of the relationship between Europe and France will allow us to analyze the following three factors at the heart of our encyclopedia: a common fate, liberalism, and collective political challenges for tomorrow.

Thinking Europe means creating a “common fate”[1]

1.1 Edgar Morin

The “historical whirlpool” of Europe is no longer a founding element for tomorrow. The referendum on the European Constitution was inscribed in the will to create a common fate, in the face of the United States and Asia. Edgar Morin, a top French philosopher and sociologist, had long been against Europe and in favour of a political position that is more international. Today, he accepts Europeanism. As many French intellectuals, he accepts the cultural complexity of Europe but this reality must, from now on, be acknowledged in order to build a common future: this major thinker thus invites his fellow academics to follow a method in five tomes to approach the complexity of social and human phenomena. This method was written from 1977 to 2001. It presents a new way of thought for future French intellectuals.

1.2 Etienne Balibar

Other researchers, such as Etienne Balibar, call for the necessity to create a European public space. This would facilitate the exchange of ideas in social sciences and academics in a Europe that is often “mute” in this area. The Bologna Declaration began to harmonize diplomas among European universities. But building "European public spaces" remains the subject of lively debates.[2] The French students were against this Bologna Declaration.

Many of the French youth question the increasingly liberal guidelines from Brussels. The fight against the CPE (First Job Law) in 2005 followed in this direction, as well as the "no” to Europe in 2005.
2 Current European blockades: from liberal economy to absence of policy

2.1 Liberalism in France

Socio-economic causes explain this protest against liberalism. Many of the French youth feel in advance that they will live their lives without security. The liberal Europe has been accepted, but not always by young French students.

2.2 Napoleon, myths and realities

The revolutionary culture in France has often had a European dimension: Napoleon solidified the hopes, but disillusioned, of many peoples. But it is this culture that continues to motivate the collective lack of consciousness of many French people.

3 What is the formula for Europe’s success tomorrow?

3.1 Nationalism and citizenship in Europe

After the tragedy of Srebrenica in Bosnia (the massacre of 1992), it is important for European politicians to reconcile nationalism and citizenship.[3] One can be a nationalist and a democrat. They are values that are not incompatible if we encourage a true education about citizenship. This is the role of the Council of Europe, which is located in Strasbourg and which has, for many decades, overseen human rights. This Council is very vigilant concerning xenophobic tendencies of the old continent.

3.2 Nationalism idiosyncrasies

Beyond nationalism, it is clear that the European project must activate local or national idiosyncrasies in the spirit of harmony. The politics of regional languages in Europe moves in this direction with the “European Charter for Regional and Minority Languages”. Regions and Europe will thus have a card to play.[5] Maybe this is where we will find the European democratic synthesis of tomorrow.

In conclusion, French society hesitates to leave a national history in order to create a European democracy with 27 members. This “common fate” is not simple geography but it heralds the construction of a multicultural space, a never-before-seen political space.
4 Notes

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7.2 / French intellectuals' economic view of the World

In French international political debates, the issues that most often arise deal with globalization. Economy, culture and merchandising are stigmatized. There are many French articles that denounce a culture where everything becomes the object of consumption. This attitude poses the following questions: Faced with the wealth of nations and a Europe that has been enlarged to twenty-seven countries, is globalization really dangerous for a France that is in crisis? This socio-political dialect will be the backdrop that will call up the standardization of our world, the phenomenon of outsourcing, and the French political opposition against globalization.

1 Is our world standardized and normalized to the extreme?

1.1 Naomi Klein

Canadian journalist, Naomi Klein, brought attention to herself by publishing her work "No Logo". She wrote about the installation of a “tyranny of brands”. This work, translated into French, became an authoritative voice for French sociologists in 2000.

1.2 Cathedrals of the 21st Century

It is true that the well-known brands often come from sweatshops in developing countries of the Third World. The republican view, with some resistance, has no choice but to accept this economic pragmatism. Beyond this shameless exploitation of the workforce in poor countries, the major brands format the minds of consumers. These brands sell in supermarkets, which are the cathedrals of the 21st century. Buying has become a religion.

2 The multiple causes of globalization: the internationalization of businesses

2.1 The dance of outsourcing

We are witnessing an unstoppable structural phenomenon: the economy is being globalized. In France, the internationalization of business has been inevitable since 1990, as American and former labour minister, Robert Reich, claims. In fact, the world is specializing in production incomes: know-how here, labour abroad. This has created a world divided into sectors with centers of knowledge and production. India, for example, is a poor country and yet it is a breeding ground for computer programmers. France also participates in this dance of outsourcing.
2.2 Roots of globalization

Globalization could also be explained by the belief in progress. This ideology of the merchandizing of the world is fundamental, according to political scientist Jerry Mander.[3] But there is another side of the coin. According to Mander, this is a belief that overshadows global warming. This is the work that masks liberal ideologies.

Finally, globalization is a result of historical causes: the world system has been forming since the 16th century, according to Imanuel Wallerstein.[4] The dynamics of capitalism began in the 12th century, according to French historian Fernand Braudel.[5]

3 Solutions for tomorrow

3.1 The Kyoto protocol

The respect for the environment, since the failure of the Kyoto Protocol, illustrates a collective warning, according to the American magazine The Ecologist. Does the notion of sustainable development interest politicians? After Hurricane Katrina, which ravaged New Orleans in September 2005, American political authorities began to understand the meaning of global warming. Al Gore made a film which was seen by 160 French deputies in September 2006.

3.2 The Gaulois reformer

French politicians, such as José Bové, protested with uproar against the liberal ideology: according to the French activist, “the world is not a consumer product”. Symbolic actions and provocations are multiplying under the Gaulois authority of this militant reformer who is not without humour.

3.3 The Cultural exception

Finally, certain other French people want to put the cultural effects of globalization into perspective: according to French anthropologist Jean-Pierre Warnier, the real impacts of globalization on culture remain minimal.[7] In addition, France has been able to hold out by imposing "the cultural exception" in order to protect its film industry.

In conclusion, the “World System” established itself in the 16th century: its current acceleration causes stress among numerous Europeans, and notably the French who experienced an Empire that today has disappeared. The challenge for France is to create a new generation of politicians who are capable of managing this global change in society, because this transformation alters labor laws and information laws.[8]
4 Notes

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Jean-Pierre Manivel has length greater than five. Omitting unigram from results.

Ngrams not found: Philippe Engelrat.

Fernand Braudel
José Bové
Immanuel Wallerstein
Robert Reich
Edward Goldsmith
Naomi Klein
7.3 / French intellectuals' political view of the world

Since the Berlin wall came down in 1989, with the end of the USSR and the integration of Central European countries into the European Union, the Cold War made room for another world. This new world had new geopolitical rules which posed the following question: is there a new political world order? The questioning of borders has created new reasoning and for others, it has created a “world without meaning”. This paradox will make up the political background of our analyses that will explore the following three paths: the end of ideologies; the fall of political legitimacies; and new international institutions for tomorrow.

1 A world without meaning or the end of great Promethean plans

1.1 The Enlightened

In the 18th century, the search for the Enlightened, that is, French philosophers, created a desire within society – a desire for change to put an end to injustices based on iniquity.

In the 20th century, the pair communism/liberalism was the avatar of this ancient battle between the dominant and the dominated. The ideological fight between these two sides put forth a great Promethean plan.

1.2 France and the USA

Today, we have seen an end to wars between democratic States and an end to ideologies. The new leader, since 1945, is the United States. And yet, the second Gulf War is beginning to show its weaknesses. In October 2006, people began to make a parallel with the Vietnam War. We know that France was reticent to join in the fight that has, today, become a civil war. The tension that ensued between France and the United States presents the necessity to create a “new collective itineraries of meaning”, as Zaki Laïdi suggests. These international itineraries for tomorrow are supposed to follow three common priorities: security, identity, and the search for legitimacy. For the moment, and since the end of the Cold War, confusion has been predominant.

2 The end of messianic ideologies

2.1 Former Soviet Union

The major geopolitical event of the end of the 20th century was the fall of the USSR in 1991. The Soviet Empire today is a giant that is slowly awakening after seventy years of
communism. The end of the CPSU (Communist Party of the Soviet Union) resulted in the orphaning of numerous militants and European ideologists: many professors of constitutional law, until 1989, called communist countries “popular democracies” or “unanimous democracies”. This political confusion affected the most important French cultural figures of the 20th century: Jean Paul Sartre, Louis Aragon, or Pablo Picasso.

2.2 Present-day China

Today, the argument is no longer political, but economic. The emergence of new world powers, such as China, which produces 60% of all manufactured products in the world, seems a major challenge for European powers, especially France, to address. What will the major challenges be?

3 New geopolitical landscapes emerge

3.1 Transnational habits

In 2005, the right of interference is more than ever a subject of debate. For Mario Bettati, there are notions of transnational responsibility that must be created: the conflict in Bosnia from 1991-95 illustrated the powerlessness of Europe, and the installation of the International Court of Justice in The Hague allowed for the creation of guidelines for new international rights.

3.2 Economic and political failures

Beyond these efforts to build international rights, the building site is immense and the fissures that weaken the world are multiplying. South America regularly experiences serious economic crises such as the one that arose in Argentina in 2003. In addition to this, there are extreme tensions in the Near East, which remains an area of high surveillance which, at any time, could break out into war as Lebanon did in the summer of 2006. Lastly, the great permanent absence was and still is a neglected Africa: certain geo-politicians want to see the building of an “Africa of individuals”

3.3 Africa, lost continent?

This continent has long been a playing field for colonial countries, notably France. When will we see the emergence of a happy Africa? Finally, non-religious French intellectuals increasingly worry about the threats of a war of civilizations between the western world and the world of Islam. France’s support in 2005 of the integration of Turkey into the European Union was a major step which, today, has come to a halt.

Nevertheless, Gilles Kepel, a French specialist in the Muslim world, maintains that the ideology of the Jihad (holy war) is already on the decline. Faced with disrupted geopolitics,
France is today at the centre of a confrontation between Europe and the United States: it is a way to understand and evaluate the world in conflict.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHORS
7.4 French anthropologists faced with demographic challenges

The history of the population of the earth has created cultural geographies. Throughout the centuries, this has been illustrated by an unequal conquest of territories which is based on competition between societies. This demographic and anthropological approach to the inhabited world still poses the following question: how has Man taken control of the world? Why do inequalities persist in these conquests? Three anthropological approaches will guide our analysis of the views of American and French researchers. We will attempt to determine French anthropologists’ view of Man, notably that of Maurice Godelier and René Girard.

1 The deciphering of the world: an inter-civilization competition

1.1 A bad distribution of wealth

With more than six billion inhabitants of the planet, the first view of human conquest is the great inequality between people: five billion live in poverty and one billion seem to be protected from all risk.

1.2 China today

The second geo-demographic point is the current economic revival of China, which, for five centuries, had been withdrawn from the world. China’s joining the World Trade Organization, and its desire to take on the textile markets in 2005, reveals an economic monster ready to devour the world.

1.3 The colonization of the world

Finally, since the 15th century, the colonization of the world by the White man was a major demographic and geopolitical phenomenon. According to Jared Diamond, inequality among human societies requires competition for survival. In this regard, this author formulates the problem of the decline of empires and the cherished myths of humanity.

2 The unequal development of Man: A “beautiful story”, despite everything

French geneticists, anthropologists, and paleontologists see three types of conquest in Man’s domination of the world.
2.1 Imagined social space according to Maurice Godelier

Territorial conquest concerns a physical space which allows tribes, clans, municipalities, dukedoms, and nations to build up land with borders.

The imaginary conquest means that man invents for themselves a common fate: French anthropologist Maurice Godelier calls this imagined social space an *ideal* to which we attribute four social functions: representation, interpretation, organization, and the legitimization of reality.[3]

2.2 René Girard and the mimetic desire

The conquest of power is motivated by the violence that is inscribed in the core of our society. Another French anthropologist, René Girard, calls this violence “The Mimetic Desire”, that is, the desire to have what the other possesses.[4]

3 Avoiding the mythology of races and determinism[5]

3.1 Jack Goody

The White man is genetically etched between Africans and Chinese, according to Luca Cavalli-Sforza.[6] The times of genetic determinism is excluded. There are no races in humans. There are no societies prepared to dominate another. English anthropologist Jack Goody reminds us that tribal societies, even with the means of oral expression, are not excluded from rational thinking.[7]

3.2 Genes, people and languages

The final obstacle to overcome is the necessity to see populaces differently. This is not only inscribed in the biosphere, but also in units that are as material as they are symbolic. We must create for tomorrow a feeling of human responsibility for the environment. This surpasses simple ecological discourse.[8]

Genes, people, languages are themes suggesting numerous myths and ideologies. They justify the relationship of Man faced with his conquest of the world. Being a human on Earth, in a place where the economy is increasingly tertiary, implies the writing of a new history.

4 Notes

7.5 Cross-cultural prospects for France in the 21st century

Today, the “Other” is a solid and real notion as our societies are so culturally blended. But this global acculturation often suggests controversial studies in which identity, culture and ethnicity are linked. This poses the following question: To what extent do current identity phenomena pertain more to social fabrication than to natural categorization? We will attempt to discover what the French thoughts are on human diversity and to understand the political pressure points that structure the cultural mixing in French society.

1 French thoughts on human diversity

1.1 Ethnicity in French society

French society’s multicultural nature is a result of its colonial past and its obligation to rebuild the economy after 1945. Since the 1980s, a new situation has presented itself. The immigrants must be integrated.

Ethnicity has thus become political and social. Today, it is part of everyday life. The six million foreigners living in France have provided a culture of diversity.

1.2 France and the World culture

Today, we can call this a “mixed” way of thinking, or a “world culture”, which nourishes France. This cultural mixing is inscribed in a long process which is intrinsic to the history of France.

2 The political and anthropological engines of cultural mixing

2.1 From Erasmus to Voltaire

Globalization began during the Renaissance, then in the 17th and 19th centuries: this notion of “planetary projection” was suggested by Erasmus and Voltaire. Victor Hugo later mentioned the necessity to create the “United States of Europe”.

2.2 Representation / identity

We can see that an anthropological change is in progress: we are currently making the transition from the partnership of “representation/identity” to the partnership of
“difference/otherness”. This change repositions the “cultural foundation” of individual personality. In other words, the French citizen must reexamine the representation of his own identity on a European and on an international level.

2.3 Connecting process

This often pertains to pragmatism and an empirical practice of contact. Jean Louis Amselle describes this pragmatism between humans as a “connecting” process. Even so, not all is done in harmony. Obstacles frequently arise.

3 Creating a theory of communicational action to better coexist

3.1 Politics and identity

The introverted assertion of one’s identity still remains possible: the 2002 French presidential election illustrated the difficulties of “coexisting”.

3.2 Ethnic and social protest

The current excess of the idea of “culture” seems to be leading to a return to nationalism: the “ethnic imbroglio” is thus stigmatized. Rather than exchanging, we summon the notion of conflict. The 2005 riots in the distressed suburbs also had a quality of ethnic and social protest.

Nothing is more difficult than to praise “difference” if social integration fails. Why does it malfunction? The western reason is understood as an expression of dominating and alienating “techno-science”. Forming ties between Europe and the rest of the world is not always easy.

According to German philosopher Jürgen Habermas of the School of Frankfurt, modernity discussions must be criticized in order to leave room for new rules of dialogue and communication. He calls this the Theory of Communicational Action.

4 Notes

LEXICOMETRIC ANALYSIS OF THE AUTHOR
Responsibilities of memory and responsibilities of historians are endlessly discussed in political debates: from Jules Michelet to Fernand Braudel.

A fundamental question thus arises: Is French history a fundamental science in political culture?

1 The French and the dark pages of history in the twentieth century

1.1 The “Vichy” Regime

France experienced a dark period in the 20th century: the Vichy regime from 1940-44. This has provoked a structural unease between the French and their history. The trauma of the 1940 defeat was a lamentable tragedy for the country.

1.2 The Algerian war

The tragedy of post-war decolonization multiplied other dark pages in the history of France, such as the Algerian War, which solidified the faux-pas of French colonizers who refused all negotiations. Today, little by little, the French are trying to speak out about and confront their past errors. The former President of France, Jacques Chirac, put pressure on Ankara in October 2006, so that Turkey would acknowledge the Armenian genocide. The Algerian War, from 1954 to 1962, summarizes the strategy of French historians to explain and illustrate what the conflicts wanted to hide. Torture, for example, was a practice long denied by the French Chief of Staff during the Algerian War.

2 Changes in history: between amnesia and the emphasis of memory

2.1 France and deportations of Jews

Today, France acknowledges its responsibilities in the deportations of Jews during World War II. It hesitates to acknowledge the crimes committed in Algeria, but the issue continues. Acknowledging the dark pages of one’s history is a way to grow up and reach maturity.

2.2 The phenomenology

But beware of excess and repeated acts of contrition, because one can acquire an “abuse of memory”, according to Paul Ricoeur. This philosopher, specialist in “phenomenology”, and
principle translator of Edmond Husserl, thus explains the phenomenon of nationalism that often uses history to justify its excluding positions. The use of Joan of Arc is a confounding example, as well as colonization. We cannot use everything in the past to justify present political standpoints. We must sometimes legislate instead.

3 Reinforcing the political and civic dimensions of French history

3.1 History and Justice

Since the creation of the International Court of Justice in The Hague, Europe has been able to create a permanent authority to sanction and outlaw xenophobic tendencies throughout the continent. Despite the weakness of the UN forces in Bosnia, there is a persistent desire to reinforce cooperation between justice and history.[4]

3.2 Black sins

The French educational system is participating in this public effort of memory by proposing to the students a solid awareness of the “Black sins” of history, which led to the creation of civic education classes in the French school system at the beginning of the 1990s.[5]

3.3 French State and negationists

Finally, the French State itself became involved in the creation of an anti-racism law in the 1990s: the Gayssot Law. This law was motivated by attacks from negationists (those who deny the reality of the Holocaust) and extremist attitudes that threaten social order.

The political framework of memory in France remains a major subject of attention. The French like history. French historian Pierre Nora had refused to accept this collective French memory. This traditional love for the past is a way to positively fight against forgetting tragedies. To be a witness of one’s time, to create a place for history (such as memorials), is to better confront the challenges of tomorrow: “Those who live are those who fight”, said Victor Hugo.

4/ Notes

Conclusion

France today and tomorrow

This book is devoted to the humanities debate in France; its aim is to deconstruct with students the profound and complex nature of the current controversies which agitate a radically changing country. By using the software called N-Gram Viewer, we have highlighted which authors and books were predominant during the last twenty years of the 20th Century.

The France of the 21st century is no longer that of the General de Gaulle collective, with major strikes or major social or political movements.

Today it is a France of individuals reorganized by new technologies orchestrated by the Internet.

The digital yet apparent disorder creates new solidarities and new imaginations in the cases of French scientists. This is what Gaston Bachelard\(^1\) expressed as Anima. Everything is thus transformed in-between France and new traditions.

The spectacle of the world directed by the Internet reminds us that thought is in constant movement with its mythologies constantly replenished, which was well described in 1957 by Roland Barthes.

France is so well tucked into the total material civilization of capitalism in the words of the historian Fernand Braudel.\(^2\)

French society of the 21st century has therefore become a complex structure consisting of horizontal networks\(^3\) of people now living without major political ideals of the previous century, which is ultimately not a drama, as reassured by the philosopher André Comte-Sponville in 1988 in his “Treaty of despair and bliss”.

According to the sociologist Michel Crozier\(^4\) it is always possible that individuals take control of their destiny and the “Welfare State”, when reforms and modernizing ceases to be the protector of all.

The new technologies of communication available to the French can indeed propose new logical expressions of political thought and action, which has been well described by the French philosopher Michel Debray, who built a new discipline on this subject untilted

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1 Bachelard, G. 1938. *La formation de l’esprit scientifique*.
“Mediology” (ie., neologism) in 1991. This new science research helps to deconstruct the 21st century writing process. This is a new path.

Anomic disorder is therefore apparent. It is therefore very complex to reduce France to a cliché. France has become a multi-dimensional country. Michel Foucault, Althusser and Pierre Bourdieu have described the end of the structures of "sociologism". Everything has become singular and can also be explained by culture or politics, and not just by economics. The tragedies of “Charlie Newpapers” and the attack of Bataclan Theater in 2015 showed us a new face of the French society. What will the new political wave called “Nuit Debout” mean during the winter of 2016?

Does France today represent the return of the individual? This is a subject that was explored in 2000 through the book “What is Man?”

The subject for understanding the inter-personal dimensions of the individual, in terms of his strategies, his dreams and desires, was analyzed by the anthropologist René Girard in his work entitled “Violence and the sacred” published in 1972, and was complemented by the work of Maurice Godelier in his book “The ideal and the material” published in 1984.

These two French anthropologists explain and emphasize the cultural complexity and living politics of contemporary France, which still wavers between natural decline and multicultural openness, and highlights the fact that democracy still remains to be completed and invented.

This requires France to meet the challenges of a society that is no longer the cliché and “Francité” (ie, neologism to summarize French clichés) but one who questions the political concept of "Living together" these are the questions asked in 1997 by the French sociologist Alain Touraine.

The massive demonstrations of January 11, 2015 seem to echo this structural question that individuals and the people as a collective ask. Is this not the expected emergence of a more ecological thinking of the individual, as we can see in other neologism writings such as “Hominescence”, created by the French philosopher and historian Michel Serres.

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See following link:

http://fr.calameo.com/read/002017590667ba43c3a9c

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Abstract

This book is aimed at teachers of French as a foreign language. The challenge of this book is: how to provide a new insight into French civilization. To do this, we decided to summarize, in a short and simple format (two-page articles connected to 44 topics), the numerous complex questions that shape French society, into four principle areas: politics, society, economic and culture. How can we simplify the complexities of these difficult questions for non-native French speakers? How can we present the implications of these findings?

Taking on this challenge was not simple: we had to make a few choices because this topic is limitless and cannot be given an exhaustive approach. The general culture of social sciences hides a vast subject. We agreed to proceed with sub-divisions and regroupings: seven main topics sub-divided into forty entries. We chose seven topics in order to better understand contemporary France: the individual, the family, recreation, the economy, science, the city, the international challenges and an overview of issues in the French social sciences. That’s why, beyond these very general trains of thought, forty or so more specific, distinctive, empirical themes are developed. Why create such a book? To change the "clichés" and the misconceptions about France. What we are driving at is the idea that this country cannot be reduced to its "cuisine", or to its literature. Therefore, our main target is foreign students who have a good command of French but who often hold persistent clichés or stereotypes about France. France is no longer a simple literary gem. To have a modern view of France means to move away from scholarly literature.

The French live in a post-service sector society. That is the reason why this book is aimed at those who wish to discover the numerous and complex aspects of a country which is experiencing profound change.

This book is based on the spirit of synthesis all the while focusing its attention on debating social science. Why such a broad field? Each year in France, five thousand new books directly concerning social sciences are published. This significant volume reveals the huge debate affecting a large spectrum of disciplines which the French call "the Sciences of Man and Society". This expression, adopted by the French intellectuals and professors, concerns two areas of research: "Humanistic Sciences" (Psychology, Sociology, Linguistics, History and Anthropology) and "Social Sciences" (Economics, Political Sciences, Geography and, once again, Sociology). But how can foreign students navigate through this body of work? How can they understand the complex trends that are dealt with by French intellectuals? How can they understand the silent ruptures that are affecting France’s ways of living? In this regard, we believe that the numerous readings on French society can allow students to build their own thoughts and views about France, on a creative basis, thus leading to a blend of knowledge and creation (ie. **Thinking by yourself**), an idea much favoured by French poet Paul Valéry (1871-1945).