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EDUCATION SET

Volume 6

Educational Studies in the Light of the Feminine

Empowerment and Transformation

Christine Bouissou-Bénavail

ISTE

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Educational Studies in the Light of the Feminine

To my mother, who knew, from the inside, the strength of the school

Education Set

coordinated by
Angela Barthes and Anne-Laure Le Guern

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Introduction

History of Thought

I.1. An introductory framework

Arendt's text "La brèche entre le passé et le futur" ("Between Past and Future") (1972) poses questions of knowledge transfer and raises issues about childhood and adulthood: essentially, it is a reflection on the loss of experience leading to a crisis of knowledge transfer, understood as an inability to allow oneself to tell a story that carries meaning for others. These questions are at the heart of the reflections in this book: one's commitment to others, the common good and the safeguarding of human values are a treasure to behold, in the words of Char (1983a).

What has given impetus to the experience and value of the treasure of those who have lived through the 20th Century, faced with perils, violence and disasters, is the intertwining of life and politics, of the singular and the general, and of the small and the big.

Tragedy, *poiesis* and creation (including of the self) are therefore some of the reference points from which we will approach questions of development, accompaniment and change in the French higher education working space, which is to be repositioned in a wider world and in specific socio-professional contexts.

It is in this way that we propose a reflection, seeking to shape and share the experience of women working in French higher education at the beginning of the 21st Century. From our vantage point as *successors of a certain legacy*, the duty that falls to us and the challenge that we take up is thought action: a treasure to be shared through the work of writing, creation and research.

What we are interested in investigating concerns the relationship between learner and educator; however, these actors also directly concern the university, its missions

and its place in society. It is a question of inheriting, becoming capable of such, taking up the challenge and, in doing so, learning to hypothesize about the present.

We would like to enlighten learners and educators through the lens of psychodynamics in the light of our research experiences and our practices as trainers and teachers. What vision do we have of ourselves, of others, of our needs? What is our understanding of the institution in which we operate? What relationship with standards, codes and values do we need to build in order to operate in this environment? How does the research activity best enable us to ask these questions and initiate processes to transform structures, tools and actors?

We have thus observed, collected materials and drawn up reports on experiences in order to investigate the meaning of commitment to work and professional life over a period of time. Our resources include:

– psychological work and studies in which the notion of conduct and the relationship between thought and behavior, subjects and institutions were explored;

– an eight-year teacher training exercise in which issues of reflecting and elaborating on experience were central;

– experience of supervising and managing a university which allowed us to widen the frame of reference and to re-question the future of the university with a fresh perspective.

Finally, we compliment these resources by accompanying the evaluation of establishments with pedagogical guidance.

Our orientation, taken on an intellectual, epistemic and even strategic level, was an extension of the analysis of the problems that emerged along the way, which deserved further examination and creative thought.

I.2. Points of reference and structure

In a teacher training institute, we have developed closely linked research and training activities – similar to what is called research and development (R&D) in other sectors. The IUFM[1] was an opportunity to develop, within the collectives already formed or through networking, a range of actions combining analysis of practices, theoretical elaboration, confrontation, co-construction, innovation, experimentation and evaluation.

1 *L'Institut universitaire de formation des maîtres*.

At stake was the need to (re)consider with prudence and design a model to ascertain the theoretical foundations of a sector that was becoming professionalized and "universitarized" and to grasp the scientific and strategic stakes of a certain number of its uses, for example, that of the reflexive practitioner. The fields of knowledge surrounding the psychology of work, sociology of inequalities and organizational analysis have made it possible to make progress in this area, by re-examining types of socio-cognitive skills and mental processes that many authors have shown to be a prerequisite for teachers' academic success and professional mastery.

This leads to a certain number of questions about the notion of *professional action,* the relationship between action/reflection/decision proving to be not only infinitely complex but also crucial in a sector where the principle of work/study placements underpins entry into the profession and profoundly structures the formative experience, that of the trainers and of the trainees. Informing and orienting the management of training courses in the best possible way using the results of a research activity and training, the trainers are the axes that have organized our line of study. Questions of knowledge transfer and the knowledge economy arise, aiming to assess what a research activity brings to the overall dynamics of an institution and its structure and to appreciate what it brings to a training program (training through research is considered to be the *crème de la crème* of training methods, but how can its added value be objectively assessed?).

The lack of popularity of teacher training may partly explain the desire of institutions to establish themselves as places of research and high-level training institutions, capable of networking, importing for study first, and then drawing inspiration from training models from other sectors. This is the case, for example, of the reflexive practitioner model proposed by Schön (1983), based on an observation of the socio-cognitive functioning of architects or engineers who have to deal with complex problems and who respond to them with a capacity for rapid analysis integrating intuitions, hypotheses and reflection during and within the activity (Lemaître 2003).

The problems inherent to the university, in the post-bachelor/master/doctorate period, have marked out the rest of the journey. Support for success, the professionalization of studies and the notion of a training ecosystem have defined the work of designing and supporting an attractive study program adapted to students returning to school, at the interface of the university and the professional world: a DEUST (French scientific and technical university diploma), which has since been transformed into the first and second years of a Bachelor's degree in educational sciences. At the same time, the case of educational assistants caught our attention: the precarious situation of these young contract workers, which is interesting from a developmental point of view, and the quasi-initiative nature of this experience, led us to reflect on the nature of development in adulthood and work as a place where one is tested and matures, with the role of elders proving fundamental as a support point

and mouthpiece, when the young person seeks to access their own normativity. The elder can be found as the boss of the training company who has the right words at the right time to invite the individual to leave school and enter the *vita activa.*

A gender equality task force at the IUFM, followed by integration into a research team, focused on the study of social inequalities within schools, which led to work on gender differences and gender in education and training. The work was initially aimed at re-examining traditional representations and problems regarding academic success, pedagogical norms or standards, and the socio-cognitive issues of teaching and learning situations. Since sociological research on girls' educational success too often conveys a narrow conception of educational success and development, it seems judicious and relevant to focus on less visible and less known phenomena, such as the transfer of knowledge between father and daughter, the conditions for speaking out as a civic act of responsibility and recognition, and ways of promoting, through listening and dialogue, the alteration of symbolic systems. Elements previously brought to light by the study of the differentiated skills of fathers and mothers in the family environment led our observations in the school field and made it possible to identify the subconscious way in which gender norms cross and structure spaces (physical and psychic), marking them without the subjects' knowledge and without the knowledge of even the most enlightened observers.

The questions of women's inheritance of knowledge produced, conveyed and dominated by men over the past centuries give a particular color to the reflection and the action of transformation that we are pursuing. The feminine constitutes a specific and targeted expertise, a focus to which particular attention will be given in the following pages. It calls, in turn, for us to return to the fundamentals, to revisit common notions – such as the environment, work, collective identity, creativity and combativeness – and to depart from the framework or even overturn it.

The observation that the original intentions of projects, programs and reforms, whether at the state, institutional or even team level, usually dissolve before the beneficiaries perceive the meaning and effects has reinforced our resolve to focus on the conditions of practice of the teaching and research profession and possible investments in collective spheres of work. The three main reasons for this are the duty of self-training, translation and concern for the permanence of the social bond. The analysis of the activity, its failures as well as its successes, coupled with an awareness of management issues, can help to make the process within an establishment and its networks more fluid, to structure and nourish the social fabric by renewing it. The result is a triple deontic aim:

– self-study;

– translation, mediation and sharing of symbolic frameworks and tools;

– concern for continuity and revitalization of social ties and public service.

In this spirit and to guarantee the broadest possible horizon for research and training practices, efforts should be made to decompartmentalize disciplines and training sectors, for example, by piloting a transversal department of human and social sciences for teacher training, or by working in conjunction with the university's strategic bodies for the recognition of multidisciplinary and multi-sectoral sectors of activity. The ambition for innovation and transdisciplinarity that the human and social sciences claim is an opportunity. Of course, the ability of the players to broaden their field of reflection and scope of action and to make a concrete commitment is the *sine qua non* condition for the operationalization of this ambition. There is no shortage of tools: project-based approaches, institutional arrangements and structuring programs at the level of emerging institutional configurations, which are conducive to the renewal of training policies. The work of monitoring emerging sectors of activity and skills/trades can be fully integrated into the practices of teacher-researchers and the development of university training offers with a view to facilitating lifelong learning and vocational learning.

The strategic dimension, which can be studied and promoted both in terms of individual and organizational development, brings intentionality to the action of accompanying change. In concrete terms, it is a question of identifying the issues, discerning the importance of the accessory in hypercomplex contexts, inscribing the organization (individual or collective) in a long and tense time towards the desirable horizon, giving a vast and open meaning to the actions carried out and the decisions taken – it is a question of deploying time (*déployer le temps*), as Ost (1997) invites us to do, and of preserving the breathing time necessary to take a step back, observe, assess and study.

French universities are generally a public space for teaching and research. They are autonomous, in a sense that was recognized long before the 2007 LRU (Liberties and Responsibilities of Universities) Act. Derrida (2001) insists on this unequivocal primary vocation of universities, which should persist even when inevitable social and institutional transformations are taking place. Today, more than ever before, having control of their budget and payroll in a context of limited or even reduced public funding, universities find themselves having to respond both to strong social demands and to take charge even more than in the past by finding new resources and developing new means of action. Their democratic and administrative organization constitutes the framework from which changes, mutations and modernization can take place, but not without the support of actors who must then be accompanied, trained and supervised.

The issues of democratization, mobility, normativity (what is important, definitive, significant and relevant), orientation, criticism and individuation (of the self, collectives, knowledge and tools) are crucial. In what ways are the points of reference provided by the tradition of thought sufficiently usable to address the

problems of the present? These are some of the questions that guide the production of this book, in which the question of conflict is recurrent and structures the reflection on human transformations.

There are two opposing forces exerting themselves on the individual. The past pushes them towards the future, the future pushes them towards the past. Caught in this rift, humanity must fight against them and inhabit the conflict. This gap is also, according to Arendt (1972), the place of meaning and problematization, and offers a possible starting point for a diagonal line. Unlike the forces exerted by the past and the future, which are unlimited in origin and are antagonized instead of the subject matter, even at the risk of ossifying it, the diagonal of the action is a saving force, which is anchored in the present in tension, an unlimited force in terms of its future, and which thus proves to be open to the creation of meaning, commitment and freedom.

When the immediate environment and the present close on themselves, shrivelled and cold, this breach can become food for thought, the starting point (from which to depart or to get rid of it). It becomes necessary to rethink the political and the professional in one's own language and with one's own voice. It is a task that falls to each new generation. It is a never-ending job, albeit not an impossible one.

We are therefore looking for ways to redefine modes of contentiousness that are more conducive to engagement in the profession and in concrete action, and to the subjectivation of individuals. Simondon's (1989) concept of individuation is an important resource in this regard. This hybrid reflection aims to bring together various themes: femininity and governance, technicality and transversality, development and pragmatism, distance and commitment of the researcher.

Chapter 1 allows us to retrace previous reflections, to gather basic information aimed at promoting a psychodynamic perspective of development within study and work, supporting a practice and an ethos, and offering the foundation and the distance necessary to address polymorphic socio-professional issues.

Chapter 2 focuses on reflections and achievements in the development of higher education, research and universities, through an analytical and prospective approach.

Chapter 3 is devoted to taking the question of women's experience further. The study of socio-psychological phenomena, in terms of lifelong development, gives a central place to the question of engagement in action and highlights an axiology of the feminine as an epistemic principle of transformation.

1

Towards Developmental Psychodynamics

1.1. Spatio-temporal points of reference and development

The challenge of this first chapter is to rethink the coordinates of time and space in life, work, training and study. To promote individual and collective development, it is sometimes necessary to open the black boxes, to free ourselves from frameworks and house arrests; we are thinking in particular about the sharing of power and knowledge between disciplinary academic fields that hampers inventiveness. Here, philosophical thinking and the analysis of sociotechnical processes become intertwined, and ethical considerations seek to be articulated through the analysis of uses and tools. We wish to encourage a fresh perspective on development, based on collective intelligence.

1.1.1. *Sense of normativity*

1.1.1.1. *Normativity: orientation of behavior*

> "From his years as a pacifist Canguilhem had thus retained not a love of revolt or opposition, but the very essence of their deep causality: a true spirit of resistance, grounded in the effectiveness of prohibition and authority. Every man ought, in his view, to be a rebel, but every rebellion ought to aim at a creation of an order higher than that of subjective liberty: an order of reason and conceptuality." (Roudinesco 2010, p. 25)

The notion of normativity is borrowed from the physician and philosopher Georges Canguilhem. First of all, it is a reference in terms of life projects and committed life, human development in its vital and social dimension, and the demand for human dignity: the subject, built up through a journey and trials and tribulations, must be able to answer for their life, choices and determinations.

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Through an analysis of the trajectories that we will develop throughout this book, ethical questions arise along with the observation that they constitute the major challenge, the axis around which everything can be organized, the gravitational center where decisions are made, orientations are colored, and health and vitality (of individuals as well as groups) are maintained and updated.

Normativity is the ability to invent responses based on a knowledge pattern, a set of rules; it functions as an organized whole, a proposal and response matrix, geared towards action in an environment with which it is congruent, but which it can also cause to change, or allow it to resist.

Normativity can lead the subject to break off cooperation with its environment, in order to invent elsewhere a continuity made impossible in the present state:

> "I am well to the extent that I am able to take responsibility for my actions, to bring things into existence and to create relationships between things that would not come to them without me, but which would not be what they are without them. And so I need to get to know what they are in order to change them." (Canguilhem 2002, p. 68, author's translation)

Normativity cannot be studied outside of a living environment, its interactions and values (Le Blanc 1998; Macherey 2009; Jeler 2014). These are trends: they consist less of adapting to externally imposed standards than inventing new standards that are exercised and clarified. In this respect, imagination is at the heart of reason:

> "To live, for the animal already, and even more so for the human, is not only to vegetate and conserve, it is to face risks and to triumph over them. Health is precisely, and mainly in humans, a certain latitude, a certain play of norms of life and behavior. What characterizes it is the capacity to tolerate the variation of standards to which only the apparently guaranteed and always necessarily precarious stability of situations and the environment confers a misleading value of definitive normality." (Macherey 2016, author's translation)

Orientation and project questions run through this book as they do through the activities of the teacher-researcher (in terms of teaching, research, institutional and socio-professional involvement), in particular:

– in supporting the student's professional project and by focusing on cases of young people in biographical and professional transition;

– by making research an individuation lever for actors (researchers, stakeholders), by encouraging the reflexive process of anamnesis and elaboration;

– as part of the monitoring and evaluation of a higher education establishment strategy (territorial integration, development issues).

While the focus is primarily on the construction of young adults' educational pathways and first experiences, as well as on their ability to allow themselves to speak out, take risks and make choices, the reflection can be extended to the development and transitions of collectives and organizations, based on autonomy (vs. heteronomy), normativity (vs. normalization), responsibility (vs. passivity), and the use of oneself or ourselves (vs. withdrawal).

In the field of training or apprenticeships, reference to normativity leads to a further mastery of knowledge, a technique, a tool, a resource, that is, what mastery makes possible in terms of the subject's activity (psyche and action).

The study of normativity is also interesting from the point of view of girls and women: they grow, learn, inherit, speak out, are in a chain of transmission. They invite us to grasp differently social relations, classes, powers and generations. They invite us to design new forms of work and support, including through research.

It turns out that the introduction of a woman's perspective in the problematization of human issues (which we articulate without limiting it to gender studies) leads to the identification of stumbling blocks, or deviation points, or convergence lines, which we will soon see how to make productive.

1.1.1.2. *Normativity: knowledge and academic ethos*

In the field of training in teaching and education, it seems useful to share with the professional community a sensitivity to weak or more obvious signals of passivity, error, misinterpretation or even disorientation in the school space.

This is a work of objectification, cross-observation and problematization; it is also a matter of operationalizing and translating theoretical texts into observable indicators, providing tools, and enriching and deepening practical experience.

The work of co-constructing analytical tools and training is based on the notions of implicitness, cognitive stakes, didactic adjustment and secondarization. It requires an incessant movement back and forth from practice to generality and from general reference points to their operationality. The aim is to build a toolbox for observing practices in different disciplinary fields and to test these tools on a variety of teaching sequences, around various disciplinary knowledge. The approach is intended to be

co-constructed between trainers in disciplinary didactics and trainers in psycho-sociology (Couture and Bouissou 2003): it puts to work the normativities specific to the trainers' disciplines, engaging them to experience for themselves the articulation, convergence and multi-referentiality that are advocated in the training projects.

Work carried out over the last few decades has shown that students with difficulties have a tendency to focus on the ordinary, familiar meaning of tasks, objects or content, and that they do not identify the cognitive issues involved and transfer little of their knowledge from one domain to another:

> "They are locked in a perspective of doing, by seeking immediate success, and they handle school tasks without trying to grasp the meaning of them, that is, what they could potentially learn from them." (Bautier and Goigoux 2004, p. 90, author's translation)

They are unequally prepared to cope with the requirement of secondarization, and they are all the less helped to do so since this requirement remains very largely implicit and opaque to the teachers for whom these changes in status and register are self-evident.

The less professionals take the measure of the academic characteristics (in other words, its second dimension regarding ordinary practical life, which is less obstinately reflexive), the less they make it an object of study, and the less they help the students to build a secondarized relationship with the world, which is a condition for successful learning at school.

The key concept of "secondarization" refers to a cognitive disposition on which school activities are based. Built by the school, starting in kindergarten, it allows the development of reflexivity, distancing, and the transformation of the lived and familiar, through their decontextualization. This provision is initially rooted in the primary family upbringing. Since it is not present in a stable and equal manner in all children, secondarization becomes a process of differentiation and further inequalities. By engaging more fully in metacognitive analysis of activities, successful students understand *the normative nature of school*: they grasp the issues, the foundations, the intentions, the methods and the strategies.

Failure or success at school is the result of a confrontation between students' socio-cognitive dispositions and the impenetrability, or implicitness, of school requirements. What makes the difference between failure and success therefore is ultimately the greater or lesser ability of students to rely on cognitive clarity and knowledge of the school's issues. The socio-didactic approach that makes it possible to establish this observation carries a plurality of concerns and intentions. It seeks to understand the conditions of access to academic knowledge, in a multidisciplinary

framework and throughout schooling. It is mainly based on material collected *in situ* (sequences filmed in class in different elementary school grades and in different subjects, interviews with professionals, students or families) and evaluates the effects of co-presence or confrontation between various protagonists in school education.

The work formulates and brings into play the hypothesis that academic failure or success results from the confrontation between students' socio-cognitive dispositions and the impenetrability, or implicitness, of academic requirements. To do this, the complementary nature of the focus on classroom activities is necessary. The didactic viewpoint focuses on the objectives sought, to situate the contents and approaches according to disciplinary traditions and to grasp the nature of the knowledge at stake in the sequence. The psycho-sociological approach aims to grasp the specific nature of school socialization, the relationships between discourse and practices, the processes of differentiation, and the mental operations brought about by tasks. It allows for a shift in questioning between what the teacher does and what the students do. It concerns the inter- and intra-psychic dimension (Vygotsky 2012), which proves crucial when analyzing practices, and presupposes the construction of an adapted methodology, guiding the observation.

The approach is intended to be clinical, normative and comprehensive:

– it is attentive to the way in which the subjects construct the meaning of the situation they are experiencing, and how they ask and answer questions;

– it concerns the relevance of the knowledge transmitted, the teaching and learning processes;

– it seeks to grasp the teacher's choices by highlighting the tensions that are at the heart of their work and the constraints they are experiencing.

The magnitude of the task to be accomplished in training and support is measured: the challenge of articulation to be strengthened between knowledge and disciplines, and the challenge of successful complementarity between theory and practice. Helping trainee teachers to prepare themselves to face these conditions of practice implies leading them to assimilate frames of reference and to build skills for observing and analyzing practices *in situ* (Baillat *et al*. 2003, 2006; Bouissou and Brau-Antony 2005). Reflection on the normative construction of students leads to a mirror-image questioning of the normativity of professionals, including one's own.

1.1.1.3. *Normativity: encadrement and professional reflexivity*

The tool-based analysis of training situations and school teaching situations illustrates what the creation of the IUFMs[1] was intended to achieve: a contribution to the unification of teacher training, preparation of actors for the drawn-up analysis of practices, access to procedural knowledge and concrete approaches to reciprocal translations between general abstract visions and reflective situated action, knowledge and skills. But what about the trainers?

The dynamics of the IUFM (perceptible in particular through the numerous conferences, workshops, study days and summer universities for trainers, created and run by them) aimed at the co-transformation of the practices of supervisors, trainee teachers and trainers: getting involved in the idea of reflective analysis and in the elucidation of the normativities at work in the practices should lead to a step back, an awareness, a setting in motion.

We participated in this movement by developing a research activity focused on issues relating to the trainee teachers‘ knowledge and reflexivity, and also on the explicit or underlying conceptions of training plans, in order to explain or shed light on certain recurrent difficulties encountered in monitoring teachers and to seek ways of acting differently.

This involves, for example, identifying criteria and indicators (reflexivity, relationship to knowledge) that can be found, for example, in the final dissertations of teachers in initial training (professional dissertation) and seeking to demonstrate their heuristic and selective quality. The challenge is to make training evolve (better focus on the analysis of practice, adequacy of conceptual tools and translation into action and vice versa).

Being concerned about normativity means being able to redefine, redirect and reclarify objectives and goals during the course of an activity, particularly in

1 Created in France in 1990 with the purpose of preparing teachers for competitive examinations (elementary and secondary school teachers, senior education advisors), IUFMs replaced the teacher training colleges that trained elementary school teachers. They were initially autonomous (status of public administrative establishment) until 2005, and were then integrated into universities. In the years that followed, the reform of masters programs was applied to teacher training, and the Law of Orientation and Programming for the Re-establishment of the School of the Republic of 2013 transformed the IUFMs into Higher Schools of Teaching and Education (*écoles supérieures du professorat et de l’éducation*, ESPÉ), now part of the universities, and ultimately renamed in 2019 as Higher National Institutes of Teaching and Education (*instituts nationaux supérieurs du professorat et de l’éducation*, INSPÉ).

long-term project approaches. The notion of normativity is a relevant and original tool for thinking and helping the collective, leadership, training, adhesion and deontic activity. Rather than falling into a specular relationship with the learner, by objectivizing gaps, limits and shortcomings on their own side, it is rather a question of looking for what and how, as a professional, one can act.

Encouraging the empowerment (enabling) of actors and collectives at work is a strategic issue in terms of supervision, management and personal and institutional health. How does the organization (IUFM, university) deal with empowerment? What use does it make of its resources, tools and potential?

In terms of supervision, we will therefore take an analytical view of the conditions of collective work, management and project management. One can even question training policies, as the ultimate place where practices are recorded, or which naturalizes, rationalizes, even questions and transforms them. It is indeed a question of being more vigilant with regard to the work activity, the relationship between means and ends, and of trying to assess the relevance of the means, their adequacy and their cost with regard to their stakes (see sections 1.4.3 and 2.2.4).

What is proving to be relevant and increasingly recognized is the development of research programs and management for professionals to help actors to equip themselves, to co-construct criteria and indicators, in the field of educational transformation and teaching – and more generally in social innovation (ANSA 2014; France Stratégie 2016; Bouissou 2017a). The evidence-based approach, as practiced in the implementation of the quality policy defined at the European Higher Education Area (EHEA) scale, leads to the identification of shared frameworks, principles and methodologies and allows for adjustments according to specific contexts and situations (Biémar 2015). As a result of the extension of evaluation and quality issues in all sectors of public action, new jobs, activities or career opportunities are emerging and raise questions about the conditions for the transfer and translation of skills and support.

1.1.1.4. *Normativity: a caring place?*

Our reflection leads us to focus on the issue of professional responsibility. Maintenance, concern for oneself (for what founds, animates and inhabits us) and the Socratic maxim “know thyself” are some of the central points of intellection and personal ethics for the support of adults. The activity of symbolization and reflexivity (in training, then autonomously) can act to mitigate the risk of burnout, by regaining one’s self, one’s way of thinking, feeling and acting.

Concern for the "subject" is as much a concern for the institution: dignity, discernment, clear-sightedness, an effort to formalize work; it is a question of going beyond schematic and disqualifying visions, of recovering dignity with regard to neglected tasks and real work. It is a question of going against the division of labor in order to recover the meaning of the acts (stakes, objectives, initial missions). We will see, thanks to our observations on the university framework and based on Simondon's ideas, that there is indeed an opportunity to convene a philosophical reflection on technology and the non-separation between living entities, be they subjective, collective or technical (see Chapter 2). By being aware of the traditional division between technology and thought, we can try to reverse the movement and promote their dialogue and interplay, for a thought that is inscribed, situated and equipped gives collective action back its intelligence. Normativity raises awareness of a vision of the human being as having to find a verticality and a balance between free will and confrontation with reality, between vitality and constraints, between internal and external environment: between inter- and intra-.

The notion of care, which has now become established in the human and social sciences, keeps the concern for vulnerability alive and (paradoxically perhaps) takes on its full power when it leads to questioning the very idea of normativity and therefore of structure, discernment, inner confidence and capability. At a personal level, ethical questioning gives relief to real-life situations and brings vitality and richness. It is not an extra job, but an energy resource, which can translate into support, endurance, resilience and freedom. Training and coaching become involved research. It is not a panacea, but it does give impetus, horizon, ethos and propensity to questioning one's profession in order to find another use of oneself (see section 1.2.1).

At the same time, the notion of normativity draws attention to the subject's internal activity (child and adult). The concentrated relationship, vigilant in itself, is built both in the relationship and in the inner solitude in which a work of discernment and sufficient separation between the self and others takes place, conducive to the establishment of an "I–thou" relationship (Buber 1959; Winnicott 2008). It is on this condition that the actor regains his energy and potential for encounter and exchange – unlike a position of indistinction that degenerates into identity or status claims and censors initiatives and alternatives.

The question of normativity also leads us to consider the symbolic dimension in its cultural, social and civilizing dimension and in its subjectivating, structuring, instituting and inspiring dimension for the individual psyche. Frames of references, texts and representations reveal themselves in their dual dimension (passive and active) if we put them to work, if we study them *a minima*, trying to make them speak;

it is a question of identifying what they allow, oblige and leave to the margins[2]. Under this condition, the reader regains a form of freedom (see section 3.3.2). This is an interdisciplinary issue in the support of adults: how does one become the author of one's training, action, choices and trajectory? Writing, reading and studying are ways in which autonomy, responsibility and the author's position can be built (Baillat *et al*. 2001): for oneself, as well as for others, who can be taught to recognize as *the author of a choice, a work, a behavior or a thought*.

1.1.2. *The psychodynamic approach to work studies*

Between internal and external processes, the study of a work (as a human configuration and as a total social fact)[3] is an entry point for understanding the human being and what they create, invent, produce and express. In terms of the work's genetics, it makes the materiality of interiority palpable (that of the work, the author and the receiver), provides tools to design it and study its internal movements, vitality and translation potential.

The notion of the work crosses the activities of the researcher and the trainer in various ways: making a work of one's profession (to take a reflexive look at it), writing about one's practice (to guarantee its coherence and to study it in its psychodynamic dimension), making a work collective (to evaluate it, interpret it): the opportunities for a work and deeper study are numerous. In any case, one can consider as a work what structures, what institutes a living entity in its normativity – individual subject as social organization – therefore as a whole, an ecosystem in which one can be a stakeholder:

> "For the historian, the psychologist or the sociologist, there is no graspable spirit outside of humans' behavior among humans. What translates into the notions of work, experience, study, is therefore the participation of humans in the physical and social environment – with all that this participation involves by way of reciprocal actions – and

2 Thus, the symptomatic reading allows us to grasp the theoretical stops of a text (remembering that according to Derrida "there is no off-text"). For example, a symptomatic reading of the text of the *Convention interministérielle pour l'égalité entre les filles et les garçons, les femmes et les hommes* (Interministerial Convention for Equality between Girls and Boys, Women and Men) reveals a conception (subtext) of the student that effectively neutralizes the gender issue and removes the need or possibility of a deeper questioning of the issue of "student-subjects" (Bouchareu 2012).

3 It is the "win-win" relationship that we propose to maintain with the institutional thing: we understand it as an encounter and plan to find in it and necessarily to get out of it something that will help to clarify its stakes, obstacles and possibilities.

> the construction by them of a world, of human worlds, mediated worlds: their creation." (Meyerson 1987, p. 70, author's translation)

Taking a historical–cultural approach, the psychologist Ignace Meyerson offers support and an original vision, where culture, meaning, thought, technology and study form a whole, a reality and a corpus of analysis. It is a question of grasping the human from work (as can also and jointly be done from institutions and behaviors), to return to the psychological functions that have been provoked or are being provoked in the author or in the spectator; the positions, in this case, are moving: I observe what I create at another time.

The approach to the institutional environment *as a work* is useful both to the practitioner, who acts consciously in an environment which they feel part of, and to the researcher who studies that environment systemically. The result is a demanding relationship, for oneself and for others, to what one chooses to observe, study and understand. From a certain point of view, nothing is anecdotal, all human production is part of a larger whole, takes its place there, deserves to be considered and requires a disciplined effort, first of all by giving credit to the authenticity of the work. Authentically, the work speaks to us; what does it say?

This is a good starting point for research. What a future teacher achieves in their professional thesis concerns, in the full sense of the term, a piece of writing, a passage, a human activity both exterior and interior: exteriorization of interiority, interiorization of exteriority; it is a unique movement of self-fabrication and world-making (Bouissou and Aroq 2005).

Institutional realities are therefore also potentially works of art, which we can learn to see as such, as soon as a certain relationship is built up with them *in terms of depth and scale*. A reform text, a self-evaluation report, a five-year contract and a ministerial convention are affordable, frequent objects, as testimonies, human productions in a time and space, entities that can be seen, read and confirmed, and that perform themselves through their very implementation. Critical thinking can play a profound role if it is able to identify the *intentio operis*, the *intentio lectoris*, and the *intentio auctoris* (Eco 1999).

The work is therefore both the final object and the process that leads to it: both aspects are to be conceived and contained in the same gesture. This therefore simultaneously comprises:

– the singular being who puts himself/herself on stage, in words or images;

– the collective that manifests intent or motive;

– the organization that seeks to transmit, organize and establish itself as a manufacturing process.

The Meyersonian cultural–historical perspective proposes a specific intellectual and subjective attitude, a propensity to problematize in an open and broad manner, as the notion of *modernity*, as we will see (see section 1.2.2.3), invites to do, and will lead to an openness to hermeneutic work (see section 3.3.2):

> "[…] if operation and product are closely interrelated, we always find ourselves before the same set of *operans* and *operatum*, where only the perspective of the analyst varies, who sometimes looks at the person operating, sometimes at the person operating with other people, sometimes at the person modifying their operations and being modified by them, sometimes, and who looks at the various products of the various operations." (Meyerson 1987, p. 70, author's translation)

1.1.2.1. *Evaluation: the institution as a work*

In order to evaluate an institution, it is necessary to situate its time(s) and space(s), to understand them in terms of their perspectives and tensions, to map them, to try to make them converge in a unified vision.

The evaluation by the Hcéres[4] is part of the overall process of contractualization with the State. It is intended to give the institution a thoughtful view of its situation after a five-year contractual period. The evaluation methodology[5] designed by the Hcéres "institutions" department consists of setting aside time for the institution's self-evaluation before organizing the external evaluation by selected and trained independent experts. The work of self-evaluation is the result of an internal process within the institution. It is the result of a series of choices and reports on the trajectory and strategy, within a network of constraints where creativity has its place and allows management teams and communities to find spaces for freedom and arbitration. Chosen and constrained at the same time, generally under control and set over a long period of time, the situation of an institution can be interpreted as a set of decisions, implementations, diagnoses and adjustments. Organizations, universities and schools are considered, in their general configuration and territorial situation, stakeholders in an ecosystem that should be analyzed.

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4 The *Haut Conseil de l'évaluation de la recherche et de l'enseignement supérieur*, Hcéres (French High Council for the Evaluation of Research and Higher Education) is an independent administrative authority responsible for evaluating all higher education and research structures. It was established in 2013 by the Higher Education and Research Act, replacing the *Agence d'évaluation de la recherche et de l'enseignement supérieur* (AERES 2006–2013), the French Research and Higher Education Evaluation Agency.

5 The author conducted institutional assessments between 2013 and 2019 (during her mandates as university vice-president and expert and scientific advisor to Hcéres).

The same reference system designed by the Hcéres serves as a reference point for self-evaluation and as a guide for the committee of experts to which the external evaluation is entrusted. It is structured into six areas comprising two, three or four fields, for which more precise references are proposed.

Finally, about 30 references (themselves broken down into items) help to define the institution's strategy in terms of institutional positioning, governance and management, training and research policy, student success and life, promotion of scientific culture and research results, and international relations.

These references are not intended to be systematically filled in, nor are they intended to be exhaustive; they are reference points for experts who collectively develop a vision of the situation and the trajectory of the establishment by studying the documents comprising the file, then by a visit and interviews *in situ*, and finally by writing a report that is subject to a contradictory procedure with the establishment, which concludes the process.

Box 1.1. *Assessment framework: a tool*

The benefits of evaluation can be seen when it leads to considering the object to be studied in its own normativity. When the evaluative gesture is based on a self-evaluation and a clear contract concerning each person's position, it helps to get rid of disqualifying presuppositions, biases that constitute so many filters and parasites, blocking access to the object to be studied in its authenticity and allowing the object being evaluated to be revealed in its operativity. It aims to provide the evaluated entity with a decentralized, exotopic vision and levers for action.

Evaluation is not so much about the appropriateness of strategic choices as it is about the balance between 1) the strategic objectives, 2) the means actually implemented, and 3) the concrete achievements and results. The institution conducting its self-evaluation is committed to supporting project groups for several months, to drawing up assessments which are, if not exhaustive, then at least balanced and significant: it is a question of taking stock in terms of progress and difficulties, issues and challenges that prove to be crucial in the overall dynamic, and in a legislative, political and institutional framework that it is up to the institution to appraise, understand and interpret.

The experience of evaluation is fruitful and beneficial when it is constructive, well equipped and balanced in terms of the commitment of the various stakeholders:

> "The human is an animal that experiments, and probably the only animal that experiments, i.e. an animal that observes the effects of its behavior, constantly asks questions of its physical and social

> environment, and takes into account the answers from these physical and social environments. It is not enough to say: humans transform their physical and social environment and are transformed by both. There is a constant interplay between environment and agent, technology and mind, experience and spirit. One can even say that the terms of these dualities are never but theoretical extremes: there is no technology that is not penetrated by the mind, no experience that is not shaped by reason, and vice versa." (Meyerson 1987, p. 68, author's translation)

Prudence, neutrality, impartiality, integrity and curiosity are some of the qualities and values that are expressed in the approach of those who perceive, welcome, seek to understand and objectify the institution and the service they are evaluating, without projection or complacency. They can transform themselves there, if they make themselves curious about a new reality and make it work with their own culture and experience[6].

Those who inherit and evaluate participate in the succession, in the sense of *Aufhebung* (Derrida 2005): a movement that suppresses and preserves. This process supposes observing and understanding the intrinsic normativity of the objects studied (technical, human, individual, collective), grasping their movement, understanding their positivity and failures, and standing, as Canguilhem suggests, in a position of "over-surveillance":

> "Self-evaluation. Learning that it is important and learning to practice it is one of the key points of your career as a leader or future leader. You need feedback, your teams need self-assessment. You must regularly put into discussion: 'What do we want to accomplish? What's my point? What are the criteria for success or for knowing that one is achieving one's goal? What are the best measures of these criteria to which I have access?'. If you don't, you or the team will end up conducting activities that have nothing to do with the organization's goals and missions. The organization itself can lose sight of its objectives. It is not only a self-evaluation but also an organizational evaluation. Asking the question 'how do I know if it works' is important." (Wiseman 2014, author's translation)[7]

6 We include self-evaluation in this meaning, which also requires qualities and values of distance, of the desire to understand and share, of objectification of human realities.

7 This is an excerpt from the documentary film on the Berkeley public university (2014), which, while showing the diversity of its problems, places particular emphasis on the budgetary constraints that surround the university and on the culture of public responsibility

This is the approach of an actor who takes an active part in the world (an environment, whatever that may be) of which they feel they are the author, for which they must be accountable, in their own name, notably because they are responsible for preserving, raising and transmitting it. We therefore need tools to represent this world, in its dynamics, forms, rhythms and endogenous and exogenous causalities.

1.1.2.2. *Moving and developing*

Beyond approaches that are too sector-based and favor a single type of causality (and which are closed to many possibilities), we are looking for methods of intellectual work and action that allow movement, that create an ethos, a *mètis* that help us to construct a certain mobile relationship with symbolic, social, representational and national spaces, spaces of praxis or poetic spaces, while also being attentive to the idea of *kairos*.

Kairos (god of the opportune moment) is the propitious, determining moment, proper to action, sensitive intelligence and decision (Ost 1997); to seize it, it is necessary to be on the lookout, to know how to wait, not to rush, not to force things. *Kairos* is an intrinsic motif in the idea of *mètis*, a particular form of intelligence and thought, based on cunning action, trickery, ploys and also dissimulation, deception, even lies (Détienne and Vernant 1974).

Thus, time and space are inseparable and closely linked to the question of action. This closeness nurtures an understanding of the psychology of adult transformation. These reflections on spaces for exchange, psychic work and supervision can be reinvested in training, in the support of students with heterogeneous profiles and personal and professional situations.

Within the framework of a psycho-sociological training in education, it is a question, for example, of helping to build the best tools to function with flexibility, discernment and awareness, with regard to complex and changing educational, social and intellectual problems.

The human psyche takes shape, unfolds and sets us apart from others in social and psychic spaces. In the family space, at school and at university, people act, learn, transform themselves and work. The *inter- and intra-psychic* levels are solicited. Arrangements are created, happen, are shared and transferred, often silently (Lahire 2001). They may or may not be activated, depending on the subject's internal motivations and circumstances, external triggers, and the structuring of the surrounding space (Bernstein 1975; Lautrey 1980; Corcuff 2003).

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towards the American State. This type of concern will be found in the work of the ANSA (*Agence nouvelle des solidarités actives*), which we will discuss in section 2.4.3.1.

How a skill comes into being and takes shape is a fascinating question for anyone interested in development: looking for the origin of one skill or another, finding the circumstances in which it was forged, recognizing it in another form, in another space and time, helping to transfer it, etc.

With a view to the sustainable development of students, that is, their ability to bounce back, transfer and continue their training beyond the years of study, it is necessary to build a lively relationship with reality, educated and problematized, offering a horizon of possibilities in terms of choice and guidance in terms of conduct (see section 2.4.3).

Is space a light, fluid atmosphere in which we move, a thicker, structuring substance, a void offering neither support nor benchmarks? Who speaks of it, names it, represents it and helps to create it? What place do we hold for ourselves in this space – in this work – when we grasp it as a human totality that is visible? The way in which we, as teachers or researchers, communicate, address each other and take our place in the transmission chain is a topological question: the interlocutor we create, the interlocutor we *design*. And who will meet and associate, perhaps, with the other's space and willingness to appropriate the legacy. The representation of space is a fundamentally political question because it induces a vision of human life and its management in the space of the city – or cities:

> "The primary metaphor of the psyche is spatial." (Dufourmantelle 2009, p. 174, author's translation).

One example is the initiative *S'orienter au XXIe siècle* (Navigating the 21st Century), supported by the French newspaper *Le Monde*. If this event (visible on the Web thanks to texts and videos) differs from the usual academic forms of support and guidance, it is because of the way it represents the space of possibilities: the many participants (*quidam*, project managers, business leaders and the self-employed) share the story of their career path and wonder about the junctions; the initiative has involved junior professionals from the outset to design the project, innovate on ways to attract the public and disseminate the initiative on the net, beyond the four French cities that have hosted it for the first time in 2016–2017. It is a form of social innovation, interesting to analyze in terms of the changes in relationships with time and space that it creates for stakeholders, including the average observer.

Box 1.2. *Navigating space and time*

Space is therefore also to be understood as a gap, a distance between one thing and another, between oneself and the other in communication. These considerations may form the backbone of a teacher-researcher's ethos: in vocational training or initial training, the aim is to promote a multifaceted approach to development (child,

adult, professional, young person in transition) throughout life, in changing circumstances.

These are also avenues for reflection and observation that we have approached in the light of the *feminine hypothesis*, with regard to the use of female students in an elementary school classroom, and with regard to the involvement, empowerment and speaking out of women in the public space (see sections 1.3.4 and 1.4.2).

Moreover, the interest in human work, collective intelligence and the cohesion of energies leads to the multiplication of ways of living and of representing space, of spaces so numerous and polyphonic, now flourishing by their multiplication on the Web. The exercise of supervision and management in a complex institution confirms the richness and necessity of taking an interest in workspaces. The management, understanding, safeguarding and transformation of professional situations understood as complex and approached as such – particularly in project-based approaches – are not easily accommodated by cutting, simplifying or imposing a single plane of thought. On the contrary, they come from the diversity of points of view and voices, and the ability to feel and handle the whole, representing a multiplicity of spaces and scales, each with its own voice.

Collective work leads to a confrontation of the contradictions between space and time. Sometimes, common provisions are altered, lose their original meaning, their normative requirement, change and become fixed in normalizing or even moralizing postures and drift towards violence or dereliction. The question of the structuring of normative spaces and their potential for dissemination and co-construction beyond the geopolitical and representational space, immense and ultra-complex (who can see clearly?), and through the ultra-reduced distances on the Web (everyone can quickly get an idea), is of course a key question. We will approach this question through the question of the feminine and what it can lead us to revisit in terms of normativity, deliberation, problematization and the inner self (see section 3.2). The clash of contrasts (distance/proximity, strangeness/familiarity, complexity/simplicity) proves to be stimulating when dealing with continuous movement.

> "There is no milieu, as there is no subject, only virtual worlds. What characterizes the human being in relation to other living beings is that this plasticity is carried by them to its maximum power: natural evolution and their own history, which, it should not be forgotten, is the result of this evolution and is ultimately only a derived production, a branch, have given them the capability both to change their environment through technology and, if necessary, to change their environment by exterritorialization, a capability which other species do not have, at least to this degree and at this rate." (Macherey 2016, author's translation)

1.2. Reflective skills and ethical initiation

We often meet professionals who are looking for new points of reference, or even a new culture, to practice their profession differently – sometimes to overcome a crisis in purpose and commitment to the profession. We also meet students who are looking for training, without really knowing what to do or how to do it. We would like to encourage reflection on the training and support of students in connection with their professional or pre-professional experience and their career path (given that the university experience is an element that makes sense in the context of an overall dynamic).

These reflections are intended to be useful for work of oneself, or on oneself, as an ethical subject of professional practice, which prefigures the model of the reflective practitioner, an important reference in professional training (see section 1.4.1.1).

However, it should be pointed out that the reflexive exercise that we observed and practiced in the vocational training sector (IUFM), which correlates with a fairly clear and unified institutional project, is not part of the professional culture of university teachers as we have personally known and experienced it, neither in the organization and pedagogical leadership nor in the supervision of research (what is sometimes called intermediate leadership in the organization chart of an institution). The involvement of the teacher and the teacher-researcher in an analysis of practices is only occasional. The relationship with professionalization is therefore poorly constructed, both on the student and teacher sides. It is therefore difficult to envisage the development of students' reflexivity (if we think of Schön's work on the reflexive functioning of professionals, we understand that this exercise is based on a defined professional context – normative, axiological – which the university does not have, except for some very targeted and professionally oriented training).

The fact remains (and perhaps all the more so) that the questions of empowerment, of leaving the state of minority, essentially structure a training project, provide a framework to an intellectual path and nourish a professional project. It is a question of knowledge to be transmitted, of a critical posture to be constructed, in other words, of an adult normative construction to be engaged or re-engaged.

The following reflections contribute to the design of a syllabus and a training curriculum (theoretical–practical teaching in the humanities, social sciences and education). The notions of government, knowledge and power and positive virtues gain from being questioned, in correlation with the fundamentals of the psycho-sociological perspective: we can thus examine the notions of heteronomy and autonomy (and the conditions of passage from one to the other), the notions of

power to act and empowerment, and thus move towards greater control over the direction of one's life – and for the youngest, access to adulthood.

In other words, we wish to help formulate questions and explore forms of action, in order to position ourselves (all of us) as "subjects", playing of our free will, developing and assuming a psychic causality (subjective, socio-political, epistemic), rather than allowing our action (and our future) to be regulated by exogenous causalities.

1.2.1. *Reflexivity and succession: towards a feminine philosophy*

An interest in actors' reflexivity leads to questioning the influence of the environments (work, training, supervision) on the reflexivity and autonomy dispositions. The idea of autonomy, in the sense of coming out of the state of minority, supports our work from individual concerns (idiosyncrasies and empowerment of learners) to the analysis of higher education contexts, its French history (and the specific characteristics of the human and social sciences as a whole). The issue of legacy and succession is an important one for the university, when one tries to situate action within an institutional strategy that is attentive to its history and development trajectory (see section 2.3.2).

The interest of these questions will be confirmed by "focusing" on the trajectories of girls and women (attention will be paid to the singular words of the female students that we followed and supported in writing articles or scientific interventions or for a professional transition and the assumption of new responsibilities).

The work of reflection and openness to Foucault's texts (2008, 2009b) regarding concern for oneself, the government of oneself and of others, true speaking (parrhesia), allows us to step back from the usual school reference points and to refocus reflection on the adult at work, their fundamental needs, their deontic activity, as developed by Dejours (2009), highlighting the centrality of the work of supervision and support. In the professional training of teachers, whether initial or continuous, in the training of trainers, the idea is to develop a spirit of responsibility, a surplus of subjectivation, of self-involvement as a subject of power, knowledge and imagination, in order to dominate one's practice, to want to modify it and perhaps create it. Philosophy of education and psychology, when taken and understood as disciplines of action and therefore of ethics, help us to outline answers:

> "[…] to seek a propositional mode that is not ideological either, while supporting convictions, and to begin by learning about what is concrete. An attentive, concrete and thoughtful mode, supporting

> utopia outside the institution but also inside. An intelligibility that is open to the sensitive, even supporting the intelligence of the sensitive. The challenge remains open and to be accomplished." (Cornu 2016, pp. 20–21, author's translation)

Philosophy allows us to better understand and take ownership of the duty of succession that falls to everyone, and in particular to the university. For it is not exactly a question of taking up the torch again, but rather of renewing our answers and, above all, our questions and theoretical support. This reprogramming seems to be a source of vitality, recovery and renewal. Philosophy will therefore have effects:

– in terms of the orientation of research questions, choice of corpus and method;

– in the area of professional relations and student supervision;

– in terms of problematizing the conduct of institutional work.

It allows us to ask questions from the knowledge–power–subject triptych.

Consequently, the problem of transformation, individuation and methodological, intellectual and ethical conversion is very pertinent and will lead to other forms of commitment, especially in the strategic management of the university's affairs, with an increased concern for its care and administration. In this context, the notion of care will be particularly appropriate for thinking about a practice, supporting professionals in training, understanding and translating reforms. The stakes of the university seem to be the primordial question that has a chance to mobilize, orient and make people desire and organize (see section 2.2).

In this way, we will seek to develop the *libido creandi* (Fouque 1995) and to take an interest in the genius of women, following the idea that a symbolic function being established transcends human life and its development, and that it ensures the unity and integrity of the human condition beyond that which splits, separates and opposes. The individuation, emancipation and subjectivation are contained in this condition, with all the risks, trials, failures, tensions, progress and successes that this entails.

A key notion is therefore that of the transition to autonomy – what does it mean to take charge of oneself? – which can be pursued at the university in two parallel ways:

– through the students' ability to grasp the psycho-social and organizational dimensions of development (personal, professional, organizational);

– by the operational modernization of institutional frameworks and their reflexive empowerment (in particular through self-monitoring and self-assessment).

A kind of *aggiornamento* is carried out on two levels: institutional-generational and intellectual-ethical. By *aggiornamento*, we mean the renewal of the organizational culture to maintain the unalterable and recover the founding values in a changing context; it is therefore a question of *taking over* in the generational transition, and *ensuring* an intellectual *succession* through study, the renewal of revisited fundamentals.

We formulate the hypothesis according to which the feminine, by relying again and again on *Aufklärung* (by its capacity to inherit and raise it), enables us to rediscover its fundamentals, to re-found and reinvent the frameworks of a public action of education, transmission and supervision.

This vision is crucial in order to address, among other things, the question of educational success, the processes at work in the formation of skills and the *measures being considered*. It is also crucial for a broader understanding of the reasons and rationality of the feminine (see Chapter 3). It will be a question of hearing the reasoning of girls as if they had *already come out of a minority state,* and of avoiding placing any minority *a priori* on them – and on our own means of intelligibility.

And if… and if that was it, the feminine, the audacity of the feminine, what would that say about its possibilities, its power? What would that produce? The approach stems from abduction: starting from an identified fact ("it"), we look for its genesis and try to define a general rule. Another way of reasoning, thinking, searching and acting is proposed with this in mind.

The exit from the state of minority of the feminine is an objectifiable "fact", a "process" that crosses bodies and spaces, a "task" that can be described in operations and an "obligation" that one assigns to oneself. These dimensions pointed out by Foucault (2001) concern both the phenomenon observed and the observer. A form of solidarity is at work.

This reflection is useful for thinking about the modernization of the university (in particular through the devolution by the State of so-called extended competences and responsibilities; see LRU law; also see section 2.1), for which it is necessary to develop a form of rationality appropriate to the understanding of the uses, procedures, organizations and means, available to a public service operator to ensure its regulation, organization and orientation. Organizational rationality cannot be constructed outside the actors' rationalities; the university's financial and strategic autonomy and the socio-cognitive and socio-affective autonomy of the actors go hand in hand.

Issues of minority, autonomy of thought and modernity must be examined and addressed in the context of issues of adult development, individuation and trajectory, both at the individual and institutional levels.

We will rely on three texts that provide essential reference points and a framework for thinking in action. Sufficiently general, they allow greater freedom to problematize the issues. These are a reflection on the Enlightenment by Foucault, a rereading of modernity and its problematization by Macherey, and a questioning of critique by Butler – three texts that resonate and intertwine, as we will see.

1.2.2. *Studying subjectivation*

1.2.2.1. *What is Enlightenment? (Foucault 2001)*

Foucauldian thought takes us by the hand and, while commenting on the journey, takes us into the depths – even the darkness – of a path that seeks light. It is a question of giving it our trust, letting ourselves be led and sharing the taste of *philia*, the ethos of friendly thought, in receiving the keys to it. This would not happen without the particular *kairos* of reading: a deep and lasting inscription, which we perceive at such a moment, full of potential, full of determinations to come, exceeding and overflowing the only present moment and which will incubate and metabolize over time to reveal itself in other forms. We underline the providential force of this reading and encounter that illuminates a journey and marks us deeply.

This text[8] makes it possible to grasp the key role given to the exercise of reason (by Kant and Foucault) in the life of the human, its subjectivation and ethical effort. It also makes it possible to grasp the reasoning behind a certain understanding of European culture, the specific rationality of political action and the processes that flow from it (norms, rationalization, ethics, exercise of power).

In Kant's text to which Foucault refers, *Aufklärung* is defined by the modification of the pre-existing relationship between will, authority and the use of reason. *Aufklärung* is thus the exit from the minority state. A distinction must be made between private and public reason. If the state of minority is a certain state of our will that makes us accept someone else's authority to lead us into areas where reason should be used, the *Aufklärung* or exit from the minority can be seen as both a fact, a process that is taking place and a task and an obligation.

There are therefore four dimensions (fact, process, task, obligation) which are indelible and warrant our attention in order to better discern them. People are

8 The following quotations are from Foucault (2001).

responsible for their state of minority: it is up to them to come out of it by a change that they will operate by themselves on themselves, by the instruction that they will give themselves, by the courage and the audacity to know. A distinction must therefore be made between what falls under obedience and what falls under the use of reason. In the private space, reason (submissive) functions like a room in a machine. On the contrary, Enlightenment (*Aufklärung*) corresponds to a public use of reason, which is, as such, free in the sense that it is exercised for the common good, for the general interest:

> "And it is precisely at this point that critique is necessary, since its role is to define the conditions under which the use of reason is legitimate, to determine what can be known, what must be done and what can be hoped for." (Foucault 2001, p. 1386, author's translation)

There is a strong link between the legitimate use of reason and autonomy, because in the passage of humanity to the state of majority, each one is responsible for the process as a whole. Beyond the ambiguities or gray areas that Foucault notes in Kant's text with regard to the definition of the process of *Aufklärung* – and which requires that such a text still lends itself to interpretation and questioning – a question arises centrally concerning the attitude of modernity. This is the point of Foucault's remarks: to show that modernity, more than an age or a period, is an attitude:

> "By attitude, I mean a way of relating to current events; a voluntary choice made by some people; finally, a way of thinking and feeling, a way of acting and behaving that at the same time marks a sense of belonging and is presented as a task. A bit like what the Greeks called an ethos." (p. 1387, author's translation)

We think as much about the notion of *habitus* – a meaning, a reason, a practice, a style – as we do about the dimension of individuation; a force, a volition marking and surpassing the subject, pushing it, carrying it and disciplining it towards the accomplishment of a duty. This could be the way to achieve a modernity of the feminine that will have to be grasped as an attitude. It will then be a question – for the observer, the analyzer and the researcher – of adopting a style that allows for reporting and performance. The gesture of listening to the words of the feminine and welcoming her performances will, in this case, be modern (see section 3.1).

The question is therefore not so much the distinction between modernity and pre-or post-modernity, but between modernity and counter-modernity. Charles Baudelaire (particularly in the text *Le Peintre de la vie moderne* published in 1863), with an acute awareness of modernity in the 19th Century, provides strong

endorsement for the idea of defining modernity as transitory, fugitive and contingent. To be modern is not to accept and recognize this perpetual movement:

> "On the contrary, it is to take a certain attitude towards this movement; and this voluntary, difficult attitude consists of grasping again something eternal which is not beyond the present moment, nor behind it, but within it. Modernity differs from fashion, which only follows the course of time; it is the attitude that allows us to grasp what is heroic in the present moment. Modernity is not a matter of sensitivity to the fleeting present; it is a will to heroize the present." (p. 1388, author's translation)

This heroism is to be understood not in the sense of sacralization, to maintain or perpetuate the present, nor to collect it or inhale it in an attitude of blissful idleness. It is rather an idea or a project that leads to observation, for an awakening, work and a transfiguration (the individuation of a pre-individual, according to Simondon; see section 3.1):

> "Transfiguration, which is not the annulment of reality, but the difficult interplay between the truth of reality and the exercise of freedom; natural things become more than natural, beautiful things become more than beautiful, and singular things appear endowed with an impulsive life like the soul of their creator. For the attitude of modernity, the high value of the present is indissociable from the desperate eagerness to imagine it, to imagine it otherwise than it is and to transform it, not by destroying it, but by grasping it in what it is. Baudelairian modernity is an exercise in which extreme attention to reality is confronted with the practice of a liberty that both respects and violates this reality." (p. 1389, author's translation)

Moreover, and this is where the weight of the ethical consequences of Foucault's reading can be best felt, the relationship with the present and the relationship with oneself are inseparable:

> "The deliberate attitude of modernity is tied to an indispensable asceticism. To be modern is not to accept oneself as one in the flux of the passing moments; it is to take oneself as object of a complex and difficult elaboration." (p. 1389)

Modernity as an attitude presupposes a change in our relationship with time: a return to the genesis of what we are, what we could be, what it is still possible to become, a creation of the self before us.

The idea of beginning and birth is therefore heard. Modern humans do not set out to discover their secrets, but seek to invent themselves, to make themselves elaborate. If, for Baudelaire, art is the place of this transfiguration, Foucault wants to root in the *Aufklärung* (and here we clearly grasp his archaeological approach) a triple problematization: the relationship with the present, the historical mode of being and the constitution of oneself as an autonomous subject. It is also worthwhile to make art and the intellectual quest enter into dialogue, to go beyond fidelity to elements of doctrine and to constantly reactivate an ethical attitude towards oneself.

1.2.2.2. *Locating crossings?*

Later in this text, Foucault questions the duo *Aufklärung* and humanism. The *Aufklärung* is an event situated in a historical configuration of social transformations, types of political institutions, forms of knowledge, knowledge rationalization projects, practices, technological changes and a reflexive way of relating to the present. Humanism, a notion too vague for the author, is a set of themes that occurred at different moments in history and are recognized as important (plurality of humanisms). This theme lacks a framework with which to facilitate reflection; it appears to Foucault rather as a justification (a rationalization afterthought, an opportune presentation of which one must be wary) of certain conceptions of the human borrowed from religion, science and politics. However, Foucault does not renounce the idea of humanism and, more than an identity, he sees it as a tension, as a critique and a permanent creation of ourselves in our autonomy:

> "Reflection on the *Aufklärung* is a way of philosophizing, not a theory, not a doctrine, not even a permanent body of knowledge that accumulates; it must be conceived as an attitude, an ethos, a philosophical life where critique of who we are is both a historical analysis of the limits that are set for us and a test of their possible crossing." (Foucault 2001, p. 1396, author's translation)

In particular, Foucault's questioning of knowledge concerns its limits and the transformations of these limits over the centuries:

> "Critique is the analysis of limits and the reflection on them. But if the Kantian question was to know what limits knowledge must renounce to cross, it seems to me that the critical question, today, must be returned to a positive question: in what is given to us as universal, necessary, obligatory, what is the share of what is singular, contingent, and due to arbitrary constraints. In short, it is a question of transforming critique in the form of the necessary limitation into practical critique in the form of the possible crossing." (p. 1393)

In the approach, this crossing is announced as a major question: crossing the boundaries between human sciences and philosophy, the boundaries between academic rationality and the work of subjectivity, the boundaries between gendered categories. We will see that our apparent loitering on the airwaves, listening to women's voices (see section 3.1.3), helps us with this crossing.

Critique will also be exercised in the search for formal structures that have universal value:

> "[…] but as a historical investigation through the events that led us to constitute ourselves, to recognize ourselves as subjects of what we do, think, say. In this sense, this critique is not transcendental, and does not aim to make metaphysics possible: it is genealogical in its purpose and archaeological in its method." (p. 1393, author's translation)

This involves conducting an examination of the processes – for example, when girls and boys construct dispositions, attitudes, ways of being, doing, feeling and acting (see section 1.3.4). It can be about students in classes, young adults immersed in socialization and learning professional gestures (or older people looking back on themselves, integrating a retrospective questioning), young girls talking about their lives, as well as about institutions that produce a developmental assessment and a self-evaluation: for all, it is a question of attempting genealogical feedback, considering that they determine themselves by speaking out (and thus look to the future), based on what has determined them and the traces they bear of it. Each time it is a subjectivity, rooted in the present, undergoing contrary forces, but inventing a way of being, of making oneself heard, always as a first time, *hic et nunc*.

Critique seeks to treat the discourses that articulate what we think, say and do as so many historical events and it will free itself from the contingency that made us what we are, the possibility of no longer being, doing or thinking what we are, do or think, of activating levers that restore the value and use of free will (in future teachers, for example, as well as in pupils or students):

> "It wishes to revive the infinite work of freedom as much as possible." (p. 1393, author's translation)

The historical-critical and experimental attitude that should be adopted is both that of historical inquiry and of testing reality and current events (as Virginia Woolf, for example, does in her 1938 essay *Three Guineas*), both to grasp the points at which change is possible and desirable and to determine the precise form to be given to that change. Foucault is in favor of partial transformations, made in the interrelationship between historical analysis and practical attitude. The philosophical

ethos is a historical–practical test of the limits we can cross, and therefore is work we do on ourselves as free beings. Even if it is localized:

> "… this work has its generality, its systematicity, its homogeneity and its stakes." (p. 1394, author's translation)

The systematic and homogeneous nature of the approach lies in the fact that (crossing) practices fall into three main areas, three main types of relationships: mastery over things, action over others and relationships with oneself. These are three axes whose specificity and intertwining must be analyzed: the axis of knowledge, the axis of power and the axis of ethics. The generality and challenge of the approach lies in the fact that it leads to a form of problematization that defines the objects studied, and also rules of action and modes of relating to oneself:

> "In other words, the historical ontology of ourselves has to answer an open series of questions, it has to deal with an undefined number of investigations that can be multiplied and specified as much as we want; but they will all respond to the following systematization: how we are constituted as subjects of our knowledge; how we are constituted as subjects who exercise or undergo power relations; how we are constituted as moral subjects of our actions." (p. 1395, author's translation)

This intellectual, practical and ethical approach, by integrating reflection and work on oneself, places self-knowledge against the same backdrop as the search for meaning, in all areas of life, activity and professional investment. It helps us to understand and respond to the issues at stake in the texts framing reforms, calls for projects and national strategies for higher education and research, and major investment programs:

> "This philosophical attitude must be translated into a work of diverse investigations; these have their methodological coherence in the study, both archaeological and genealogical, of practices considered simultaneously as a technological type of rationality and strategic games of freedoms." (p. 1396, author's translation)

Foucault's thinking captures the interdependence, adjacency, and powerful dialectic of internal functioning and individualizing energy, leading to commitment and strategy. A dynamo, between the future of a thing and the thought that one has of it, highlights a kind of solidarity of becoming, where commitment to action and established in history become inseparable and potentiate each other.

The reference to these works also marks a more assertive opening towards literature, culture in the broad sense and Europe, in synchrony with the questioning of the identity of the university (French and European), its history of development, its integration in a territory and its intellectual history. Reflections on critique, on the triptych of knowledge–power–ethos and on modernity provide a basis for studying the issues – psychological development and its conditions at all stages of life, professional responsibility and the meaning of work, the place of the university in the project of Western civilization and its possible evolution – in order to feel, imagine and bring about other forms of questioning, objects of study and intellectual alliances that are more resonant and more conducive to the individuation of individuals and knowledge.

We will be able to question more deeply the engagement in action and in public, thanks to the notions of strategy, *mètis* and *kairos*. It will be a question of articulating an interest in synchronies and diachronies in the time of development (individual or collective) with transition or change issues; while valuing the experiential dimensions, we will take the questions of responsibility and of situated and situational cognition further, in rethought coordinates of time and space (see Chapter 2).

1.2.2.3. *Modernity: a way of being and thinking*

The challenge, following Foucault's reflections, is threefold: to integrate the notion of modernity as untimeliness, style and response to a symbolic crisis, to support critical diagnoses of the surrounding environment, and to provide strong points of reference for moving forward, re-symbolizing, problematizing and finding new reasons at work. Macherey's (2005) text[9] functions as a guide and as a canvas of questions and controversies.

Coming back to Arthur Rimbaud's famous formula: "You have to be absolutely modern!" underlines its creative, dynamic, imperative, even offensive and performative force:

> "To say 'you have to be' is already to engage in the movement of conquering a modernity to be achieved, which is not already there and all acquired, but is presented as a task to be accomplished." (Macherey 2005, p. 4, author's translation)

Modernity thus meets the need for training, enrollment and reinvention. It also responds to an energetic vision of human action and its natural entropy. In this respect, development is therefore a will to go beyond, an unknown forward

9 The following quotations are from this book.

projection, an incessant reformulation of objectives, a type of risk-taking; it is at this price that modernity resists what would defeat it if it did not fight by imposing and re-imposing itself through its own reformulation.

This vision contains a promise of knowledge, activity and projects as one might want them for the university. The formula invented by Rimbaud signals more than it speaks, or remains silent and calls for incessant deciphering operations. By working on it, we do what we have to do: a work of succession in the sense of *Aufhebung*, suppression-conservation of a legacy, a work of resilience which, not losing sight of reality and its possible traumas, finds its strength by retaliating, discerning, orienting, deciding and thereby instigating the (re)emergence of the subject and their free will.

Macherey's reflections show how the notion of modernity is inscribed in Baudelaire's text, *Le Peintre de la vie moderne* (1863), and inspired Rimbaud's text *Adieu* (10 years separate the two texts). The eponymous painter of modern life seeks to:

> "[…] break free from our approach to extract the poetic from the historical, [to] take the eternal from the transitory… Modernity is the transitory, the fugitive, the contingent, half of which is art, half of which is eternal and unchanging…." (p. 5, author's translation)

It is therefore a matter of transfiguring the minute, extracting gold from manure, fighting the banality of the ordinary: extracting its beauty and the ethical stakes. It is a relationship with the world, aesthetic and intellectual – looking at both the unalterable and the fleeting:

> "To be modern, in the sense of true modernity, is to take the world as it is, after the first sin and after the fall that followed it, with all its flaws, with all its stains, with all its impurities, without trying to purify it, and nevertheless to bring it into the order of ideality." (p. 7, author's translation)

Modernity is therefore not immediacy. We seize the present in order to deepen its substance and normativity; it is a question of installing it on another plane of existence, more eternal. It is a moment of grace, a *kairos,* which has lasting, fragmented, glowing effects, in order to:

> "[…] seize the most fleeting thing as it goes by, not to retain a fixed image, but to deepen a little more the character of something that passes, and which, paradoxically, while passing, remains on a completely different plane than that defined by its material conditions of existence." (p. 7, author's translation)

Intranquillity is part of the game, through the refusal of imposed solutions, to which it opposes a will to problematize, admitting that modernity is inserted by its own crisis.

Modernity is a duty, a must, a command:

> "[…] an obligation that one assigns to oneself categorically, by making a commitment to carry it out in practice, and by constantly striving to do so." (p. 11, author's translation)

Voluntarily determined, but equally elusive, exceeding the capacities of the conscious will, it:

> "[…] responds to another order of necessity, more obscure, deeper, and no doubt unconscious, a form of transcendent immanence or immanent transcendence, fortifying and contrary, which leads one to surrender body and soul to a fundamental annoyance. To be modern is to question, and to possibly question oneself, taking into account the fact that there is reason to question (oneself)." (p. 11, author's translation)

Questioning, problematizing, re-answering questions and confronting opposition as fundamental human capacities are therefore the primary task of modernity, seen as an ethos or way of life:

> "To be modern, as we have seen to begin with, is not, at least not only, to be of one's time, because it is both with and against one's time, therefore, properly, as Nietzsche would say, untimely. Consequently, modernity is not a solution but a problem, and a problem that is undoubtedly insurmountable." (p. 13, author's translation)

1.2.2.4. *What is critique? (Butler 2005)*

The text by Butler (2005)[10] – an American specialist in gender theory – allows us to reflect on the way in which gender theory was constructed through Foucauldian thought, and thus provides a perspective on the key concepts of critique, ethos, subjectivation, power and knowledge. However, for the moment, more than the gender issue, it is the question of critique that is attracting our attention, as a new light on the process of empowerment that we wish to promote:

10 The following quotations are from this text.

> "Critique begins with questioning the demand for absolute obedience and by subjecting every governmental obligation imposed on subjects to a rational and reflected evaluation." (Butler 2005)

Butler insists on the embodied, situated and operational dimension of critique, which suspends judgment, and proposes a reorientation of practice and categories of world perception:

> "Judgments operate for both thinkers as ways to subsume a particular under an already constituted category, whereas critique asks after the occlusive constitution of the field of categories themselves."

Judgment, value, evaluation, framework, deconstruction, ethos, poetics and deliberation are the key words in this text, which pushes for a radical self-questioning (but also challenge):

> "One asks about the limits of knowing because one has already run up against a crisis within the epistemological field in which one lives. The categories by which social life are ordered produce a certain incoherence or entire realms of unspeakability. And it is from this condition, the tear in the fabric of our epistemological web, that the practice of critique emerges, with the awareness that no discourse is adequate here or that our reigning discourses have produced an impasse."

Critique is a virtue, an ethos and an attitude. The experience of questioning norms has as much to do with culture and self-transformation as with a practice of freedom:

> "What is at issue for him [Foucault] is not behaviors or ideas or societies or 'ideologies', but the problematizations through which being offers itself to be, necessarily, thought – and the practices on the basis of which these problematizations are formed."

This perspective resonates well with a cardinal value of education and of the human and social sciences: the capacity to change, to educate oneself, to be free, to take responsibility, to gain the power to act and to do something with one's life:

> "It is, of course, one thing to conduct oneself in relation to a code of conduct, and it is another thing to form oneself as an ethical subject in relation to a code of conduct (and it will be yet another thing to form oneself as that which risks the orderliness of the code itself)."

Giving up, refusing and forbidding oneself are not passive gestures; on the contrary, they constitute an ethical conduct and a way of stylizing action and pleasure at the same time. This is the difference between ethics based on authority and ethical practice, between obedience and virtue. Ethics is also aesthetics, the art of not being governed, or not being governed in such a way and at such a price:

> "Critique is the movement through which the subject gives themselves the right to question the truth about the effects of their power and the power over their truth discourses." (Foucault 1990, p. 39, author's translation)

These are the reasons for consent that make it valuable, in a reflexive relationship with the authority and the more general order in which it takes place. It is a question of producing art from constraint (a notion that can be compared to that of normativity: the process of integrating constraints and norms in order to be able to play them fully in an autonomous, inventive and creative way).

It is an ethical and political questioning, which the term *poiesis*[11] sums up, which questions the formation, the culture, and the representations that surround and inhabit the questioner:

> "[…] On the contrary, the formation of the subject is the institution of the very reflexivity that indistinguishably assumes the burden of formation." (Butler 2005)

This relationship, to be cultivated, demanded, desired and deconstructed, can become the object of a specific way of working to be developed: by a certain use of oneself, in the direction of action, within a contract shared with allies:

> "Critique is always a critique of some instituted practice, discourse, episteme, institution, and it loses its character the moment in which it is abstracted from its operation and made to stand alone as a purely generalizable practice."

1.3. A mission to achieve equality

In recent decades, a wide variety of approaches have been developed in the human and social sciences concerning gender differences, inequalities or gender inequalities in education. Since the 2000s, the *Convention interministérielle pour la*

11 A poetic word is "a word that makes truth, that acts, but not at all in a fictional-theoretical hierarchy" (Irigaray 1991, p. 45, author's translation).

promotion de l'égalité des chances (French Interministerial Convention for the Promotion of Equal Opportunities)[12] has contributed to the expansion of work in this area and has made it possible to incorporate this issue in the training of education professionals. Four axes were developed by the convention:

– the promotion of gender equality with regard to both students – their background and attitudes – and professional careers;

– questions of orientation and access to social roles were widely pointed out – girls' choices, particularly in technical and scientific fields, were considered insufficiently open and varied;

– gender-based violence and education for mutual respect between the sexes was another focus area, as was civic and citizenship education;

– the need to strengthen the tools and train all those involved in education was clearly affirmed. The agreement was aimed at reducing the social, symbolic, wage and economic inequalities suffered by women.

1.3.1. *A mission in context*

The equality mission entrusted to us within the *Institut universitaire de formation des maîtres* (French University Institute for Teacher Training) has led to in-depth work on the psycho-social mechanisms at work in the socialization and development of individuals, while conducting collaborative projects between trainers. The aim was to address these issues of gender-differentiated socialization and to translate them so that they resonated with professional issues, that is, as much with teachers' questioning and curiosity about these issues as with their reservations or scruples about paying attention to a potentially divisive and destabilizing issue.

Through the question of gender, it is the professions of teacher, educator and supervisor which can be explored in all their different ethical, technical, disciplinary and strategic aspects. The work is therefore collective and inter-categorical (trainers, researchers, academic partners, actors from the socio-economic world), taking a didactic approach to gendered socialization and gender issues at school and beyond,

12 *Convention interministérielle pour l'égalité des chances entre les filles et les garçons, les femmes et les hommes dans le système éducatif* (French Interministerial Convention for Equal Opportunities for Girls and Boys, Women and Men in the Education System). It concerns national education, research and technology, agriculture and fisheries, employment and solidarity, the French Ministry of Secondary Education and the Secretariat of State for Women's Rights and Vocational Training. In 2002, it was extended to the French Ministries of Justice, Culture and Public Works.

at a time when the issue, although by its very nature difficult to deal with, is not a core subject of controversy.

The assignment allows for the establishment of spaces for multi-faceted reflection, based on sharing and trust, with a view to building interventions adapted to the constraints of the training plans and responding to the needs analyzed by the team (in particular through a summing-up survey on teachers' and trainers' representations of gender differences at school, which gave the mission a general framework for intervention). A high level of shared satisfaction (thanks to the annual mission evaluations) and the team's desire to continue made it possible to continue holding a seminar for four years, inviting speakers, organizing study days open to the general public, and integrating the issue into the pre-professional training of the university's undergraduate students.

This work of structuring around gender issues is emblematic of the type of interdisciplinary work that can be carried out in teacher training. The training plans were designed on a work-study basis (*ex cathedra* teaching, immersion in field practices, analysis of practices). They required the articulation and integration of didactic programs (specific to school subjects) and trans-didactic programs (meta-professional knowledge, human and social sciences), and strongly encouraged the pooling of skills and the co-construction of interventions and programs by trainers from a variety of sectors (elementary and secondary school trainers, teacher-researchers, school teachers or supervisors, guidance counselors, psychologists, socio-professional partners, integration managers, academic supervisors).

The challenge was to cover a very wide range of training needs and issues, and also to show the strong complementarity and even systemic nature of these needs and issues, in an integrated vision of the realities of the French education and school system. This required overcoming the divisions and shifting the dividing lines between initial and continuous training, between didactic training and general training, between "field" trainers and seconded teachers or teacher-researchers.

The task, although difficult, was quite exhilarating, and the role of teacher-researchers (a minority in terms of the total number of trainers) was particularly valued, so that they could develop and amplify a culture of research and development within the institutes, involving, if possible, fellow trainers who would find it interesting to integrate action research (research training group, summer school, study days, etc.).

The mission of equality is emblematic of the way of working that can be developed by seeking to associate stakeholders around an objective of transforming practices, within a training institution: it is a question of inventing a viewpoint, of

seeking to begin (in the sense of initiating something new, according to Arendt) – and not of inheriting fixed, constraining, inoperative representations.

It is a matter of collectively allowing a span of questioning, broadening frames of reference, and giving ourselves time to problematize, investigate, metabolize and synthesize. You have to be both a project manager and a project owner, like an architect confronted with practical realities, between constraints, responsibilities and freedom.

It is also a question of integrating ongoing evaluation into the mission, in order to enrich it, reorient it, objectify its results and pitfalls, and recognize and have recognized the voluntarist dimension of commitment to training and research work. It is a question of creating a structure, a representational space, a culture, a commonality, tools, of integrating into thought and action a critical dimension, without it hindering a constructive spirit or a loyal and invigorating relationship with the institution.

Being concerned about the risks of devitalization of the mission and its actors, we are trying, on the contrary, to safeguard and revive the power to act of those who work (students, colleagues, partners). It is imperative that the mission be integrated as a strategic and structuring component of the establishment's project, and also, more broadly, that it be integrated into the transformation project conveyed by the national convention aimed at equality in access to education and social integration.

The effort to understand, analyze and lead groups is based on a vision rooted in lived and shared professional situations, and an ability to discern between diverse positions and strong disciplinary and sectoral cultures, which should be brought together and cooperate on the basis of a common mission.

The entry chosen and the direction taken in this mission were clearly socio-institutional and strategic, based on a historical–cultural interpretation of the situation: dealing with the gender issue, acting at different levels (initial and continuous training, training of trainers, training through research, research-intervention), with a variety of actors, delivering or co-constructing meaningful and transformative messages, aiming at objectives, participating in the deployment of a culture, or even bringing it into the mainstream school and academic world, making theoretical and epistemological choices, etc.

All of these action-oriented objectives imply integrating oneself in time and space and in tangible realities, in order to go beyond an irenic and abstract interpretation of the convention. The socio-institutional and strategic treatment of the gender issue and the 2000 Convention has therefore been articulated via:

– intellectual and scientific issues relating to the creation of social and school-related determinisms, gendered socialization and the development of actors, children, adolescents and adult educators;

– the implementation of working methods, supervision, emancipation and individuation of professional actors.

The initiative consisted of a work in progress mode of intervention focusing on:

– an in-depth understanding and explanation of the convention's expectations (context, state of play, issues at stake);

– the study of the trainee teacher's needs (analysis of representations through observations, qualitative and quantitative survey of teachers);

– the organization and design of multidisciplinary training modules (didactics and the human and social sciences of education) that can be adapted to different training plans;

– the effort to integrate diverse perspectives and epistemology into education and training research.

The first years consisted of clearing up the issues (intellectual, professional, disciplinary, institutional) attached to the gender question, before the issue became the subject of very stormy public debates, during the law on marriage for all in 2013 and the introduction of gender studies in schools (Guionnet 2018).

It is interesting to observe how a whole professional community, in those years, represented the question of gender and gendered differences in education, how it was problematized and how it was taken up in the framework of training practices and reference systems.

In the 2000s, it was possible to bring the question of the social construction of provisions into the field of professional reflection and support. The reflection was particularly relevant to management in the field of education and also resonated strongly with general debates on the school, its missions and the strong tugs, regularly deteriorating into antoganisms, between republican sensibilities and pedagogical ambitions, as witnessed at the time by the weekly radio program *Répliques*[13]. The perspective offered by this program shows the depth of the rational

13 *Répliques* is a radio program, which has been broadcast since 1985 on France Culture. It was created and produced by Alain Finkielkraut, and is presented as follows on the radio's website: "To grasp what is at stake, to know what to think, to form a personal opinion, one needs to be enlightened by others and to listen silently to conversations that take their time and problematize the world" (author's translation).

and emotional attachments to the symbols of the French educational institution. It is important to underline the French centralism that gives rise to support, conformity or rejection, particularly on questions of secularism and of the relationship between what makes a difference (between students, between social categories, between types of teachers, between subjects, between socio-cultural territories, between establishments, between disciplines).

Listening to the pedagogical–republican debates that resonate strongly with the current events of the time and the debates around teacher training, we can grasp the considerable stakes, the problematic oppositions, which both organize and split the representations, both rooted in tenacious ideological organizations – with regard to which it seems to us that it can and should be concerned – and also free, regretting that the debate is frozen in blocking polemics (between threats and nostalgia). One cannot deny the importance of the anchorage in knowledge for the training of enlightened, structured and committed citizens (*clan of republicans*) – which seems to us to be in strong consonance with the interest in normativity, even if the term does not appear as such in the debates – nor the legitimate concerns for pedagogy (*clan of pedagogues*), as soon as one becomes a teacher.

Rather, it is a question of working towards pooling skills and tools between trainers in disciplinary didactics and trainers in the psycho-sociology of training and education, in order to work with trainee teachers in middle schools, high schools and vocational high schools. They are, in turn, the source of intense interest and closed and hostile attitudes.

The perspective has the advantage of combining analysis and understanding of disciplinary knowledge and epistemology, and a reflexive knowledge and mastery of socio-psychological processes. It is a question of developing an authentic curiosity which is transformed into research and collective intelligence, for an integration of what may at first sight appear complex (the multi-factoriality of teaching–learning situations, the normative polyphony of the noosphere), but which is nonetheless part of the reality of work and the objective data of a plural, contrasting and socio-symbolically highly invested professional world (beyond professionals in the strict sense of the term). It is about learning to share problems rather than causing controversy in order to defend opinions, and to make socio-professional problems work and evolve, in and of themselves [14].

Our approach to the interministerial convention and the desire to develop a socio-didactic approach to gender differentiation guided our work, starting with an enriched reflection on the issue of school motivation and investment. The questions of

14 Taken from another angle (that of psychic conflicts), this question will be developed in section 3.2.

mobilization and symbolic authorization, of epistemic relationships in schools, of the ways in which family culture can be distanced and re-elaborated must be asked, as must the necessary discernment between normativity and normalization in the Canguilhemian sense (genesis of a normative construction through vital experience vs. adaptive reaction to social norms). It is an opportunity to study data and scenarios to understand the interweaving of social, cognitive and subjective determinations and the formative role of knowledge and tools transmitted by school education.

1.3.2. *Gendered socialization: state of play*

The first works and studies on the social construction of gendered tendencies and skills emphasized the fact that the "sex" of the individual[15] does not have a direct impact on their psychological and social construction, but rather determines the representations, attitudes and socio-educational behavior towards them; it is these elements of the psycho-social context that lead them to construct a gendered vision of themselves. The notion of interaction or intersectionality of variables further complicates the problem, by making it clear that various socio-biographical factors interconnect to produce varied, sometimes divergent, effects that cannot be determined *a priori*.

From a training perspective, the important thing is to know how to refer to enlightening methods and theories about the social construction of reality and the role of social gender stereotypes – how do they operate? What use is knowing about their existence? What is the scope of maneuver for oneself? – and to guard against certain tropisms, simplistic thinking and tautologies.

The question of stereotypes can produce a very exogenous vision of socialization (a process that makes individuals), but it can also launch an involved reflection in terms of relation to the norms that surround us; in this case, it is an ethical research study that can be conducted using qualitative and quantitative methodologies and to which training time can be devoted.

The following is an attempt to summarize the main elements that guide reflection with a view to a training curriculum devoted to gender issues in elementary and secondary education or in higher education: an attempt is made to balance the thematic, endogenous and exogenous orientation of the gender issue; the challenge is to make educational actors sustainably aware of the subtlety of determinations in

15 Thus, even before work on gender was widely developed in the field of education in France, research in developmental and differential psychology had touched upon the influence of sex/gender on development and learning (Bouissou 1996).

subjective gendered constructions (intra/inter-dimensions and psychodynamic understanding):

– quantified objectivations of differences in results, career paths and trajectories of learners (children, adolescents, adults);

– elements of defining key concepts: differentiated socialization, gender, norm, internalization, reproduction, mixing, representations, stereotypes, social cognition;

– the contribution and usefulness of the human and social sciences and qualitative and quantitative surveys of professionals;

– education system (family, school, ecosystem interactions);

– analytical and anthropological understanding of the institution and the educational functions (culture, development, integration, emancipation);

– knowledge of psychological functioning (subjectivity and cognition, developmental and socio-constructivist approaches to educational situations and interactions);

– characteristics and variability of school subjects (traditions, tools, disciplinary methods);

– aesthetic and artistic approaches to educational issues (works and performances in books, theater, film and radio).

Training time can be devoted to the study of knowledge and its dissemination. As an extension and in an articulated manner, another stage of the training can aim at a more performative piece of research, seeking to both create an individuation and empowerment of the actors themselves and formalize knowledge anchored in conditions of experience (see section 3.1).

The psycho-sociological and psychodynamic perspective helps us to address these two issues:

– understanding how children, adolescents and adults construct themselves in their environments;

– helping the educational actor to be trained and to build a mobilizing vision of their possibilities of intervention and transformation.

1.3.2.1. *Training dynamics: questions of causality*

The purpose, in every educational gesture, is the educated person: their autonomy, their capacity to survive without a parent (and any educator), in their absence, outside of support, after their disappearance; mobility and flexibility (mental, behavioral) can be a relevant educational goal, since they help the learner to

face trials, transform themselves over the course of life, and rebuild bonds by integrating failures and losses. The question is that of what one wishes for the other, a question inherent in any educational project.

But the child or adolescent is not the only one to develop and to *have to change*. The question therefore also concerns the emergence and support of an ability for transformation in adults: understood as a developmental task, it enables acceptance and benefit from change and allows for a renewal of normativity, internal deliberation and individuation.

Still, the adult in question must take ownership of the training project, or even desire it: there is no empowerment without realigning the gaze towards determination. Perhaps they can do this by making their own number of considerations or questions about the child, education and parental experience, and stretching them to think about their own status as an adult (in principle and as a matter of principle autonomous and yet subject to non-choices to which they nevertheless consent).

Questions arise in terms of commitment, responsibility and delegation of authority. How does the parent justify constraints and frameworks to the child? How does an organization or workplace justify constraints imposed on actors? Does this justification have an impact on how the child will or will not feel as an actor, responsible or empowered? What about justifying constraints on the adult, and what does the adult do with them? What kind of causality are they engaging in?

Asked from the child, the questions arise and question the adult ethos: for themselves, in their inner self, and also in their social responsibility; hence the need to stimulate and develop curiosity about the issues of development, change and transformation. The discernment between autonomy and heteronomy predisposes the analysis of organizational and relational processes, as much at the level of an educational context as at the level of a work environment and the strategies deployed in it.

The educational parenting style, understood as a way of relating to the environment and its control towards the child, has a mediating function from the social and symbolic environment (exogenous influences) towards the child. To study it requires an ecological and systemic vision of family functioning, in order to understand the effects of gender norms on socialization practices, or more generally the processes inherent in the social construction of reality.

The question of the modalities of the dependency and attachment of the educated towards the educator (and their separation) engages a reflection on subjective, normative, cognitive construction, presupposing internal flexibility and coherence.

These reflections can be transposed to the supervision of work and adult professionals (see section 2.3). The structuring of the environment, in terms of constraints, risk-taking and frameworks, is intimately linked to individual development and opportunities for transformation.

By confronting these tricky questions, vigilance is reinforced for questions of structures and spaces (mental, subjective, cognitive, interactional). It is also a question of looking at educational (or leadership) techniques and the way in which they allow (on the inter- and intra-psychic levels) negotiation, argumentation, control and freedom, and the management of conflicts and contradictions. Attempting to refine the understanding of educational dynamics leads to an understanding of the formation and consolidation of skills at the intra-psychic level, once again, both in children and their early education and in adults, their relationship with the world and their development.

1.3.2.2. *Research dynamics: process issues*

Trials present themselves as fascinating psycho-social facts and subjects of concern, and allow the idea of categories to be deconstructed; they are easy to handle and organize mental and social life, but they are also artifacts, standard ideals that lead to biased perceptions, leading to fixed postures rather than new knowledge.

It is also necessary to stress the need for reflection on the issues of mobilization, volition and value, informed from a historical–cultural, psycho-social and developmental point of view. The notions of psychological balance and the primordial need for recognition must be studied. Although the explanatory modes are diverse, they nevertheless prove to be complementary: subjective training results from the recognition, support, constraints and the gaze of others, as well as from the subject's evaluation of their conduct, skills and legacy.

A key idea is that individuals seek to maintain representations of themselves and the world in congruence with the social dynamics in which they are caught, which often leads them to seek to control and direct these dynamics.

The richness of the questions that are opened up, the effort to demonstrate intuitions and interpretations and the willingness to be clear-sighted about the theoretical or methodological choices that guide a research project constitute the working atmosphere that builds a researcher's ethos. Educated about the instability of knowledge, its fragility and its strength, they learn to bear the contradiction inherent in the construction of knowledge: vulnerability is intrinsic to knowledge, as soon as it is destined to be put back to work, or even deconstructed. However, the social construction of reality also gives power to act, possibilities of transformation,

intervention and approaches to the world. This is the basis for the individual to govern themselves, to take over places and functions, to mobilize in action.

The researcher-educator's ethos is therefore one of prudence and care with regard to the developmental processes and the decisive role of the environment, its organization and structuring, which create the conditions for social life and thus guide psychic life, its power, its evolution and sometimes its destiny.

Just as psychic life is nothing without the world around it, on which it is based and nourished, research work needs tools, frameworks and methodologies to give it form, contain it and stimulate it. The statistical tool is a form of support for research and problematization, in a dialogue between technology and epistemology: questions of measurement, scales, analysis and objectification of quantitative or qualitative data. The interview methodologies for the interlocutory dimensions approach are proving to be heuristic tools and fertile approaches to address issues of emancipation, duty, and the evolving relationship with norms and action. Studies on the media as vehicles of historical-cultural representations are another route to an elucidation of history with a capital H[16] and an opportunity for the liberation of assignments (we will analyze the conditions and mechanisms of this in section 3.2). Finally, the observation of educational situations allows the objectification of the psycho-social processes that cross the interactional spaces and guide behaviors, often without the actors' knowledge. An illustration of this is given below about gender norms at work in some teaching-learning situations in elementary school.

1.3.3. *School survey*

Various studies have studied the situation of girls' educational achievements, particularly in socially disadvantaged environments where the gender gap is greatest, and have put forward explanations in terms of subjective family and maternal investment in school and the emancipation prospects it offers, particularly for girls (Galland 1988; Rochex 1992; Lahire 1995; Terrail 1995). This analysis is consistent with the fact that girls' investment and success in school is not followed by equivalent social success in terms of standard and prestige (in this respect, in fact, the supremacy of girls is not observed), and leads us to believe that other representations of self-actualization are at work.

16 This is a dual elucidation: on the one hand, elucidation of the singular, subjective, intergenerational history that, on the other hand, can contribute to the elucidation of social and collective history.

If girls succeed in school, it is less because they are driven by a desire for social success than because they are interested in the act of learning itself, which makes them grow, for which they feel encouraged and authorized by their families, and which means for them a welcome transformation, even one to which they aspire. Boys would differ at this point, more dependent on the disqualification of their social environment and the image of men in particular, the question of emancipation not being raised as a possible option for them.

The demonstration clearly highlights the role of socio-emotional mobilization and the active and voluntary nature of socio-cognitive functioning, and confirms the interest of approaching the school experience as closely linked to the normative dimension of contents and processes, and to the formation of the subject's own normativity (rather than interpreting it in terms of conformity to the socio-cognitive canons).

This analysis is part of the numerous studies conducted by researchers in education sciences on the educational pathways of children from disadvantaged backgrounds (socio-didactic studies of relationships to school and knowledge through interviews and classroom observations (see section 1.1.1)). They have shown that students' understanding of the cognitive challenges of school tasks and the socio-subjective challenges of school ensures efficient, that is, transferable, learning, and that teachers' practices play a major role in this process. Researchers question school practices and professional positioning in classrooms and institutions, and demonstrate that the implicit or focused performance of routine tasks (which does not reveal their normative, general, transferable dimension) leads to and reinforces profound misunderstandings.

It is therefore useful to delve deeper into the question of the educational status of girls and boys at the elementary school level and try to explain, on the one hand, the construction of useful socio-cognitive dispositions on the part of girls and, on the other hand, the emergence of possible misunderstandings on the part of boys. This approach takes as a solid and serious basis the statistical reality of girls' success (Félouzis 1993; Terrail 1995; Davisse 1999; Duru-Bellat *et al*. 2001; Bouchard *et al*. 2006), particularly at the junior high school level, and seeks to grasp what is at stake upstream, in terms of building experience and skills and transferable aptitudes. Symmetrically, on the boys' side, and starting from the observation of their more proven difficulties, particularly in underprivileged areas, it is a matter of looking for the origin (manufacture) and describing the first signs of difficulties in elementary school.

Based on an in-depth survey conducted in the suburbs of Lyon, Bernard Lahire (1995) also emphasizes, in working class circles, the essential role of the model of mothers (or even grandmothers, sisters, aunts or neighbors) who maintain a regular

and close relationship with the written word. These mothers not only keep the domestic handwriting, but also take care of most of the administrative procedures.

Sociologists therefore observe that a profound emancipatory dynamic is thus at work, resulting from the ordinary activity of individuals, and more particularly that of women. A study of parental couples (Bouissou and Bergonnier-Dupuy 2004) proposed an understanding of gendered differences in terms of space, location, perception and uses[17]; within ordinary natural and banal exchanges, processes of marking and differentiation (perceptible in the differentiated types of rationality between women and men and the uses of the self) operate strongly. This makes us sensitive to invisible or silent (or minority and neglected) processes and willing to look at the influence of norms in the class space.

The direction and meaning of this study was to overcome the misgivings that girls' success is not quite a success (insofar as it does not clearly translate into social success). Rather, we attempted to elucidate the nature of socio-cognitive aptitudes, the history of their construction and their potential for transferability. In some 50 sequences in a CM1[18] class, it was observed that the place occupied by successful girls – or even their solitude, both chosen and consented to in the classroom space – favored the distance needed to assess school expectations, as well as a global approach to situations, including their social dimension, in which girls were less directly involved – or, more precisely, which did not affect the cognitive analysis of the problems they faced. The social *illusio* was less central to the reality of their school experience.

A question arises for the educator or supervisor in terms of discerning what is the relevant core of the work and what to direct attention to (starting with oneself). While gender differences are of interest to us in elementary school classes, it is not because of the difficulties that boys would face at that time of their schooling; it is later, in fact, that the differences appear, later on in school and outside it, and it is there that they challenge us.

17 The study was about access to parenthood. In the narratives of young parents living in heterosexual couples, women expressed a relationship with time and space structured by (building onto) the experience of ordinary everyday life and domestic and professional tasks. Men intellectualized more or maintained their distance. The notion of "cities" – regional models of action and thought proposed by Boltanski and Thevenot (1991) – was heuristic for grasping specific symbolic linguistic and economic positions (within households). The study provides an understanding of how gender norms structure the use of the self (in private or public, social or psychic spaces) and lead to the formation and strengthening of socio-cognitive dispositions and psycho-social skills.

18 *Cours moyen 1*, equivalent to 4th grade, children being aged 9 years.

1.3.4. *Within the classroom: self-use and gender norms*

Why in this case should we conduct an investigation at the elementary school level? Because the temporality in development is complex, we will borrow the notion of hysterechrony which:

> "[…] describes the latency that is very frequently observed in the history of sites or human occupations between a particular event occurring at any point in time and the effect it has afterwards, sometimes a very long time later." (Olivier 2008, author's translation)

Human development is proceeded by successive reconfigurations according to new contexts and new achievements. What changes between elementary school and later schooling – where gender differences become more pronounced – are not only the students themselves, but also the school rules. Entering a new environment encourages the emergence of ways of being and doing that are apparently new, but whose origins lie upstream, especially in elementary school classes; there, an understanding of school, the discourses held there and a way of being a student are built up, so many skills and dispositions that are silently formed and, later on in schooling, will be revealed in one behavior or another.

This aspect of temporality led us to observe class sequences in a retrospective, deliberately anachronistic way, wondering, facing the CM2[19] class, where the seeds of future difficulties and facilities lie: let us observe the elementary class thinking about what the students will perhaps become in middle school or at high school. It was indeed a question of grasping the time of elementary school from what it could mean for the future of these students, in due course and from what we know about middle school and high school students from working-class backgrounds. Think of the many teenage boys, frozen, tense about an identity they do not want to see changed – especially not by school (Rochex 2001) – whereas such tension is hardly observed among girls. The work confirms this: boys, more than girls, were failing at school and were struggling socially and psychologically; girls did not seem to undergo the same process of dereliction which, according to many studies and comments, characterizes boys in working-class environments today. There is a lot to dig into here. Of course, extracurricular social reasons are invoked to understand such a phenomenon: the social disqualification of working-class men that has been underway for several decades has harmful effects on the construction of the youngest generation, and boys are particularly exposed to it. But if the school is going through social turbulence, it does not just record it, and the study of what goes on within its walls is of interest.

19 *Cours moyen 2*, or 3rd grade, children being aged 10 years.

We start from the principle that if there are sex/gender differences – more precisely differences in the use of self, according to sex/gender – it is likely that they are constructed in discourse (De Lauretis 1996; Butler 2002; Prokhoris 2002). Our investigation therefore focuses on the analysis of interlocutors in the classroom space.

It is a matter of being sensitive to what is said, from whom to whom, what is refused/denied/prohibited, what is granted/approved/obliged, all of which may be prescriptive, a performative gender norm. Our approach is largely inspired by Foucault's reflections on the archaeological search for a critique, a modernity, an ethos: how are we constituted as subjects of knowledge, power, an ethos of action?

The notion of the tropism is another way of approaching the question of the effects of discourse on subjectivity, as we will see later (see section 3.4).

Since the statements situate those who make them and those who receive them and force them to make certain uses of themselves, it is also a matter of paying attention to the places that both occupy in the work of the class and to the uses of oneself that are made, hetero- or autonomously. If discourse is acting, it is because those who receive it, in one way or another, consent to it (Tangy 2008) or cannot escape it. By seeking to study language and behavior in a single gesture, we can perceive the use of self by the student, the direction they are taking, and even the constraint they are exerting on themselves.

We therefore identify two highly intertwined levels: the singular (making use of oneself) and the intersubjective (making use of others). If we distinguish them, it is to underline the dual dimension inter- and intra-psychic learning; the activity by and with others (the inter-level) is first, before being appropriated, systematized, becoming then an autonomous activity (the intra-level).

It is a matter of meticulous questioning and a focus on observation and listening in interlocutory spaces. In order to identify differences between the sexes/genders, or what may lead to them in terms of attitudes, locations or aptitudes, we seek to identify:

– what was specifically addressed to some and what was specifically addressed to others;

– what distinguished them, made them recognizable, made them exist;

– what some received and what others were spared or deprived of;

– what belonged to one, what belonged to others;

– what was observed and recurring on one side and not the other;

– what called out in one way, what was grounded in another.

The aim is to understand how speech acts and uses make a difference, by looking at types of exchanges: 1) between teacher and student(s); 2) from teacher to class concerning instructions, principles, comments on a given student – a form of publicizing the student's identity; and 3) between students, inter- or intra-gender.

The question that presides over the observation is: in these speech acts that place, challenge and dissolve, *what makes a difference, when there is a difference?*

It is therefore a question of being attentive to the places and uses of the self – of the body and the mind. The usage of the term is close to that of activity, which brings together the triptych motive/operation/goal (Leontiev 1978); but rather than seeking to perceive the motives or goals of the students, which are in fact unobservable, it seemed relevant to observe:

– what they do, the kind of work they do, the kind of tasks they do for each other;

– the distance they maintain with regard to the activities[20];

– the type of recognition they are looking for.

Were they standing, sitting, moving around, going to the blackboard; what were they doing there, talking to whom, saying what and how, responding to what challenge?

In other words, in the uses that are made of students, by themselves or by others (teacher or peers): *what makes a difference, when there is a difference?*

Classroom observations need to make it possible to identify whether the uses lead to the construction of reflexivity with regard to the cognitive activities carried out in the classroom.

Did they guarantee metacognition, a suspension of the course of actions in order to analyze them and verbalize the cognitive issues? Did they lead to a

20 Sequences analyzed: dictation of words – calculation (exercise + correction); geometry (diagonals); science (visiting plant garden); calculation – conjugation (exercise and correction); reading comprehension; mathematics (addition–multiplication); mathematics; conjugation (imperative); mathematics; science; reading comprehension grammar; dictation; geometry; technology (reproduction of figures); geography; correction of grammar and mathematical exercises; mathematics (fractions).

conceptualization, a more formal way of thinking? Did they produce acceptance and consent to a second order, that is, participation in a reflexive attitude?

The alternative to this exotopic, reflexive, secondary attitude seems to be designated in terms of the *illusio* of spontaneity, expressing the idea that the social game that is played in the classroom may cause the teacher and some students (and perhaps particularly boys) to lose sight of the cognitive stakes of the activities.

The observations confirmed the hypotheses by showing that gender norms operate in a kind of channel underlying the formal channels. It was striking to note that the teacher did not seem to attach any importance to students' remarks concerning differences (in treatment, attitude) between girls and boys, and that she systematically asserted a principle of neutrality on this issue; she never used the terms "boys" and "girls" in the sequences observed, nor did she explicitly differentiate between the categories of boys and girls, nor did she formulate anything in relation to a possible boy–girl difference; nor did she note that the students spontaneously started working in unisex groups, even though she did not ask them to do so.

The observations reveal a spontaneous division of labor and its consequences in terms of self-use. Boys proved to be the undisputed actors in the least structured sequences, those whose objectives were not announced and whose technical, normative or conceptual terms were absent. It can be seen that the privileged, consenting and exalted targets of these moments that were truly saturated with the present were exclusively boys, to the point of wondering whether the teacher might not be a misleading leader – perhaps all the more so since she knew she was being observed, counting on boys to lead sessions to the detriment of the work of cognitive structuring – in the sense of structuring knowledge, both for herself and in its collective dimension.

There were many moments when it was not a question of constructing a second knowledge – not named – but of directing a scenario by spontaneously letting roles be distributed. It is here that we observed differences in places, customs and discourse. Generally speaking, boys were more present than girls in class life. If they spoke spontaneously, the teacher did not stop them; when one of them answered in the place of a girl she was questioning, she did not react either. Girls were mostly called upon to interpret the problems, read the instructions, reread them, repeat what was required and state the rules. Boys were overwhelmingly called upon to move around; when girls were called upon to read the instructions, boys were called upon more to express themselves on the contents.

More than discipline, it was the type of activity that seemed to determine the emergence of differences in usage between boys and girls: when it came to finding something or, on the contrary, when it came to summoning normative knowledge, there was a division of labor, roles, places and uses; more boys were questioned/mobilized when it came to finding an answer, and more girls were questioned/mobilized when it came to summoning knowledge – which, cognitively speaking, was not necessarily a different activity. This spontaneous distribution (the students place themselves) seemed to serve the work of the teacher (they also placed themselves).

The teacher was more in touch with the boys, if we take into account the number of interactions, the time spent talking with the students and her propensity to react more quickly to what the boys said. Boys *dominated*, with their energy in searching and finding recognition from the teacher (a form of short intersubjective circuit), and were at the heart of the activities; girls were much more on the periphery. It was other relationships with space and time that were being constructed. Girls were less challenged and when they were, it was as separate and distinct students; the challenges, which were rarer, were more individualized.

In terms of normativity versus *illusio* (and also in terms of activity vs. passivity), it should be emphasized that although boys (in the majority) dominated the classroom space by their elation to play games that the teacher provoked, they were not necessarily more active on the socio-cognitive level. Girls (in the majority) were more subject (submissive) to the normativity of knowledge, were no less socio-cognitively active, and built up an understanding of school games and issues from a distance that would serve them later. The observations thus make it possible to identify a series of events and *critical incidents* conducive to the analysis of deconstructions, in which boys and girls engage in different uses (language, behavior, attitudes), no doubt decisive for their learning and development, in particular with regard to their idea of their identity as students, their merits, achievements and possibilities.

1.4. Professional standards and strategic thinking

1.4.1. *Socio-didactic professionalism and* illusio

The social dimension of the gender issue has long been recognized: the sex–gender variable does not really influence the child's behavior but rather that of those around them, at three levels: representations, attitudes and behavior. Our study aimed to demonstrate, through a socio-didactic approach, the major role of the socio-psychic mechanisms at work in the construction of individuals, in order to

underline their general character, going beyond the school framework but nevertheless present, active and even concretely acted in this space.

The idea was not to deal with the situation of girls – which would be problematic from the outset – but rather to analyze how certain differences can emerge – depending on subjects, activities, school level – and how they play in favor or against each other. The aim was to make people sensitive to phenomena that are not typically part of classical didactic approaches, but which nevertheless deserve to be approached through this prism, because it is in the specific nature of school tasks and discourses, in their routines and details, that norms (e.g. gender norms) mark and structure uses, bodies and minds, mostly without conscious knowledge, and end up playing on the nature and quality of experiences.

One way to be vigilant is to free oneself from the strict and monolithic didactic referential references, to focus on words, formulations, instructions, to grasp implicit movements, and to perhaps re-establish oneself as a professional in a reworked and updated normativity. The development of an exotopy or heterotopia regarding ordinary language, codes and frameworks could offer support to this idea.

It should be noted that while exotopy (*vnenakhodimost* in Russian) means "outside of something", from a single point of reference – and comes from Bakhtin (1984) on the interlocutory situation – heterotopia is a concept forged by Foucault (2009a) and evokes another place, in terms of a space of activity. Heterotopias are not antagonistic, on the contrary, and allow us to reinforce the attention to the marks of otherness, in exchanges as in the social practices. Observations of girls' locations in the classroom space could support the hypothesis that successful girls are in a relevant exotopic relationship with school objects and activities (they manage to depersonalize them) and in a heterotopic relationship with other students, especially boys. The *illusio* (Bourdieu 1990), to which boys and the teacher more easily succumb when caught up in a social game, supports our analyses well and is confirmed.

It is also regrettable that the trajectories of women and girls, their preferences and appetites, are often disqualified in comparison with what is naturally recognized as the norm for social success and as the expected translation of schooling into socio-professional performance. On the contrary, we should try to find out what it may mean to *succeed* or *to aspire*, from the point of view of girls' and women's social cognition (or more simply, what it means for them to *be among others by growing up and constructing their own normativity* – or by postponing its urgency, because it is a long period of learning and self-construction). We can try to turn this into a problematized question, which will concern the process of individuation, the transforming potential, in latency, in reserve, that exists in each one and that we can try to develop (at home, in the other). To this end, it is important not to reduce

(normalize, trivialize) women and the issues that concern them. If necessary, they should even be opened up.

At this stage, let us recall that the challenge of our mission for equality was to make it possible to think about responsibility and ethics at the professional level, with regard to complex mechanisms to which an admission of powerlessness cannot be a lasting and satisfactory response.

The advantage of the socio-didactic approach is to hold together two aspects of training (didactics and transversality), which have historically been disjointed, and to bring the teams of trainers to collaborate and share a common vision of the training project. In other words, it is a matter of translating what research in classrooms and institutions reveals for training supervision. We have specifically observed that interdisciplinary dialogue can be conducive to revising and strengthening the fundamentals.

We wish to emphasize that knowledge about the construction of socio-cognitive aptitudes in relation to family, school or professional environments must integrate a lifelong developmental perspective and lead to the consideration that the teacher, or adult educator, also learns and forges aptitudes – allowing them to therefore reposition themselves – according to the contexts, structures and ambiences that surround them and the environments in which he participates.

The developmental and psychodynamic perspective that drives our research questions about students (and more generally children) therefore applies equally to the perspective of professionals in training (and more generally adults).

It seems useful to explore the issue of gender socialization further with teachers who might spontaneously think that it goes beyond them or beyond their area of intervention. Our discussion focuses on the teacher's ethos, their ability to integrate a problem (e.g. questions of gendered cognitive socialization) and their ability to turn an analytical gaze towards themselves, by digging up their own relationship with the question. In doing so, it is possible to initiate a reflection on the relationship with the norms of the adult educator, to help objectify this relationship without neglecting its affective aspects, perhaps imagining other forms of mediation or more creative intervention.

By guiding teachers towards reflection on secondarization and opportunities for reflexivity and by systematizing the observation of classroom practices, it is possible to build with them a way of questioning practices and proposing points of reference that they can gradually appropriate. Secondarization is first and foremost the teacher's business, before being the student's. As a professional, it is a matter of

keeping your focus on the objective pursued and the means to achieve it (what constraint do you give yourself? How do you regulate yourself?).

Supporting the professional therefore consists of helping to build an ethos, an instrumented and methodical position that gives way to a systematic concern to explain what is at stake. This can be generalized to all forms of teaching: by systematizing cognitive assessments, the teacher–student pedagogical contract is consolidated, the key elements to be retained are formalized and consolidated, and the points of attention that give a structure to the teaching–learning situation emerge. The classic tools of professional training, such as writing a professional dissertation or practice analysis sessions, are aimed at nothing other than the installation of a posture of return on oneself, the appropriation of a reflective professional culture.

Within the framework of our mission, the application of the Convention for the Promotion of Equality towards professionals in training (and not only students) consisted of challenging them in their relationship with work; we clearly opted to focus on the question of professionalism in construction, in a systemic vision of development: the cultivated and nourished relationship of the more advanced collaborators (peers, teachers) to such and such a problem, their propensity to problematize complex anthropological questions undoubtedly helped the younger ones to become familiar with it and to construct themselves in the same way in research. What seems essential therefore is the ability to problematize from a critical reading of the text of the convention: what does it mean to succeed? What is achieving equality? Does emancipation happen through equality, and if so, what equality? Day-to-day questioning allows for a regular refocusing on the issues at stake, the readjustment of an ever-changing practice by reminding people of the objectives, defining criteria for assessing the approach, and sharing the action collectively.

More prosaically, our study enabled a multi-level deconstruction by showing that:

– certain school situations may function as traps for the teacher and the student, as well as for all those involved in a school or social situation, because we can all be caught up (actively or passively) in the spectacle of a class, in the dynamics of a group, and more generally in any social situation in which there is a balance of power and seduction;

– exotopy is a location that has its advantages, such as the ability to hold a vigilant observation position with respect to social games and power relations, without adhering to them[21];

21 Indeed, this is what Woolf describes about Ms Ramsay in *To the Lighthouse* (1927), and what Bourdieu takes up again in his theorization of male domination (1990).

– the notion of school misunderstandings should be reconsidered in the light of our results: these turn out to be all too well understood since the students occupy the places that are, in fact, naturally suggested to them and since their most seemingly spontaneous activity is often a conformation to the expectations and prompts/captures made possible by language.

What are the consequences? Power relations can be questioned and sought where they are exercised: in interlocution, in the ordinary use of oneself and others, in speech acts and behavior, in the organization of study, work and communication conditions, and in professional circles. As far as teaching is concerned, the problem applies to the three classical extremes of teaching activity: didactic, relational and organizational.

Our recommendations are as follows:

– to seek to increase awareness that a conventional text, like any text, is a tool, and a tool to be used, which takes on the meaning and movement it is given and which offers support for action;

– to call for greater clarity in terms of understanding psychological processes and conflict (its role in subjective formation), both for students and adults, which is another way of looking at power relations (in comparison with a sociology of inequalities that examines power relations exogenous to individuals, large or small). It would be a question of making it a stake in understanding the plasticity of the human psyche, and therefore of change;

– to be interested in what will become, over time, the exotopic aptitudes of girls; the following sections will try to demonstrate that analytical thinking and reflexivity are professional and resilient assets;

– to carry out research work that involves us in a different way: to favor *work that is both more at a distance and less external*, by adhering less to what is visible, to develop a way of thinking that requires an attitude of listening, of observing weak signals and of working internally, in a relationship of truthfulness.

1.4.1.1. *Acting professionally*

The reflective practitioner model is a useful resource to place in the landscape of a reflection on professionalism. If, in the past, the profession was learned by mentoring – observation by the novice of a more experienced colleague leading to the appropriation of the right gestures – references now develop the vision of a practitioner aware of the need to evolve during their career, and therefore the need to be trained. They know how to analyze their practice and to engage in reflective analysis: they are decentered; they proceed to a distanced interpretation of the situations they experience.

The reflexive practioner's socio-cognitive model responds to the need to represent both engagement in action and reflection on action. It is described and studied in numerous works (Schön 1983; Paquay *et al*. 1996; Eneau *et al*. 2012; Bertrand 2014), with regard to a diversity of professions that are characterized by autonomy in confronting and solving situations–problems. This reading grid of the practitioner's functioning highlights the role of the skills of formalizing the practice, of distance learning, problem solving and exploring multi-referenced schemes, likely to account for a complex practice and to define future courses of action.

The practitioner, as understood in this framework, is able to transform chaotic situations into controllable situations, thereby meeting the basic need for stability. For all that, the experimental dimension is also essential; it is a matter of representing oneself and thus reconstructing – rather than grasping – the reality experienced and acted upon. The professional teacher is at the crossroads of several perspectives of action and works with knowledge of diverse origins: knowledge of common sense, academic knowledge acquired in training, knowledge of experience forged in the course of practice. They interlink and overlap. The vision of the knowledge–action relationship is intended to be professional, non-applicationist and non-accumulative, since the professional seeks first to clarify complex situations, using knowledge from various sources to give themselves new reasons for action and new avenues for exploration. The aim is freedom of appropriation and use, rather than an application of academic knowledge. This model of professional development is consistent with the evolution and professionalization of the education and training professions towards greater autonomy, responsibility of actors and subsidiarity[22] of public service operators.

The evolution and growing complexity of professional situations and the increase in the number of interlocutors and the teacher or educator's partners oblige them to find non-stereotypical means of action best suited to the singular situations they encounter. One cannot refer only to one's past experience or use a single frame of reference. The social dimension of shared work is strong; in contrast with still tenacious representations where the teacher is, above all, alone in the classroom and *pedagogically free,* the specifications[23] lead to collective development work requiring specific skills of collaboration and collective intelligence, innovation and

22 Subsidiarity is a principle of organization of public action aimed at a deconcentration of competences and responsibilities: neither power sharing nor substitution nor delegation, but responsibility for public action allocated to the smallest entity capable of assuming it ("at our level, in our place, what can we do by ourselves?").

23 See the reference framework of competences for teaching and education professions (2013): https://www.education.gouv.fr/cid73215/le-referentiel-de-competences-des-enseignants-au-bo-du-25-juillet-2013.html.

decentering, or even deconstruction in the face of difficulties, obstacles or dysfunctions in the work.

The reflexive practitioner presents reflexivity skills at the meta-cognitive scale. Professional action calls for the construction of skills, knowledge and a certain attitude: a way of taking up position that supports action. It assumes the opposite of impulsiveness and immediate reaction. Professional action is an "untrained" and distanced action.

The model is very useful for organizing the understanding of a thought in action and is a major support for reflection on plans and methods for training future professionals or supporting the most experienced (Bouissou and Brau-Antony 2005). But it is silent about the intervention in the practice of the professional, of not strictly rational considerations which nevertheless come to inhabit their daily life, or of tensions that cannot be overcome by their rationality alone. However, there are convergences between the ethos of the reflexive practitioner and the exotopic and cognitively anchored situation of female students and that of women meditating retrospectively on their professional trajectory or objectivizing or even anticipating it. This deserves further study.

1.4.2. *Out-of-school mediation and empowerment: from girls to women*

We hypothesize that normative discernment, made possible by the use that girls and their family circle make of themselves, can be transformed into a competence, a discipline, an ethos, no doubt general enough to be transferred, translated or performed, at other times, in other places – and all the more so because they are not exhausted in the present moment, are not captured by immediate interests, remain in a state of potential, of reserve. It would therefore be a competence in the pre-individual state, as yet unexpressed (or not identified, not recognized, not accepted), but already latent.

This question touches upon the issue of training: knowing how to be different, supporting the idea that certain acquired skills are set back, on standby and expressed in a deferred manner. This obviously raises questions about time, the relationship with time in training, development in adulthood and potentialities (what will potentially become). This hypothesis is a wager on action and on the future: it is based on the idea that experiences of training and socialization do not reveal their strength in the immediate future, and all the more so since what has been constructed is more a matter of an internal attitude – a potentiality – than of standard responses.

The operativity will be constructed, developed, take shape and individualize itself, through the intervention of the *mètis* and *kairos*. This stretching of thinking towards work and career issues is very important to us: development is not just about forming a well-made head *a priori*, but also about the ability to act and choose. This is perhaps a criterion that should be retained to evaluate the potential of a training course in terms of creativity or ambition for social change: the capacity to transform the acquired knowledge into a power of action and transformation.

Our hypothesis is the following: women's investment in public action, which is recent on a historical scale (still to be invented), can be a source of renewal, in the sense of rediscovering and re-appropriating the profound meaning of work; we are betting on the transformation of women's situation as outsiders into collective, supportive, integrating intelligence and into vigilant successors.

1.4.2.1. *Three Guineas (Woolf 2012)*

In an essay published in 1938 Virginia Woolf set out to find answers to a question she imagined a man would ask her: "How, in your opinion, are we to prevent war?". It is from the point of view of women that she responds, that of daughters and sisters of educated men who constitute a category in their own right, for they cannot be confused with their fathers and brothers who work and possess financial capital in their own name.

She puts forward three key ideas and thus gives an overview of the minority situation of women in English society. She outlines three paths of change and transformation and proposes: 1) to educate girls, 2) to guarantee their independence and professional life, and 3) to bring about and manifest a specific public expression and original speech:

> "The daughters of educated men have no direct influence, it is true; but they possess the greatest power of all; that is, the influence that they can exert upon educated men. If this is true, if, that is, influence is still the strongest of our weapons and the only one that can be effective in helping you to prevent war, let us, before we sign your manifesto or join your society, consider what influence amounts to." (Woolf 2012, p. 44).

The introduction of the essay by Léa Gauthier, its French translator, is very clear on the issues at stake in the text: at school, at work or when speaking publicly, women have to change, from the *inside*[24]:

24 The following quotations are taken from the introduction to Virginia Woolf's essay, written by Léa Gautier.

> "And if women can get into universities and schools, they need to reform their teaching, burn down old schools and build new ones on a sound basis." (p. 17)

But a broader change is needed. It is about the right to earn a living, guaranteeing freedom of action and opinion, but here again the outcome is appalling: working life stimulates competition, rivalry and exclusion:

> "It is therefore a question of women obtaining the same rights as men, having access to the same professions and earning equal pay for equal work, but it is also essential that they reform the professional world from within." (p. 18)

As for intellectual freedom and culture, which Woolf describes as an amorphous package, swaddled in insincerity:

> "[…] women have a duty to invent other forms, other modes of cultural production and dissemination. Having been on the margins of society for centuries, having only very late access to schools and universities, to the right to vote (1919 in Great Britain, 1944 only in France), to the whole world of work, to the consideration of their artistic production, defines women as *outsiders*. As such, thanks to this history, qualities and tools, another point of view, other necessary means of action have been developed; these are the ferment of radical social change." (p. 18)

Qualities, tools, points of view, means of action: these are four levels that Léa Gauthier proposes that we invest in and investigate; four possible entries to think, name and strengthen women's remits, according to the circumstances of study or possible action.

In asserting the power of the society of outsiders, Woolf distinguishes specific planes of consciousness: qualities (skills, tastes), tools (methods, techniques, know-how), points of view (locations) and means of action (performance, commitment) are indeed four distinct registers of cognition and volition, which one can seek to investigate independently, by diversifying inputs, or in synergy. The resonances with philosophy reinforce the interest of this perspective. Deleuze and Guattari's notion of *becoming* – becoming minor, becoming woman (1980) – or Canguilhem's *must be* (see section 2.1.1) underline the developmental, prospective, proactive and transformative dimensions of the issue:

> "The society of *outsiders* does not fight against men, but with all those who, like them, work for peace and freedom." (2012, p. 18)

The question is not so much to conquer rights (which, for many, have already been acquired), but not to use the same rights in the same way. As the foreword summarizes:

> "…the advent of the *underdog* society is a call for dissent." (p. 19)

1.4.2.2. *Today*

Mastering the issues of living and working together is a specific social skill, fostered by the education of women in terms of ethical requirements: both a given and a construction *in situ*, through experience and observation of daily life; inheriting women's experience over the centuries means finding a surplus of knowledge and lucidity, and bringing about a reserve of positivity.

The experience of responsibilities seems to give women a keen awareness that access to the fundamentals of living and working together is vital, in terms of rooting oneself in a common ground. Otherwise, they are condemned to contingencies, infantilized and without duty (Follett 1924; Nussbaum 2008; Citizen Today 2013). This leads to questioning the ways of representing, individually and collectively, the problems of work quality (perceived and objectified).

International cooperation and investigations provide interesting insights. *Citizen Today* magazine, in 2013, gave a voice to women engaged in high-level public service positions (India, Brazil, South Africa, Ghana, Ireland, Italy, Turkey and Australia). The women featured in this issue of *Citizen Today* have taken on leadership roles in their countries' public services and are able to hold their own in the most challenging environments. They make decisions, contribute to changing the laws, customs and traditions of their country, and are models and references for the young women they support (aspiring leaders). They evoke their trajectory, as their own paths and also as collective, intergenerational adventures. They take a step aside and "become historians of themselves", in the words of Collin (1986). They occupy positions in the social, health and education sectors, even if they are engaged in key economic positions (engineers, business leaders). All of them have seized power and are correlating gender politics with social and political issues.

They bear witness to the convictions, motives and qualities that they have built up over a long period of time, with a concern for transmission, for accompanying the youngest and inspiring the elder figures (intergenerational chain). They identify the meaning of their journey by their actions, here and now.

Their ability to redefine normative frameworks is remarkable: they fully seize the opportunity and power given to them to build, appropriate and speak for themselves. They carry an aesthetic of the public pledge; perhaps they allow themselves to do so because they feel they are beginning, and that, new in these universes, they are otherwise taking over the codes and routines of a world of which they (and their sisters and mothers) have hitherto been the outsiders.

The negativity inherent in any human practice (failure, weakening, deviance) finds another form of expression and understanding: more assertive, more direct. This is a working hypothesis, no doubt a fertile one, that the emblematic work by Virginia Woolf, and more broadly feminist literature (see section 3.4), help us to formulate.

It is interesting to collect the recommendations these women make to their younger compatriots:

– get your ambitions and abilities recognized, go for it;

– think about the possibilities and speak on your behalf;

– learn how to negotiate effectively, say what you want;

– have a long-term vision, integrating professional and personal life, with different priorities at different times;

– play flexibility in both directions of the relationship (yourself, your team, your organization);

– change conceptions and make your convictions heard (parity and equity are not only issues of social justice; they impact and improve productivity, commitment and decision-making);

– ask for advice, learn from the experience of others (every time you meet a new person, ask yourself what you can learn from their experience).

Their concerns and values include: the future, public service, time (duration, age), the school–work–maturity/development chain (continuity, vigilance to be maintained at all times), the service to be rendered to younger women and horizontal and vertical solidarity. These concerns and values require skills of assertiveness and reflexivity, as well as a transgenerational vision of action on the world:

> “It is not enough to be other in order to see, since, from his point of view, the other is a self, and all the others are barbarians. Exotopy must be experienced from the inside; it is a matter of discovering, in one’s very heart, the difference between my culture and culture in general, my values and values in general.” (Todorov 1995, p. 12)

We will return to these questions of otherness and discernment (see section 3.2). For the moment, it should be noted that the reference to the work of Gilligan (1982) is central: it provides an understanding of the differentiated and gendered ways in which children and adults perceive and interpret the social realities that surround them, how they analyze them, form their judgments and construct an ethos with regard to living together. Girls' and women's social cognition takes more broadly into account intersubjective and psychodynamic elements, developing their judgment, anchoring it more in concrete, *ad hoc* realities, broadening it to a form of multiple, multiverse generality.

1.4.3. *Strategy: response to entropy*

1.4.3.1. *Empowerment at university: identifying triggers*

The analysis of the environment is a necessary task at the beginning, in the initiatory sense of the term (Arendt 1983). Being part of the space, time and culture of the university gives rise to a whole vision of the institution: framework and scope of the issues, continuity over time, solidity, support and functionality. There are many issues, goals and programs to learn, practice and transform.

But what about the professionals who work there? Can an attempt be made to draw up an inventory of the factors that facilitate/prevent occupational empowerment? The challenge is to make an objective analysis of living and working conditions and to outline ways forward. Stabilizing a diagnosis is a rational gesture, an ingrained practice and a difficult exercise imbued with subjectivity: it is a plunge into the university ecosystem, a complex living entity inscribed in the space of French, European and globalized higher education, and in time, with its small and large narratives.

The "work of May" (Wormser-Migot 1969) on the French university showed that problems of a pedagogical nature were at the root of the socio-political contestation of May 1968, were well before it and survived it – even if, at the time, the movement overwhelmed them.

The author returns to these pedagogical problems:

> "How can we reduce the socio-cultural disadvantages that tend to limit higher education to 'successors'? How can teacher–teacher relations be radically transformed? How can we avoid specializing too hastily without lengthening the time of study and how can we carry out a multi-disciplinary initiation which will allow the student to see beyond their specialty?" (p. 51, author's translation)

Concerns therefore already related to the content of curricula, the definition of knowledge, the way in which it is transmitted, the motivations of those who transmit it and the aspirations of those who receive it, selection, teacher–teacher relations, the modes of transmission of knowledge and control of this transmission, and the content of certain disciplines. Openness to change and the renewal of knowledge seems to be inseparable from the academic gesture:

> "Knowledge is the ability to put into action all one's intellectual, imaginative, sensitive, etc., possibilities, in order to understand all the notions that are part of humanity's *acquis* or to discover others, either to add to it or to 'challenge' it." (p. 52, author's translation)

The idea is very interesting, but the main wording is very abstract. The actors of May 1968 thus experienced a particular moment in its intensity and reactivity, but not specific to the substance of the problems, and have since continued to move in the higher education space, without seeing any change in the fundamental problems, while recognizing "the necessary mutation of the university and academics" (p. 56, author's translation).

Neither the movement nor the reflection that it has given rise to seems to have led to any concrete questions about the *professions* and their future. In this long, repetitive and even bogged down history of the French university, there is no reason to identify the *triggers of empowerment*.

Box 1.3. *Critique, inherent in university history*

At the heart of our experience, we wish to objectify the brakes on a psychodynamics necessary for individuation and individual and collective professional development. To begin with, let us point out five issues of intellection and ethics, which in our view are the cornerstones of the teaching and research profession, and which are at three levels – the relationship with critique, the relationship with legacy, and the relationship with the profession and professionalism – and which we would like to bring back to the forefront and reconsider as fundamental:

– to problematize the modern condition of the university, exercise its duty of succession and establish the space for dialogue and deliberative thought (to avoid the intellectual legacy becoming fossilized and a political-identity marker);

– to work to understand the notions of state operator and public action, develop skills in understanding and translate by oneself the major socio-professional and problematic issues, and build one's own mediation-deconstruction (do not delegate it, do not give power of attorney, do not leave the keys);

– to build tools and use them, giving the necessary space and recognition to the back office, to the techniques that make public action possible (avoiding a simplistic use of critique that overpowers the profession, takes power over conscience);

– to take our rightful place in a chain of mediations, access sources of information, learn to decode public policy orientations and identify their fundamentals, defining a united, proactive "we" (which does not find its cohesion by opposing the State *a priori*);

– to put values back to work, taking them seriously and restoring them to their normativity, demanding for oneself and for the collective a vision and a strategy of professional future and duty to be professional, controlling the risks of omniscience and hegemony.

In what way does a thought of the feminine illuminate and allocate atmospheres and structures differently? What empowerment does it need in order to transform itself into power to act and for management? First of all, nothing is guaranteed: empowerment is a conquest; it keeps itself on alert and is sensitive to certain risks and issues, in particular:

– vigilance with regard to any actor in a state of minority[25] and any form of authority that actively or passively contributes to it;

– the imperative of a necessary conversion to agentivity, to the recognition of psychic causality (which the formula of the "upside-down glove" in Nathalie Sarraute's style will help us to understand, see section 3.4.2.2);

– the fulfillment of a duty of succession and the affirmation of its quasi-sacred character, at least turned towards the future, the emergence and acceptance of other new rationalities and subjectivities;

– mobility and transfer of skills: from the study, deepening and succession of inherited fundamentals, to the capacity for intervention, to reinvented collective intelligences and normativities;

– the will to find the means of power to act, share them, disseminate them and democratize them; the will to seek to act for something greater than oneself, and to do it together, in a constructive leadership.

We will continue our analysis of the university environment in due course (see sections 2.1 and 2.2), based on our interest in institutional structures and their survival. The tools of psycho-sociology and socio-analysis of organizations, as well as the principle of depersonalization (in the sense of Follett, practitioner and theoretician of garden management, see (Groutel 2014)) will allow us to glimpse answers and promote an intervention style based on the analysis of processes and

25 It should be noted that the minorization of the feminine at the university is made possible by those who claim to be deconstructing symbolic and social alienations ("peers"), which makes it all the more complex to decipher, but which nevertheless generally characterizes, everywhere, the blind spot of dominations (and which the art of dephasing can help to reveal).

energy movements. We will also seek to rely on the use of tools for diagnosing and analyzing risks and opportunities, and support points and points of vigilance, as we have found them in the world of management and in the culture of evaluation.

1.4.3.2. *Going outside the box:* mètis *resources*

Another approach, to be explored in parallel, consists of seeking support to understand, study and re-symbolize, in the broadest possible way, the working environments in which our experiences and their problems are formed. Professional empowerment (understood at the same time as a task, a fact, an obligation and a process) can indeed lead to a search for a renewal of frameworks and to the exploration of new resources of problematization, likely to make us leap out of our usual reference points, to remedy impoverishment and recreate ways of living. When the ordinary reference points seem to no longer hold and make no sense or links, feminist and feminine thought contains resources that can bring us into another order of relationships, in patience, memory, knowledge, silence and inventiveness, to look for what beckons and what makes sense (direction, meaning, feeling). It is a question of trying to enter into another order of relationships by re-symbolizing, to evade the law of the strongest and the law of necessity – by transforming the relationships of force into relationships of flow:

> "The ploy (*mètis* in ancient Greek) has the political and spiritual capacity to remove us from the world of power relations, this world permeable to violence *par excellence*." (Muraro 2004, p. 77, author's translation)

Détienne and Vernant (1974)[26] conducted a cultural–historical study of the notion of *mètis* in Greek thought and tried to define the outlines of a notion that takes, like what it evokes, shifting forms: agility of mind, security of vision, immediate intelligence of a new situation, ability to decipher the signs that link opposites, such as the visible and the invisible, the past and the future, presence and absence, mobility and permanence, what is and what can be:

> "These are the canonical virtues of he who is prudent, but united in a man who, in the eyes of Thucydides, dominated his contemporaries by his political clairvoyance." (p. 302)

> "From Homer to Oppian, practical and cunning intelligence, in all its forms, is a permanent feature of the Greek world. His domain is an empire, and the prudent man, the *mètis* man, will at the same time take on ten different faces, embodying the different types of men in Greek society, from the charioteer to the politician, the fisherman, the

26 The following quotations are from this book.

> blacksmith, the orator, the weaver, the pilot, the hunter, the sophist, the carpenter and the strategist: omnipresent and yet strangely absent, at least from the history that is familiar to us." (pp. 294–295)

The *mètis* seems to have escaped the history of Greek thought when it flourished there. It is a gesture, more than an attribute. It maintains subtle relationships with time, space and knowledge, and also with the body, since it performs in flexibility and movement:

> "To see at the same time in front and behind, that is to say first of all to have the experience of the past in order to guess what is going to happen, but also to bring the future closer to past events, to walk from one point to another on the horizon through the invisible, as the soothsayers do on their own side and with their own means, these men whose knowledge is, at the same time, defined by Euripides as the ability to guess, to *eikazein*, to get the most accurate idea of the widest perspectives." (p. 303)

It is energy, dedicated to action, change and permanent alert. It resonates well in the field of shifting, frustrated, stranded, risky human practices:

> "Engaged in becoming, it is constantly confronted by new events and ambiguous situations; watched out for by the visible impressiveness, it must be vigilant and polymorphous enough to overthrow or divert to its advantage the cunning powers that meditate on turning its traps and nets against it. Here, there is never a term for the circular game of the binder and the bound." (pp. 293–294)

> "For the sophist, for the doctor and for politics, there is no other field of action than becoming, changing and what never remains the same." (p. 294)

The elusive *mètis* can plunge one into a stupor and leave its pursuers helpless, while dooming its predators to desperation and helplessness. It is a way of feeling and experiencing the environment, as a place of life, trials, initiations or starting point and exile. It is in harmony with the notion of duty, of *apeiron*, of the ability to reprogram, to escape categories or power relationships. It allows you to leave one place to breathe better in another, when the conditions of a deontic activity are no longer guaranteed. It helps you to become capable of re-founding, re-elaborating and re-profiling one's work and future.

The lexical field in which the *mètis* emerges is that of strategy, to be understood as the organization of a defense, the conduct or science of war, the art of making an army evolve in a theater of operations, a set of coordinated actions. Strategy is a way of organizing action to achieve a result – whether it be confrontation or peacekeeping, or a vital determination to build moral and behavioral points of reference.

This is how we approach the feminine, as a work of individuation and emancipation, and also as a work of succession, inspired by the notion of *Aufhebung* (Derrida 2005): succession of a legacy, succession of oneself, succession of an inherited identity, or rather an identity to be inherited, which remains virtual and resistant to assignments (of gender, or others), is accomplished in acts and tirelessly reconstructs itself:

> "It is the result of incessant work which, as it unfolds, composes, decomposes and recomposes it; it is a virtual identity, which is only accomplished through its effects and works." (Macherey 2016, author's translation)

It leads us to think that the notion of identity, like that of the subject, must be able to distance itself from an essentialist vision:

> "The identity of such a subject, which is not reducible to a state or an asset, is itself tendentious, that is to say that it is constituted and transformed as the cycle of its interferences with its environment unfolds; it remains a virtuality that remains permanently to be implemented. This is what Spinoza means when he uses the formula of *persevering in one's being,* which indicates not the identical preservation of a given state that only needs to be perpetuated, but the process by which the subject concerned is permanently led to question and renegotiate, without any guarantee, their conditions of existence." (Macherey 2016, author's translation)

2

Governance and Transformation

2.1 Governance at the university

2.1.1. *Values and the "must be"*

Georges Canguilhem, born in Castelnaudary in the Aude region of France, was a doctor and his philosophical thought was perpetually called upon from a practice, a vital experience, in terms of responsibility, requirements and tasks. His philosophy, as presented by Pierre Macherey, is that of a "must be", of resistance, as opposed to the idea of being, of ontological necessity and of (*a priori* limiting) categories. He poses the central question of work and technology, of taking control of life, living conditions and the environment. To live is to risk, to risk yourself. Life is daring.

Between being and one's must be, between necessities and demands, Canguilhem did not hesitate: he rejected identity (of self and of an environment), essence and necessity in order to be interested in axiological demands. He also did not hesitate to choose between technology as an applied science and technology as vital practical experience. Indeed, technology combines work, control and risk-taking against a backdrop of adventure and resistance, and turns the relationship between knowledge and action upside down. Negativity holds a structuring and decisive place: a position of otherness that makes negativity positive (since it is part of thinking and of the relationship with the environment), through the conflict of values. Life is a normative dynamic, an affirmation of polarities (and oppositions), and the scientific mind finds matter and stimulation in this, particularly in the questioning of what the environment is. The idea of otherness leads to the idea of alteration: to act, to think, to take part, is to be involved in processes of transformation and reconstruction of norms and frameworks of perception.

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Canguilhem's thought turns away from a positivist and scientist rationalism, and engages in a refocusing on an axiological subject according to the requirements of its own conatus. To live is to work, to know, to feel alive and to win "against".

At the very heart of reality, values encourage it to become other; they are a forward-thinking, requiring it to be more or less what it is, guided by the possible. If values challenge the facts, it is not that they claim to be a substitute for them: they are not higher-level facts, but they regulate action. Values make people act, push us to act in reality, and are based on the gesture:

> "Values, which are in conflict with each other more than they are with facts, are not possible ideals, rational forms awaiting their realization, which they would counterbalance." (Macherey 2016)[1]

Thus, the philosopher sees in utopia a formidable spring, not in terms of a hovering and prophetic evocation of a future or of an alternative to reality, but as an internal dispute, a demand for surpassing, real in power, propulsivity:

> "The facts under the appearances of which reality manifests itself are not, as we naively think, facts in a finished, static form, to be taken or left as such.
>
> This is why true values, those that are able to set in motion a normative dynamic, are all without exception negative values; they represent the intrusion of the negative into the state of affairs that they call into question, and thus open up, in a climate of uncertainty and insecurity, the prospect of a future."

As an advisor or project manager, this is how we proceed: *monitoring* on the lookout for deviations, routines, incessant vigilance with regard to the work of the experts, their appropriation of the principles, values, ethics and methods on which the evaluation approach is based, as well as with regard to what is opposed to it:

> "The 'I' is not in the world in a seeing relationship, but in a surveillance relationship."

Values polarize and regulate: they force us to identify a negative, to challenge it by affirming a positive, a sense of the possible. This negative leads to a position of otherness that should be interpreted in an affirmative manner rather than a defective manner:

1 The following quotations are taken from this text and translated into English by the author.

> "The call to values, far from being carried by a consensual spirit of reconciliation, fulfils above all a corrosive function of dispute. It was in this sense that Canguilhem interpreted the lesson of resistance that he had received from Cavaillès."

Values are trends and styles, not imposed norms nor the preservation of an existing one. Immanent, they require imagination, creativity, normativity. They make the subject, a subject of action even more than of reason, persevering in its being. Identity can only be tendentious, tilting, exterritorializing. Mobility and displacement are a characteristic of the living subject, by its plasticity, the possibility of changing environment – internal environment, external environment – of inhabiting it as a space of possibilities, not according to the laws of an ontology, but according to the values of an axiology; an environment of problems:

> "The relationship of the living being to its environment does not, therefore, have the character of an immutable fact, objectively given, but it is tendentious, in the process of being carried out, never completed; that is why its appearance is that of a must be whose fulfilment, subject to the conditions of precariousness, is not guaranteed."

The ground for a practice is not given at the outset but is elaborated, constructed, emerges, happens, according to a *watchful reflection on* its possibilities. The subject aims to emerge. The practical relationship to life, while diving, as a body, is a matter of immanence: the subject is only one element among others in its environment. For all that, it judges, estimates, measures, negotiates, enters into conflict:

> "To have to be, then, no longer means to impose by the force of one's will alone new norms of existence in the direction of its enlargement, but to have to be, to continue to be, to persevere in one's being, taking into account the multiple risks of disturbance caused by the errors of life and the uncertainties of the environment, both of which can neither be ignored nor countered head-on."

It is the disease that is the truth of life, it is the pathological that is the truth of the normal, it is the failure that is the truth of success. We think of Foucault's (2001) reflections on psychology, which is only saved by returning to hell. Indeed, we can consider that conflictuality supports action: by bringing to it and supporting it with a negativity, a shadow intrinsic to the human condition and to human action (in a way, irremediably doomed to fail), it offers the subject a position of otherness, the obligation to make choices, to polarize, to engage in a position that it conquers by this very movement of commitment. To live is to prefer and exclude.

So life is judgment and we would be wrong to believe that this judgment is intellectual, unless we consent to anthropocentrism – of which phallocentrism is one form, with an additional degree of reductionism. The philosopher drags us dynamically and reorients us on an axiological subject; they thus move away from the deterministic, objectivizing and neutralizing tendency, favored by a positivist and scientist rationalism. Life is plural manifestations: a plurality of human constructions and historical achievements.

More than substance, the human being is modality, style, polarity, they seek their own paces, their own requirements, between immanence and transcendence, relative and absolute, subjective and objective. Such is the scientific spirit:

> "This effort, far from being the result of a break with the world of life which, once accomplished, would allow us to follow, from one achievement to the next, a progressive path that responds only to the needs of pure reasoning, moves forward only under the impulse of the conflict of values, through the confrontation with negative values, i.e. by constantly overcoming obstacles."

This perspective, reflecting on the alternative between the substantial and the modal, is not only theoretical and cognitive, but above all pragmatic, experiential, dependent on unforeseen confrontations, "strange and uncertain things", whose triggering or irruption in life is not decided, is not controlled by the subject. The latter does not, however, close itself in or shut itself in: it wants to get to know them, or even provokes them by acting in one way or another. In doing so, it chooses, discerns and asserts preferences. The philosopher's vision embraces the situation of amoebas and plants that also "think": they make choices in practice, without the need to theorize them from a distance:

> "Thinking therefore comes first, before reflecting, judging, orienting oneself, even if it means suffering the consequences of choices that can be, and often are, unfortunate and inappropriate. The ideas that accompany these spontaneous, primordial manifestations of thought, by which it comes down to preferring and/or excluding, are likely to be, as Spinoza would say, highly inadequate, which does not prevent them, if they are not able to be displayed and recognized as true ideas, from being true ideas."

The relationship to the environment that Canguilhem's thought provokes leads us to soften and broaden our definitions, and to integrate into our visions and our feelings the vitality of the non-necessarily human entities that surround us, their perseverance to exist, to create their environment and ours.

2.1.2. *Investigate, diagnose*

> "And now our timeline becomes even more complex:
>
> – the first debate gave us the principle of the movement;
>
> – the second delivered the progression on the past-future axis (possibly enriched with hermeneutic reversibility);
>
> – the third stage crossed Kairos and Chronos and suggested the diagonal of the story;
>
> – now the fourth step suggests the spiral figure, or progression on both axes at the same time, by collective training and elevation to the next level." (Ost 1997, p. 39)

The methodological choices of our work have progressively moved towards abductive and transductive approaches:

– abductive (Hallée 2013) by focusing on the understanding of the genesis of certain processes, by going back in time (a research-archaeology);

– transductive, in being sensitive to the issue of the sharing and dissemination of the trials, which are becoming increasingly widespread. A gesture of research is inserted into an ecosystem, produces individuations and individuates itself in contact with neighboring entities (see section 3.1).

The vision of abductive and transductive research moves away from the classical deductive, overhanging approach, making the epistemological break an essential attribute of the scientific approach.

These considerations are inseparable from our vision of the teacher-researcher's profession, built up through experience in a context of professional teacher training, where the dissemination of research was concretely operationalized in specific systems and through co-piloted work programs, associating trainers of various profiles and managed in a collaborative spirit (as opposed to a top-down dissemination towards targets to be instructed).

It is therefore a question of moving towards a research more anchored in common sense[2], of taking a direct interest in the lived situations as they appear and as they are said. This does not prevent distancing, which is essential for the work of

2 Ordinary life – and the whole current movement of social philosophy (Le Blanc 2007) – operates in this spirit, as can be understood in view of the place it is taking today in the media (where personalities are invited to express themselves and deepen the motives and conditions for carrying out their work: practice, research, creation, formalization).

thinking, but it does want to avoid posture effects. It is a question of initiating a movement, going from living contact with situations to the representation that the researcher makes of them and from which they work, a movement that aims at returning to their field of practice, now nourished by reflexive work.

Exchange, dialogue and spiral progress are the best ways to imagine the work of an involved research, a research in action. The challenge is to continue to train, to explore paths, to use the knowledge and resources that they constitute, to reflect on the movement that constitutes daily work (individual or collective achievements, project approaches, team training, reference to context and frameworks, mediation and translation of professional texts, attention to weak signals and invisible trials).

Team and project management is similar to the management of groups of pupils or students, or even to knowledge management, when it is a question of creating a work ecosystem, by being involved in it oneself, by creating a digital workspace (design of an ecosystem of problems and constraints) or by leading teams (methods, time scales, deadlines).

The advantage of the approach lies in the questions of development and transmission articulated at the level of the supervision and management of the university; the anthropological vision of work and the institutional context is articulated to questions of innovation, evaluation, professionalism, skills, mobility, career and reflexivity. The themes of transformation, modernization and Europeanization of the university (of the public service, its institutions and operators) are crucial. They raise questions of scale, of human and organizational development issues, they presuppose confidence and a taste for risk, they call for a knowledge economy in movement, in tension, in complex ecosystems, they require care for the immaterial and the living. They call for a clarification and prioritization of values for those who work, study, cooperate and seek.

Once again, the reference to older work is useful. We think in particular of Mary Parker Follett[3], bringing her closer to the current notion of care: Follett sees the manager as a gardener who is attentive to what is growing, who observes initiatives, helps their development and aims to integrate conflicts. Conflict integration allows for a socio-cognitive and relational well-being that benefits all parties (as opposed to compromise and power relations, other modalities for dealing with conflict) and characterizes constructive leadership.

3 Mary Parker Follett (1868–1933): educator, management consultant, pioneer of organizational theory from a human resources perspective. Her early involvement in education and training led her to innovative proposals for the conduct of organizations.

Let us illustrate using an example: on the occasion of the devolution of extended competences and responsibilities (application over five years of the LRU law of 2007), the university is reforming its budget organization chart; this ultra-technical work is entrusted to the financial affairs department, as well as requiring political support within the institution, in particular by the board of governors, which decides on the appropriateness and implementation of the approach. It is therefore necessary to accompany, support, explain and obtain approval for the approach; to translate it and make it understood, if necessary, that the reform wants to insist on a very specific vision of the organization of the university, of its positioning as an operator of the State. Beyond the technical and instrumental aspects (technology is useful, assists, is sometimes constrained), it is also a question of seeing how it extends the human, as a work, a configuration of actions made possible or necessary. It is a question of recognizing the tool as indispensable equipment for human work and its understanding.

In this way, we are interested in collaborative work techniques, and design in particular, as a means of cohesion, inventiveness and development. The design of public policies is a widespread tool in Northern European countries for collectively designing public action, including with users, thinking together about its implementation, organization, evaluation and continuous evolution. Even if design puts shape, image and representation into form, its object is elsewhere; it is in the quality of public action and in its ability to adjust.

A cycle of studies in economic development[4] allows a group of about 60 auditors from the public and private professional worlds to participate annually:

– to learn about territorial, economic and political issues, grasped *in situ* through theoretical perspectives on the major issues inherent in development (economic, ecological, societal);

– to conduct thematic research in small groups (health, transport, energy, education) and to produce a prospective report;

– to observe specific methods and cultures (e.g. the modernization and design of public policies in Denmark);

– to deal with cultural issues relating in particular to the relationship with the State (in France, Switzerland, Denmark);

4 This is the *Cycle des hautes études en développement économique* (CHEDE), an initiative of the French Ministries of Economy and Finance and the Institute of Public Management and Economic Development, which has existed since 2003 and in which the author has participated (2014 session).

– to explore the challenges of modernizing public policy in France and Europe (Ministry of the Economy) and the fundamentals of *res publica,* as seen from the perspective of the senior civil service.

This type of situational training allows us to understand the issues in terms of territorial development from different aspects, to identify the stakes, to seek to equip ourselves to act appropriately (as far as we are concerned within the public service of higher education within a wider ecosystem).

Although, in the field, the players are not lacking in involvement in seeking to innovate and evaluate their achievements, initiatives nevertheless remain local, as underlined by the *Agence nouvelle des solidarités actives* (ANSA 2014; France stratégie 2016): not capitalized, they do not inform the more macro levels where decisions are taken. Public action proves to be vague, overly based on fragmented voluntarism and lacking in strength and rationality. This is a serious problem in terms of political legitimacy and the intelligence of work, at the societal level (dissemination, exchanges, changes) as well as at the intermediate level (analysis of human activity, capacity to formalize it, to stimulate it, to supervise it pertinently).

In the management of public affairs, there is a recurrent lack of discernment, confusion between what can be done and what is necessary, leading to overly optimistic projections of uncontrolled factors, and silence about the factors that can be influenced (this also concerns the functioning of an institution of higher education, its limited resources and its weak culture of internal control of its activities). In this sense, it is highly regrettable that acts of management, organization and supervision are devalued, trivialized, leveled and *entrenched*. We should try to shift the relationship to tools and technology, bearing in mind that tools take the form that we give them: through the use that is made of them, they inform themselves and us.

These questions are developed by work on organizational learning (Argyris and Schön 2001; Bouvier 2007; Mallet 2007) or within the Institute for Sustainable Work and Management (Itmd), particularly around the notion of learning work, which is part of the theoretical line of thinkers such as Clot (2006) – but which, it can be noted, has not focused its analyses or questions on the university.

2.1.2.1. *The feminine, an added value*

The question of women, their investment and added value in the dynamics of work, supervision and implementation of public policies, has not been explored much to date. However, for the sake of a world to be renewed, the rise of the

feminine as an *outsider* and the injunction to "do better than her fathers"[5] demonstrate offensive and reflexive qualities (combativeness, audacity, *mètis*) and original performances (volte-face, reversal of stigmas, clandestinity-advertising). Their irruption into fields (professional, political, civic) largely and historically dominated by men leads women to build a specific performance space, a robust capacity to act and a poetic speech that undoes certain modes of relationship to truth (Irigaray 1991), an embodiment to change them from within. They are building a normativity independent of community and media ambiences that have long been accustomed to going beyond their word.

It now turns out that collective intelligence is not correlated with the individual intelligences of the group's stakeholders, but is more specifically due to three factors: the level of social sensitivity of each group member, the balanced distribution of speakers and the proportion of women – the more women there are in the group, the better the group performs (Woolley *et al*. 2010).

The capacity of the feminine to integrate in complex sets the constraints emanating from inter-individual links (Gilligan 1982)[6] produces a rationality qualified as care, ethical gesture, thought in action, situated cognition. Care is anchored in the contextual and relational constraints of situations and preserves the quality of links in a world of interdependence. It is the way in which problems are constructed that is indicative of this alternative voice, the antipodes of a hegemonic position of expertise or princely overhang. It can lead to a distancing from the effects of authority and power, when they are not in line with what women know to be true by experience and which they are capable of objectifying (Bouissou 2015):

> "The heroes of fairy tales are called upon to face challenges from which they emerge as winners, if and only if they place themselves outside the system of power relations, they enter into another order of relationships." (Muraro 2004, p. 134)

This is the challenge for women today, when they are able to engage socially and professionally, when they have a sufficient level of education to analyze and distance themselves from power relations and assert their position in the social field. Many women are developing a strong taste for accompanying the work of others, aware of their role in mediating and confronting the various receptions of the world; the watchword: to make viable new ways of collective existence and work. The

5 The challenge of "doing better than your fathers" – ethically, politically or professionally – is evoked by Despret and Stengers (2011), Woolf (2012) and Muller Colard (2013, 2016).
6 The American psychologist Gilligan paid attention to the way the interviewees (girls, women, boys, men) seek to formulate the problems that are submitted to them.

function of sorority, reciprocal mothering, *affidamento* (relationship of trust, mutual aid, cocooning) in women's groups is essential:

> "It is mediation and distancing that women still need." (Irigaray 1992, p. 17)

The challenge is therefore an effort to change the cultural atmosphere, to shift the questions, to transform oneself from within into knowledge and social skills, to pay attention to qualitative differences, to strengthen subjectivity, to recognize the importance of the symbolic, to emancipate oneself from logocracies (Prokhoris 2002; Steiner 2003).

Inheriting knowledge structured via the masculine form does not prevent us from using it by putting a new wisdom at the service of the common good, observing social organizations, studying their genesis, taking a singular critical look at them, and committing ourselves to them by redefining the normative frameworks (Woolley *et al*. 2010, 2015; Citizen Today 2013). Women also inherit a thought that has been formed through centuries of silence, meditation and mediation, thoughts dependent on life, confrontation with bodies, with others, with the bodies of others (Woolf 2012). They also inherit a few elders who have been able to speak out politically and civically, based on their own personal experiences. Welcoming otherness and making something of it for oneself and for the other is specific to psychic bisexuality and female genius, identified by Kristeva (2003) – and not only for women.

The feminine can interfere in everything: when it does, new ecologies are formed, irrigating the intimate and the political, asserting a civil responsibility as close as possible to the situations, problems and conditions of their expertise. Follett's (1924) intuitions are inspiring sources: as a pioneer of "gardened" management[7], she worked as a consultant and social worker to renew the organization of living together, making conflict an integrating factor rather than antagonisms and divisions, thinking *power with rather than against.*

The capacity of the feminine to take oneself in hand (alone or with others) leads to the formation of rationality tinged with moral imagination, inspired by the return to the primordial childhood of beings and things, as a return to meaning: the interior is exteriorized, the pre-individual is individuated, the reserve of potential is solicited for/by a new individuation. For this, tools are needed; design is one of them.

Bonhet (2016) provides interesting analyses of behavioral design as a tool for intervention in organizations, to transform them from the inside by focusing on the

7 For more details on Follett and the current uses of her work, see Groutel (2014).

observation of current situations: simple gestures, which do not disturb the fundamentals of organizations, but nevertheless redirect flows by a better adjustment to values (e.g. that of equality between women and men). According to the economist, there is a third way (behavioral economics), between major programs and individual voluntarism.

2.1.3. *Building in project mode, accountability and getting to know each other*

In a university, management in project mode, integrating the central services (finance, budget, human resources, information system, quality unit), the elected councils and the components (research teams, department) ensures circulation, an understanding of the general circuit and the participation of everyone.

For example, the long-term work on the institution's agreements with its partners (of which there are hundreds), their circuit, monitoring and implementation are aimed at making *procedures more secure,* lightening the burden on the various actors and services (legal, financial, IS, support functions) while enabling them to rethink their modes of action.

The implementation of cost accounting consists of describing the activity of the establishment (in an exhaustive manner and avoiding redundancies) according to major strategic axes. This type of project is traditionally carried out operationally by the financial controller. However, it is an interdisciplinary and multi-actor project, which cannot make sense if it is not integrated into a political vision (how do we define the institution's activity?).

Starting from what exists, from the reality of the activity, which is highly abundant, complex, plural, lived and perceived by each person from their position, their problems, their needs, their preoccupations (and therefore at a level that is too local and specific to make sense at a general level), we seek to define the major sectors of activity that we wish to highlight, and according to what design and what organization.

This means translating in several directions: depending on what the policy wants (e.g. valuing and better recognition of teaching work, or valuing and publicizing the institution's efforts in terms of student success, etc.) and on what it needs in concrete terms (e.g. to build a teacher timetable repository).

A distinction should be made between a budget organization chart based on the functional organization chart (departments, directorates) and an analytical organization chart:

– the functional organization chart allows us to visualize the establishment from its components: it is quite intuitive and corresponds to the spontaneous way of considering an organization by its direct users (places and people);

– the analytical organization chart supposes a shift or even a conversion of the gaze by extricating itself from "who and where" representations to thinking in terms of "what and how", aimed at ordinary citizens, that is, everyone who sees the establishment as providing a public service which should be known, observed and followed.

Understanding the functions of the university (analytical organigram) therefore presupposes a different design according to another vision, by which the university makes known how it uses its resources.

The coherence of this operation is due to the fact that the framework, design and name of the activities are known, recognized and, to this end, validated by the board of directors in the light of the strategic axes that it has helped to define and approved.

The forward-looking management of jobs and skills (GPEC, under the responsibility of the Human Resources Department) is a sector of concern in its own right, whose interrelationships with cost accounting issues are important, because although GPEC makes it possible to project the evolution of jobs and positions, it also concerns training and mobility support needs and requires a global policy.

We understand that everything fits together: the support functions (financial, human resources, accounting, assets, logistics, information systems) make it possible to implement the university's major missions (teaching, research, student life, international, development, partnerships, governance) and their support functions (documentation, orientation, continuing education, university press, etc.).

It is understood that this strategy requires the alliance of politics and administration, giving each other meaning and power to act, a transversal vision and operationality.

2.1.3.1. *Modernizing and managing*

In accordance with the French Law on the Freedoms and Responsibilities of Universities, the preparation of universities for the exercise of the responsibilities and competences devolved by the State involves modernizing the support functions (finance, human resources, information systems) in order to be able to take full responsibility for the management of its budget, a large part of which relates to the

payroll. The conclusion of the reports of the *Inspection générale de l'administration de l'Éducation nationale et de la recherche* (IGAENR) that accompanied the institutions in their transformations (between 2007 and 2011) emphasized that the challenge for the coming years, once the transition to RCE[8] had been completed, would concern the dissemination and appropriation of a culture of steering at the level of training and research activities and their support functions.

During a term as vice-chair of the Board of Directors[9], the author integrated a collective dynamic (one directorate and one executive) focused on the modernization of the RCE. The aim was also to ensure the transition and continuity of the public service and to integrate the new challenges – in particular the construction of the PRES then the COMUE[10] bringing together two universities and various institutional partnerships, around scientific and organizational projects (pooling of tools and organizational methods, consolidation of the steering culture).

The strategic line of the new university grouping aimed at its modernization while wishing to develop its core business (research, training, internationalization, outreach) and its territorial registration. Particular attention was paid to the issues of innovation, professionalization of studies and autonomy of actors. The national and institutional context strongly encouraged this. The political and social concern for training, preparation and support for working life is a constant that has become even more evident in recent years, together with an ethical and civic questioning of the relationship between the State and civil society, clearly expressed in the requests of the supervisory authority for the improvement of training activities. The reform of accreditation[11] goes in this direction: it is a matter of affirming the principle of subsidiarity by entrusting institutions with the responsibility for quality and sustainability – financial, human, real estate, logistical, etc. – in order to ensure that they are able to meet the needs of their clients – their strategy and training offerings.

8 The *responsabilités et compétences élargies* (RCE) refers to the new operations devolved by the French state, which universities must become capable of assuming.

9 The LRU (2007) and then the Law for Higher Education and Research (2013) have given boards of governors a predominant place in the governance of universities as bodies for strategic deliberation of institutional policy, which must now also be part of a site policy and territorial coordination.

10 The Community of Universities and Institutions at Paris Lumières has had three founding members (CNRS, Paris 8 University and Paris Nanterre University) since 2014 and brings together, under a partnership agreement, around 10 national educational and cultural institutions (schools, libraries, museums). It succeeded the *Pôle de recherche et d'enseignement supérieur* (PRES) of the same name, created in 2012.

11 The law of 2013 provides that the State will no longer approve diplomas but will accredit institutions to deliver a comprehensive training offer whose sustainability and relevance they will assume.

The conclusion of the IGAENR[12] audit, preparatory to the devolution by the State of increased competences and responsibilities to the university, stipulated that the challenge of the coming years would concern the diffusion of steering at the level of the intermediate components (35 research teams, 4 doctoral schools, 17 training units: heterogeneous entities accommodating between 300 and 4,000 students, between 30 and 200 staff, and offering a total of about 100 degrees).

It should also be stressed that the new regulations give a central place to the university boards of governors, which are the bodies that deliberate on institutional strategy in the light of the constraints and projects that are now more directly assumed. Composed of about 30 members, half of whom are professors, the board of directors approves the establishment contract. Political commitment is crucial to guarantee a dynamic of change both through the slow mutation of symbolic frameworks (representations, values) and through the construction of working methods and tools for all the institution's support functions and functions.

Conducting such a project implies acting in the short, medium and long term to:

– organize action at various levels;

– be able to adjust projects continuously and according to the hazards that arise along the way;

– use tools and build on them if needed;

– identify material from which to act and resources to be associated with the overall movement.

The support of teaching colleagues and external partners was sought on certain strategic points: days of reflection were organized according to the expectations of the territory with regard to the university, the enhancement and recognition of student commitment and forms of innovation in training practices.

Other subjects have been the subject of teacher-led studies and reports, such as the mapping of training and research fields in the light of territorial partnerships and foreshadowing the structuring of training and/or research fields, in line with the State-led accreditation reform.

The university in which we practiced, with a strong experimental tradition in the human and social sciences and the arts, focuses on issues of the contemporary world. It is committed to and recognized in the construction of new areas of knowledge, particularly the digital humanities.

12 *L'inspection générale de l'administration de l'éducation nationale et de la recherche* (General inspectorate of administration of national education and research).

It is on this potential, objectified and analyzed, that the modernization movement should be based. In terms of governance, the aim was not only to share the project within the political sphere and to drive the administrative side of the project, but also to establish and consolidate the achievements sufficiently to ensure continuity and duration. The entire project was also to be part of the general policy of the grouping of establishments (COMUE): by becoming part of it, the establishment was taking its part in the emergence and dynamics of the whole. Needs in terms of new skills and new missions (lifelong learning, digital, language training, schooling, quality-evaluation) have emerged, as well as the need to lead teams of collaborators, administrative managers and teacher-researchers.

The period of preparation for contractualization with the State is a key period, and begins with the institution's self-evaluation – in particular on issues of success, professionalization, innovation, dissemination – and the formalization of strategic axes for the coming period. We have set up and supported a series of workshops bringing together some 40 volunteer faculty members and a few administrative or technical staff on selected themes (networks and territories, democratization and student success, digital deployment, jobs and working conditions). At the same time, the shuttles with the guardianship and AERES[13] directed the institution's vigilance on the points of fragility (success, social integration), inviting them to conceive a clear strategic line, structuring all the activities perceived as too heterogeneous and dispersed.

Strengthened by our research and monitoring activities on the issues of mobilization of actors in education, we observe that the stagnation of reflection on the recurrent failure of students and the overall inefficiency of aid mechanisms encourages us to address the issue more strategically[14]: act at the meta-transversal level of the institution, in project dynamics, so that the strength of scientific activity (production of knowledge), a force for innovation, leads not only to academic and scientific recognition, but also to increased professionalism among all the protagonists (teachers, partners, students); put at their service the expertise of the research teams in social innovation and the institution's capacity to cooperate with a young and resilient socio-economical territory, and with actors in the professional world who are sensitive to innovations.

13 The *Agence d'évaluation de la recherche et de l'enseignement supérieur* (AERES) was created in 2006 (*loi de programmation pour la recherche*) and replaced by the *Haut conseil de l'évaluation de la recherche et de l'enseignement supérieur* (Hcéres) in 2013 (*loi sur l'enseignement supérieur et la recherche*).

14 The author is now pursuing her reflections on university pedagogy within the *Mission de la pédagogie et du numérique pour l'enseignement supérieur* (MIPNES) of the *Direction générale de l'enseignement supérieur et de l'insertion professionnelle* (DGESIP).

While these synergies are already at work within the institution's transformative programs, new efforts are focusing on training activity in its broadest sense, to upgrade and restructure the sector and to spread the culture of subsidiarity in the spirit of the accreditation reform. At the managerial level and through an HR perspective, it is also a matter of reconnecting and rebalancing two functions that are too often distant (research and training), encouraging a more fluid circulation between the two spheres and a more direct anchoring in social reality through an understanding of the changes and challenges of today's world. This evolution has led to a diversity of actions:

– reorganization of services (schooling, steering), monitoring of training provision, development of a culture of lifelong learning (FTLV) and bringing the initial and continuing training sectors closer together; formalization (organization charts, mission statements) and simplification of procedures and making schooling channels more fluid; choice of gradual restructuring through support work in consultation with the technical committee;

– budgetary and pedagogical dialogues: analysis of practices with regard to the objectives of the contract and the institution's strategic projects; monitoring of territorial cooperation and the emergence of business sectors; economies of scale and room for maneuver: transformation of employment support (experimentation of assignments for two years);

– demonstration of the appropriateness of choices and reconfigurations before elected councils (board of directors, academic council, technical committee, board of faculty directors); construction and dissemination of tools (shared sustainability and self-assessment indicators);

– installation of intermediate management layers: proposal to create a position of program manager and design of a support plan for the new teaching responsibilities, overhaul of the policy around teaching work, implementation of transversal management platforms, pooling of budgetary, HR and engineering resources.

2.1.3.2. *Outcome and introduction*

This modernization drive was partially successful because there was a lot of resistance. The failures or simple difficulties kept the team on alert, to enable them to understand and move forward. The idea is to preserve a dynamic, to seek to share it, to maintain it in the long term, while thinking about the subsequent challenges facing the institution and the academic world. The challenge is also to find ways of ensuring continuity despite changes in teams, staff mobility and the renewal of elected board members' terms of office.

Supervision and support for socio-institutional change require other forms of rationality (particularly in relation to time and space) than that which is usually useful to teacher-researchers: a rationality conducive to action and decision-making in the short and long terms, integrating, in order to master them, the constraints and risks inherent in any choice, an ability to work according to a project-based approach and in cooperation with colleagues or partners with diverse know-how. It allows the action and the management function to be anchored in a solid ground and offers as many opportunities to develop the practice of the profession.

It raises awareness of the mediation work needed on the part of those who accompany, coach and stimulate: mediation skills such as the ability to anchor oneself in tangible realities are essential. They are generally not improvised, but are worked out and acquired through a reflective effort focusing on the issues at stake in the situation and relationship, the stakeholders, the communication contract, ethics and the mediator's room for maneuver.

Knowledge about psychological development within an educational or training relationship can support reflection. In the field of educational or formative accompaniment, mediation is defined as the capacity to produce a symbolization for oneself, for others and for collectives. It is also a power over the other (the psychoanalyst Piera Aulagnier evoked in 1975 the "violence of interpretation").

It is as much a risk as it is an opportunity for alteration and transformation. Its vitality presupposes its renewal and elasticity: the capacity to "remake" itself, to cultivate a form of resilience, to imagine and bring about other forms and other representations, other types of mediation and sharing of meanings (Bouissou 2017b). It is therefore an active role assumed by a mediator, who is an interpreter who handles language and representations in a potentially creative way, capable of marking the spirit of the other and accompanying him or her in a universe, or even in a "multiverse" of meaning (Kristeva 2013):

> "The absence of living mediation has the effect of considerably impoverishing the representation of reality, because it ends up denying it the richness of being able to be perceived in a thousand ways. The real separated from the possible is a stone: what is a real without the burning core of its inexhaustible possibility of being? Living mediation is the work of those who know that reality is not entirely given over to the logic of power and domination. To know it, one must be it, that is to say, one must be oneself of this world which is not entirely given over to the logic of power. Living mediation brings together in the same gaze what is and what can be, and brings one into another order of relationships." (Muraro 2004, p. 137)

2.1.3.3. *Development and mediation*

This question of mediation and protection, allowing the subject (child or adult) to "grow up" by progressively integrating the tools necessary for his or her life in the world, is therefore essential. The goal is to ensure that the subject (or group) is comfortable enough, but not so comfortable that they are not frustrated by the reality of the situation, as Donald Woods Winnicott says about the "good enough" parent. In the relationship of care with the child or in the social relationship between adults, mediation has the same capacity to contain, symbolize, protect and guide. Bion (1962) sees it as a mechanism by which the adult "lends their psyche" and takes charge of the transformation of the anguishing perceptive elements into constructed, formalized, distanced, less anxiety-provoking and ultimately integrable and nourishing psychic contents for the child. Anzieu (1974) evokes the "skin-self", a psychological membrane built in the relation which is then gradually integrated by the subject, protecting the psyche, filtering the external or internal aggressions, while at the same time guaranteeing a good grip on external reality and a fluid relation to intimacy. Balint (1961), who is interested in the group psyche, helps professionals develop emotional intelligence and protect themselves (individually and collectively) from defensive projections and anxiety.

In the managerial and organizational field, mediation is the art of contributing to collective life and conflict resolution by seeking the best outcomes for all stakeholders. The challenge is to go beyond wars or the clash of positions, to focus on content (a common good, not a monopoly) and on processes (what circulates and connects), to move from frontal and binary opposition to the search for a third element that shifts the stakes and reconciles positions. According to Follett (1924), the integration of conflict allows for a socio-cognitive and relational well-being that benefits all parties, as opposed to compromise and power relations, and characterizes constructive leadership.

Participating in the undertaking of mediation therefore means bringing together the conditions for a creative work of elaboration that is both distanced and anchored, which guarantees sufficient space for the life of the spirit and makes room for the encounter with otherness; this arrangement must also be contained by an explicit rationality, preserving it from arbitrariness and violence. From this point of view, mediation concerns at the same time the educational relationship, the reading of traditions (inheritance and transmission), the interpretation of human and psychic facts and the life of groups. In this way, we wish to consider from the same angle situations which, although always singular, call for a reflection on symbolic, social and psychic dynamics and the way in which they intertwine.

These reflections show the interest of understanding the psychic functioning and its genesis in the relationship (from the parent–child relationship to the adult–adult, individual–group relationship), in order to grasp in an open, flexible, inventive way, the question of accompanying adults in training and change. The aim is to help relational (inter-psychic) practices to bring about psychological vitality and to instill orientation, acquisition and modification at an individual (intrapsychic) level.

2.2. Supervision and care

Returning to the fundamental knowledge and humanistic principles concerning childhood (as the childhood of the human being) can be an opportunity to deepen and rediscover resources at work in every developing being. Pampering and continuing to educate the child that each adult carries within themself, returning to it at different stages of life, making it grow and maintain an attentive relationship with it guarantees the coherence of experiences and the meaning of their branches, through the vitality, energy and imagination attached to the figures of childhood and its motives. The process leads to a genealogical trace back to the sources. It also gives any thought enterprise an untimely and modern impetus, in the sense that Macherey (2005) gives to these terms: the capacity to problematize in a renewed way the elements of the present reality.

We will distinguish the child from the *infans* (i.e. a child who cannot yet speak). The period of childhood is that of the first meanings, that of the first education, where the world perceived and spoken is "the" world. It seems that in case of subsequent trauma, tearing, mourning, de-symbolization or just an ordinary transition into adulthood, contact with that child (primordial, vulnerable and powerful) regenerates, revives and moves forward.

2.2.1. *Childhood as a narrative*

Returning to childhood is a meta-method for action, both in a creative relationship and in a search for anchoring and renewal (Bouissou 2015). During a seminar in Port-au-Prince, as part of a master's degree in philosophy and literature, the author reflected on the question of childhood. The problem resonated particularly with the anniversary of the earthquake that had destroyed a large part of the country and the intense activity of rebuilding walls and rebuilding institutions in which the university was involved. The reflection took place in four stages: What is growing up? What is remembering? What is leaving, coming back and deferring? What is talking? These questions marked out an open research on philosophy and literature. The idea was to carry out in 18 hours, spread over six days, an approach to questions of time, childhood and narrative, drawing on political philosophy through

Arendt (1972), Agamben (1978) and Fleury (2005), literature through Sarraute (1983) and Pachet (2004), aesthetics through Benjamin (2000), theater through Novarina (1999) or Elkabeth (2011), and psychoanalysis through Kristeva (1996).

The idea was to diversify inputs, points of view and contexts, to show that a certain use of childhood propels and opens up the future, provided that it is developed and understood not as a fixed, unique and closed-in time, but as the result of an actualization and access to speech, lasting, changing, evolving, bringing childhood before us. The aim was to show how the work of thought and creation (including at the most intimate level of the inner life described by Pachet or Sarraute) rejuvenates and singularizes problems, while at the same time reflecting on the notion of untimely modernity, based on Macherey (2005). The bet was to work on the world's intellection as much by the rigor of the method as by the aesthetic inspiration.

The students in Port-au-Prince were destined to become teachers and were beginning to work as teachers, alternating with their training. As enthusiasts of French and European culture, concerned about their national history and embedded in turbulent daily realities, they had to be able to acquire the advantage, it was the postulate of an intellectual but nevertheless practical game, rooted in life stories and concrete cases. Interdisciplinarity was welcomed in this master's program. More generally, the aim was to arouse and transmit a taste for research, a sense of experimental approach controlled by rigor, understood as a personal call to be surprised, while at the same time being anchored in the fundamentals of humanism and the *Aufklärung*; this must be able to be deployed wherever thought is exercised: the university as a third space and training as a background. This journey in four stages (change, memory, exile and speech) allows us to think about the way in which change can occur, in continuity (notions of difference, untimeliness, performance, metamorphosis), and allows us to develop, at the heart of educational issues, an interest in artistic forms. It is about the search for a passage, a divestment, beyond the balance of power, a *passagium*:

> "The Latin expression actually refers to leaving home and moving beyond, without suggesting the idea of violating a limit. In the Middle Ages, everything that concerned travel (time, space, movement) was called *passagium* and took the traveller out of the usual places to go somewhere else, an unknown elsewhere, to which the traveller's mind was turned." (Muraro 2004, p. 136)

> "There is no *passagium* without a body that lives it and recognizes it from within when it takes place, because here there is no boundary, in the conventional sense, to identify it. The geography of this surpassing, never reversible, is internal as much as external; the two are intertwined." (p. 137)

2.2.2. *Storytelling, reconstruction, the humanities of education*

The humanities (philosophy, literature, the arts) offer similar inputs and guidance to the fields of science or educational technology. They deepen our knowledge of the subjectivities at work in transformation, creation, renewal and innovation, without abandoning an attraction to the dark, unexplained and difficult to grasp aspect.

Drawing on Haitian trauma and expanding on the metaphor, the author has delved into issues of development, temporalities, failure, grief and reconstruction (at an individual and collective level). We also dealt with questions of exile, identity, trajectory, corporality to be cared for and cultivated for an identity in the making.

Developmental psycho-sociology and the humanities of education and philosophy have proven to be powerful intellectual and ethical drivers. The preparation and conduct of this seminar was synchronous with our commitment to the university's management, nourished reflection on the institution and its transformations, and made it possible to rethink the stakes by placing them in a different relationship to time and space. The questions raised by the seminar were as relevant at an individual level, for any student or professional who may wonder about the surrounding world and its place in it, as at an organizational level, for a university with its culture, its past, its pathway and its potential.

The master's seminar was part of a global mission of the university to reconstruct the University of Haiti and implement a project to build a Caribbean doctoral school. Beyond the social and institutional dimensions that it may seem decisive to address at the university in the context of student training or research in the human and social sciences, it is important to consider the personal, normative dimension of each individual in his or her relationship to work and study. From this point of view, there is no important difference between students and professionals, all of whom should be able to find meaning, frameworks and minimum security in a space that is "good enough" – to paraphrase Winnicott (2008) again – that is, sufficiently involving and conducive to taking risks and responsibilities, to the individuation of a professional *ethos* and to the care to be taken with adult issues.

As already mentioned, the mediation function is essential in the transmission professions. It is important to delve into the question of the primordial and access (vs. hindrance) to symbolization, in their relationship to human language and communication.

The more we advance in the experience of supervision, the more necessary it becomes to understand how a human relationship can be established despite the accidents of this symbolization, how a human action can be realized despite the many obstacles to this realization. In this sense, Deligny's work (2007) is a

fascinating resource, showing that what we find in an autistic child – and deep down, within oneself – is precisely the primordial, that is to say, this anterior, primary state of being, which concerns all beings, *the common ground that we all share,* before the social, linguistic and normalized facilities come into play, blocking the natural access to the primordial. This work is all the more valuable in that Macherey has recently taken it up in the context of his general reflection on norms, ideology and subjectivation.

The challenge of reflection is not to attest to differences between individuals, but rather to differences within oneself, between two states, two relationships to oneself, which can be played out, worked on, actualized. Thus, the a-conscious subject and the self-conscious subject represent the two edges of each person's existence and relationship to oneself (Macherey 2014).

This idea of human indeterminacy is reminiscent of Simondon's notion of the pre-individual or phase-shifting, indicating the possibility of return, reserve, revitalization. It also evokes the Canguilhemian spirit, which seeks to break down norms when they distort common sense and make people sick. The return to the birthplace must be understood as a passage, revision or stay, of course momentary. It also makes it possible to remove certain prohibitions or constraints imposed on thought: ideology, doxa, normalization, atomizations, compartmentalization and divides, and to seek to find something more fundamentally anthropological and cultural, to seek to draw on it or even to anchor oneself in it:

> "As the sessions progressed, they expressed better what made them want to come back. It was the word, a certain way of speaking which they had never practised before and which did them good… We understood that we spoke to each other only with the tacitly accepted presupposition that we were going to believe each other… As soon as they were ready to speak together, the pact of the word was made between them, and the promise silently inscribed in every word was renewed. At first they trusted each other, they were willing to believe each other from the start." (Leclerc 2003, pp. 117–118)

> "The interview can be considered as a form of spiritual exercise, aiming at obtaining, through self-forgetfulness, a true conversion of the way we look at others in the ordinary circumstances of life. The welcoming disposition, which inclines to make the problems of the respondent one's own, the ability to take him and understand him as he is, in his singular necessity, is a kind of intellectual love: a gaze that consents to necessity, in the manner of the intellectual love of God, that is to say, of the natural order, which Spinoza held to be the supreme form of knowledge." (Bourdieu 1993, pp. 913–914)

The evocation of the primordial also makes it possible to rediscover the questioning of the effort of reflective writing as a mode of professionalization and development. It is the effort to go back to the first motives for an action or the beginnings of a project, and to proceed to the anamnesis and formalization of the actual achievements (their failures, their successes). This effort is more or less successful: it is not easy to get around the resistance that formalism puts up against analysis, to find a mode of creativity and a search for truth that requires genuine involvement.

We relied on Buber (1959), Arendt (1983) and Foucault (2009b), who have led reflections on ethical conduct and self-government. Clarification is needed when we want to listen to the spoken word – in support, training, research, or more broadly as individuals exposed to a very large quantity and variety of words, speeches and languages – about the criteria of truthfulness to which we give credence, which is fundamental to the professions and practices of human relations. The same question arises with regard to political thought in a democracy: the relationship and argument of force versus the force of argument, interlocution and confrontation with otherness (which we will return to in section 3.2).

The importance given to the primordial also lies in the attachment to an integrated vision of conflict as Follett (1924) maintains in relation to supervision and management, or as Meddeb (2006, 2011) has constantly stated about the Mediterranean and Middle Eastern destiny: both of them (although living through very different space–times and issues) are driven by the search for a way out integrating the alternative point of view to gain intelligence, civility and civilization.

2.2.3. *What use is care?*

From the concern for the primordial, such as the Deligny door, comes quite naturally a rapprochement with the notion of care. This is a very recent development in view of the intellectual movement in which Deligny found himself in the second half of the 20th Century – the time of the socio-institutional analyses that guided care and education practices in Europe and left a lasting impression on people's minds. However, we see a possible and relevant extension of this critical socio-institutional approach to the notion of care, which places the question of work, collective frameworks and vulnerability at the heart of the analysis.

This idea is studied more deeply by students in education or teaching training (Bouchareu 2012; Schirmer 2014): through the analysis of professional practices (pedagogical advice, animation, supervision or teaching), they conduct a psycho-social questioning of their work universe and thus gain a broader understanding of the educational relationship itself. Supervision, adult support,

professional mobility, individual development, creativity and evaluation become theoretical and practical issues that can be articulated through the notion of care as attention to human vulnerability.

These are preliminary studies prior to enrollment in doctoral research and initiation to professional or scientific writing; they also lead in some cases to a professional change (evolution towards training and support for educational staff in difficulty, for example). Sometimes the collaborative work between former student and teacher continues beyond graduation, in a more informal way, and gives rise to perspectives on the respective experiences; this is a good example of "lifelong learning".

Rather than annexing the question of care to the sole division of labor between the sexes – and confining the notion to the private sphere – we propose to use it to question work, or any human activity in its subjective and vulnerable, that is, stressful and formative, dimension, which is constitutive of the professional ethos. Vulnerability is to be considered as a quality and a primary condition of human action, obliging the subject to signify and symbolize his or her life and to find/enable him or herself to do so. The concern for the primordial is to question oneself about one's first motives, the family messages heard in childhood that forge self-representations orienting one's trajectory; becoming aware of them is a means of maintaining a relationship with these first markings and allows one to not adhere to them in their entirety. In other words, to not be entirely governed by them.

Care directs our attention to the ordinary, to what we are not always able to see, but which is before our eyes (Laugier 2009) or within earshot (as the writer Sarraute shows, through the notion of tropisms, see section 3.4.2.2). It induces a marked sensitivity for details, a choice of perception for the individual, and restores dignity to what is usually neglected, rehabilitating tasks that are discredited and disqualified:

> "The care ethic is emerging as a concrete, contingent and contextual ethic. It privileges attention to the uniqueness of others, to the specificity of situations, to the relationships in which the subject is inserted on a case-by-case basis; relationships that cannot be ignored in view of their importance for his or her fulfilment and for his or her very life project. At the same time, it emphasizes the universality of the need for care. This is the source of moral choices and social cohabitation between responsible subjects." (Pulcini 2012, p. 61)

Basic human needs, and how an environment or organization addresses them, are also at the heart of new, environmentally sustainable approaches to human development. In this perspective, as deployed by Nussbaum (2012), it becomes possible to assess the level of development of a society with regard to a dozen

criteria, complementing and being assessed against the level of national economic wealth: life, health of the body, its integrity, senses – imagination – thought, emotions, practical reason, affiliation, attention to living things (animals, plants and nature), play and control over one's environment. The reference to this work can be used to think in an integrated way about the support of people, especially adults, for whom it is necessary to think about development in a plural (not univocal) way and to take into consideration the variety of areas of existence, experience and training that adults can invest and articulate.

In the context of training and research, the ethics of care leads to the development of an open conception of work (research, training, innovation and experimentation), with already experienced professionals, with contrasting backgrounds, even if they are novices in research (Bouissou 2017b). The work of the feminine makes it possible to re-examine the primordial needs (one's own, those of others) and to do so one must find solid support. This is why the approach of Nussbaum (2008, 2012) – itself based on the work of the economist Sen (2003) – seems very relevant. Her work concerns a whole area of ecology: it is not just a simple interest in women – a minority, reduced to the extreme by all situations of violence, poverty and abandonment – but it is necessary to think again about the ecosystems in which they live, which they help to modify through their initiatives, giving thought to the interdependent exchanges and movements between goods, elements, natural or civilizational phenomena.

The deconstructive analysis of male domination has thus been enriched in recent years by an eco-feminist perspective that seeks to consider and articulate different vulnerabilities (social, ecological, economic, psychological) to socio-political concerns and the search for new models of development. Transversal to disciplines, sectors of social life and the variety of human frailties, it carries an ideal of empowering vulnerable individuals, seeking to objectify and strengthen the support available to them to enable them to cope with living conditions that hamper them. At the theoretical level, this paradigm allows for the intersection of socio-eco-cultural, subjective and gendered issues where the feminine becomes a global issue and where questions of ecology, primordial needs, developmental tasks, material-immaterial wealth, immersion in the environment and the organization of social life can be addressed together and enriched.

2.2.4. *A material-immaterial treatment of the public thing*

The following words illustrate a concrete operationalization of the concerns of care, in the field of work at the university, more particularly around the conception

of a reference frame of tasks and missions of teachers and teacher-researchers[15]. The challenge is to know and promote the different areas of intervention and activity of teachers (research, training, orientation, supervision, evaluation, orientation, prospective, management, dissemination, administration, etc.) and related tasks.

The approach requires structural agility (in terms of organization and metacognitive actors) to reconcile core business and resource management, but also an ability to think in terms of the primary, primordial meaning of a public action and the means that have been or will be allocated to it. The relationship with time takes on a different character when a prospective reflection is undertaken on the evolution of resources with regard to a development strategy. The relationship to work can also be transformed, deepened and renewed through the analysis of activities which, outside of banality and routines, reconsiders and re-evaluates their primary meaning, their raison d'être and their scope. Striving to understand budgetary policy issues, which are intrinsically linked to human resources, enables any organization to take a step back and regain a sense of work and common purpose.

We initiated and shared a reflection between a panel of teachers, the human resources department, management control and the steering committee. The first step was to draw on texts defining the status of teacher-researchers, and then to make an inventory of the different categories of teachers and all the possible roles. From a political and strategic point of view, one cannot avoid a study which problematizes the question: what is at stake and what problem do we want to answer? The main answer to this question is the non-recognition of many tasks. What are the supports and constraints that we need to know to move forward? A SWOT[16] analysis can stabilize the diagnosis of the benefits and risks associated with the definition of a reference framework for teaching and research activities, which it is anticipated will be resisted.

Very quickly, we gave up focusing on the translation of assignments in terms of hourly equivalents, due to the very great diversity of practices within the institution itself, and the unpreparedness of the actors to accept a more standardized operation. It was necessary to move forward in small steps, finding constructive support and concrete tools. The establishment contract is one of them, because it provides a framework (temporal, methodological and legitimated by institutional dialogue). The

15 Order of July 31, 2009 approving the national reference system for hourly equivalences. More recently: *Repères pour l'exercice du métier d'enseignant-chercheur*, June 2019. Available at http://cache.media.enseignementsup-recherche.gouv.fr/file/Personnels_ens_sup_et_chercheurs/86/3/reperes_exercice_metier_enseignant_chercheur_1145863.pdf.

16 The SWOT analysis or matrix is an analysis and strategy tool that helps to specify the objectives, to identify the levers (assets, opportunities) on which to rely and the obstacles (weaknesses, threats) to the implementation of a project.

project-approach included stages and deliverables (to be presented to the statutory boards and discussed) and aimed to enhance the value of the work carried out with the community and the guardianship (as part of the contractualization of the establishment).

The approach was also in line with internal and external developments: development of analytical accounting, the need to know training costs, reorganization of certain support functions within the school, implementation of the accreditation reform, redefinition of a compensation policy for teachers, etc.

All levels of the university are concerned with the question of the visibility and enhancement of teaching work: from a technical point of view, tools and skills are needed to build, make viable in the medium term and implement the approach; from a political point of view, it is a question of challenging elected officials on the issue and eliciting their support; from a professional point of view, it is all teachers and employed teacher-researchers who are involved and must understand the approach. The places of operation of this draft reference system are: the internal management of teaching teams, the HR career management services, the elected bodies (board of directors, academic council, technical committee, board of directors), the steering sector and the information system.

A survey of teachers made it possible to draw up a map of actual activities, to identify their plurality as well as their coherence, to formalize them as adequately as possible, and to provide stabilized points of reference for teachers and team and project managers (see Table 2.1). It is a question of approaching teaching and research work in the most exhaustive way, as a mission of public action. We therefore considered the public service obligations in terms of working time statutorily defined in a contract of 1,607 hours per year for a teacher-researcher, 803 hours for research and 803 hours for training (including 192 hours of teaching equivalent tutorials for teacher-researchers and 384 hours of teaching equivalent tutorials for associate professors, and the remaining time corresponding to the various tasks of preparation, monitoring, organization and evaluation).

On the basis of the work carried out to set up analytical accounting, we have tried to describe as exhaustively as possible the teaching activity in all its forms (and which may concern any status) as well as research activity (less in-depth, because of the difficulties in stabilizing sufficiently generic categories of activity) and have constructed a numerical application to the destination of each teacher and teacher-researcher, making it possible to assess the time devoted to each of these activities. This stage is a first step in the definition of a reference system for teaching and research work, which requires a longer period of time to be approved by the entire community, continuous political support and consistency between the reference system and the compensation policy.

RÉFÉRENTIEL ENSEIGNANT (trame enquête)		
PRÉPARER	Participer aux actions d'accueil, d'information et d'orientation de l'étudiant	*Participer aux actions tournées vers les lycées et néo-arrivants (accueil)*
	Concevoir, préparer et mettre en œuvre des modules d'enseignement	*Préparer un cours, le concevoir et réfléchir à la manière de le diffuser*
	Participer à la construction de l'offre numérique	*Simple mise en ligne, nouvelles pratiques pédagogiques innovantes, TICE, MOOC...*
ENSEIGNER	Enseigner en présentiel	*En présentiel (cours magistraux et travaux dirigés)*
	Enseigner à distance	*À distance (à travers la mise en ligne de cours et de corrections des copies à distance)*
ACCOMPAGNER	Accompagner et suivre l'étudiant	*Tutorat, ateliers, accompagnement individualisé/collectif, toute démarche péri-académique*
	Réaliser des activités pédagogiques extérieures	*Visites, actions de terrain...*
	Encadrer les travaux d'études	*Mémoires, rapports, projets tutorés...*
	Accompagner les étudiants en VAE	*Suivre et accompagner le projet, participer aux jurys...*
DIFFUSER	Diffuser les savoirs pédagogiques	*Informer, communiquer, relayer (médias)..*
ÉVALUER	Évaluer les étudiants	*Participer à des jurys, des commissions, corriger des examens...*
	Évaluer les enseignements	*Participer à la mise en place de la démarche d'auto-évaluation, expertise, conseil...*
	Encadrer des stages	*Suivi sur lieu, rencontres étudiants et maîtres de stage, contacts avec l'étudiant, suivi de rédaction, soutenance*
	Participer aux actions d'insertion professionnelle et relations entreprises	*Entretiens, informations, rencontres, forums, relations entreprises...*
RECHERCHE	Réaliser le programme de recherche	*Activités de recherche, réalisation de programmes...*
	Diffuser la recherche	*Publications, colloques, séminaires...*
	Valoriser la recherche	*Recherche de financement, brevets, partenariats, mécénats...*
PILOTER, ENCADRER	Piloter au niveau établissement et niveau intermédiaire	*Présidence, vice-présidence, élus conseils centraux, composantes "UFR", composantes "ED"*
	Être en responsabilité d'encadrement	*Responsable de formation(s), département, unité de recherche, équipes, conventions, directions, services...)*
	Piloter l'offre de formation	*Participer à la structuration de la maquette, à ses ajustements,à l'harmonisation de l'offre de formation*
	Mettre ses expertises et compétences au service de la communauté	*Chargés de missions, référents, commissions disciplinaires...*
	Piloter un projet transversal "Paris 8"	*Idéfi, Labex, I-Site, Pépite, Année thématique, Semaine des Arts...*
	Contribuer au développement international	*Partenariats, co-diplomation, mobilité internationale...*

Table 2.1. *Teaching and research activities framework detailing elements involving preparation, teaching, support, dissemination, evaluation, research, management and supervision*

Each act of work must therefore be translated into the terms of the reference system (in one of the four areas), which means that all positions and functions must first be "rated". It is a question of working time (financial mass equivalent) and not of persons or categories. It is the nature of the assignment that determines the allocation of its wage costs to the activity (costing structure), not the positioning of positions within the establishment (reporting structure) or its categorical status (hierarchical structure). The question of depersonalization is all the more crucial since the budget of a university – and all the more so in the human and social sciences – concerns to a very large extent its payroll, for an activity oriented towards symbolic goods and an immaterial economy.

The problem of full costs leads to a change in the way an entity (small, like a training team, or larger, like a university) is organized and operates, and raises awareness of the culture of university management autonomy and subsidiarity. When this culture is sufficiently shared by the actors, an institution's management can establish "objective-means contracts" with its various components (as is commonly done between a university management and an university institute of technology), which gives them greater management autonomy and room for maneuver in research and the management of their own resources, while associating them with the achievement of the institution's objectives; the contract commits both sides to ensuring that the material and human resources ensure the sustainability of the ambitions. It is a negotiation from which each party must be able to gain benefits, recognition and room for maneuver.

2.2.5. *Care of the feminine: gardening and foresight*

> "Train with a few others, small groups of friends in which serious and fraternal conversations can take place. Those who carry heavy responsibilities need to break away from their loneliness and talk to peers about what is beyond their job. For them, it is about something completely different from associating their interests or looking for a pleasant relaxation: no club, no party, no association, just a real meeting." (Berger 1964, p. 268)

In collaboration with female colleagues, we have focused on the issue of "women's work", in which the *libido creandi* plays an essential role (Fouque 1995; Bouissou 2017b). What is characteristic of this collective is that women continue to learn and educate themselves. For to begin is still to learn, with confidence and humility, to develop an ethos to welcome the new – "I know deeply that I will use what I learn". It is a question of placing oneself in a problematic environment, creating it, inventing it, desiring it. The attitude is a duty to be inclusive, a "we", capable of creating the right professional context that respects and promotes the vital

needs of its actors: a "we" more interested in circumstances and processes (method, strategy, resources) than in idiosyncratic positions; a primordial, choral "we" that gathers and overcomes infertile divisions (reconnecting the idea and the reality, the near and the far, the self and the other, the endogenous and the exogenous); a "we" of diverse professions, experiences and competences; a "we" of culture, a "we cultivate".

It is a question of *moving from the self of experience to the political and strategic us*. In order to do this, an openness to philosophy and the humanities is essential:

> "The question of education and training was not only to transform, to integrate technological innovations, to give birth to new teaching methods, to conquer scientific legitimacy, but also to question the meaning and orientations of education, to study its discourse, to observe, to examine its practices, to question its logic, the links, the future, the will of powers, the stakes, the wanderings, the discoveries." (Cornu 2016, p. 20)

Women's work also means the possibility of proceeding in terms of hypotheses, succession and performance. It questions the possible meanings of the genitive (feminine) in its objective-subjective (active-passive) form. How can this work be supported, both in terms of the content to be transmitted, the types of relationships to be established, the organizational tools and the economy of environments? In order to avoid the risk of a rupture or fracture between seemingly difficult to reconcile or traditionally separate issues, our concerns will be addressed in terms of "transindividualization" (in Simondon's sense, see section 3.1), in the spirit of a philosophy of matter and fluidity, directing our attention to the potentials residing in all forms of life (psycho-social, technical, physical) and to the flows of energies that cross them: the progress of individuation of a body, an object, a subject, making possible (and made possible by) the progress of its associated environments. The work of the feminine thus consists of jointly tackling the problems posed by everyday reality, its own individuation and its epistemological consequences: *I am accomplished by the intellection that I accomplish*.

The feminine – beyond or beneath sex or gender – is a style, a gesture, a paradigm, a *modus operandi*, capable of going beyond binarities or essentialist or categorical visions in favor of the search for an acting principle:

> "It suggests that living in relation to an environment, for man as for all living things, does not consist of submitting to rules fixed once and for all by the nature of the surrounding environment; but it is to sketch out, by taking risks, and with incompleteness in mind, an inventive approach that configures its goals within the movement by which,

> without guarantees, it moves towards them according to a certain style of existence." (Macherey 2016)

It is an attitude, a relationship to the world and to oneself, unstable, in movement, which one can, and even must, seek to develop, a potential that exists in each person:

> "Every individual is applied to this stylistic task. It transforms everyone's relationship to their condition. But it also circulates outside a diversity of gestures which, insofar as they are individualized, stabilize appropriable forms. By exposing oneself, by offering oneself to perception, any way of giving an aspect to one's presence, of occupying positions, of shaping one's most manifest movements, as well as one's most intimate ones, of following models or of instituting them, one is, well and truly, making a shareable resource of a possible human being." (Bidet and Macé 2011, pp. 408–409)

These are research techniques that consist of altering stereotypical representations – in everyday life (e.g. identity tensions, role adhesions) and in scientific life in terms of descriptive concepts that perform or essentialize – and of attempting an articulation between idiosyncratic, interpersonal and conceptual dimensions.

The issue at stake is to try to dissolve the distinction between mental action and social action. It is a scientific, educational, strategic or axiological preoccupation: affirmation of values, of a must be, integrating questions of governance, supervision and management.

It is a matter of developing qualities, including the so-called "feminine" ones. To develop them, in the sense of refining, is to go through conflict and to individuate a style.

It is a resurgence of the imaginary in thought, for example through poetic writing, as a mode of alteration, revitalization or combativeness (see section 3.1).

It is an invitation to give care – individual and collective – an essential and driving role in health and development; the feminine helps us to look for the tools to embrace these issues, not to be satisfied with divisions and binarities, watertight categories, but to deal with contradictions and annoyances:

> "Being a feminist means staying as close as possible to realities – and therefore analysing them as they emerge, and not from a pre-established ideological or political schema. We must listen and be attentive to suffering for what it is, and not only from our personal and situated

> way of living and defining it. It is essential to start by situating yourself. Situating one's word, situating where one is speaking from, rather than universalizing one's statements, is a first step. Everybody is situated socially, economically, politically, etc., in the world. And constructs a discourse from a position – and for certain reasons." (Ali 2016)

Thinking about the feminine and its potential therefore requires us to go beyond the usual frameworks in which the issue is usually contained. The gesture of individuation is a *modus operandi*: it is not done without exploring for oneself the possibilities of empowerment, of allowing oneself to do something. How can we work to understand, or make understood, the mechanisms of support and the paths to emancipation and work to promote them? Using what methods?

2.3. Performativity and autonomy

2.3.1. *The feminine, vocation and* kairos

The experience of an elective mandate turned out to be a place of research where the feminine emerged as an art, an air, a mysterious power, a style, even a form of writing or grammar that softens and shifts lines, especially in the imagination, in the analytical approach to language and in learning work; it was a matter of developing oneself in conjunction with professionalism and transparency.

Elective mandate – from this experience, which takes meaning and form, we can expect everything and nothing at once, if we trust in the hope of a future day, as Canguilhem does[17]. Relationships to times have been catapulted, have given rise to unprecedented correspondence and have combined, in a thick and now persevering present, the confrontation with new bodies of work and problems (human, institutional, developmental, political), the exercise of developing the immediate experience necessary for the function, as well as the attendance and assimilation – sometimes rediscovery – of a culture and specialized skills (in particular, in the support functions such as finance, human resources or information systems that make an organization function).

17 "The certainty of ultimate failure should not make us give up hope for the day" (Prokhoris 2008, p. 162). This formula borrowed by the psychoanalyst Sabine Prokhoris from Canguilhem (2002) evokes the fragility of any practice involving the human, the uncertainty in which the protagonist (doctor, psychoanalyst, educator, manager, etc.) finds themself, the necessary confrontation with failure and death, but also with hope that is renewed as the response of life.

A deep transformation has been brought about by putting our situation in the abyss with that of the young girls and women whose public speeches we are studying[18] and with that of some great authors, thinkers and poets, all of them engaged in their own way in the issues of their time.

The theme of exile and return has acted powerfully to illuminate a trajectory made of discontinuities (in contrast to the way one usually conceives of a teacher-researcher's career). In the event of a break in the continuous, homogenous, sequenced order of time, a new effort is required to renegotiate the very meaning of the journey. What makes an event, a break in the continuous order of time or in the order of discourse? The new path (re-symbolized) gives way to utopia and uchronia, integrates and demands the possible and creates a new normativity:

> "Between dislocated time and stopped time, the ethical issue is clear: to experiment with a mobile time which, in order not to be damaged by the simple flow of the same, tends to work." (Ost 1997, p. 38)

> "There is, therefore, in the moment, the idea of a force that gathers and releases itself and which, appearing transversally to the timeline, is capable of modifying its course and transforming its rhythm. This meaning is also found in the expression: the high point, that privileged moment when history, open and discontinuous, seems to come together and, plunging into the heart of time, mobilizes something of the negentropic energy of eternity […]. As much as a chronological landmark, the moment is a force field in the sense of political physics. It is in the force of the moment (*momentum)* that the movement (movimentum*)* of becoming unfolds, such that the course of history is redirected, as if the sudden force of the *kairos* suddenly relaxed the discontinuous spring of human action." (p. 23)

> "The event, having this property of making man reconnect with authentic time, re-appropriates time." (p. 25)

Throughout these years of research, supervision and piloting, we have been looking for theoretical and methodological resources and support to limit the possible disruptive effects of too much rationality, superficial use of language and words, the installation of routines and a heteronomous relationship at work: three major risks of drying up that should be controlled as best as possible or counterbalanced by an excess of discernment, intelligence and even imagination in practices.

18 See sections 3.1.2.2 and 3.2 where we present the study of a corpus made up of four parts.

If there is a feminine work that is equal to the stakes of emancipation and empowerment, it is one that leads to reworking the fundamentals, deconstructing forms, verifying sources, analytically identifying the way in which such knowledge is formed, transmitted, ensuring its legitimacy, making itself useful, producing or justifying one form of social organization/subjectivity or other, delimiting a field of questioning and, thereby, cutting out and discarding one outside the field (Martinez-Verdier 2004).

Let us recall Agamben's 1978 analysis of imagination and desire, historically recognized as essential elements in the consolidation of knowledge, until they are, on the contrary, discarded (and replaced by experimentation, which the author does not confuse with experience). Would the taking over of the feminine consist of taking up and studying what is neglected and bringing it back, transformed, newly individuated, into the field (field of vision, field of intervention)? This is our premise.

Let us note the interesting ambiguity due to the form of the passive or active genitive (exogenous or endogenous causality) in the formula *subject of emancipation* or *feminine succession*: who is emancipated and who emancipates? This further orders us to learn to discern between means and ends, a question that is crucial for action and transformation into a practice of intervention.

2.3.2. *On autonomy*

The time of autonomy is the time of potential, the time of matter and resources, the time of becoming and of possibilities in terms of mobility. It is the time for the transformation of obsolete structures often unable to work transversally and in project mode, the time for evolution or new translations of reference systems and cultures.

We have therefore focused on the concrete action of organization and administration at the heart of the work, the medium- and long-term consequences of the "transition to extended responsibilities and competencies", the challenges of transforming the institution's relationship with the territory, and more broadly its place in the ecosystem of national higher education.

The psycho-sociological approach (Barus-Michel *et al*. 1996; Giust-Desprairies 2004) sheds light on subjective and socio-institutional rearrangements, deals with the interactions between different levels (intra-/inter-individual, collective, organizational) and draws an ecology of human development.

Further resources are needed to verify and concretize the hypothesis that the heart, style and meaning of work vary significantly, depending on whether one places oneself in a heteronomous atmosphere or culture of command, control and division of labor, or in a perspective favorable to the consideration of care, responsibility and subsidiarity (Follet 1924) and which today an ecofeminist reflection is seeking to develop (see section 3.3.5).

The feminist culture, which is well aware of power relations, minoritization, disqualification and infantilization (Muraro 1987; Irigaray 1990), can identify how certain positions in a human organization lead to it being belittled and maintaining its inertia. Failure to reform organizations, as well as directing one's gaze and criticism towards exogenous targets and defending oneself from any questioning, is at the antipodes of the values of conscience, trust, responsibility and altruism, at the antipodes also of the reflexive practitioner and of a reasoned management of one's core work.

The argument often used to justify resistance to change is that change is not part of the core business (Bertrand 2014). But does the architect spend their day making plans or the engineer making calculations? Does the doctor constantly stand at the foot of the patient's bed? Rather, it is a matter of learning about strategy and foresight (Berger 1959) and learning to think in terms of a settlement project.

Autonomy is not achieved in a closed circuit, but by training those who move forward, those who, not kneaded with certainty, learn. How do we initiate and guarantee the virtuous circle of learning work? In other words, it is a question of stretching one's profession, extending it, giving it a more embodied, more daring, more political and strategic dimension, based on the retrospective analysis of one's career path and motives (personal, collective) and, as a researcher-intervener, seeking its continuity through research practice.

The psycho-sociological perspective prioritizes the notion of personal responsibility in relation to the environments that allow or do not allow its acquisition and affirmation, and can function as a case study problem in day-to-day work.

The characteristic of an elective mandate and of commitment in the supervision and management of a university is the temporality defined by the duration of the mandate and the fact that it lends itself to work in project mode, close to the dynamics of scientific experimentation: intuition, problematization, hypothesis, experimentation, analysis of the effects obtained, relaunching of reflection and action.

The experience is thus at once a type of training through action, a creative form of research, a self-instruction, an acculturation to new forms of rationality and partnerships which themselves are transformed – in the sense of an "associated environment" as defined by Simondon: a space in which the subject moves and which is transformed with it through a process of trans-individuation.

To accompany this evolution, both concrete and intellectual, a paradigm shift is needed. In addition to the questions concerning training and research, which are broad but circumscribed around specific issues and whose perimeter is easily perceptible, the questions that come to us in the context of university autonomy and reform are organized around a problem that is ultimately quite simple in its formulation: *what is the best way to lead, dynamically, voluntarily, positively, an organization to become more autonomous vis-à-vis its tutelage and to become more individualized?*

It is possible to think of this issue in parallel with what we know of an adolescent who is gradually freeing themself from their parental guardianship, with envy, ambivalence, resistance and conflict. Expanding on the metaphor, it is a question of organizing the environment according to the most favorable conditions for the emergence, deployment, appropriation and metabolization of this vision. It is a question of organizing intersubjectivity in order to move in this direction: clarity, dialogue, deliberation, confrontation and integration of conflict, and overcoming.

Psycho-socio-developmental issues find new impetus in our reflections on professionalization and reflexivity in education and training. How is the action, power and control that parents or a human organization exercise over the child or adult justified, argued or presented? Some form of delegation of responsibilities may take place: what is it? How can we grasp its form, its raison d'être and its consequences? What does it mean to *become an adult in* one's inner self, in one's government (by deliberating, by wanting to be subject to its norms), what happens at the inter- and intra-psychic levels? How do we grasp it? How to support it?

2.3.3. *Programmatic translations*

2.3.3.1. *Switching to RCE*

The LRU's message to universities, as we have deciphered it, is this: "Organize yourselves so that you can stand up and be accountable; survive, grow, shine, find reasons to exist. Look for the means and decide the ends. Define your new center of gravity".

Autonomy implies defining one's standards, not doing without them; it implies the acceptance of a mastery that one chooses to impose on oneself. It is not

something that can be achieved in a few years; it depends on a change, not only in structures but also in minds, in the way in which we situate ourselves in terms of responsibility, and therefore in terms of ethics.

Dealing with the internal organization of a university and articulating its administrative and political dimensions requires organized, stable decision-making spaces, installed at various levels: in the services, directorates and central councils and at the so-called intermediate levels, within the components and teams. Work has two sides:

1) the way/voice of rationality, with the help of procedures, pieces of writing and the constitution of traces, which hold the framework together and make the institution concrete and tangible;

2) the animation of the instituted space, the interest in human issues and the incessant translation of actions and constraints.

Reading Derrida's text *Qu'est-ce qu'une traduction relevante?* (2005) advances the question of transmission (not only intergenerational in educational terms, but also intersectoral or networked in organizational terms). What is communicating, informing, giving access? What is our responsibility in this chain?

Indeed, the challenge of animating the functioning and evolution of the university concerns the translation of actions – for oneself and for others – in order to preserve and share the memory of the reasons behind decisions. Not translating (or giving media coverage) would be condemning oneself to bureaucracy, applicationism and non-thinking. On the contrary, translating (mediatizing) helps to promote understanding, to take in oneself, to appropriate, to alter as well. This effort of translation and mediation is something we all have to do, whatever perimeter we operate in; it enables us to combat the natural tarnishing of everyday tasks, the banality of routine gestures, the absurdity of decisions whose motives are no longer known. To translate is to raise, to enhance, to give back the inaugural meaning of government choices when it is lost – and it is constantly being lost:

> "Translation leads us to penetrate the thoughts of others. It asks us to understand them before judging them. More than many other exercises, it demands that we know how to forget our preferences, how to make ourselves receptive to a foreign thought and to render it as its author had conceived it: to respect the other, to give him our attention, to fight against ourselves to present his arguments as forcefully as possible. It is not by chance that humanism, which attaches so much value to translation, has often found itself engaged in struggles for freedom and in the fight against fanaticism." (Berger 1959, section 20-56-1)

This is an opportunity to confront actors from other sectors (private, public) and to become aware of the problems of social innovation, monitoring, evaluation and dissemination, which seem essential to the vitality of the environment and the professions.

2.3.3.2. *Resonances and transfers*

It is the clash of cultures and the richness of contrasts that often drive progress. Beyond the different social reasons, the culture of piloting is based on a certain mode of rationality and the actors gain from exchanging their vision and the problems; this is the interest of the moments of training and meeting. On a daily basis, working with a management controller, a human resources or financial director, or an information system project manager, sharing common orientations or knowing how to identify them at the heart of technicalities is a stimulating exercise. It is an opportunity to concretely test the possibility of skills transfer and translation, and the more general hypothesis that a solid culture and frame of reference in the human and social sciences are a good basis for dealing with complex and novel professional situations; they are also inexhaustible resources for the problematization of situations and problems. Transferring and translating means recognizing similarities without getting lost in them.

In this respect, the proximity between the experimental approach as learned during doctoral studies in the social sciences (problematic, general-operational hypotheses, field testing, data collection, analysis, conclusion) and the project-based approach as commonly practiced in steering activities (construction and deployment of an IT system and digital or heritage master plan, employment campaign, self-evaluation campaign) can be emphasized. The latter proceeds in stages: diagnosis, stakes, objectives, identification and coordination of stakeholders, production of deliverables, and retro-planning; it presupposes the constitution of a socialized and shared space–time, but in which a form of depersonalization is necessary (the interest is more in the processes than in the individual positions of the actors).

It is a question, in line with Ost, of making space–times synchronous.

> "Communities have to face the test of time – literally endure time – with, despite the clear awareness of the irreversibility of time and human finiteness, of which the approaching death is the clearest reminder, the willingness to do a little more, in the hope that this temporal surplus value will constitute something like a capital that can withstand the erosion of memory.
>
> We find here the problem of immortality that Arendt talked about. For her, as we remember, the highest form of the struggle against the transience of human time was political action within the city, which she defined, moreover, as organized memory.

By word and deed, men sometimes manage to create a public space in which the walls and laws of the city are only the outward sign: it is indeed between them that the city is located and that it remains – sometimes in spite of their transhumance – as long as the will to work together is preserved.

But human affairs are fragile because action takes place in a plural environment where no linear causality prevails. The power of the city is maintained only as long as word and deed continue to coincide and as long as the will to act together remains alive: it falls away as soon as they [men] disperse.

Unlike force, which is measurable and permanently available, power is fragile and ephemeral: it requires the maintenance of trust (trust in the power of joint action in the public space); but, as well, it is power alone, maintained by the storyteller's memory, that immortalizes something of this possibility, a role and a word that survive their author.

Between dislocated time and stopped time, the ethical challenge is clear: to experiment with a mobile time which, in order not to be damaged by the simple flow of the same, tends to make work or, better still, to invent new forms whose memory, such as that of the Athenian city, always remains mobilizing."

Box 2.1. *The power of human affairs, fragile and ephemeral (Ost 1997, p. 37).*

The hypothesis of the commitment of the feminine functions as a strong motive in the experience we relate, as an experience of beginning, in the sense that Arendt (1983) gives to this term: understood as an essential characteristic of action in its political sense, of commitment to the city. The beginning, the capacity to inaugurate, is at the very principle of action (Collin 1999).

An elective mandate is not a status or a profession, but a function for a defined period of time; it is possible to invent one's own way of doing things, within a framework – which it is a question of knowing well – by putting one's achievements at stake. This is quite different from inheriting a *habitus* already formed by others. It is a matter of working, exploring and learning in unusual rational and normative contexts, offering their virtues, risks and tools, their supraordinate and unifying dimension which it is incumbent upon us to understand, support, identify and guarantee for the whole.

Our experience, immersed in an environment and a dynamic at work, had to keep a spirit and a stake of individuation, in personal and collective terms, historically situated.

When the feminine becomes professional, it becomes involved in everything and renounces nothing, especially not learning: inspired, enlightened, trained, disciplined by historical-cultural psychology, psycho-sociology, socio-institutional analysis, it allows us to see human productions as work: an overall configuration with the capacity to say something about a human and therefore collective trajectory. It is up to us to decode and both train and inform ourselves.

In doing so, thought catapults itself to other problems and issues, provokes them too, makes one sensitive and vigilant to what is the object of inadequate normativity – what is overgeneralized, over-interpreted or left on the margins – to work to make it adequate.

This is the foundation for governing oneself, for occupying positions and functions, for mobilizing oneself. It is the university that can guarantee the emancipatory promise of the university for those who work there, students and professionals:

> "It is a form of training, and a leap, a change of level that is as much a beginning, a risk taken which is also a bet, something, again, like an ethical commitment." (Ost 1997, p. 39)

The sciences of education, the sciences of action and reflexivity may lend themselves to this game: work is at the service of a vital problematization, of setting something in motion – including oneself – in order to make it work, to undo it, to redo it and to act. We find here Arendt's labour-work-action triptych (1983), described as the condition of the *vita activa* of the modern human. Beyond the intense social exercise of an elective mandate, internal deliberation proves to be an essential skill, listening to minority voices (perpetually diminished by the daily noise of labor) who ask: *if "administering", was right, just and good, what would it be? If "a professional learning environment" were positively possible, what would it be?*

2.3.3.3. *Reshuffles, in more ways than one*

The search for a feminine empowerment supposes that we think of development in terms of stages and tests (intellectual, professional, ethical). Seeking support for empowerment (as opposed to avoiding conflict, freezing one's thoughts, and a sclerosis of human work, which is very insistent or even compulsive in the course of ordinary work) means wanting to understand for oneself, to verify at the heart of situations the validity of hypotheses, to train oneself, to cooperate, to go towards new skills and new technical and symbolic support.

They are also opportunities to confront and reinforce wills, normativities and rationalities other than one's own. A source of inspiration for a woman wishing to individuate herself through her work lies in the example of women who have

thought about their action from the very beginning, conscious of learning by doing, of learning by starting, integrating from the beginning the idea of difficulties, failures, and recognizing their own position as *outsiders* as a significant element of their development problems. As such, the documentary film *À la recherche des femmes chefs*[19] is exciting. Anne-Sophie Pic tells how, as the daughter of a chef and heiress, she began to learn from her team again, while at the same time performing her chef duties:

> "I come up against everything one can imagine, I am subjected to inappropriate, disrespectful remarks: I am a woman, self-taught, the daughter of the boss who is no longer there… I am both boss (my brother left in 1998) and apprentice. I need others to train me technically, but I'm starting to question what I see that I don't like. You can imagine how pleasant the situation was… But it doesn't kill me, it strengthens me. I don't have the technical tools, but I have developed a taste, a sense of smell, and I have in mind the example of Michel Bras, self-taught and triple starred [chef]. I start with the idea of combining flavors, in sauces, in cooking. I revisit the crayfish gratin using my grandfather's recipe. Being self-taught is also a freedom. I had no taboos, I wasn't formatted, I was curious. And I am still, eternally under construction, questioning myself, blossoming in creativity. I'm never more relevant than when I'm being pushed to my limits. […] And, being self-taught, I want to pass on what I have learned, to make people want to start cooking again. I am my father's daughter, I have a duty to remember, I draw my energy from this development challenge. I want the name Pic to shine a little brighter. I want to do what my father didn't have time to do." (Pic 2017)

The feminine learner is getting ready to know a range of things – from temporalities, relationships to spaces and cultures – to question acquired knowledge, to commit herself to action as well as question her inner self profoundly, which is the ultimate end point:

> "Our professional life was a blank page on which we could write as we pleased."
>
> "We did not have any pre-established schema of the woman at work, we had to invent it on the spot, to trace the path as we walked, following

19 Vérane Frédiani's documentary film (2017) on women chefs and street food cooks brings a new vision of the woman chef: dynamic, hard-working, creative, cultured, curious and sensitive to changes in society and eco-cuisine.

> Machado's masterful message [wishing to see the human treasure of vigilant consciousness grow in the world]." (Carmena 2016, p. 117)

Our experience has also led us to rethink our commitment to research; the work will be discussed in more detail in Chapter 3, but we again reaffirm the synchronicity of this evolution with the exercise of responsibilities in university leadership and administration. Listening to a radio report in 2006[20] (which will constitute a body of research in its own right) acted as a challenge, even a summons to look more deeply into certain questions relating to development, emancipation and their frames of reference, as well as triggered an awareness of the need to report, to seek to integrate, to affiliate and to transform.

Starting from a situation of girls dominated from the outside by constraints and norms (material, social, familial), we have highlighted their relationship, flexible and open to these constraints and the fact that despite or thanks to this – it is undecidable – "they" do, act, move in the spaces, deterritorialize themselves, whilst the boys, better tolerated in the spaces of the city, do not leave, identify themselves prematurely – without deliberation – and perhaps all the more so in what they want to assert of an identity, or even a destiny:

"They" think about *destinations,* demonstrating a formidable vitality, which leads us to seek to objectify what makes it possible in their living environments – those encompassing the adolescent, family or school environment, as well as the media or scientific systems that speak about them or make them speak. The work therefore consists of elucidating and valuing that which in singular voices – even if they are produced in chorus – insists, perseveres, performs, as a vital movement of individuation, and in elucidating the conditions that favor these voices, make them possible and make them heard. More precisely, it is a matter of addressing the *associated environments* in which they resonate, environments that are generated and individuated by the same movement, as Simondon – through the idea of *transduction* – and Canguilhem – through the idea of *milieu* – help us to understand (and more recently Coccia on the subject of "the life of plants"), both internal and external to the subject and their ability to be immersed, in total solidarity, in the same plane of immanence as the air they breathe, without renouncing the desire for transcendence or mobility.

The situations of synchrony and diachrony are all the more crucial as the feminine is identified as being desynchronous with respect to a single referent camped by the neutral (Fraisse 2017).

20 This is the radio report "Ma cité, mon coco: jeunes filles entre elles et entre soi" broadcast in the program *Terrains sensibles* on France Culture (see section 3.1).

The feminine becomes a *starting idea*, which authorizes or obliges another approach to questions, becomes a search for a position of otherness that goes from one to two. It is not precisely a question of comparing categories (differences, inequalities), but of thinking together about different environments, living spaces and times, and difference in general. The emergence, persistence and perseverance of an axiology of the feminine bring to the forefront the duty of creativity, alteration and primordiality (in girls, in women, in oneself). It is a question of making concrete and beginning to boost and promote the feminine.

2.3.3.4. *Brief summary*

We have experienced the multicolored, synchronous, deeply soliciting and unifying effervescence of bringing together and bringing into dialogue fragments of life and experience. The present clarifies the past, bringing it together, organizing it and enabling it to provide all its strength, all its support, to propel it into the future. Individualization of knowledge, of individuals, of collectives: everything can now be thought of, without any *a priori* hierarchy but without amalgamation; research and reflection are at the service of the transformation of the university and the progress of its actors. This is the time of possible crossings; divides, prohibitions and borders, although tangible, come into the background and allow for the reworking of the landscape and associated environments. We underline the cathartic and maieutic force of fiction writing and consequently its heuristic force of discovery (see section 3.1.2.2), as Ost (2008) reminds us about his book *Antigone Veiled*.

And this is what we have tried to study extensively over the last 10 years, through continuous work, trying not to depart from an ordinary and usual (even domestic) position, from a confrontation with works, performances, interviews, which gradually constitute a corpus, while continuing the work of problematization, from our position as women who are informed.

From the heritage of feminist thought, we seek to formulate adequate questions in terms of emancipation, empowerment and individuation, and to pose working hypotheses that will function as authorizations to advance and work. In this sense, it is our view that:

– girls (women, the feminine) benefit from a centuries-old legacy of male domination and an outsider's relationship with this phenomenon;

– this heritage is transmitted, reinforced, reiterated, incorporated through customs and provisions constructed early on during their initial socialization (one is always the second sex);

– the location of women and girls promotes a greater appetite for knowledge and care of otherness;

– girls' ability to inherit would benefit from being better recognized in its complexity: but considering that the inheritance lacks evidence, it will be necessary to work, to discern, to deliberate, to modify the balance of power: a task of transformation will then be announced.

In other words, it is about hearing and trying to connect with:

– specific locations (uses of the self, one's examination of the world, knowledge, way of being in relation to otherness), and thus draw an initial explanatory line;

– authentically situated and pragmatic cognition;

– an integration of the death drive, an understanding of the natural entropy of any system and organization;

– a propensity for action and commitment.

It is a question of conducting research in acts and verbs, finding opportunities and resources to make a qualitative leap in problematization, making it more complex and unifying:

– to understand individual or collective trajectories with a particular interest in mobility and becoming;

– to capture socialization experiences (familial, juvenile) and the reservations they constitute for adult life;

– to hear this potential as a reserve of pre-individuals at three levels:

- for a relationship with the other (sex), to make it happen;

- for a relationship with oneself, deferring one's future outside of assignments and from one specular relationship to the other (sex);

- towards a problematization and individuation of knowledge.

Finally, and because the feminine and gender recomposition concerns empowerment "in general", we also wish:

– to identify possible transfers between areas of life and to generate a more global reflection on the question of knowledge and its translation into action, creation and work;

– to keep open a reflection and a sensitivity in human and social sciences towards transits, exiles, traces, transfers and the potential they constitute for future lives.

The axis of knowledge, the axis of power and the axis of ethics are thus brought together in a kind of vertical solidarity.

2.4. Practicing and teaching human and social sciences at the university today

2.4.1. *Flux*

The digital revolution can be perceived and analyzed, on the one hand, by its intensity in terms of the data explosion and new expert or daily uses, and, on the other hand, by the intensity of the organizational transformations it brings about. It is through this transformation involving a vision of the future, an evolution of its culture and governance[21] integrating the urbanization of its information system, that an organization attests to its digital maturity (Portnoff and Dalloz 2010). It is about recognizing that a working entity is a set of flows of interactions and that its value is the result of relevant interactions between objects, ideas, people, businesses and organizations. It is advisable to think in terms of flows and not stocks, and to try to value these different flows in order to create resources. This vision is the antithesis of a mechanistic approach consisting of grafting a tool onto the existing one while waiting to harvest its fruits. "My home, my office is where I am": this notion of the ubiquity of intervention – or "mobiquity" – highlights the unity of the human being as a fixed or mobile resource. However, it is not a question of identifying the value or resource by focusing on the actor: the ecosystem of the organization itself, whether it is a company, an administration or a territory, is an animated, circulating entity:

> "While it is true that collective intelligence is not the sum of individual talents, but rather the result of the quality of interactions between talents and personal projects, collaborative techniques for networking, capitalizing and sharing experiences (including failed projects) are a valuable resource." (Portnoff and Dalloz 2010, p. 88)

The ability to detect, translate and enhance details and "information dust" moves the entity from a vertical logic quickly doomed to obsolescence to a redefinition of the relationship to time and space, bringing what is distant closer and finding resources of creativity and experience in the user. The circular vision allows us to think of a spiral progression, integrating the new, going beyond the acquired. Furthermore:

> "[…] the pressure of a changing environment makes a culture of decision-action-correction, trial-and-error experimentation, indispensable, which is

21 "Governance is the capacity of human societies to equip themselves with systems of representations, institutions, processes, social bodies, to manage themselves in a voluntary movement" (Calame and Talmont 1997).

> opposed to the culture of fault that generates the hostile climate that prevails in many traditional companies." (p. 90)

The profound changes in work practices concern companies, collective organizations and public policies as much as the agent at work, that is, the singularity of his or her functioning, his or her ability to organize and ensure his or her participation and recognition in the environment. These changes call for professional experts, supervisors and trainers. Innovative methodologies are spreading. A reflexive management practice is developing:

> "Doing management research means accepting to be one of the objects of experimentation. It means exposing oneself to the risk of error, getting out of one's automatisms. The [leader] must begin by recognizing that management, like any other area of the business, is in a constant state of flux. He must maintain a critical eye on his practices and try to improve them by trial and error. This means agreeing to review principles that seemed to have been taken for granted. We will sustainably cultivate our innovation advantage if we are able to do so on management issues." (Albert 2017)

2.4.1.1. *Hic et nunc*

A landscape of work is taking shape in which new rationalities and techniques require careful consideration: issues, social needs, anthropological and epistemological mutations and changes of scale[22] force us to think differently. How do we frame and support its entirety? The answer does not only concern the macroscopic level, but also gives a full place to local management, in an effort to make work more intelligent[23], without isolating this gesture from a broader confrontation that is shaking our society (Gomez 2016). Neither the financialization nor the geopolitical crisis of meaning that results from it can conceal the subjective and collective dimensions of work, the need to animate and defragment spaces with meaning and breath. The psychodynamics of work points out that the reference to subjectivity is not detrimental to the formation of collective will and rational action; on the contrary, they act systemically.

The observation of ecosystems of human activity reveals that there is a lack of continuity and strength between the different places of production (especially and all the more so with regard to immaterial productions, indirectly visible but nevertheless

22 Among other things: free digital technology, the increase in the level of education, the fact that the great systems of thought of the 20th Century have become obsolete.

23 In Gomez's approach, which is also our approach, the notion of work integrates concrete, real work as problem-solving and social creation of values. Work is understood in a triple dimension: objective, subjective and collective.

real). Concern for real work, the *hic et nunc* of the activity, its objectification, demonstration and sharing often lack both scope and rigor, and it is through proximity management, support and innovation in social intervention that these shortcomings can be filled.

If Gomez is primarily interested in corporate governance, it is a good opportunity to draw inspiration from it to think about the work as a whole, including public services (Bouvier 2007), to shake up the usual frames of reference and to think more effectively about public action: building a new intelligence of services and their governance, in motion. The economist invites us to reconnect fundamental values: dignity, integrity, gift, mobility, vulnerability and ecology (Gomez 2012). It highlights subsidiarity[24] seen as an adequate principle of organization, which is neither power sharing nor substitution nor delegation, but responsibility for a public action (or a problem) allocated to the smallest entity capable of assuming it: "at our level, in our place, what can we do by ourselves?". This question organizes the whole starting from the entities that constitute it: the human being (his collectives) is free to act according to his own autonomy (capacity, intelligence) and can produce authentic work, that is to say, "liberating, always assuring him of intelligence and self-awareness" (Gomez 2013, p. 165).

The authenticity of the work requires the greatest consistency between what is claimed and what is actually done, so that it is a measurable value. The gap between the two must not be too great, otherwise it is the credibility of the discourse that is at stake: this gap between the promise and its fulfillment can be a source of cognitive dissonance, which is extremely harmful to the performance of the organization and the comfort of the actors. It is in the congruence or the gap between the expressed project and the concrete achievements, that work for the organization becomes a strategic lever, or remains an adjustment variable.

To be attentive to work (one's own, that of others) is to go to its sources, its motives, its details; it is to develop a sensitivity to the genesis of things, links and human operations. It also means being able to take a step up to see things as a whole. It means playing with scales, thinking about both the segment of activity and its participation in the whole system (what will be the access, the diffusion, the reception by a large number of users and contributors?). It is still paying attention to the signs, because it makes sense (what is important for a leader and his troops?).

Being attentive to work implies reviving values of educability, potential, efficiency, and the power to act at all levels, which are at the basis of the Enlightenment, public action in general and social experimentation. We can imagine

24 *Subsidium*: the troops that came in as reinforcement to the service (neither helpless nor all-powerful).

a new strategic age of work and social intervention: that of the democratization of their governance, of a wider access to the culture of management and of the continuous reinvention of their creative forms.

2.4.2. *Innovate, renovate and revitalize*

It is at the very foundation of the public service of higher education that training and research are intertwined, hybridized (through interdisciplinarity and integrated partnerships) and disseminated (enhancement, social intervention). Reforms[25] are aimed at modernizing their implementation: dialogue with the economy, strategic governance, ripple effects and impact studies are now at the heart of major development programs[26]. This is a long-term political project where knowledge is valued for what it enables, in response to today's challenges:

– understanding societal needs, preserving common goods and developing appropriate types of rationality;

– promoting heterogeneous modes of knowledge production, accessibility and transfer;

– designing development models based on the management of the intangible and creativity;

– defining points of reference adjusted to a globalized knowledge economy.

If the desire to modernize higher education wants to preserve its continuity, it also forces the integration of new issues into the fundamental missions and has led to a significant restructuring of the French institutional landscape (grouping of institutions within territorial coordination sites). Moreover, the issue of efficiency

25 Some key dates: the law of 15 July 1982 made scientific research and technological development national priorities. The law of 10 August 2007, known as the LRU law, made universities autonomous (in terms of the strategic management of their budget and HR). The law of 22 July 2013 relaunched and developed the dynamics of grouping establishments within large sites. Reference can also be made to the French National Strategy for Higher Education or StraNES (2015), the National Research Strategy or SNR (2015), or the White Paper on Higher Education and Research (2017), which aims to "position higher education and research in the prominent position they deserve, at the heart of public policies, and for a long time to come".

26 The French government's investment programs, initiated in 2010, include a research and higher education component. Scientific quality, training, engineering and integration issues are crucial, as well as their impact on the academic sphere: candidates are asked to commit to a high level of structuring and effective governance.

and quality has become crucial in the European[27] Higher Education Area, in all sectors and at all levels of activity. It is a question of demonstrating the impacts, improving their traceability and renewing practices in this area.

The *programme d'investissement d'avenir*, PIA, the investment program for the future, is a driving force for modernization, supported by the territorial coordination of higher education and research which it helps to structure; the projects are designed to be disseminated, after experimentation, at intermediate levels (management of research teams and training). The political directors of the institutions are the first to commit themselves to it, to carry in a legible and targeted way a scientific ambition, transforming and structuring while demonstrating the capacity of the institutions to project themselves in the long term and to move away from the center[28]. The aim is to put forward concrete proposals in terms of activities (research, training, integration, partnerships, international), in terms of management of the ecosystems (territorial, institutional) in which the establishments are located, but also in terms of internal organization and management. On this point, it is essential to take into account the existing situation (its strengths and weaknesses) and the very different levels of maturity in academic communities.

However, the operationality of these initiatives lies in the ability to provide them with their own governance to ensure the effectiveness and responsiveness of the executives, as well as continuous evaluation and strategic redesign. The teacher-researchers assisted with strategic and technical support are designers and operational actors of these projects. They are involved to the extent of the opportunities they encounter, their capacities and desires for commitment and their resources. Those who join it are stakeholders in project groups, creating a collective intelligence and gathering around a leadership that federates plural interests.

It is a question of bringing out and structuring new fields of activity and bringing about conceptual (creation of problem objects) and operational (organization, methods, leadership) renewals. These are ways of working that lead us to reconsider in depth the exercise of the profession in its prospective, creative and collaborative dimension and to take the measure of the management needs that such skills require (management, training, development).

27 The Bologna agreements (est. 1998) led to the creation of the European Higher Education Area in 2010 (47 states).

28 In a movement close to what Sabine Prokhoris (2008) proposes for an "eccentric psychoanalysis": to preserve the fundamentals of the university's missions (to return to them, to rejuvenate them) and to face the new challenges of a knowledge economy.

The participation of universities in development programs gives innovation space for deployment and new legitimacy. The context calls into question the reflexivity capacities of collectives with regard to the organization of work, piloting and leadership, which presupposes knowing how to objectify (one's own) work, recruiting the right clues (what is significant, which dashboard?), and admitting the need for reflexivity in action.

It is also a question of finding the right dynamics between organization and innovation, between heritage and experimentation, so that innovative projects offer a permanent resource of inspiration for leaders, decision-makers and operational staff, without neglecting the necessary work of appropriation (evolution of reference frameworks, redefinition and enhancement of missions).

The question of membership is crucial and requires interim management to ensure permanence and transformation. Change cannot be decreed, but is organized through adapted working modalities and environments. Marchal (2014) reminds us of Norbert Alter's observations about organizational innovation: built on ambiguity and paradox, it is not carried by change specialists, but those who do it recognize themselves as such and rely on a network of allies who share their logic. The group or network thus formed has internal operating rules that allow it to successively play the role of public or clandestine. So innovation is not negotiable. It does what it feels should be done and tries to legitimize that action after the fact.

So is innovation governable? Yes: by innovating in governance, which implies admitting that innovation and organization are both complementary and antagonistic. The first takes advantage of uncertainties; it is lodged in the interstices, the unknown or tumultuous spaces of work structures. The other, on the contrary, aims to reduce operational uncertainty, to program, plan and standardize. The meeting between these two logics gives meaning. It makes the initiative intelligible and places it in a meaningful and coherent perspective from the point of view of the experience and constraints of the actors. But nothing solid can be done if the right distance between everyone is not found, if trust in supervisors is not guaranteed and if the management (care) of collective affairs is not re-qualified (Morvillers 2015).

2.4.2.1. *Illustration of a project*

"The governance of the whole [system] and the guarantees provided as to the effective allocation of funding to excellence actions will be among the determining criteria for evaluation. The international jury will examine the proposed scope of the excellence actions, the changes sought as a result of the knock-on effect on the entire site and its structure and governance.

This structuring is part of the overall strategy deployed by the candidate. The initiative will have to develop an overall policy at the level of the applicant, and will involve the partner institutions.

These actions are aimed in particular at:

– achieving a high degree of autonomy and a balanced and effective governance: sharing of roles between the academic community and the executive for the steering of the initiative, high management autonomy; capacity for rapid decision-making on strategic choices and their implementation;

– integrating the actors that make it up, paying particular attention to an effective rapprochement between universities, *grandes écoles* and research organizations;

– setting up the appropriate steering structures (management of means and human resources, intellectual property, etc.) and the interface mechanisms with the entities and activities of the bearer located outside the scope of the actions of excellence; guaranteeing a rigorous system allowing the dynamic evolution of this scope;

– developing a common policy of attractiveness towards high-level academic skills as well as towards advanced students;

– opening its members and partners more to the economy and the world: intensity of partnerships with their environment (companies, competitiveness clusters, local authorities), very dynamic use of research results, international character (hosting high-level foreign students, teachers and researchers, training in partnership with foreign universities, development of courses in foreign languages, etc.), professional integration policy;

– developing its capacity to attract financial resources beyond those provided by the State (credibility of partnerships, particularly industrial partnerships)."

Box 2.2. *Excerpt from the* Convention du 23 juin 2014 entre l'État et l'Agence nationale de la recherche second programme d'investissements d'avenir (action Idex/I-site) *(Agreement of 23 June 2014 between the State and the National Research Agency, for the second program of investments in the future (Idex/I-site action))*

In 2015–2016, the management of the COMUE Paris Lumières[29] therefore wished to respond to the call for the I-site project[30]. Working on this type of program has consisted of a number of preparatory operations:

29 Since 2014, the COMUE Paris Lumières has had three founding members (CNRS, Paris 8 University and Paris Nanterre University) and brings together, under a partnership agreement, some 10 national educational and cultural institutions (schools, libraries, museums).
30 Science-Innovation-Territories-Economy Initiatives, as *Initiatives d'excellence*, are part of the French government's investment in the future, the aim of which is to create world-class multidisciplinary higher education and research facilities in France.

– asking what is at stake, what is the added value of the program and on what findings the call text is based;

– designing the ecosystem on which it is based and/or which it wants to organize (stakeholders, knowledge economy, governance, relations with the socio-economic world, training-research links, quality);

– identifying the place of innovation in this ecosystem (how it is conceived in this text, the knock-on effect of one thing on another, how it could be conceived in our establishment, and the fundamental know-how that should be both translated and federated);

– positioning governance issues and engineering and self-assessment aspects, as constituent operating modes of the project, from its conception;

– declining a whole series of questions posed by the text and relying on intuition, on the association of ideas and on the resources available or to be sought (knowledge, skills, disciplinary crossings, innovation mechanisms) to begin to answer them.

In other words, it was a question of conducting a reading of the call for projects in terms of resources, potential, stakes, by focusing on the text – in a way, forcing it to speak to us – and by keeping in mind Foucault's methodological reflections, which proposed some questions that, in our opinion, were very heuristic:

> "How did we constitute ourselves as subjects of our knowledge; how did we constitute ourselves as subjects who exercise or undergo power relations; how did we constitute ourselves as moral subjects of our actions." (Foucault 2001, p. 1395)

Here, the "we" can be as much French higher education as any of its sectors or actors. In other words, we are talking about transduction, subjectivation, individuation and verification, at the individual and organizational levels. It is a question of refocusing the institution and making the broadest possible inventory of its interests, needs and standards.

It is about the appropriation of a freedom and a responsibility as a public service operator. The same type of questioning can be applied to all the grey literature emanating from French and European higher education. – and public policies as a whole – that can be formulated, from the place of a state operator (as a university is), as follows: *if I had to implement this program, this convention, this general framework, what would I do? If we contributed to this, as a strong, solid, assertive project, what would we do? What would it mean to be part of, or even the driving force behind, the operation?*

It is a task (to be carried out, before oneself), a fact (it is already there), an obligation (that one gives oneself), a trial (installed over time, by nature invisible). This relationship to texts is based on a hermeneutic and optimizing reading, which aims to enter as much as possible into the views of a text to make it operative and efficient, through a cooperative anticipation – *we have something to do together* – about the useful and rational meaning of the text; it is the *intentio operis* that should be grasped and, through a reading that postulates its fullness, we contribute to making it possible, to individuate it (Ost 2004).

The work entrusted to a project team had to be a continuation of the work carried out for the initial version of the project (in 2014). It had to make the scientific and intellectual ambition more readable and more targeted, to put forward concrete and well thought-out proposals in terms of governance, to show our ability to project ourselves into the next 10 years, to present an evolution in terms of HR policy, to be anchored in what already exists – in particular in the Labex and IDEFI supported by the two universities[31], which are intended to be integrated into the I-site and will be the driving force behind future reconfigurations.

Two points quickly emerged in terms of scientific content:

1) the question of standards in its broadest sense federates all projects and teams and should be maintained;

2) the fields of art and creation have their full place, the question being to find an overall synergy.

The emergence of a new field, which would come to be structured around norm studies, was a consensus in the project team and allowed for a project that integrates the proven capacity of the Labexes to take ownership of social and critical issues and to put forward innovative proposals, both conceptual and operational (organization, structuring).

Once this ambition had been stabilized, and in line with the framework of the call for projects, we were able to focus on making it operational. Strategic axes have been defined, taking up the elements of the previous version and giving them a more concrete look: 1) a transversal axis on pedagogy, open, collaborative, in resonance with the work in close and structured partnership (which meets the specifications in

31 Labex (*Laboratoires d'excellence*, Laboratories of Excellence) and IDEFI (*Initiatives d'excellences en formations innovantes*, Initiatives of Excellence in Innovative Training) are part of the Future Investment Program (PIA), and were the first instruments of this program. For the French State, they consist of providing financial support for about 10 years for programs that stimulate the strategy of institutions (excellence, originality, knowledge transfer) and boost their governance.

terms of structuring the territory); and 2) noting that the digital is by nature transversal, we value it as such, without making it *a priori* a specific axis of work (but it could become one). In addition, an axis of development of interdisciplinarity in research, training, partnerships and international cooperation is deployed in four strategic areas: "Memory, patrimony, society" (integration and evolution of the Labex "Past in the present"), "Differences, inequalities, injustices", "Risks, behaviors, vulnerabilities" (axes already identified in the first version) and "Arts, creation, society" (integration and evolution of the Labex "Arts and human mediations") with a strong coloring of digital humanism facilitating interconnections.

Strategic fields are operationalized through platforms. The structuring and structured aspect of the project must be particularly visible and convincing in terms of the project's capacity to structure itself and to propose new forms of organization, compatible with the existing structures of the parent institutions, and likely to bring about their transformation (the term platform was chosen in view of its potential translation into English and its international readability).

The platforms give rise to a clear and understandable but above all open organization: no pre-identified teams (the specifications having identified as a risk of internal rejection of the project, the fact that part of the community is excluded), but a project-based operation, capable of integrating any researcher or team related to the theme and likely to make it evolve. The platforms are intended to be self-evaluated, transformed, recomposed and re-thematized over time (at least 10 years), according to the achievements made and the problems identified as bringing new advances to be made.

One aspect is particularly noteworthy: the effort made by the team – foreshadowing the effort that would have to be made in the bodies of the COMUE and in those of the universities – to connect the future governance of the project to the sustainable structures of the institutions. It was therefore necessary to provide the project with its own governance, clearly identifiable by an international jury and by any user of the system, without making it a separate entity, independent of the EUMC, which would be the bearer of the project.

The will to see the evolution of training, transmission and co-construction practices with partners now involved in the project's organization and orientation, including internationally, are other subjects carried in the project. Governance has therefore been defined fairly precisely, inspired by other programs that have proved their worth and are aimed at addressing a twofold challenge: 1) to guarantee efficiency and responsiveness by setting up an executive with the means to act; 2) to provide spaces for hands-off approaches, elaboration and long-term monitoring.

In total, there are three levels that ensure the functioning of the whole process:

– an eight-member board;

– a strategic council composed of a large number of elected members of the EUMC councils and involving partners;

– a Strategic Orientation Council (internationally qualified personalities), an advisory body for governance at the other two levels.

The governance of the platforms also includes an operational executive and deliberative bodies at a more transversal level.

Efforts have also been made on the operating rules making it necessary to circulate information between the PIA program and the teams, entities and bodies within the universities: training components, doctoral schools, international relations, development services, etc., without which the university – and hence the EUMC and the program – could not function. This crucial point had been clearly identified in the specifications.

2.4.2.2. *The bottom line: excellence?*

Although it was not selected by the jury – this will be taken up again later within the framework of other programs – the project has advanced the community's understanding of the approach and the issues at stake, while consolidating the unifying intellectual ambition of the member or partner institutions of the EUMC, in the territorial ecosystems.

The project method, which enables us to situate ourselves in relation to the major programs, makes it possible to address the different aspects of university activities and professions. It also makes us understand the importance of learning to think in terms of economic, strategic, collective and organizational intelligence.

It revisits and brings to life the notion of a study (a project is a study), and can help to refine and define what is meant by excellence, in a sense that is neither discriminatory nor hierarchical, nor academic or standardizing: excellence appears as a balance (always unstable, precarious, requiring constant attention and management) between stakeholders and as a process of transindividualization, when an individualizing energy circulates between entities. Thus, excellence would be synonymous with the determination of a collective to transform itself, to reinvent itself, to find the best ways of accomplishing its missions by carrying out in-depth work on the projects and their specifications: determination of the leaders and project leaders, and of everyone, to bring the construction requirement to the level of intensity of a critical look at the choices made, of the knowledge of the risks and costs (economic, psychological, etc.) of the choices made. This presupposes a good

mastery of analytical, deconstructive and restructuring tools of the human and public "thing", particularly in terms of the ability to foresee action and intervention in various spaces and temporalities. This means accepting the autonomy and constraints of a state public service, subsidiarity, loyalty, rigor and accountability. This supposes a vision of research and training as a sort of attitude, monitoring, method and state of mind. This presupposes a will, a desire to export, to translate, to enhance, to become a stranger, to disorientate, to "travel", as Kristeva (1988) would say. This implies foresight and strategy, including for oneself.

2.4.3. *Public action and enhancement*

2.4.3.1. *Proving yourself*

Attentive to the social practices of experimentation, the *Agence nouvelle des solidarités actives* (ANSA, created in 2006) attests to the good dynamism of social experimentation in France and, in 2014, took stock of a decade. It underlines the richness of the network of actors: experimenters, public authorities, evaluators, and public or private structures constitute a real social laboratory. But how do you identify, disseminate, generalize what works? Impact assessment is still too rare in France. Worse, where it exists, its lessons have little influence on public decisions. Whether due to a lack of practical tools and/or lack of acculturation, little or no evaluation is made of the effects produced by an intervention or public device on the target persons. The report makes the following observation: while substantial public funding is needed to address social issues, and while, in the field, the players are sufficiently involved in the search to innovate and evaluate their achievements, initiatives remain local: they are not capitalized and do not inform the more macro levels where decisions are taken.

Public action is proving to be weak and too heavily based on weakened voluntarism, lacking in strength and rationality. This is a serious problem in terms of political legitimacy and the intelligence of work, at the societal level (dissemination, exchanges, changes) as well as at the intermediate level (analysis of human activity, capacity to formalize it, to stimulate it, to supervise it in a pertinent way).

The UK's What Works centers are a source of inspiration for France[32]. Their mission is to collect data from a variety of experiments, to systematically analyze and summarize them; if necessary, they organize additional experiments to ensure the validity of the results. The challenge being to promote the experiments to

32 See the work of ANSA and France Stratégie: http://www.solidarites-actives.com/ and http://www.strategie.gouv.fr/.

professionals and public decision-makers, they develop an editorial activity (guides, advice, efficiency indicators) and training sessions[33].

Inspired by this example, ANSA wants to highlight the variety of forms of observation of French public action and the possibilities of enhancing the value of these actions (various forms are possible: perpetuation, capitalization, spin-off, extension), and above all to encourage a more dynamic mode of dissemination, more adapted to the stakes and expectations of each player. In order to do so, it would be advisable to propose spaces for pooling, dynamic and participatory dissemination, as well as flexible, progressive and less linear models of swarming than the one-shot generalization model. There is also a need for a twofold support: professional support through the creation of tools and strategic support to create structures and mechanisms for success stories and their dissemination.

The aim is not to disseminate a product, but rather to help understand the complexity of developing public intervention mechanisms in an evolving process, as evidenced by the conclusions and proposals of a series of workshops conducted over several months and reaching consensus within a multi-sectoral community:

– to adopt an open definition of experimentation in France, identifying various forms, ambitions and scales;

– to promote the inclusion of a feasibility study to anticipate brakes and provide for adjustment possibilities;

– to involve all stakeholders in the setting up and governance of the partnership, and entrust coordination to a leading third-party actor, which guarantees the fluidity of exchanges;

– to provide an overview of the effectiveness of the scheme through milestones and results;

– to constitute an evaluation toolbox, allowing for a choice among methods;

– to make the reference framework of the experimentation legible and homogeneous, by means of an ethical charter;

– to encourage the sharing of results, inspiring practices and lessons for public policies, in particular by creating national (independent) bodies responsible for this capitalization;

– to create spaces for exchange between stakeholders to foster ownership;

33 UK What Works cover a range of areas including education for disadvantaged children, local economic development, crime prevention, improving the quality of life for elderly people and promoting well-being.

– to promote the progressive spin-off of promising or effective devices;

– to accompany any generalization in the long term by allowing for adjustments at the various stages.

2.4.3.2. *Enhancement of the human and social sciences*

The question of the enhancement of university activities is now very present in the strategic thinking of higher education and research[34]. While it has long been treated through the prism of the experimental sciences, technology transfer and economic profitability, the question arises somewhat differently for the enhancement of human and social science activities. The PIA programs are making progress in this area, since the challenge is to disseminate the university's activities in that they allow for social advances and innovations. The recent reflections carried out by the Athena agency underline the crucial importance of human and social sciences in a knowledge economy with very complex issues.

The understanding, visibility and enhancement of the social impact of the human and social sciences raises questions of professional integration of students, human resources in general and at the university in particular (evolution of the teaching and research profession, career support, forward-looking management of jobs and skills). The evolution of the activity and the teaching profession/teacher-researcher, and a more open and better instrumented vision of professional integration, go hand in hand.

The aim is to move away from the endogenous and defensive functioning of a research activity that is often experienced and tested in conflict with the issues of the professionalization of students; however, the development programs promote reciprocal training between different activities, such as research, training, digital and international activities and partnerships, and invite universities to demonstrate the effects. The question of enhancement, of the collective capacity to make people recognize (sometimes in their own eyes) and shape a value produced – which is not just a targeted promotion for itself but an effort of demonstration, objectification and conviction – has become a key issue.

The High Council for the Evaluation of Higher Education and Research and the human and social science sections of the French National Council of Universities (CNU) have integrated this enhancement into their prospective and methodological thinking. The issue of the enhancement of the social humanities deserves specific attention, because of its strong links to extremely diverse and numerous activities (academic, social and societal).

34 See Commaille *et al.* (2014) and Ministères de l'Éducation nationale, de l'Enseignement supérieur et de la recherche (2015).

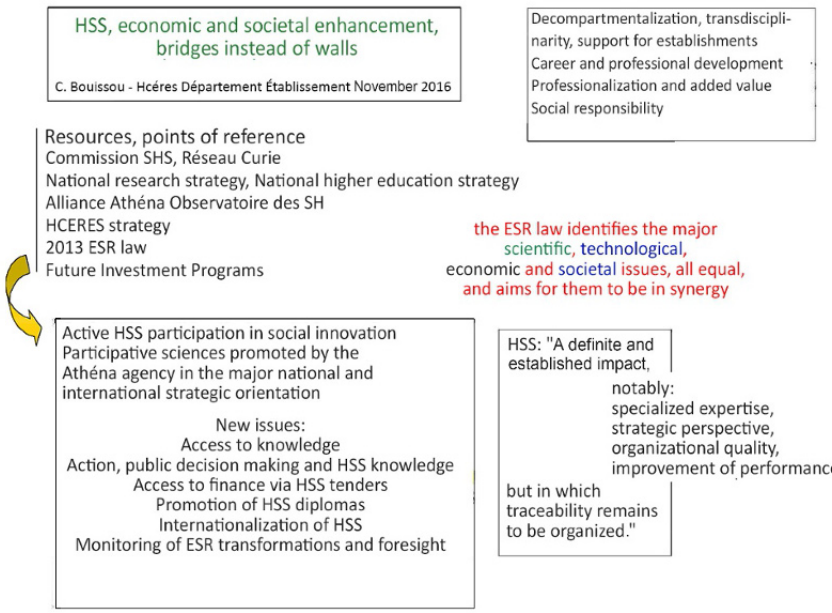

Figure 2.1. *Design of enhancement in the human and social sciences: bridges instead of walls*

Support for the enhancement of activities consists of:

– helping to understand the question of enhancement, in particular for the human and social sciences, as it is conceived in French higher education and in the major development programs, and promoting a shared reflection on this subject, by better defining the problem;

– defining what is meant by "HSS enhancement strategy", taking into account the variety of situations and profiles of institutions (territorial coordination, universities, schools, monodisciplinary, multidisciplinary, public, private), the different reasons for this enhancement, as well as the variety of experts recruited for the evaluation;

– proposing tools and forms for project teams involved in the evaluation process and for institutions conducting self-evaluations – while maintaining the framework of the reference system, which remains the common tool for all evaluations.

The work consists of carrying out documentary monitoring (ministry site; Athena agency), identifying the issues, analyzing the semantics of the field and the associated sectors, and designing the problem as a whole. It is a question of collecting,

documenting and investigating a narrative, for appropriation by higher education actors (institutions, Hcéres, European or international partners).

It should be noted that neither the National Research Strategy nor the various reports on specific issues (on the structuring of energy sciences, on the socio-economic use of research, on cooperation between research and public action) highlight the question of the human and social sciences as a specific field that requires special treatment. On the contrary, they are recognized as indispensable to scientific progress, because they help us to think about uses, cultures, behaviors, technical, human and social evolutions, at the heart of all problems. They only take off and find strength in their transformation, step by step, with other forms of rationality and operativity. It is undoubtedly under this condition that we could recognize a transindividualization of knowledge: a movement of transformation of the entities in presence and their environments.

From these analyses, observations and reflections, we can deduce that:

– rationality at work in action cannot be reduced to a single mode, a single input, a single method; and academic inter- or multidisciplinarity is not enough to feed the complex problems relating to action, its supervision, its evaluation, its sustainability and its transformation;

– the technical dimensions of situations cannot be ignored: although the human and social sciences know how to put into words, to translate – their added value is certain – they do not replace, but on the contrary integrate into, a richer whole that gives way to technicality. Any reflection on the future, the actors, the graduates of human and social sciences, should integrate this problematic basis: the unthinkable alliance;

– supervising, directing and developing work (including one's own) requires specific management, clear objectives and clarified functions. Training in the humanities cannot be sufficient if it does not introduce the use of technology.

Far from excluding itself from considerations of organization and control of the activity, experience in the concrete action of piloting and supervision leads to overcoming the usefulness of the tools, becoming familiar with their normativity and their dissemination, and to becoming professional through a diversity of dimensions that any profession (including the so-called intellectual professions) cannot ignore.

Once again, we insist on the fact that the absence of a framework, of tools and of anchoring, go hand in hand with anomic, unstructured and non-structuring environments, where arbitrary powers and the hegemony of a few ideological positions are exercised. There is injustice, impunity and denial of the realities of work, leaving those who do not occupy high positions without resources, support and strength. For all these reasons, it is necessary to support, supervise and equip,

giving access to methods, processes and dashboards that strengthen and shape the human spirit.

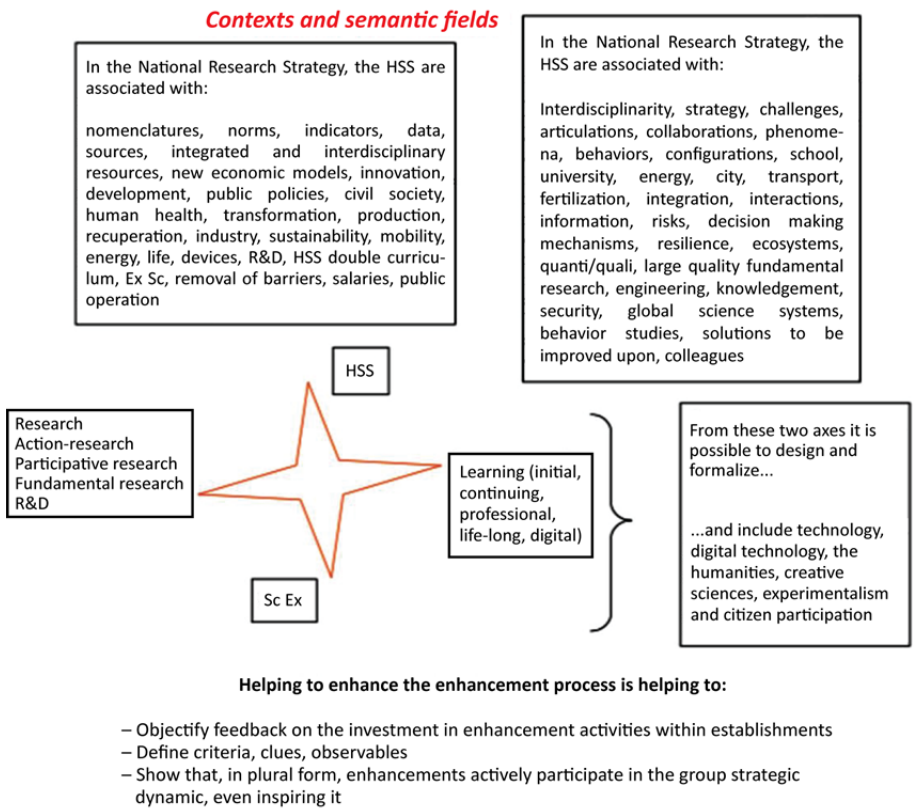

Figure 2.2. *The Humanities and Social Sciences in the National Research Strategy*

These reflections go in the direction of a broader objectification of teaching and research activities (particularly on the "third sector" of the profession, which concerns the back office and all the support activities) and a consideration of this broadening of training and support for teaching and research professions.

We underline the importance of being prepared for a plurality of activities, which allows for better career development, which leads to a better quality of teamwork and which undoubtedly better prepares for the management of human resource diversity and collective intelligence. It should be remembered that variety is a factor

of pleasure and renewal, and that professional mobility (the ability to retrain) and flexibility are an asset and will be even more so in the future.

"The humanities appear, at the global level, as a central moral and cultural resource; the social sciences are an indispensable tool for analysis and proposals in any democratic society. The question of the scientific nature of HSS (human and social sciences, to take the most common international acronym) is regularly raised to determine the validity of the results provided by the humanities and social sciences, insofar as some of the evidence they present in support of their conclusions is not always based on reproducible experimentation or proof (in the evidence-based sense).

But the production of conclusions always involves chains of reasoning, while the coherence of causal propositions are tested and the context and relevant factors (practical wisdom) is taken into account. HSS researchers and teacher-researchers rely on peer-reviewed methodologies and tools produced by the disciplines, as well as taking into account the cumulative nature of the knowledge produced in each field. Proposing a plan for HSS means legitimizing and recognizing equally two regimes of proof, reproducible experimentation and demonstration through practical and contextualized testing of the coherence of causal propositions."

Box 2.3. *Two regimes of evidence for the humanities and social sciences (Athena Agency 2016)*

The ability to support these two approaches and methods is proving to be an asset: because they bring complementary visions and inputs, resonate with a variety of sensitivities and relationships to the world; and because they broaden and enrich the vision that one can have of such and such a problem in a vast and very complex knowledge economy, and for future lives and occupations, which will no doubt have to do with increasingly heterogeneous knowledge, tools and tangible and intangible goods.

These observations initiate a reflection on the capacity of the actors to work in plural collectives, to demonstrate an ability to understand cultures that are very different from their own, to translate them or to translate themselves into a strength of proposal. At the same time, there is the question of the work and skills of the teacher-researcher, who is involved in complex research, design and dissemination operations. At the same time, there is the question of training, doctoral but not only, and the problem of skills transfer, whether at the individual level (student or professor) or at the organizational level. How can we think of this training in a different way other than in the framework of the companionship alone?

2.4.3.3. *PhD training, empowerment*

"I'm saying the future is desire, not fear." (Patrice Chéreau)

The semantic universe attached to the development of work is rich in dynamic resonances; we can pick out the following keywords: knowledge economy, digital, networks, technology, problem-solving, criticism, creativity, communication, collaboration, initiative, curiosity, agility, engineering. Career support specialists (mobility, transfer and development) keep an active watch and pick up weak signals to feel the emergence of trends[35]. They testify to the profound redefinition of relationships to time and space (and to the uses of the self) induced by professional changes and the reflexive effort they require (Albert 2017). They attest to a growing concern to accompany young graduates in the transition from higher education to professional integration (including doctors: the employment of doctors is at the heart of the objectives of the National Research Strategy).

It is a question of helping to ensure that the qualities and achievements built up over a long period of study, research and experience integrate sectors and activities for which they were not necessarily intended. Beyond a search for a training-employment match, the aim is to help the graduate to experience a change of scenery (leaving a world, its customs and codes) and transfer (*what I know how to do here, transposed elsewhere, makes something or other possible*): the first step towards empowerment, the ABC of entrepreneurship.

To convert one's assets is first of all to know them[36]. Three essential qualities are forged during the doctorate and make their mark: endurance, creativity, expertise. In addition, the graduate can rely on his or her rigor and a form of thinking conducive to problematization and experimentation, as well as on know-how in information gathering, data analysis and synthesis.

Converting one's assets also means agreeing to go out of phase and seize opportunities and expectations (conduct careful monitoring to do so). It means anchoring oneself in the concrete and giving mistakes every chance (experimenting and ensuring that something remains of it); it also means consolidating, enhancing, disseminating and integrating information networks.

35 These observations come from a monitoring and synthesis study conducted between July 2016 and February 2017 in the career support sector. The study included social networks, a workshop ("HSS and Doctorate", University of Paris Lumières, 29 November 2016; "Les docteurs: Entrapreneurs-Intrapreneurs", Isefre, 5 December 2016) and investigative interviews.

36 Special thanks to: Dr Bugnicourt (Associate Director, Adoc Talent Management), Dr Chapin and Dr Ebel-Jost (Associate Directors, Adoc Mètis) and Dr Petit (Director Mixing Generations).

The operation *O21 – S'orienter au XXIE siècle* (O21 – Navigating the 21st Century)[37] initiates a support for career development: plural (young creative people, experienced professionals, playful digital actors, decoders of emerging trends in the world) and polycentric (Bordeaux, Villeurbanne, Lille, Paris). This new concept is based on an understanding of a world that is now very open, full of uncertainty, insecurity and great potential, in which older people, in all their diversity and expertise, have a role to play in creating envy and encouraging risk-taking by providing the reference points of which they are the guarantors.

It should be noted that the possibility of taking risks is a factor in quality of life: if there is no stake, if everything is already settled, what is the point of living? (Reverzy 2001). Questions of desire, of volition. There are procedural, cognitive dimensions at work, as well as effective and assertive strategies for activating tacit skills. Designing one's experience, motives, achievements and projects allows one to form and make known the spiral movement consisting of advancing by integrating new assets (Buzan 1995; Duval 2016). The adventure fails without a good dose of curiosity for the fertility of the acquired knowledge and its unexpected effects; to succeed is to risk.

Mobility is proving to be a major skill for living in transformation. This conversion concerns both recent graduates and professionals in mobility. Moreover, because it is synchronous with the issues of responsibility and societal impacts, and the transfer of resources for a better inclusion of French research in civil and economic society[38], the conversion movement concerns both organizations and institutions. The individual situations of professional construction-evolution and the institutional changes in the higher education sector can be grasped according to the same frame of reference: for those who are building their career path and for the organization that is building their strategy, it is a question of integrating the issues of development and innovation, of moving the assets and potential out of the comfort zone and extending them into new situations, in order to meet new challenges.

Teacher-researchers are also concerned by this movement, when, in the context of their missions[39], they seek to diversify, enhance and share their achievements. They

37 Operation on the initiative of the French newspaper *Le Monde* (December 2016 – March 2017).

38 See, for example, CNRS Self-Assessment Report, 2016 (pp. 38–50). Available at http://www.cnrs.fr/fr/organisme/docs/espacedoc/auto-evaluation-2016.pdf.

39 These are defined in art. L.952-3l of the Education Code: initial and continuing training (transmission of knowledge, support, organization and management of teams, cooperation with businesses, teacher training); scientific and technological research and the exploitation of its results (development, expertise, coordination of basic, applied, educational and technological research, exploitation of results, institutional, social and economic cooperation); dialogue between science and society, dissemination of culture and scientific and technical

are helped when the work environment is sufficiently structured and guarantees spaces for reflection (evaluation of concrete achievements, definition of rational organization, leadership, foresight, tool building). The challenge is to promote professional expertise beyond academic disciplines: to deploy inventive, intervention (finding tools, building systems) and support qualities (understanding the interlocutor, their request, needs, involvement); to problematize questions, problems and crises; to model, test hypotheses; to share, encourage support and responsiveness.

The evolution of university skills and a more open and better instrumented view of work go hand in hand. The challenge is to support, recognize and share enriched, solid potential, organized by the diversity of experiences and by a practice of training-research, requiring cognitive agility, the use of knowledge that has been made accessible, and the continuous reapplication of acquired knowledge.

It seems that a new field of support and management is emerging, in which the time for problematizing questions ("not answering too quickly") is equal in its intensity and investment to the construction of solutions ("not remaining abstract"): double polarity, permanent tension. The analysis of training-transmission situations and the analysis of work and its operational situations are part of the same gesture of understanding and vigilance: it is a matter of being attentive to the right clues, educating one's gaze to perceive the articulations and interfaces throughout the value chain (and not in a fixed overhang). The parallel between teaching-transmission and work organization can also be followed, by showing that the teacher manages the class, manages knowledge, creates workspaces (being themself a stakeholder, like a manager), physical, digital, psychic, interlocutory spaces; that it is a question of investing in relationships to time, which are also varied. Running a class can be similar to a project-based approach (composed of a series of sequences, rationalities, timelines, deadlines, deliverables, etc.) that the theories of situated action and methods of self-confrontation help us to understand, objectify and shape.

Since these questions of support, from and for work, are crucial for the future, we have sought to deepen them, to collect material from professionals in the sector of enhancement, transfer and support[40]. This is an in-depth study, following

information; international cooperation, knowledge transfer, training in and through research; participation in the governance of academic institutions; vocational guidance and integration; participation in the construction of the European Higher Education and Research Area.

40 Observations by workshop participants (C*ycle des hautes études en développement économique, Institut du travail et du management durable, École supérieure de commerce de Paris*) and interviews with Ms Audrey Perrocheau, from *Pôle emploi* and Ms Virginie Madelin, from the *Institut de gestion publique et de développement économique*, whom we thank.

observations, intuitions and hypotheses that can be summarized as follows: the university does not draw all possible benefits from knowledge, for itself, its public, its partners, because it struggles to build adequate relationships to action and the power to act. What do the actors say at the social and societal level? What tools should we look for to tackle modern problems? What skills, qualities, cultures need to be built? Here is an overview and some potential courses of action:

– open up to a thinking and an economy of knowledge, of the immaterial, of cognitive capacities, of the world of data, which constitute a third industrial revolution as defined by Rifkin (2011);

– anticipate technological breakthroughs, as well as new societal issues and new, changing needs;

– invest in understanding and inventing interfaces between producers and users of knowledge;

– rethink interdisciplinary and mobility issues by integrating the ageing of the population and the appropriation of digital technology;

– approach learning by risk and error, which leads to redoing, to re-thinking, to putting into play, by developing a culture and an ethos of innovation and transduction;

– the societal and human dimension is essential to understand the human, its processes, organizations, uses, to understand the connections between designers and users;

– perceive weak signals, analyzing speech, developing agility, especially in relation to prescribers and to oneself;

– create its engineering, to develop a spirit of *research and development,* to aim for expectations and not perfection, to cultivate decision-action-correction;

– promote a hybridization approach, team hybridization, a variety of profiles, and value solidity in both personal work and independence;

– anticipate the rest of the career, question what is being built today for tomorrow (proactivity);

– network, design your profile, your approach, your offer, capitalize, enhance, disseminate, etc.;

– know how to identify the real effects of co-construction, and approach operations analytically.

There is a need to address the issues of supervision and training, for juniors, as well as for seniors and experts. In a vast knowledge-based economy, the borders are shrinking and the ultra-rapid transformations that are at work, affecting us all, are bringing to the fore the importance of the capacity for transfer, translation, agility in the handling of codes, various languages and collective intelligences:

> "While it is true that collective intelligence is not the sum of individual talents, but rather the result of the quality of interactions between talents and personal projects, collaborative techniques for networking, capitalizing and sharing experiences (including failed projects) are a valuable resource." (Portnoff and Dalloz 2010, p. 90)

Awareness of this culture needs to be raised and intermediaries and translation skills need to be found. Does this task – as well as this fact, this obligation, this trial, to use Foucauldian terminology – fall to the student, to the doctoral student? Perhaps also to their trainer, who is in turn in personal and professional evolution? How do we transform ourselves?

"The HSS are still insufficiently aware of the new requirements in terms of training, status and professionalization that are those of new generations, often rubbing shoulders with international academic systems. One of the challenges in the years to come is to propose ways of changing the status of doctoral students, their funding and their training. There is a need to strengthen the HSS community's sense of collective responsibility towards doctoral students and their careers, whether in research, teaching or business.

A reform of doctoral studies must also be resolutely undertaken which, in addition to generalist courses, includes an internship and courses that enable doctoral students to acquire technical skills, give them assets on the labor market outside the university and research, and train them in innovation and knowledge transfer (60 out of 180 ECTS[41] could be a good balance and make training an essential prerequisite for obtaining the diploma). The implementation of community services in all institutions could contribute to this evolution by proposing a set of actions combining research, presence in the environment and professional experience."

Box 2.4. *Transformations in doctoral training (Alliance Athena 2016)*

Observers identify some support: having conducted doctoral research gives a sense of concreteness, contrary to the idea that one usually has of it. While three qualities are forged during the doctorate and make the mark – expertise, creativity, endurance – project management is a form of training that graduates lack. It is necessary to

41 European Credits Transfer System.

change the image of the doctor, to develop opportunities to further anchor the work, to make it readable and to insert (translate) it into a collective framework. Of course, alternating theses are a step in this direction.

Once again, it should be stressed that translating consists of identifying, leading to the question of what we keep, what does not change in substance, what only changes in form, despite the transformation of tools, technologies, organization of the new stakeholders and the ways of managing the whole.

We find this attitude encouraged by the IGAENR's assessments prior to the devolution of the payroll: an inescapable modernization is at work in universities, even if each one is characterized by specific problems, support, resources, history, which give it its own form and appearance – thanks to the necessary work of analysis, interpretation, and narrative construction that is incumbent on the "political" framework of the university. What is at stake is the translation of basic, disparate, anomic elements into an identifiable, appropriable, public (in the sense of the *Aufklärung*: turned towards the common interest) narrative.

A few advantages can be put forward in support of this kind of approach:

– having a concern for extreme scales, or even contrasts or antipodes to be held together (macro vs. micro, short term vs. long term, material vs. immaterial, stability vs. impermanence), without inevitably seeing this as an undermining of the profession; on the contrary, orchestrating contrasts is perhaps nourishing them and making sure that they are refined, fine-tuned and individualized;

– making an inventory of tools, supports, skills and methods, for example, knowing how to problematize, to suspend the emergency, to help work, to depersonalize, to design, to represent in various ways;

– organizing the circumstances and atmosphere of the working meetings, encouraging dialogue and mediation, developing a culture of translation;

– recognizing one's own professional practice (and to have it recognized) which unfolds, in broad daylight, and for which "I" feel responsible, which "I" direct according to my will, my volition, my normativity; to be able to say: this is the value that "we" have produced;

– deliberating, maintaining a power distance, translating it into power, becoming the subject (media) of this power, arming oneself, equipping oneself;

– depersonalizing and thinking about common energy, making a new form of subjectivity happen by setting in motion (individuation, mobility, normativity) and problematizing.

"The fundamental problem at this stage is to establish how this impressive research fabric and the mobilization of the younger generation of researchers in particular can serve the national community and public policy in particular. The Ministry of Higher Education and Research in partnership with Athena member institutions should support not only actions for the transfer of knowledge to society but also the creation of active interface structures between research and political actors. Indeed, a simple transfer would risk depriving HSS researchers of their expertise in the implementation of knowledge and its concrete conditions."

Box 2.5. *Ecosystem and interfaces (Athena Alliance 2016)*

2.4.3.4. *Foresight*

Modernization implies adopting a forward-looking attitude, thanks to a re-reading of the thinking of Gaston Berger (1896–1960), considered the father of foresight in France. Forward-looking thinking is therefore not new.

Born in Senegal, he was an industrialist, philosopher and administrator of higher education, founder of the *Instituts nationaux des sciences appliquées* (INSA) and the International University Centre and Foresight Centres, and Director of Philosophical Studies:

> "For him [Gaston Berger], foresight is not a science of forecasting (because the calculation only comes afterwards; it translates into figures the strategies that the reflection elaborates for action); it is not even an anticipation of the future, because too often we limit ourselves to conceiving the future according to the precedent (which may not be repeated identically), according to analogy (which naively supposes that the never seen will offer resemblances with the already seen) and according to extrapolation (which is only an extension of the known series); it is the creative imagination of the desirable future (with the willingness to prepare for it now), an imagination which consists of examining the interplay between current trends to see their probable scope, but which consists even more in appreciating in advance the new quality of demand that will result from their eventual achievement: for it is this new quality of requirement which, once formed, will bring about types of desire and need, and therefore types of behavior, that will change the situation.
>
> In short, foresight does not seek to anticipate the future along the lines of the present (with the help of simple corrections); it seeks to anticipate the styles of conduct that will be invented on the basis of some future pattern or other, if it comes to pass, and it is prepared to

> create the conditions that will favor them, if they contribute to the real advancement of mankind." (Duméry 2018)

The titles of issue 12 of the journal *Prospective ("La recherche scientifique", "L'État et la société"*, 1965) provides an overview of the major issues addressed: scientific research and the State; misunderstanding or decision sciences; research, a changing environment; and a policy for science.

Reflection on foresight leads us to question the significance of developments for the researcher, the research administrator, the statesman, the director and the citizen.

It is therefore a question of thinking about professions (or skills) and carrying out a reflection aimed at these professions based on concrete facts, both directed towards general ideas and centered on the individual:

> "A prospective study is not only a presentation of changing situations but also a reflection on their scope and human consequences." (Darcet 1965, p. 1)

From a certain point of view, it can be considered that foresight has become more democratic, since it does not only concern managers, but everyone when they seek to direct their lives, particularly their professional lives, and since, moreover, according to the principle of subsidiarity, which is related to the autonomy of operators and actors, everyone, in his or her position of responsibility, may find himself or herself concerned by foresight reflection.

Training in the attitude of foresight therefore proves to be a relevant programmatic approach, enabling the social actor or future actor to be given the ability to interpret the world's progress, to situate himself in it, to govern himself.

What is interesting to note today, to preserve, to find again, or to reinvent, is the spirit that animates prospective thinking:

> "For the International Centre for Foresight, as for many people, the conclusion of our unceasing research lies in the certainty of great changes in the near future for which humanity must prepare itself. Without negative pessimism or excessive optimism, but with the necessary objectivity, honesty and humility in the face of such a goal, we would like to contribute to a clearer view of the prospects for the coming decades." (Gros 1959, pp. 5–6)

It is therefore an attitude to be communicated:

> "…an active, invigorating and attentive attitude towards the future." (p. 6)

We define the idea of modernity as an attitude, a disposition to take hold of the present and the future, simultaneously timeless, new, and as reserving within themselves a timeless current dynamic that also resonates with the past that is incorporated into them. These are tests of prediction, not prophecy:

> "We have to think that we are going to see certain structures of our world change. Industrial and agricultural, social, economic and political structures will undergo the transformations required by the transition to other orders of magnitude, by the movement we already perceive of the 'planetarization' of problems.
>
> Teaching and education will have to adapt to the demographics and new conditions of life as well as to profoundly different forms of relations between the West and the rest of the world." (p. 6)

And we understand that globalization was already there, on the horizon:

> "These seemingly inevitable transformations, which are particularly driven by the development of the great new techniques, will require above all, if they are to be progressive and not disastrous, that men adapt to new forms of thought and vision. And this adaptation is not written into the facts.
>
> As far as humanly possible, it must be prepared and wanted. We have to think about the real aspirations and needs of people. It is necessary to think of the essential values of civilization in a world that is in constant acceleration of change." (p. 6)

To know the future, to be interested in it, supposes in the prospective attitude the development of a willingness to know and a must be: because it will not be a question of allowing oneself to be flatly determined, not of refusing, but of acting, freely, with full knowledge of the facts, as the bearer of a past.

The development of the great new techniques must lead to an awareness that calls for prudence, humility and combativeness: progress does not escape the human being and the human does not dominate the world:

> "The balance between freedoms and constraints, notions of time and space, average life expectancy, physical pain, the conduct of life

> which requires ongoing formation rather than relying solely on the formation received in adolescence, are all examples of reconsiderations which must be made, which must be made courageously – without haste but without wasting time." (p. 7)

We therefore recognize the importance of training and self-care as a developing being, throughout life. Concretely, the programmatic and methodological objectives in the field of prospective thinking are:

– posing the problems correctly;

– bringing together specialists, led by their work and their reflections with a forward-looking attitude;

– developing and supporting a specific attitude of openness to weak signals, in all those who aspire to it;

– taking three central lines of study further: 1) human problems, 2) the West and other great civilizations, and 3) the general consequences of major new technologies:

> "To be forward-looking is to make a persevering effort to create within oneself the reflex by which man constantly evolves from the observable facts of life to the general ideas symbolized by these three great subjects, and vice versa, from general ideas to everyday facts." (p. 7)

One should add: to have a sense of *kairos* and *mètis* which gives the necessary appropriateness and flexibility to the pragmatic mind, the therapist, the forecaster, the strategist, the aesthete. This profile is dedicated to the exploratory dynamic, to the assumed distancing from praxis, or even to suspension and poetic detour, if one needs to regenerate oneself in order to better perceive, understand and feel. This approach, which admits and respects a form of humility – the human does not fully control their destiny, nor their environment – leads to the search for transcendence, verticality, a summit, to use the words of Char (1971), and aspires to wisdom.

Foresight is more on the side of doctor Canguilhem's hope of one day – who knows that it won't prevent the patient's death and acts at every moment for life – than on the side of technical control of all the risks without any controlled end.

Foresight, this method, this discipline, this attitude, allow scientists and technicians, doctors, industrialists, farmers, civil servants, economists, sociologists, educators, priests, etc., to meet:

> "...since man must be the constant object of all study and action for both of them." (p. 5)

This is what we are trying to show at our level, when it is a question of (representing) questions of individuation, summoning different points of view, cultures and expertise (doctor, philosopher, psychiatrist, architect, lawyer, poet, writer, educator, consultant, chef, actress, political activist, etc.), and setting oneself in motion, thinking about the consequences and putting into practice a rationality of care. It is also a question of opening and operating the black boxes, with the sciences of decision-making and foresight, while not avoiding economic and investment issues:

> "The emergence of decision sciences and the increasing involvement of the specialist or expert in their development affect the function of all those who have to make decisions, whatever their position in the public and private sectors." (Piganiol 1965, pp. 61–62)

Cognitive, deliberative aspects are at the heart of who governs and decides. These are skills to be acquired, rationality to be honed, which do not necessarily come of themselves once one occupies a position or status. The analysis of the processes of collective intelligence, translation, plural and socio-cognitive management of information in these situations deserves attention:

> "In any scientific society, the extension and complication of activities require that an increasing number of parameters be taken into account for each decision, that more and more information be stored and available for consultation, that raw information be used only after a careful translation phase.
>
> This is why the memory and judgement of the isolated man are no longer sufficient to grasp all the elements that the person in charge must take into account. The development of operational research, statistical research facilities, and decision making using machines, greatly increases human memory and computing capacity and may change its nature." (p. 62)

These half-century-old forecasting texts foresee the gradual automation of production and administration systems and a new conception of corporate management, inasmuch as managers will be provided with infinitely increased means of action which will generate the need for a much more solid scientific culture and economic training:

> "Without a minimum [level] of knowledge in these subjects, there can be no real understanding between them and the study centers responsible for informing and enlightening them." (p. 63)

The risk, in the event of a deficiency, is the transfer of responsibility, the concentration of power in the hands of experts alone:

> "The leader creates a vacuum in which technocracy is installed in the confusion of roles." (p. 63)

Things get even worse if the leader focuses on the day-to-day running of operations, setting interim objectives on a day-to-day basis, mainly based on opportunity:

> "It is said that he has no policy and no problems are solved." (p. 63)

What the analysts describe with regard to the leader, the person in charge, private or public, can be thought, in our opinion – and as Simondon recalls – on the scale of the ordinary subject who has to behave: in both cases, it is a question of a tension between the individualized part (of oneself, of a collective, etc.) and the pre-individualized part which exceeds and goes beyond.

In any case, it seems that everyone benefits from being inspired by reflections on human affairs and their future, and from becoming familiar with this meta-method which combines prospective attitude and action thought on a large scale with concentration on the present, global action and care for oneself.

From this point of view, what are the cardinal virtues of an education in an accelerated world? Berger sets out some principles that we believe are still relevant:

– an inner attitude of calmness is the most precious weapon; the faster things go, the more you have to remain calm (keep a hold on yourself and be in control);

– the imagination, which must be matched by enthusiasm:

> "In a stable world, reason is the only master: we must deduce, specify, verify. In a world that is mobile and full of novelty, one must constantly invent, and first invent one's own life. The university, where one trains in invention, then takes on particular importance. It ceases to be the crowning achievement of teaching, to become the introduction to existence. Completing your studies: what a false, silly expression! On the contrary, it all begins then and he who, on leaving the faculty, has no more curiosity in his mind and no more questions in his head than when he arrived there, is not far from having wasted his time." (Berger 1959, section 20-56-1)

– team spirit and courage:

> "We have no right to conceal from young people the perils that await them. They will enter a world where their place is not reserved and where their destiny will be constantly questioned. Invention requires as much courage as it does imagination. It is easy to repeat, less easy to undertake. […] No doubt there are techniques for calculating chances and guiding decisions: they will never, however, relieve us of the obligation to choose. The countries or environments that are not progressing well are not only those that lack resources or technicians, but also those that lack the entrepreneurial spirit."

– and finally, the sense of the human: it is not a simple orientation of the intelligence; it is rather a profound disposition that engages our entire being. Without it, courage could be brutal and team spirit would be reduced to a superficial adjustment of behavior. Developing this virtue is the role of culture.

Berger evokes poetry as a value of culture, because it introduces us in its own way to the secret life of beings, and without it the real human would risk escaping us. This culture, which has so much virtue, cannot, as is claimed or sometimes feared, be opposed to technology. Without technology, the past is dreamed of without being used; everything is endlessly redone and one will approach humankind empty-handed.

3

Women: Lines of Research in Development

3.1. Analyzing the movement

3.1.1. *A vision of development*

3.1.1.1. *Exhibition*

Simondon's thinking guarantees the exit from dualism (human vs. environment, nature vs. culture, politics vs. technique, psychology vs. sociology). Through his understanding of technology (tools, procedures, administrative frameworks), he invites us to understand it, to re-signify it and to free it from the closed world of the material, thanks to the efforts of archaeology, of genetic questioning, on the grounds on which it was founded.

Simondon should be put into context to better understand his contribution. Alongside his major books (1989 and 2012) is *Cahiers Simondon*, guided by Hugues Barthélémy. There are also some useful commentaries on and re-readings of Simondon's work. The documentary *Simondon du désert* (Lagarde and Chabot 2013) gives a true picture of the vitality of this complex and underground thinking and allows us to grasp its major axes:

– the centrality of work environments and techniques;

– the topicality and diversity of applications and translations (in history, art, psychology, information–communication) of Simondonian thought;

– the arduous approach to its concepts and their potential for proliferation (pre-individual, energy, individuation, transduction);

– the originality of its epistemology;

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– its non-Marxist thought of alienation;

– its masterful lesson of human responsibility with regard to technology.

The France Culture series[1] is also a very good introduction to this work, featuring heirs (including his own daughter) who continue to monitor, disseminate and transpose his work. Finally, a series of recent texts (Combes 1999; Marty 2004; Bidet and Macé 2011) helps us to understand the use that can be made of this thinking, in the field of education and development (and the human and social sciences in general), and particularly with regard to the question of ethics and emancipation. This philosophy, which we "don't think to go and read" (Lecourt in Lagarde and Chabot (2013)) may have come too early, but has since been subject to further study in many sectors (arts, design, engineering, architecture, psychology, anthropology, epistemology).

Simondon helps to think about the future, the development, the trajectory, in the face of tenacious binarities, their alienations and their assignments. Individuation is a vital movement of formation and transformation, personal, subjective, intellectual, collective, psycho-social and material. The notion integrates, at its heart, the idea of solidarity, by the fact that individuation is always trans-individuation: an energetic movement that crosses beings, all entities. It also contains the idea of *apeiron*, the indetermined, pre-individual: we are made of the pre-individual, which is structured according to the environments with which we associate (which are also structured).

Each new step in structuring the pre-individual leaves a part of it in reserve. The permanent movement of life leads us to go out of phase and to have to rephrase ourselves, through a new individuation, a new structuring and, moreover, potential.

Here, Canguilhem and Simondon converge, thanks to the notions of normativity, value, individuation, and through an energetic understanding of existence, through an energetic of commitment and action. We will come back to this, including through poetry, notably that of René Char (see sections 3.1.2.3 and 3.1.3.2).

3.1.1.2. *Neotenia*

An overview of Simondon's work sheds light on the question of individual and collective individuation through an anthropological and humanistic vision that

1 *Les Chemins de la philosophie* (Adèle van Reeth, April 2016), a series in four episodes: 1) *Du mode d'existence d'un penseur technique* (a technical thinker's mode of existence), 2) *Une philosophie de l'individuation* (a philosophy of individuation), 3) Que *peut l'imagination?* (what could imagination be?), and 4) *L'invention du futur* (the invention of the future).

thwarts the classic object–subject, nature–technique, structure–movement oppositions and proposes a new humanistic pact. The philosopher demonstrates the centrality of technology as an authentically human construction, an extraordinary cultural operation, a synthesis between a human gesture and a completely natural background. The technical act that is part and parcel of human, psychic and collective individuation deserves an empathetic look.

In this approach to the human question, there are not subjects and objects, separated in constituted bodies, but flows of energy that pass through them and produce them. In everyday life, any observation cuts across the life *continuum* at a point in time T, fragmenting our primary understanding of human life. Simondon helps to rethink it into a form of unity.

Individuation concerns the energetic movements prior to any constituted individual form: the being (psychic, social, technical) contains possible emergences and is formed from an indeterminate magma. The notion of *apeiron*, borrowed from the pre-Socratic philosopher Anaximander, helps us to grasp the indeterminate and pre-individual nature of all things. If the pre-individual gradually becomes individuated, it is in order to structure itself in temporary forms, according to the associated environments in which it moves and which impose on it – once again and only for a time – a form, a structuring, an individuation. The process is constantly re-launched as a vital energy (except when anxiety nails the subject to itself, taking it away from its collective destiny).

The individual becomes what they are and what they are not, because they always carry a potential, a pre-individual who will express themself, will individualize themself, or not. Everything will depend on meetings with associated circles. Individuation is an event, an operation, the structuring of a system within an organization richer than the individual that will result from it. Being is becoming. It should be noted that individuation is not – not only, not primarily – individualization (i.e. the differentiation of individuals from each other). Individuation is first and foremost a continuous, perpetuated genesis of each individual in relation to themself, to a first state, to their primordial being.

It should also be noted that by becoming individualized, the pre-individual is impoverished. This impoverishment is temporary because the subject still carries its load of pre-individual, primordial, phaseless, energy-filled but not yet structured or expressed reality; the pre-individual is “more than one”.

Simondon observes the process of crystallization and makes it the paradigm of individuation–trans-individuation: a salty solution, supersaturated with salt, begins

to crystallize: it is the germ from which the operation is transmitted to the mother water, whereby the associated medium is transduction. Successive individuations of the different elements in contact (each carrying a pre-individual charge) are made, sometimes giving them access to the collective sense.

The same scheme is applied to biological, technical, psychic and collective individuation. This very general intuition makes it clear that ontology and physics have common concerns and foundations: all forms are material, even the immaterial; the movement of individuation is *a priori* meaningless; systems are momentary individuations destined to exhaust their potentials (entropy); culture is destined to go out of phase; philosophy and reflective thinking are rich, articulated and rebuild systems and structures; humans, machines and systems are perpetually open individualities that welcome novelty and are defined by the type of relations that exist with what they are not; knowledge of individuation is individuation of knowledge[2].

Simondon's reflection is transported inside the object–machine–subjects and is not limited to their psycho-social relationships. It gives capital importance to the associated milieus which become individualized at the same time as the human subject becomes individualized through contact with them:

"Under what conditions is there or is there not individuation?" is not the aim of the philosopher, who thinks first and foremost in terms of potentials, pursuing the project of understanding and making people understand the fluidity of the mechanisms of formation and human life. On the other hand, the educator and the manager are led to identify and concretely guarantee the conditions favorable to development and, in doing so, can seek to identify and favor the conditions for the emergence of new potentials. Imbued with Simondonian thinking, they can prevent the risks of a mechanistic and sclerotic vision of human activity.

The challenge is to move away from the status of an executor who applies prescriptions in a situation of dependence (on an organization, an institution, an environment of existence, etc.) to become freed from the reflexive effort and the change of perspective on what determines us, inhabits us or directs us.

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2 The work carried out on the basis of a radio report (see section 3.1.2.2) illustrates this idea: the program gives the listener access to an experience that leads her towards the formalization of an individual and collective experience, in which she recognizes her own participation, through which she individuates herself: an operation that proceeds by progressing the individuation of knowledge itself. Progress in the individuation of knowledge of the feminine and progress in the individuation of the feminine go hand in hand. "We individualize ourselves", through the knowledge that forms us.

3.1.1.3. *Entropy and negentropy*

We are no longer very far from the Sarrautian approach of tropisms and sub-conversations below the level of consciousness, to which we will give some time for reflection (see section 3.4.1.2); nor are we very far from the effacement of the figure of human by the wave on the sand, described by Foucault in *The Order of Things*. The idea of phase-shifting-rephasing is central in this perspective, because on the one hand everything is destined to come to an end, to be exhausted, to lose strength and coherence, and on the other hand, the only way to escape the deadly anguish of immobility – and this for any entity, large or small, singular or collective – is to accept the phase-shifting, to endure the discomfort, to look for new associated environments, to put into play one's achievements by reproducing the questions and transforming oneself: the antipode of standardization that is nailed to passivity.

This vision can support a reflection on the management of change and the development of institutions, especially for those who work in them: it forces us to shed gregariousness and backward-looking adhesions and gives us a new way of looking at the substantial nature of human vital potential and energy, and even of imagining it.

It makes it clear that the normative fundamentals are not prerequisites laid down once and for all, upstream of reasoning or action, but on the contrary, a fund or flow that keeps coming back or that can be helped to return and re-emerge (through the analysis of the activity and through hermeneutic study) in the course of the work, to offer resources, to resubmit to ethical questioning and to reposition oneself.

There is a considerable amount at stake here, concerning the way in which collectives live and work together. In order to move forward, deep questioning and sometimes painful meditation on what resists and opposes are necessary.

If psychology is a practice of human darkness and its negative values, conscious action consists of moving errors, problems, obstacles and failures, to orient the energy differently and to invent a new normativity:

> "Its positivity psychology borrows from the negative experiences that man comes to make of himself." (Foucault 2001, p. 181)

> "If psychology wanted to regain its meaning as knowledge, as research and as practice, it would have to tear itself away from the myth of positivity, which it lives and dies from today, in order to find its own space within the dimensions of man's negativity […]. Psychology will only be saved by a return to hell." (p. 186)

Listening to and examining potential is a skill of the developmental psychologist, the specialist in the prospective, the manager who seeks to develop learning work, of everyone who tries to escape the confinement, tension and routines inherent in human action.

By making ourselves sensitive to trajectories and by encouraging the use of words, we find access to new knowledge, experiences and dispositions, which allow us to move forward, to individuate; we are confronted with new questions, which lead to new places, which give access to new problems.

This is how developmental psychology represents the psychological evolution: stages, trials, progress, overcoming. This is also how we can understand the work of problematization, which is necessarily modern, as we saw earlier (see section 1.2.2.3).

3.1.1.4. *Circulations*

> "Space is our primary metaphor. Because we are in the world in a solitude whose first refuge is space, mother's skin, smell, arms, bassinet, bedroom, this space will widen in concentric circles until it becomes infinite, absolute space with in a hollow, never seen before, except in the mirror, our own silhouette. Could it be the same psychically, that this empty space projected internally (the "I") onto the space outside can acquire in reality an autonomy of its own? In this impermanence of all things, we move around recreating shelters in the city, seeking refuge there as a child, before the storm." (Dufourmantelle 2009, p. 174)

According to Virginia Woolf (2012), space is an unceasing preoccupation of the feminine, and the atmosphere is one of the greatest powers against which women have to struggle: inseparable from the idea of movement, commitment, *vita activa*. When I commit myself, I throw myself into the water, I launch myself and no longer ask myself where I am; I become a body.

There is something of the freedom that is exercised in commitment, risk-taking and, curiously enough, in stopping the fear. The way in which each person perceives – appreciably – the atmosphere is decisive for how they feel and what they actually produce. Commitment is nothing without a constructed relationship to a vital space (Coccia 2016):

> "It is the fluctuating set of reciprocal interpenetrating relations between living beings and their environments of existence, a set that constitutes a totality that is at once indecomposable, unanalysable, and in the perennial process of transformation." (Macherey 2016)

In the light of the feminine, it is possible to revisit certain questions relating to work as a mode of individuation, solidarity and emancipation. It is also possible to think of the psychic space as an inner forum for deliberation, discernment and relaxation (of normativity and not of bastion):

> "The environments of the living are not states given once and for all, coming under a logic of being, but fields of action, intervention and circulation, offered as such in the sense of the possible, in a perspective not ontological but axiological." (Macherey 2016)

Gilbert Simondon's (1989) energy model and notion of trans-individualization allow us to consider more concretely the question of circulation and processes between distinct entities.

We are trying to approach the notion of environment and space in a different way than in terms of categories, to find a better fluidity to represent movement in space (geographical, social, psychic, socio-political): how should we think together and in resonance about the different types of circulation? It is a question of topology as much as psychology.

The analysis of the report *Ma cité, mon cocon: jeunes filles entre elles et entre soi*[3] and of the relationship of young girls to the city space will therefore be the place where some hypotheses will be deployed: the city allows us to envisage and design both the relationship to the physical and mineral space in which they move and the dynamics of their interlocutory and intimate spaces, such as the immaterial spaces of knowledge; the encounter between the girls and the journalist and its broadcast on the airwaves have effects of elaboration, at a distance, of knowledge and questioning. Moreover, the metaphor of the city as a cocoon brings out a questioning of space as a place of ordinary and political life.

As a listener and analyzer of the documentary, the main idea will be to promote a non-blocking introduction (listening). Diving into a new world, you have to learn how to conduct yourself in it, to keep yourself in a learning situation and open yourself up to a possible legacy, aiming at a demanding succession:

> "The middle, what is it? Is that what's needed to account for the remote action of one body on another? It is therefore the support and circulation element of a share. It is therefore the problem of circulation and causality that is at issue in this notion of environment." (Foucault 2004, p. 22)

3 A report that we previously mentioned (see section 2.3.3) and to which we will return (see section 3.1.2.2).

> "To live, to persevere in one's being, i.e. to have to be, by being carried by the power of the virtual and not by blindly submitting to rules, is only possible in relation to both a half-place and a half-place. The result is that it is not a guaranteed state, but a paradoxical, contrasting, hazardous, risky, uncertain, tendentious experience, both centred and decentralized, torn between the two poles of the objective and the subjective, whose opposition is not likely to be resolved." (Macherey 2016)

3.1.2. *Volition and* poiesis

3.1.2.1. Survival of the Fireflies *(Didi-Huberman 2009)*

One of Simondon's strongest ideas is that of the associated environment: such an entity and its associated environment are individuated by the same process that runs through them. Otherwise, there is a phase shift. It happens that the teacher–researcher finds themself out of step with the university (and more broadly the professional with his public institution, like the French movement *l'Appel des appels en témoigne* since 2008), because something has indeed broken down in their dynamics, intellection, reflexive capacity and imaginative potential.

Yet the apparent triumph of trivialization, miserabilism or nihilism of the self does not stand up to humanist, informed and lucid support for human risk and suffering. This kind of humanism, which is not antiquated, even less than idealism, is precisely response, attitude, firmness and courage in the face of adversity; we can refer to the way in which Kristeva (2013) redefines humanism in the 21st Century, giving women the ability to unite in a major role.

A need to exercise one's critical power in a different way, to direct energy in a different direction, asserts itself and leads one to seek to build an energy of commitment, to reorganize conflictuality (and pessimism, to use Walter Benjamin's formula).

Moments of conversion, rupture, intense re-problematization and new challenges (even if they are symbolic and theoretical) open up towards new environments with which we will try to associate ourselves in order to refound a new way of thinking and regain a dynamic and fighting spirit.

In *Survival of the Fireflies* (Didi-Huberman 2009), the author sets out to do two things: on the one hand, he looks back at Pasolini's life and work and highlights some of its key elements, and on the other hand, he takes up the metaphor of the

fireflies and applies it to Pasolini's own work, in particular to two texts, one written in 1941 at the age of 20 and the other in 1975, the year of his death at the age of 55. The first one evokes a moment that resembles happiness: youth, freedom, friendship, sensuality; the group of friends spends the night on the outskirts of Rome and follows, in amazement, a flight of fireflies. Pasolini finds in it a way of thinking about the problem that occupies him at that time: the dictator Mussolini reigns in power, accompanied by his advisors; the spotlights of propaganda illuminate the fascist dictator and blind the people, while the resistance fighters of all kinds, active and passive, turn into fleeing fireflies, trying to be as discreet as possible, while continuing to emit their signals; hell is in the open, and the fireflies shine in the darkened spaces.

Some 35 years later, in 1975, he described the death of the fireflies and the power vacuum: another fascism has triumphed, more rampant, less apparent, despairing of resistance, that of television shows, consumption, the disappearance of the people and differences.

Didi-Hubeman develops the idea that a flight of fireflies is a moving group and asserts that if Pasolini believes they have disappeared, it is because the world has changed since he was 20 years old, and that in 1975, exhausted by the confiscation of his intimate life, he no longer has the strength or desire to seek in the present the traces of his joy as a child. He is defeated, grief overwhelms him and pessimism has triumphed.

Thanks to a new generation of musicians, Didi-Huberman takes over a crucial gesture (that of the young Pasolini) and brings it up to date. He makes us understand that fireflies exist, not far from the raw lights, established knowledge, repeated doxas, and that they move, and we may follow them, so that something else can happen.

Didi-Huberman develops a reflection on cinema, poetics and politics, based on Pasolini's film *The Anger*. Poetic rage, against normality, consists of producing a state of emergency or emergence, which allows a new state of history to come about, the uncovering of an unnoticed truth.

Poetics is a decision about *logos* and *pathos*, and it seeks to perceive a meaning beyond manifest signs; in Pasolini's case, anger is the driving force behind it. It is a gesture of the heart, of the body, a position regarding the intelligible and the sensible, which are also made of distance and which allow creation.

Poetics leads us to take seriously both a romantic tradition that uses the imagination as a tool of knowledge and a materialistic tradition to poetically address conflicting socio-political issues (the idea of fascism, colonialism, sexism, etc.). It is the dialectical gesture that is interesting as such, because it demonstrates that the effects of truth have effects of beauty (truthfulness and aesthetics), which does not rule out the need for a method (technique):

> "There are things which only the intellect is capable of seeking but which, by itself, it will never find; these things only the instinct would find, but it will never seek." (Bergson 1991, p. 623)

Rage must be poetic for it to be remarkable, mobile, powerful and uplifting. It is a question of going through melancholy after having seen it as a universal catastrophe and moving towards desire and joy. References to natural elements (found in the philosopher Coccia and the poet Char) allow us to get out of formal frameworks and make a real song out of a complaint.

Thus, our interest in girls' choirs – and those who listen to them and join them – has gradually grown, in order to find new ways of thinking about the individuation of the feminine. We wished to develop an approach to the question that could integrate different elements observed and elaborated in the course of a research trajectory, allow progress in the work of problematization and clarification of certain intuitions or hypotheses and give the feminine a way/voice that could assert itself, become individualized, notably by seeking to organize controversies or conflictuality on this question in a different way.

Even if the feminine concerns girls and women from the outset, we try to depersonalize the issue: the general phenomenon is more stimulating than its particular incarnations, the mastery of the process gives power, momentum and distance to act, to those who need it. The almost oxymoronic formula "of the feminine" addresses all genres and allows everyone to play it.

Based on Walter Benjamin's wish to organize pessimism, Didi-Huberman reminds us that admiring and elevating oneself, because one is carried by something, is a consoling activity (the antipodes of mimetic jealousy). Images and work on images lead to this, beyond classical art history, and can lead to non-artistic objects. There are moments in history (of a life, of a civilization, of a human adventure, of a scientific journey) when we step outside the box, because the common good demands it and obliges us to do so. Ethically, this is the necessary assumption.

Didi-Huberman's work on Pasolini's work is inspiring in many ways and carries a normativity that must be recognized and assumed if we really want to understand

the aesthetic, poetic, poetic and political power of Pasolini, as re-read by Didi-Huberman:

– the work of critical reflection is exercised in the journalistic act and in creation, or in the essay, articulated to the question of the emancipation of norms and gender, which turns out to be, beyond an identity issue, a question of social practice, a *libido creandi*, which engages, exposes and makes others sensitive;

– Pasolini's tragic destiny, his violent death, broken life, unexplained end, wounded lucidity, intuitions and audacious and subversive approaches, beyond the boundaries of propriety, are put into the abyss by Didi-Huberman, and thereby restored, repaired;

– if melancholy does not run away, it runs through itself and rage is a driving force: an anger to be transformed, to work, when one is engaged in intellectual work, as well as in framing, in enlisting. The collective, its joy, can transform anger into action, a project and love; this is not without recalling the thought of Camus, for whom "Revolt is love and fertility or it is nothing" (1985, p. 27);

– *poiesis* supposes a decision in relation to language (and we can see the possible links between art and psychoanalysis): what do we do, how do we situate ourselves from now on, what choice do we make, with full knowledge of the facts, by thwarting the sometimes cruel effects of language?

– it is a question of trying to show, to design something else, through images, than what is conveyed by consensual language;

– elaborative distance and commitment to action characterize *poiesis*;

– a research method in its own right can be sketched out: *poiesis* makes it possible to make things happen and to make them spring up; it concerns questions of flow, of pressure, and not of categories that conceptually one would handle or manipulate from a plan or presuppositions. *Poiesis* is: *I don't know what I am looking for, or even what I may find, but the idea is inseparable from its mode of expression*;

– a problem of letting go and disappointment is contained in *poiesis*: *I construct meaning from what I seek and find (sometimes without knowing it), by linking it, metabolizing it, organizing it and making it resonate/reason*.

3.1.2.2. Chronique d'une sortie en ville *(Bouissou 2010)*

Our poetic writing (see Box 3.1) has produced a reversal of thought, inaugurating a deep-rooted *poiesis* and programmatic work to recover a mode of critical analysis, interpretation, action, writing, reception and translation: to continue the path in an

attitude of openness to the word, to give oneself reasons to take over the work of succession in the full and noble sense of the term.

The starting point for this poetic text is the documentary *Ma cité, mon cocon: jeunes filles entre elles et entre soi*, broadcast four times (between 2006 and 2015) on France Culture (French national public cultural radio) with various introductions and perspectives:

– soliciting a benevolent curiosity towards the blossoming young girls, allowing for a hospitable listening of otherness to find common ground;

– bringing the crises, difficulties, tensions and rationalizations to processes that are common to any group or environment;

– limiting the risks of stigmatization and focusing on what works rather than the negative: "the daily lives of young girls who are not always wise rather than reports on gangs of guys, justice rather than the police, modes of transport rather than ways of living, new political initiatives rather than eternal confrontations" (France Culture 2006).

The communication contract between the girls and the journalist (inviting the listener) is a contract of understanding, positive, critical and responsible listening, parrhesiastic in the Foucauldian sense: a true speaker seeks to be heard. What is it? Beyond elucidating the relationships of these girls with their peers, their fathers and society, and making room for the idea of solidarity and *affidamento* (Irigaray 1990), of these young girls among themselves and with us, it is a question of objectifying something of their relationship with the generally cultivated French listener of France Culture.

A form of intelligence that is sensitive, practical, plural, collective, relational and non-dogmatic presages an ability to situate oneself in relations of flow rather than in relations of force – and to know how to transform these into those. The exercise brings together the imaginary city space and the psychic space. Alternation, duality and normativity at work are orchestrated in a writing rhythm, avoiding the risk of being damaged in a single position.

The imagination of the displacement is strong, allowing a game to take place on the modes of transport: in public (staircases, elevators), in love, between friends, links are forged. Private and public spaces are in movement, in mobility, one as well as the other. There are multiple locations and scales. The spaces – intimate–extimate, south–north, visual–sound, sensitive–conceptual – are at once cultural, architectural and geopolitical: one and the same gesture allows us to grasp them and bring about another vision of the environment, dissolving the usual boundaries.

Chronicle of an outing in urban space, buzzing and discursive

This is the story of teenage girls in a suburban town, talking about themselves and their lives – parents, boys, the city and Paris, the big city next door.

It is a story about a few girls talking to each other in the city. A city within a city: les Morlacs in Champigny-sur-Marne. A nesting of places, concentric circles: the house, the stairwell, the block, the city and then the other city, Paris, a little further away, where you go when you leave home. "If you want to do stuff outside, you don't stay in the city, you go somewhere else." For them, going out means going further than the front of the building: "Guys are OK, they're still guys, but we're frowned upon".

It is about staying and going out, staying, becoming. "Paris is freedom, Champigny is security." There is talk of a necessary escape, of becoming a minority. Minority because you have to leave to be fulfilled. "We can't be part of their band like we used to be, that's for sure."

We are talking about girls deterritorializing.

This change of scenery – "when I feel like getting some fresh air with my girlfriends" – is an escape from the usual norms, ordinary identifications and primary affiliations. Maybe a chance for a way out of the ban.

It is a report, an investigation, an investigator's curiosity and the questions asked offer the opportunity to play a game, to tell what your life is like, what spaces you move in. Recounting one's life in the city, in chorus, giving an account of oneself, in a singular voice. Life that is fulfilled, a life of detachment from anchors, of forced, imposed and also admitted removal, distanced, taken in oneself. Centrifugal and centripetal alternations, vertical and horizontal movements, relationships and transport in the city, the building, the stairwell, the floors and so on.

The Mothers of the friends are the Tatas, who ask if we are hungry, sending salt, a meal, a plate, from the second to the third, from the first to the ground floor via the elevator. Unlocked doors, possible traffic. Spatial, family and friendly relationships, and their share of constraints: "I'm not necessarily saying I respect them, but they are there". Those girls are leaning on them. And escaping.

Going out and changing cities to compose, to recompose intimate and extimate spaces, outside and inside, home and exile. Geographical, social and cultural spaces, inscribed in language up to cataloguing. To move boundaries, to cross them and to break free from them. Crossing urban, interlocutory and subjective spaces. Something other than the freeze frame, the refuge in refusal, the besieged, defensive, tense citadel, happens. Another report, for another government, of oneself first of all.

Becoming a minority is a journey of initiation. To stand in the intranquillity of an inner life that is at first confused, overwhelmed, chaotic and increasingly distinct. Tame loneliness,

through work that leads from negative to positive, from lack to desire. Tolerating the space itself, of elaboration and deconstruction. Not so much being governed as resisting inquisition, inadequacy, adherence.

A relationship inside, an economy, a concern that makes you attentive to the outside. Changing space and standing differently, making other uses of oneself. A job on the squares – you, me, them and us.

An operation of discernment, separation, distinction; a way out of confusion, amalgamation; a desire for otherness.

Concern for oneself and for others. Care and *mètis*. An undivided intelligence. A commitment to others. A lucid and empathetic commitment, based on a vigilant, attentive and responsible use of oneself, "we must know how to respect ourselves before others respect us". Choosing their conduct. Concerned, solitary and united are they.

Sixty minutes of reportage, for a radio journey, a crossing of appearances, the investigation of a corpus: one holds out a microphone, interested, concerned, one listens, one welcomes. The listener asks: why girls, only girls and polyphony? Where are the boys? There is an intuition in this choice, something other than chance. A hypothesis is being formed, still to be worked out, that of greater suffering for those who, if they were in the minority, would find an escape route.

What kind of game are the people in the room playing? Who is questioning who in this story?

The reporter gives them the floor, an ordinary and not-so-innocuous gesture. They take hold of the outstretched pole, use it for a disputation, for a true statement, neither rhetorical nor polemical, where it is more a question of potency than of power: "– Him: one might think, seen from the outside, that you are communists? – One of them: One might think that, yes, they could. – Him: what would you say? – Her: I don't have to answer anything, you just have to see me on a daily basis and see that it's not true."

They are determined to speak out. To deconstruct and establish themselves, have rights and duties, make use of themselves. Work. Love. Alternating the ordinary: "Being French is not living the French way, I can live as I live every day, be natural and still be French. What does it mean to be French, what does it mean to be French, what does it mean to be French?".

Sixty minutes of reportage, and the city becomes the space to think about the subject, its adventures, setbacks, forks, stops, resumptions, the space of its problem.

Box 3.1. Chronique d'une sortie en ville[4]

4 "Chronicle of an Outing to the City", text published in the literary magazine *Adèle & Otto* in 2010.

This poetic exercise allowed us to explore the theme of the city and the hypothesis of a symbolic and concrete way out of assignments, capable of overthrowing or at least shaking up minority situations, making it a chance for a way out of the banner, reminding us that emancipation is not freedom, non-constraint, but the possibility of coming back and untying ties that are too tight.

The text evokes developmental issues: questions of identity – change and permanence – the strength of first attachments, the desire for emancipation, the richness of the interlocutor and the game/I that it makes possible. It leads to the hypothesis that fresh and subterranean emancipatory dispositions characterize the feminine once it asserts itself without guardianship and is listened to.

The text makes us hear an ensemble, a polyphony and also singular voices: a chorus, a *disputatio*, a theater: the place *par excellence* of the dispute. In a way, it contains and supports the idea of constraints, associated with the idea of choice, freedom and creativity.

Through writing and composition, distance itself is put at a distance: one never stops deconstructing (exile), trying to grasp differently what has perhaps, at one time, been undergone. Through work, one chooses to look at it in a certain way and make it a new creation for oneself, a cathartic narrative.

The relationship with childhood can prove to be a good viaticum, bringing us into contact with the primordial being in the sense of Deligny (2007), the one before the *logos* and its symbolic grids. This relationship with childhood, which each one carries within himself – more or less covered or buried – can evoke the relationship of solidarity, the contact with the face of the other, its otherness and the deep community that is felt at that moment (Buber 1959; Ricoeur 1990).

The collective interview is heard as a reborn, parrhesiastic space (Fleury 2005; Foucault 2008; Laugier 2010), where something is said, where the link is preserved by risking de-linking – as opposed to an overhanging discourse:

> "It's a natural vocation to communicate and say what you think. Communicability clearly requires a community of men to talk to, who listen and who can be listened to." (Arendt 1991, p. 68)

To move in this direction, it is necessary to bypass the operations of classification, judgment and stigmatization that exclude reception, confrontation and encounter. For this is how language sometimes goes: confinement of the minority spoken by others, confiscation of experience, reductionism. In order to hear these girls positively, we must consider that they have already come out of the minority

state; otherwise, we would not be able to talk about them as we do. They speak and are authoritative.

It is a question of totally reversing the way in which their story is received in order to be in tune with it and to be in a position to hear the strength and possibilities of their voices, but first of all, concretely and immediately, to attest to their normative capacity, already active, to translate, to inherit and to understand the erring of the boys and the pains of their fathers.

The project is therefore to develop a different style of research, to look at the situation of girls and women in a different way and to develop a different way of listening to the stories they tell, by moving away from disciplinary formalisms.

Is it a question of looking for a law, of formulating a hypothesis? It is a question of listening to weak signals, of not hysterizing and rooting to the spot the corpus and of preferring facts, observing and listening to what is real, what is ordinary, as time goes by. It is a matter of taking an interest in it rather than trivializing or, without thinking about it, victimizing in a trivial way. It is also a question of not confusing imagination with fantasy or daydreaming, or with ideology. Only the imaginary can take you off the beaten track:

> "A heterotopia: that which, within the known, the proper, digs into slight wrinkles, of the very close yet different, introduces a movement, a disorder, a fissure which, although tenuous, does not alter definitively an identity, an order, thus separated in some way from themselves." (Prokhoris 2008)

The poetic text is a *mise en abîme* of our own situation as women engaged in the intellect with the situation of these girls. The future does its work by investing the private space and the city.

Through writing and through thought, a reversal becomes possible: minority is an opportunity. The self happens, an inner space that escapes the ego of control and conventions; it emerges by problematizing new questions, creating new cognitive configurations, finding associated environments and giving pride of place to collective intelligence, intersubjectivity and action.

The exercise may have led to transgressing and subverting the self, both in terms of spontaneous representations concerning women with complex family trajectories and in terms of research *modus operandi.*

It has created its own forms and its own standards. It has allowed a qualitative leap in intellection, a reversal of perspectives and circulation: these girls generate

new energy to assume one's place, to do one's work, to take a positive interest in them and in oneself and to integrate what is possible into one's action or project.

This is in line with the need to take vulnerability into consideration in order to study it from an optimal and resilient perspective, without removing it from its living environment, but rather by collecting its expression where it can be seen and heard, in order to understand its relationship to various problems. The suburbs are concerned either directly (family situations and trajectories, neighborhood relations, social relations, schooling and projection into the future) or indirectly (media representations of the suburbs, the geopolitical conflicts they are experiencing or studying, the image of France they share or criticize, etc.) (Bouissou 2015).

It is through the relationship that they express towards these questions that we can approach their subjective construction, always situated in relation to the spaces in which they move (ordinary living spaces) or which inhabit them (representations). The narration of the self and its trajectory inscribed in a space and a temporality as well as the dialogical dimension of the exercise favor the emergence and sharing of an apprehension of the world in movement, where psychic, geographical, social and verbal mobilities are intertwined.

We must also draw attention to the Mediterranean and exile areas of interest, which reinforces the questioning of circulations (geographical, intergenerational, cultural, cognitive) and legacies, and of the notion of an *ethnoscape* developed by Appadurai (2015): an inner landscape, shared with others, which the exiled carries with them where they go, and which condenses the relationship between the subjective and the objective (exile is to be understood in the broad sense of one who undergoes the personal or family trials of exile and psycho-dynamically integrates its memory into their subjective work).

3.1.2.3. *Sovereignty*

We find inspiration in René Char, and thanks to the study of Valay (1987)[5], the clarification of what makes it strong: the recognition of the unknown, the fight, lucidity, revolt, the desire for constant self-transcendence and the alliance of opposites.

This work is the search for another relationship to others and to oneself and another affirmation of this relationship. The dimension of primordiality is striking. The deployment of ethics through poetics becomes the only possible way:

> "They are commanded by the same law, they obey the same principle." (Valay 1987, p. 106)

5 The following quotations are from this book.

> "Everything must always be related to the ever-renewed experience of a primary relationship with the world." (p. 106)

The assertion of a responsibility and the search for a community of words give René Char an exceptional dimension and the reach of a great voice. He shares with Albert Camus the tragic optimism of pre-Socratic Greece. The principle of sovereignty runs through their work: what is highest, at the top, is to be sought, without forgetting what is at the bottom. The poet seeks to requalify the human, to put it on its feet, in all circumstances, to respond to states of emergency, whether in wartime or not, with poetry, action and commitment that are part of the same requirement:

> "The ethical requirement must be thought of not by reference to a system of values, but by reference to a requirement of sovereignty which, in all circumstances, translates into the immediate rejection of that which threatens to limit the field of the possible, to constrain the vital impulse and to prevent movement towards the unattainable." (pp. 111–112)

René Char's poetics is a poetics of combat and polarity, of an energetics that is concentrated, whole, like flowing water, and which recalls Roudinesco's (2010) analysis of the thinkers of the turmoil: an order higher than that of subjective freedom, a transcendence without God – but nevertheless a transcendence – and a rigor – as well as a fluidity of air, water, the elements that make up space – are at work. Beyond social categories, the work establishes another relationship with the world to better find one's bearings in cataclysms. It is a form of hermeneutics, of self-care, of courage.

One can therefore, through the work of thought, through continuous effort, in concern for the world, create oneself. The literary and pragmatic dimension of the work is undeniable: narrative, interpretation, hermeneutics:

> "Our footsteps speak to us." (Char 1983b)

Char is remembered for his ability to deliberate, to exalt himself. The principle of sovereignty safeguards the integrity and foundation of the fraternal community, which does not call into question the integrity of those who compose it:

> "Solidarity does not exclude distance, which is the condition of respect and esteem owed to others as well as to oneself." (Valay 1987, p. 112)

The men of the fraternal community are transparent, early risers and men of enlightenment. This ethic of transparency goes hand in hand with the transparency of language, trust in the verb:

> "…which the poet knows to be the first condition of self-knowledge and wisdom. Those who inhabit the world poetically in this way inhabit it in freedom and simplicity." (p. 112)

Archipelago speech is a device:

> "René Char's poetry integrates in its dynamics the saving pain and the possibility of fertility attested by tamed multiplicity." (p. 102)

> "What is to be read and understood is the coherence of a displacement, of a movement through the complex interplay of traces." (p. 104)

> "In the fabric of the poem there must be an equal number of hidden tunnels, chambers of harmony, along with future elements, havens of sunshine, captivating trails and existing ones calling each other. The poet is the bearer of all this, forming an order. An insurgent order, an order of movement and energy, which does not come from an easy textual pluralism. This is the domain of the reader: a field to be spawned in active reading." (Char 1971)

In other words, there is a convergence in the succession of moments, fragments of the real, atomized meanings of speech in an archipelago, and perhaps even, it is a wager, a new dialogue, a blossoming, a taking of form and meaning of a pre-individual, the emergence of a new landscape. The intransitive, reflexive, theoretical word is subordinated to the impulse with which it is confused: it tries to make its way through; it realizes the junction between thought and that which suddenly comes to life; it is not sparing of itself, it expends energy, it expresses vitality.

The poem takes up, recreates, erects and melts; beginning, it reaches the essential and slices: cutting, loosening, tearing. One hears the echo of modernity and timelessness described by Macherey (see section 1.2.2.3) – a gesture that welcomes what arises, gives it the value of truth, which he consents to and endeavors to problematize. We also think of the naturally untimely feminine: de-synchronous, offbeat, surging, as Fraisse described it:

> "On the political side, feminism never arrives at the right time; it is always in the wrong place; it is never at the right time that this question is asked; you are told: no, come back later, it's not today it's tomorrow, etc., etc. There is some sort of error of synchrony." (Fraisse 2017)

3.1.3. *Listening to voices*

3.1.3.1. *Radio broadcasts*

The fluidity we seek to penetrate is offered to us by radio waves that are transmitted from one point to another: energy movement produced and received, transformed, appropriated, prolonged. Our study is a living example of individuation: of the voices that were expressed, of the one who listened, of the knowledge that we built from it. Simondon's thought proves to be a formidable basis for dealing with the question of the feminine and becoming, an organizer of trajectory and vertebration.

The idea that individuation is a trans-individuation, each entity present (journalist interviewer, girls interviewed, listener) being transformed, by the energy that circulates, offering and benefiting from an opportunity, a space and a time for further individuation.

The interest of the listening situation of a radio report also lies in the fact that the listener does not exist (anonymous, numerous, elusive in their concrete reality) anymore than the transmitter who is looking for themself and their words, and this is where the potential to become lies: putting oneself in the position of having to think with the one who is speaking, the listener makes a path. Fluency protects against house arrest:

> "Talking on the radio means "we" are talking, but we don't always know exactly who "we" is. It also means: it is a word that comes from a place more intimate and deeper than the one from which one can say "I"." (Chambon 2015, p. 91)

The approach therefore allows us to revisit the idea of relationship, since there is no pre-constituted term, and each being, each entity comes about, by becoming individual, through the joint transformation of one's own environment (the pre-individual, the reserves of potential) and its associated environments. Thinking about the relationship (educational, collaborative, etc.) is fascinating, as soon as one no longer attaches oneself to the fixed entities and protagonists of the relationship and becomes sensitive to the flows that pass through them.

It is a question of thinking of individuals (including oneself) as partially accomplished and seeking to be accomplished, as soon as they live, as soon as they work, striving to make such and such an as yet undetermined aspect exist that they nevertheless feel necessary for their rephasing with the world, or at least, a world.

3.1.3.2. *Energy of the verb*

René Char's reading has given rise to a gesture of poetic writing, as a programmatic of study and research and as a lever of individuation (of the one who listens, of those who speak, of the knowledge that emerges from it). The idea of *apeiron*, of the new, of ethical and aesthetic sovereignty, is applied to oneself because it is hoped for others; it is a duty of sympathy, even more than of values. Confidence in the word is central to the process, as well as the ethics of the beginning.

The *Chronique d'une sortie en ville* is indeed a beginning, a trigger, taking the words as they are said, at the level of the reality of the enunciation and of life. Solidarity and distance are invited, as a sorority. The event is the advent of opposites in their simultaneity. What am I fighting? What fight are the girls whose voices I am listening to fighting?

Perhaps it is a question of performing a community of speech. A choir is given to us, we can insert ourselves into it, extend it and make it heard beyond the waves. The imaginary of development, expansion, proliferation and dissemination (of knowledge and beings) unfolds as well as the aesthetic relationship to space, in order to transform and individuate oneself in it. Moreover, the alliance of opposites allows an industrious poetics, combining technical concepts (deterritorialization, minority, government, norm, heterotopia) and the prosaic nature of ordinary life. The idea is to resonate an ultra-significant and propulsive metaphor for our profession, one that gives a sense of continuity between what one will seek at the university and what one must do there for those who follow:

> "It's up to you, reader, to draw up the reports." (Char 2009)

The energetic economy of Char's words can help us to think of the feminine's energy, as a welcome and management of conflict. There is an event only in the confrontation of opposites, in the concentration and dispersion of energies. The inner struggle is accepted, even claimed, a source of exaltation to be.

The girls whose voices we are studying experience solitude and solidarity, a form of exile (or even banishment) and closeness; they experience power relations within themselves.

Thinking about energy (force, vector, dynamics, economy) allows us to get out of binarities, egotisms and fixations. Char gives us to read a world discovered, not a world observed, by breaking the vice of time.

The rise of the feminine is a search for ventilation by natural convection: the feminine seeks the space of her breath, brings up buried and distant resources,

makes them active for research and intellectual creation and generates a rise, a boom, a succession:

> "The desire to tell the world suddenly found itself completely free of school precepts and theories." (Valay 1987, p. 82)

We seize all the value, the opportunity, the relevance of the creative moment of *Chronique d'une sortie en ville* in terms of the individuation to come, ardently sought after. There is a normativity specific to lightning speech.

Philosophy is not enough: you have to converse with it from other places. Perhaps this is how the path in the imagination of loneliness makes its way: by successive leaps and bounds, from possible to possible, a path that is entirely subordinate to the demand for the sovereignty of desire, to the demand for surpassing oneself and the contradictions carried along with it.

In order to transgress certain orders, whether patriarchal, academic or hegemonic, it is necessary to go in search of a surplus of normativity, combative and restorative. For this, Char is an inspiration and the guardian angel of a poetic project; the confrontation to the horror of the war and his involvement in the resistance undoubtedly explain its intensity.

However, it must also be agreed that poets and translators do not fall into excess; they work on the fundamental, language, and they perform the *ethos* of the speaker, always situated. They are essential reference points, tutelary figures, to illustrate how intellectual work can vitally confront conflict without sinking into it, and therefore constitute an involved professional ethos, made up of critical distance (thinking) and concrete involvement (writing).

As far as we are concerned, intellectual engagement does not wait for the revolution; it works where it is, subjectivizes itself as the political subject of its conditions of existence and seeks a psychic causality to be assumed within the framework of its engagement.

3.1.4. *Movement as thought*

Chronique d'une sortie en ville is both liberating and programmatic: it functions as a mine of hypotheses and intuitions that orient, open up to movement and to a challenge in terms of individuation. This gesture proves to be invaluable in making a fork in the road in the way we approach our questions.

Radio reporting has brought about a paradigm shift, in parallel, as we have seen, with our involvement in administration and strategic direction in an elected term at the university (see section 2.3.3.2).

The analysis of the radio report will also lead to the discovery or revisiting of fields of thought favorable to hybridization, creolization, recognition of exile and poetic reasoning (e.g. Kristeva 1988; Glissant 1990; Zambrano 1993; Meddeb 2006), placing the question of the imaginary and its survival at the heart of human thought.

The southern philosopher Borreil (1993, 1996) helps us to think nomadically, based on Greece and its primordial relationship to democracy, and to move, to transfer, such an idea or image constructed here to be played there, as for example: the Mediterranean birthplace, the light, the *agora*, to hear voices in a city in the Ile-de-France region.

We will find support in the field of art and aesthetics, to think poetics and artistic research; for example with Mondzain (2012, 2017), philosopher of images, a way to deepen the question of radicality (vs. radicalization), subjectivity and the imaginary.

Intellectual openness, in order to think about the issues of our time with a fresh perspective, implies going outside the usual frameworks and erasing the wording of women through male values, as Bonnefoy (2002) evokes with regard to Cleopatra.

François Ost, academic and jurist, is another inspiration: after having worked a lot on the question of the narration of law and literature, he enters into a literary and theatrical writing, to explore hypotheses, in his book *Antigone Veiled*:

> "From the outset, I had the instinct, for once, not to enter into this type of analysis, more conceptual or more scientific, and the desire, the desire to approach the question from a completely different angle, which was fiction writing, literary writing. I could really see – and the experience seems to me to have confirmed – several advantages. First of all, it was an opportunity to tackle the problem of the veil from the point of view of individual cases. A veiled Aisha, who is not another young girl, that's the one I was interested in. The advantage of starting from individual cases was to resist *a priori* concepts, with all that they undoubtedly convey of stereotypes and prejudices. One gets a certain idea of the relationship between Islam and women, Islam which would necessarily be misogynistic, a certain idea of the veil which would necessarily be the symbol of the submission of the young girl to her father or the local imam. Of course, I was not unaware of these interpretations, but I preferred to start from individual cases." (Ost 2008, p. 252)

Further on:

> "Law is a learning process of pre-formatted solutions. Literature, on the contrary, frees itself from the possible, makes the sense of utopia, that sense of the possible that is so necessary in today's university education, which is tragically reproductive." (p. 261)

Elsewhere still:

> "– How would you situate the pedagogical usefulness, and openings in terms of creativity, Law and Literature in relation to Law and Sociology? Do you see it as complementary?
>
> – That's right. I will start from this reflection of Ricoeur who said: "The symbol or the story gives food for thought." Both elements are important. It is important to have a certain mastery of a literary corpus, a set of stories that give food for thought, that feed our imagination.
>
> But then – the second is also important – we have to think about this material. This is where science takes over, and it is obviously very useful to push these intuitions further, to theorize and conceptualize them.
>
> It is in this dialectical tension between a literary intuition and a scientific construction that I see a formation […] I think there is a kind of literary indiscipline of the greatest use to scientific disciplines. Both moments are important, of course." (p. 261)

By taking an interest in works and resources as eclectic, from a strictly academic point of view, as Char, Bonnefoy, Ost or Mondzain, we strongly signal the intention to look for new tools and sources of inspiration to hear and make psycho-social potentials heard, even if it means redesigning the theoretical and methodological frameworks.

We also want to show a growing preoccupation with listening, analyzing and interpreting stories, through the methodology of the interview and/or through the analysis of the production of works, which constitute formative moments for the one who speaks (emits, produces) and for the one who listens or observes (receives).

This works on the condition that the space of reception, exchange and reception of the word is parrhesiastic, that of a truthful utterance; the work-corpus speaks to us: what does it say?

The corpus that interests us has socio-political issues of education, development, affirmation and knowledge. They are offering a verification contract. Even though they are captured on the fly and close to everyday life (listening to the radio, personal

reading, cultural production), they are not only spontaneous but also collected, welcomed and carry a specific address and invitation for those who want to hear them.

3.1.4.1. *Towards an ethic of listening, or a listening ethic*

In a career as researcher and teacher, the author has often experienced and been able to validate the structuring role of the interview thanks to the anamnesis and the narrative of the journey that the interviewee constructs, based on the interviewer's questioning: putting into words and at a distance, elaboration, deliberation, verification, formulation and consolidation of an ethical positioning are all opportunities for training or revision of our representations.

Listening to documentaries on the national radio, France Culture can enrich a training and reflection process by updating the resources of intellection of life stories and the various issues that it allows us to hear.

The challenge is to build a corpus and to build it as a work: an ensemble, a sound configuration, created, produced, emitted in a context of socio-political news, integrated into a programming policy, and that can be received at the end of the airwaves.

It is interesting to observe how radio programs (each of which can be considered as an entity, with its own strength, its initial idea, its internal dynamics) can resonate with each other, and give the listener complementary keys to understanding.

Distance, receptivity and open-mindedness guide the microphone of the reporters who travel and whom we, the listeners, follow, in prison, in the factory, at school, in the street, etc.

This experience leads us to question the researcher's possibilities of working with "spontaneous" corpora, as soon as they give them credit, exercise critical and constructive listening with regard to programming policy, and work to change their attention.

In addition to conceptual support in our ordinary fields of expertise (in educational intervention and psycho-sociology), we find a way to invest in and deepen a research questioning on listening – as an auscultation of the world – with researchers in aesthetics (such as Didi-Huberman (2009)), or specialists in sound techniques[6]:

6 Tel Deshays, sound recordist, sound director and university professor at the *École nationale supérieure des arts et techniques du théâtre*, who dissects the sound and visual universe of Jacques Tati's films.

> "The characteristic of listening is that each person makes the referent within themself." (Deshays 2017)

> "You can't talk about sound sensitivity the way you talk about visual sensitivity. Their direction is exactly the opposite: my gaze goes to the visible, but the sound comes to me. The look is adventure and the ear is a stay. The gaze, diffusion; the ear, infusion. The look, desire and the ear, enjoyment." (Leclerc 1974, p. 137)

These reflections will be useful for deepening the study of women's speech and feminine thought (see section 3.4).

Our corpus has been extended to other performances (TED conference, documentary, theater; see section 3.2), all of which are explicitly concerned with the socio-political issues of development, transformation, innovation, affirmation and knowledge.

If the process can, at certain moments, be heard as a stroll on the airwaves or on the Web, we neither advance nor stop by chance; a choice is expressed when we take up a particular event to make a corpus of it. Then begins the work of problematization: what makes an event? What deserves to be heard, recorded, studied and for what use of the world and of oneself?

We think back to Foucault and we understand that it is indeed a question of building an intelligence of listening and an ability to identify the characteristics of a parrhesiastic speech. We will approach our corpora with a triple questioning: if a trans-individualization operation is at work, what is it? How can it be understood – by listeners, transmitters and designers alike?

The questioning concerns all the protagonists of the situation, of the relationship; it leads to the representation of a common space or a space of the systemic every day and to reflect on what happens there, what is transmitted, diffused, perhaps constructed.

A work of art is a relationship; it is not given at the outset, it seeks itself out, builds itself, metamorphoses itself. It requires its own methodology, which is multiply inspired and referenced in order to capture its complexity and variations. The relationship to a work, when it is put to the work of a normativity, is a vital relationship that engages the person in his or her totality.

To produce a work, to study it, to admire it, to translate it: the interest is multiple. It is a question of understanding its fecundity for its author and for those to whom it is addressed. Listening to others means seeking to organize the circumstances of a meeting and to preserve its potential for subjectivation. Preserving otherness reinforces integrity, and thus sovereignty, as we have seen with René Char.

3.2. Conflictualities and femininity

3.2.1. *Vitality and conflict*

Conflict is a structuring element of Enlightenment and humanist thought, of rationality, modernity and the gesture of problematization, which are at the roots of European intelligence and have been its main challenge. This is a guiding thread of the research work, a principle operating in the formation of the psyche (thought and subjectivity), a disturbance that solicits the subject and their capacity to resolve it, to surpass it, to metabolize it, through a developmental outburst, the invention of an answer, a creation of the self. The conflict of values, vital on the psychic and developmental level (Canguilhem 1947; Clot and Faïta 2000), allows the affirmation of polarities. Worked in a certain way, it is the basis of the ability to tolerate annoyance, to transcend it (Kristeva 2003; Mousli 2005).

It should be noted that the experience of war is at the origin of Char's writing and his commitment, and that Woolf's essay, *Three Guineas*, is a reflection on the conditions of existence and development of women in a society preparing for war and unable to avoid[7] it. As we shall see below, the notion of *jihad* is understood in different, even contradictory, ways, depending on whether it refers to the inner struggle of interpretation and discernment, or whether it designates a war relationship (Bonelli *et al*. 2018).

Conflict is inherent to human life (individual, collective, intimate), to its mobility, to its capacity to revive and surpass itself. It is necessary to think again about conflict, its importance on the psychological level, perhaps to rediscover its foundations or other foundations. Conflict (etymologically it means "to make meet" as well as "to hit, to knock") is at the heart of human development as a developmental trial and task. It allows the subject to lean back, to take the measure of the existence and the point of view of others and promotes the construction of an individualized image of oneself.

Opposition is the basis of identity and self-formation as a "separate" being from childhood. If the balance of power is therefore well structured, access to the symbolic function allows us to triangulate the relationship to the world (making it less frontal) and to distance the affects and anxieties caused by too strong an adherence to emotions. Conflict stimulates confrontation and bonding with others, brings about psychological adjustment and transformation. In that sense, it is a motor.

7 These are just two examples of the very deep mark on 20th-Century thinkers by the experience of war and destruction. On Woolf's report on the war, see Prokhoris (2017).

A conflict can be active, explicit, declared and lead to offensive or defensive conduct. It can be soothed, integrated or on the way to being integrated. It presupposes a duality, vital because it allows for decentering, the exit from egocentricity, the deployment of the social dimension of all human life. The health of groups and individuals depends on the recognition and integration of conflicts (Clot 2006; Dejours 2009).

The notion of socio-cognitive conflict refers to the debate both internal to the individual and its social dimension, due to the capacity to allow oneself to be crossed, disturbed, even worried, by points of view other than one's own. During the adolescent period, the group experience is essential because it welcomes, maintains and contains the conflictuality, inseparable from the formation and confrontation of intelligences and opinions. The social dimension is therefore central to the reflection.

Social representations of conflict and the way they are addressed in works and media, or simply conveyed in ordinary relationships, constitute the background and "enveloping" environment in which individuality is constructed. Every culture is structurally conflictual: the conflict between cultures and the conflict of representations within the same culture are part of psychic life, social relations and symbolic struggles. The study of cultural representations and creations around conflict leads to the examination of the question of heritage and symbolic transmission, as a major experience of decency and subjective construction.

3.2.2. *Girls, women: a continuum*

The psycho-sociological problems of adolescence emphasize the intensity of the subjective reshuffles ("developmental tasks") that characterize this period. They have been studied for a long time and have made it possible to circumscribe the notions of identity crisis, emancipation from parental guardianship, access to a more abstract intelligence and intense interdependence with peers.

The gaze of others is therefore of considerable importance in the adolescent self, through acquiescence, reinforcement, rejection or indifference, making it potentially fragile and suggestible, constituting as many supports as risks of stagnation or even regression, but is indispensable for psychological construction. Adolescence is therefore an emblematic period and particularly intense in terms of tensions and contradictions; the crises that characterize human life sometimes overflow it, but above all, structure it and give it meaning.

However, what is classically considered as a critical moment of tension typical of adolescence can be observed in adult behavior, in sectarian and community

aberrations, in any tension refusing dialogue and the integration of alternative points of view. In adults, they are synonymous with stagnation or regression.

In our view, the relationship to conflictuality is interesting to study and develop "throughout life". Thus, we approach adolescence as a pivotal period between childhood and adulthood, offering the opportunity to study the genesis of potentialities, skills or traits that will develop, reveal themselves and assert themselves later in the life course. This is not destiny, but a process to be understood as the pre-formation of potentials which, depending on the circumstances, will be activated or extinguished. This potential needs to be recognized, developed and strengthened.

How can an identity crisis be disentangled from what leads to extremism, sectarian aberrations and the search for an affirmation of omnipotence?

Why do girls, especially in the most precarious environments, seem to benefit more from school socialization from the early grades of elementary school and then at subsequent levels?

We seek to make progress in the elucidation of these questions, considering that early confrontation with adult issues and normativities (to be distinguished, it should be remembered, from normalization, which is conformity in a power relationship), the resulting reflective capacity, as well as a form of exotopia with regard to social and symbolic interactions are undoubtedly the first elements of a metacognitive competence of analysis and decency, at the origin of a subjectivity and an ethos preparing for adulthood.

In other words, a vision of the self and of the social world is constructed from childhood (often unbeknownst to the protagonists and in a preconscious manner) and generates and cultivates a potential that will assert itself in terms of the elaborative capacities of the existential trajectory. It is this meta-psychological and psychodynamic potential that we seek to understand, identify and stimulate.

We must study potentialities, we must conduct an archaeological and diachronic investigation (genetic study of development) while comparing observations on the synchronic level (differentiated study of subjectivities).

Our questioning focuses on the way in which girls or women face socio-cultural conflicts, experienced both inter- and intra-psychically: how do they interpret them and do they reveal capacities for redefining, altering and displacing conflicts?

By redefinition, alteration and displacement of conflictualities we mean a psychodynamic capacity to overcome resistance, refusal or inertia towards the conflict by an active capacity of shared elaboration.

It is a psychological and social competence that refers to the notion of mediation (whose role is fundamental in education, in the animation or direction of collectives or in any social or professional practice involved in intersubjectivity). We seek to put forward some proposals for reflection on the feminine as a vital principle and to better define its specific and constructive role in terms of mediation, redefinition and normative revitalization.

The analysis focuses on the life stories and the voices of young girls and women, most of whom come from family immigration backgrounds from the southern Mediterranean, nowadays living in the suburbs of the Ile-de-France region, and whose voices are welcomed, provoked and worked on in radio interviews, lectures and plays. What is striking is the color, the tone, the light of the feminine, when it finds its own way/voice; it is also the evocation of exile in various forms that catches the attention.

We began to explore how they reconsidered constraints, understood them as positive underpinnings and distanced them through storytelling (see section 3.1.2.2). We have highlighted the ability of girls to soften and transform power relationships into flow relationships and to dive into them in order to better survive (the opposite being a frontal position offering no support to the resolution of the conflict and risking leading the subject to refusal or rejection). They are forbidden to park at the bottom of the building; they make an opportunity to get out of the city. From the impossibilities of associating with boys as they did in childhood, they draw an analysis of the constraints and conflicts that hinder them. In this way, they objectify ordinary living conditions that they are far from alone in knowing (because boys are trapped – perhaps more strongly than they are – by the stereotypes that weigh on them).

Building experience, all the more so if it is shared, proves to be mobilizing (in the sense of both “mobilizing” and “being mobile”), invigorating and supportive; it is also salvaging a form of collective memory, its heritage and its transmission.

Power relations and their representations are the subject of strong interest from the media, social networks and creative spaces. A radio program, a performance visible on the canvas, a theatrical proposal are all part of a body of work, possibly cathartic, which is crossed by the problems of conflict (North–South relations, exile, the Israeli–Palestinian conflict, family tensions and transmissions, boy–girl relations in the French suburbs), which are also reserves of creativity and intervention in the world.

We wish to question this phenomenon further, by deepening our reflection on the mediations allowed by the communication-broadcasting system. It seems to offer playful opportunities for creativity and elaboration, as much for the girls involved in the act of speaking, as for the author or journalist encouraging them to speak, as for the listener, or the spectator engaged in active listening (thus the message is diffused, refracted according to what each one does with it).

There will then be a whole series of in-depth studies to be carried out, conceptual clarifications to be established, familiarization with Islamic cultures (with reference to the eponymous program of France Culture), secular meditations (and mediation) to be made possible by the encounter and translation of cultures, rationalities, diversities and their normativities (see sections 3.3 and 3.4), one of the challenges being to innervate and revitalize a way of thinking about education.

3.2.3. Les Roses noires *(Milano 2012)*

The film *Les Roses noires*, by Hélène Milano, was released in 2012:

> "Coralie, Kahina, Moufida, teenagers aged 13 to 18, live in the Paris suburbs or in the northern districts of Marseille. Here, they question their relationship with language, claiming their distinctive characteristics and attachment to the identity of a group, but also the wounds linked to the feeling of exclusion and of lacking. And then, within their neighborhood, beyond the words of the boys that they say, like a mask protecting them, they reveal the intimate issues at stake in this language strategy."
>
> Hélène Milano explores the issues related to language, which she defines as "an inexhaustible mine of exploration of intimate space, of social space, of those incredible bridges between the inside and outside of oneself. Weaving, interweaving of issues, social relationships, the relationship to others and relationship to oneself." It was while walking past the gate of a secondary school as she was taking her daughter to the nursery school that Hélène Milano witnessed a violent argument among a group of young teenage girls. The words they used resonated with the director like a cry.
>
> She says, "That day, as I was walking home, I simply asked myself, 'Are we what we say we are? Do we say what we are? Is there any

> play? Space in between? And can language be used as a mask?' It was the intuition I needed to organize all my questions."[8]

Both the argument of the director's project and our analysis of the film lead us to understand that these girls and young women embody a work by themselves, on themselves, by elaborating their situation in context.

They make us hear a capacity for mediation through language, as soon as it is taken to speak about oneself, in a parrhesiastic interlocution, attentive to otherness and to becoming (in this interlocution, let us remember, we include the spectator):

– they have a clearly formulated knowledge of social realities beyond their familiar space, and know the effort required to be integrated (such as learning another language, namely the French language of the native French population); otherness and closeness go hand in hand;

– they have a clear vision of what it means to grow up, to be demanding in an educational relationship that implies change; for example, learning to read allows them to escape, to find words to evacuate, to find the answers to their questions, sometimes to change their opinions, to enter into the words of others, to be transported and to travel in their own way by writing;

– they express their attachment to the value of respect; if it is a constraint, it allows a solidarity of values and shared pride with the boys who make cohesion, a fraternal or loving bond, an intersubjective space of construction (which they hold and are held by);

– they show a flexibility that can be likened to the fact that they do not present themselves as seeking the incarnation of a single referent of a monolithic position;

– they express a clear view of their complicated, contradictory situation; they reveal qualities of tactics and behavioral strategy, that is, putting themselves forward or, on the contrary, remaining silent and being forgotten. It is all about attitude and setting – which reminds us of the notion of situated cognition (Nussbaum 2008);

– they show decency, understanding, by engaging in psychological and sociological analyses of their surroundings, and in particular of the boys' points of view ("TV shows nonsense"; "parents don't talk"; "boys, they learn from the street").

We affirm that the speech acts of the girls as quoted here allow them (us) to build a distance, a mediation, an elaboration. It is in itself a developmental task, in the sense of a conflict to be overcome, and in that sense it is a struggle, an ordeal.

8 http://www.allocine.fr/film/fichefilm_gen_cfilm=192268.html.

These skills of deliberation and mediation are first constructed on the interlocutory and inter-psychic level (generated by dialogue), then slowly and progressively reconstructed, internalized, consolidated, mastered on the intrapsychic level. It is a competence, a fundamental, decisive, protective disposition, which adult educators must be able to support and accompany (including for themselves; we recall Buber's work on the educational relationship and accompaniment).

It is therefore necessary to emphasize both the positive and dynamic dimension of the internal deliberative process and the uses of self that it allows, and the psycho-social and symbolic aspects that the ability to deliberate entails and entails. In terms of politics, civilization and culture, the ability to deliberate is a common good.

Our questioning was first echoed in the work of Rochex (1995) around the notions of symbolic authorization, otherness, confrontation and dialogue, highlighting the importance of subjective mobilization of adults in children's access to a rational and off-center ways of thinking. It is this momentum that we wanted to pursue.

From this perspective, the conflict structuring at the socio-cognitive level presupposes an affirmation and confrontation of points of view giving way to doubt and creativity (it is a question of finding a solution integrating the points of view present), and not an affirmation of positions in which one wants to prevail over the other or at least keep the opposition alive.

Conflict is a matter of tension and energy and can evolve in two directions: argument of force versus force of argument. In the first case, it is "you or me", and the polemic (from the Greek word *pomelos*, meaning "war") is its own end: a fight, an *agon*, between two parties, one of which will lose (De Gauléjac 2017). In the second case, the answer that the protagonists of the relationship will find lies beyond themselves, concerns a surplus of intelligence, as a work and common good, for a reasonable freedom, concerned with the limits and freedom of others; the symbolic framework protects, defuses, refers and links.

The common and shared intelligence, the dialogue and the authentic curiosity for knowledge are transmuted into a search for the other thought, that of the other, for an appropriation (not a possession) of the problematic and a work in oneself:

> "To get to know the other one, you don't annex him or her, but become his or her host." (Massignon 1962)

There are many links we could make with work in the social psychology of development about collective intelligence as a resource for individual development and about the developmental perspective of identity as overcoming and integrating

conflicts. Conflict issues are therefore an interesting avenue to explore, in terms of developmental tasks, and are a key educational issue.

We shared these reflections as part of a thesis tutorial (Dépoilly 2011), during the analysis of written productions of high school students (vocational high schools in French urban peripheries), looking for differences in attitudes and skills between girls and boys.

We sought to identify clues of psychodynamics at work in the texts: a putting to work of thought, a displacement, the constitution of a deliberative subject, separated and in contact. We have distinguished between a psychic movement (vs. fixity of point of view) and a polyphonic speech, integrating the diversity of the protagonists and their points of view (vs. monologue).

The corpus consisted of about 150 short texts, composed in reaction to 12 scenarios evoking conflict situations usually observed in schools.

The analyses revealed linguistic forms of articulation, unfolding and modalization in the girls' speech. Their texts make room for more protagonists and show a more established propensity for symbolization, a form of research based on doubt, and the acceptance of otherness.

Male students demonstrate, more overwhelmingly than female students, a form of attachment to language, language as *logos*, expressing "a" truth, a word with little room for negotiation, in a world that presents itself to them as adversity. It is understandable that the hardened relationship to adversity makes any point of view other than one's own extravagant – and therefore impossible to hold, and necessarily to exclude.

3.2.4. *Situated cognition*

We want to hear and make heard the positive power of voices, in terms of potential, the reserve of becoming, which we analyze on the psychodynamic level of a capacity for engagement, of a measured revolt, that is to say, constructed, redefined and problematized according to the hazards of the course of life. It is a matter of developing a care towards these questions, and to do so, let us rely again on Canguilhem and Simondon and their vision of the environment as an energetic content-container.

Moreover, Gilligan (1982) has highlighted the situated cognition of women and girls: their specific location in ordinary life confronts them more strongly than boys and men with interdependent situations and complex socio-cognitive or moral problems –

that is, a mixture of personal and altruistic concerns, general moral principles and particular realities – and diverts them from taking univocal, general and abstract positions (which are, on the other hand, observed to a greater extent in men and boys).

The locations of girls and women (in all kinds of social, family, professional situations, etc.) would accentuate the consideration of the surrounding conditions of existence (of themselves and others), when forming their judgment or deciding on their actions.

Since this initial work, the approach has proved to be relevant to addressing gender differences, to studying the socio-cognitive specificities of women and to highlighting the effect of care in social judgment and interactions (Brugère 2008; Laugier 2009).

We observe a questioning of the previously accepted hierarchy (valuing abstraction, the general and universal aim to the detriment of particular points of view), in order to recognize the altruistic, pragmatic, specific, less hegemonic and more entrenched scope of women's points of view.

Long before this work, Virginia Woolf's essay *Three Guineas* drew attention to women's status as outsiders in public and private life, a status that could be an asset to themselves, to social dynamics as a whole if they were given the opportunity to make their voices heard, and to a unique understanding of the world and public life that would pay off in terms of social progress and less violence.

Other authors have put forward this type of argument over the centuries; they nourish and strengthen the problematic that today is built around a feminist epistemology (Le Doeuff 1989; Desprets and Stengers 2011).

The acuity of the questions of situated rationality has led us to be interested in the public speeches of young girls engaged in a situation of communication, whose context of broadcasting and content and situated nature we can study at the same time.

For both, the topics of conversation and the arguments developed are part of the ordinary life of these young women, including when they evoke social or geopolitical conflicts[9]; this does not prevent them from reasoning, deliberating, moving questions, distancing themselves from them, all the more so since they express themselves in groups. The collective interview or theatrical performance is then heard as a reborn, parrhesiastic space (Fleury 2003): a word preserves and risks the link, as opposed to an overhanging discourse.

9 Notably with regard to the *Ni putes ni soumises* (Neither Whores Nor Submissives) movement, the controversies over the definition of French identity or the Israeli-Palestinian conflict.

By being interviewed, by co-writing and performing a play, or by giving a lecture, girls, or women, are mobilized around an issue, addressing a large and anonymous audience. The situation places the listener and the researcher in the position of being able to receive the word differently than if it were addressed to him; he is from the outset in a position of exotopia with regard to this word; he does not control its course, does not intervene in its production, its unfolding, the direction it takes; he can only listen. In addition, he can listen again (review, re-read), re-examine the situation, go deeper into it, become sensitive to the inner work it gives rise to, objectify filters that may have hindered and oriented his initial perception.

This type of corpus thus leads to an experience of listening, invites discernment and challenges an ethic of relationship.

3.2.5. *Pilgrimage on the side lines:* Address conflict through art[10]

The TED system[11] encourages initiative and audacity on the part of everyone by promoting risk-taking. The performance studied here is performed by two young women who have just graduated and who are developing their skills and assets, putting them into words and constructing a two-voice narrative, which we found instructive in terms of the more general trajectory and future of young adults.

On stage, they introduce themselves and tell the story of the project they carried out as part of their graduation work (political science), tackling the thorny issue of the Israeli–Palestinian conflict. One grew up in Morocco, the other in Jerusalem; on the occasion of a study trip, one will stay in Tel Aviv, the other in Cairo.

With the help of distance (they affirm), they will dialogue and build a project: a festival bringing together in the same place, in France, artists from these two spaces, from these two origins, this dimension which they say escapes them, since they no longer know, in the end, "who comes from where".

The duet takes the position not to take sides (in the debates as they exist and freeze) and yet to act, by situating itself in a redefined, porous, sensitive representational space. Highly exposed on the stage, they favor neither expertise nor didactic message. This is made possible by an unbroken exotopia and a cognition based on care: a formalization that separates, unamalgamates and relaxes (neither radical opposition nor confusion).

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10 This documentary is available at https://m.youtube.com/watch?v=KYDfPSukAI0.

11 TED is a propagator of ideas whose ambition is to make known to ordinary people their points of view, their projects, in order to create adhesion, innovation and to remove mental or cultural barriers. The first project appeared in 1984 in the United States, in 2009 in France; TEDxWomen was created in 2010 in the United States and in 2013 in France.

They create and perform a symbolic setting in motion: a process of doubling, of distancing between an event and its verbalization. They seek to construct a relationship with a different or even differing language, by situating themselves jointly in the intersubjective relationship ("I–you", "we–you") and in a public, civic, all-encompassing relationship ("us two", "all of us"). To our ears, it works as an invitation to discernment, towards everyone.

They point to a failure that concerns us all: our own way of speaking imprisons the issue. They use the "we" to mean "both of us" or to mean "all of us". This ambiguity skillfully conveys an unbroken solidarity with the human community (on stage, they face a large audience).

If they play with ambiguity or vagueness, in a play of light and shade, they are straightforwardly about socio-political analyses, with hyper-synthetic messages about the history of the Israeli–Palestinian conflict ("very deep ramifications").

The two young women do not judge, do not deplore, do not laugh but do not deprive themselves of humor. They have built a normativity that is the backbone of their relationship with the world, based on a certain knowledge of the subject, a step back that favors appropriation and, ultimately, a commitment to action (as opposed to a sclerozing normalization): "from there on, of course, we weren't going to stop there"; "we decided to take the plunge and create".

Because there is distance through constructed speech, through staging and through culture – which become competences – there is also a connection between the desire to act and the result: dynamics of action and confrontation with concrete realities (and not defense of a fixed, inert identity).

Without a venue, without money, but with social networks, they will make their idea come true: conception of the title, contact with artists, search for funding, logistics. "We realized that art is a means, less pretentious than others, which allows us to tackle all subjects and especially the most sensitive ones": sourced from films, museums, artists, they are looking for "something raw, human, without intermediary, and without endless debate", they prefer art that is lived, a *mobilized-actor*, to the classical political approach ("it was not made for us") and perform a political, feminine growing and awakening, whose freshness is striking.

This style is made of sagacity and *mètis*, of a form of rationality of thinking and acting, *hic et nunc*, in a delimited field of possibilities. The reference to the Mediterranean Camus emerges in the young women's words, introducing the themes of resilience, poetics and commitment and makes synchronous, for the viewer–Internet user, space-times that are mostly disjointed.

This rekindles interest in the economy and energy issues of will, conatus and volition. Vernant's (1996) text on Meyerson highlights a questioning of the will and the internal work on oneself that the historical-cultural perspective involves, which seeks to make the analysis of the biographical journey resonate with intellectual research.

In addition, the special theme of TED performance allows the issue of conflict to be addressed analytically. Behind the apparent modesty of the subject (two young girls who are blossoming – obviously playing with their naivety – declare themselves unable to venture into a polemic between two clans that are confronting each other in a geopolitical conflict), they make two clans coexist, facing a French audience that for once is not summoned to take sides nor made to feel guilty for not doing so, and can listen.

The duo plays from the vital affirmation of a polarity and the existence of two clans, recognized as irreconcilable. They lead us, the public, to think, to tolerate, to organize duality, opposition, conflict; and this, on a structural level – reminiscent of thinking in couples, described by the Walloon psychologist in 1945 (Jalley 2017). They lead us to recognize that opposition is first and foremost a matter of representations, images, icons and myths. This is made possible by the position of exotopia in which the public is put in the position of trying to identify with these two voices that embody, not one clan or the other, but a symbolization, a reprocessing, a remediation.

Following the Canguilhemian logic, we can consider that while opposing, the two clans coexist and, in a certain way, complement each other, call each other by the same name, without however reconciling or merging. What is real, what constitutes the fabric of reality as a milieu, living environment or thinking environment, is not one to the exclusion of the other, that is, ultimately one without the other, but their antagonistic relationship, their antagonism (Macherey 2016).

This leads us to pay attention to the conditions of production, performance and the intersubjective effects of media(iza)tion on a larger scale: a wider interplay is made possible by the performance and the device in which it takes place – here, a TED conference, there, a play.

3.2.6. Illumination(s) *followed by* F(l)ammes

We therefore continue with a new corpus, to be explored in terms of mood and psychodynamics: the French urban peripheries of the early 21st Century, their representations and transgenerational legacies, and their staging:

> "Those dreamers in Val Fourré don't sleep. There they are, alive and well. They are all called Lakhdar and have one and several stories: soldier in the Algerian war, young rioter in the maquis, immigrant worker, model student, drug dealer in distress, talented company manager. Ahmed Madani breaks down the wall of time and entrusts nine young people from the neighborhood who saw him grow up with the words to tell the present and the past. From (de)colonization to the changing identity of those who have known exile, three generations are told. What do you do when you inherit a history you didn't live through? How to find your way between the duty to remember and the desire for the future? In their dark suits, symbols of order, these kids of disorder break the political and media image that clings to their skin. They say, they sing, they dance, they radiate a powerful and liberating desire for life." (Radio Prun 2015)

> "*F(l)ammes* is Ahmed Madani's show that continues the work begun in *Illumination(s),* where young men beat the performances that pinned them down, and the supposed dangerousness of the "sensitive areas". These young women from the suburbs are looking for each other, telling each other stories and questioning their identities. And it is no longer a sociological discourse held about them, but a reflection in the first person, by young people from working-class neighborhoods who know very well what to think about their position in society. What can I do (with my inheritance)? What am I allowed to hope for (in this world, where I am constantly being led back to my ethnic "origin")? Paternalistic and xenophobic stereotypes are happily dismantled here from the female point of view. Which is explosive. From the question of the veil to that of the afro hairdo, they are asserting themselves against all those who would like to put them in a minority position. And their affirmation is also an opportunity to explore the collective and contrasting memory of the generations marked by colonization. An exploration where intimacy gives voice to history, to better hope for the future." (La Commune 2017)

There are two compositions:

– one directed by Ahmed Madani, a Frenchman of Algerian origin:

- this was co-written by himself and young girls (for *F(l)ammes*, in 2016) or young men (for *Illumination(s)*, in 2012), non-professional author–actors living in the suburbs of the Ile-de-France region who have lent themselves to the test and to the game of collective and personal elaboration;

– the other gathered in the book of the same work (Madani 2017).

This reveals the way history with a capital H is written, depending on whether the microphone or pen is given to girls or boys. It offers a vision of how conflict is apprehended, worked on, represented and performed on the girls' side and on the boys' side.

The analysis highlights very different modes of narrative between the voices of girls and boys: different in relation to inheritance and history, different in relation to the degree of singular self-affirmation and different in relation to the heterogeneous versus homogeneous narrative of self and group.

At this stage of the analysis, it appears that the same destiny chains and unleashes the boys in *Illumination(s)* and that the same quest for "destinations" (*sic)* is expressed by the girls in *F(l)ammes*:

– a chorus of 11 girls is heard in *F(l)ammes*, identified and specified by their first name and their history (conflict with the father, building a family, strong relationship with the grandmother, family socio-cultural–geographical trajectory, circumcision, relationship with the coach of a sports team, etc.): self-biographical accounts with contrasting structures explain a life trajectory (their own, and that of the father or the mother, etc.) made up of contradictions;

– on the contrary, the same impersonal interlocutory relationship structures *Illumination(s)*: a single first name, Lakhdar, is given to all (the son, the father, the grandfather, the Harki, the nine vigilantes) and an anonymous "they" evoke those who have dominated or still dominate them. This interlocution (intergenerational and between peers) seems to be the support of a great narrative, of history of grand narratives, that each one embodies and that makes him similar to the others, sharing a common fate;

– controversies, which are very much embodied, structure the dramaturgy of *F(l)ammes*: a confusion between girls as to the link between skin color/country of origin/probabilities of being or not being recognized as French, or difficulties in integrating family contradictions (an inheritance that is difficult to understand and accept);

– but it is a generic Algerian–French socio-historical conflict that crosses generations and inhabits young men. It is the narration of a traumatic transgenerational issue that prevails in *Illumination(s)*, and with which the author–actors (and through them, all of us) seem to be identified;

– *F(l)ammes* makes present (and challenges) male figures, through the director and significant reference figures for the actresses (their fathers in particular), including by integrating the tragic event of *Illumination(s)* – relating to the murder of a security guard – into the story of one of the young girls, whose father was a

witness[12]. It is an emblematic *mise en abîme* of relief work: they are capable of generating a new narrative, from the past, and from the past of men;

– symmetry is not observed when the masculine speaks: the young men of *Illumination(s)* speak among themselves, of themselves, of their fathers; the figure of the feminine is evoked only once, in a dream.

Thus, the narration of a personal and family itinerary full of pitfalls characterizes the work carried out with the two young women, who are able to integrate a heritage (even if dominated by the male) and to go beyond it. It expresses a certain style, or a *kind of relation to* the world, particularly structured by the feminine as a mobile and altering relation to existence (including to oneself and one's own), integrating a form of exile, exotopia and mediation with regard to reality and allowing the decentering and psychodynamic overcoming of adversity. The perlaboration produced by the girls (for themselves) can be seen and heard and is shared with the spectators/readers of the play.

These considerations lead us to bring the questions to the level of social representations concerning men and women, girls and boys as heirs, as heirs-in-waiting, as mediators, as elaborators and transformers of meaning and as contributors to common narratives, especially the French national narrative.

The questions also focus, by extending the reflection, on the devices (and those who animate them, the mediators and the media) that give voice or make it heard, on their propensity to fabricate and mediate representations, to reinforce stereotypes, to dismantle them and to alter them. These initial results encourage the further study of cultural works and representations in so far as they give rise to performances and self-creations, and in so far as they contain patterns, tropisms, traces and tendencies that spread in an infra-conscious way.

We can support the idea that the enterprises of remediation and re-working, of reflexive return and putting into words, of creation and anamnesis are contained and supported by women's work – at the same time as they contain and support it:

> "The container is also the content of what it contains; this identity is not logical, it is topological, it is dynamic." (Coccia 2016)

We can consider that grasping and understanding the feminine, making it happen, dividing it, is to construct new tools of intellection, to diversify them; it is also to get

12 The tragic memory of the event at the heart of the *Illuminiation(s)* show is integrated into the story of one of the protagonists of *F(l)ammes.*

out of the specular and paralyzing confrontation between opposing forces; it is to impose a kind of relationship that is invented, and to get out of the ordinary sex or gender relationships.

It is a question of understanding the balance of power in a different way than when the law of the survival of the fittest prevails and encloses, in a game of tipping the balance of oppositions.

The vital polarity described by Canguilhem is not primarily between identities, groups, persons, social entities. It is first of all polarity between psychic materials, polarity between representations, ideals-types, notions, concepts, values, on which psychic work is always possible and which puts in tension the will of the subject.

This consideration makes it possible to free oneself from the sometimes excessive hold of the symbolic by the social – as if the latter, the social, actually had the last word. However, for those who want to develop an anthropology of combativeness where the symbolic both transcends and drags the psyches and relies on human organizations, it is necessary to go beyond the goal of an exclusively social determination, by reaffirming and revitalizing a psychic causality:

> "Another world is possible, at the very heart of reality, and it begins to be born in the gaze that is not captured by the spectacle of force. […] it is the discovery of a passage of freedom, thanks to words borrowed from a relational space of expectation and trust." (Muraro 2004, p. 138).

The requirement of the duty to be, awakened by the feminine (revived, raised – as one raises a bland dish) seeks to burst the referentials, to disseminate, to diffract, in order to better gather and reconstruct them.

We could try to share the work of Alice Cherki[13], psychoanalyst and biographer of Frantz Fanon, whom she knew well and frequented: The work of these two thinkers of colonialism (also psychiatrists) helps us to understand the structures and performative psychodynamics of alienation; by contrast, in an inverse movement of disenfranchisement and decolonization, they help to perceive and define the contours of the work of elaboration and (re)symbolization that can be carried out by the analyst, the mediator, the educator, the adult desirous of individuation and of

13 *À voix nue*, with Alice Cherki, France Culture (March 2019), series in five episodes: 1) *L'éveil politique* (Political Awakening), 2) *Fanon et l'utopie* (Fanon and Utopia), 3) *La lutte pour l'indépendance et l'inquiétude* (The Fight for Independence and Worry), 4) *Écrire Fanon* (Writing Fanon) and 5) *La femme qui interrogation* (The Interrogating Woman). Available at: https://www.franceculture.fr/emissions/series/alice-cherki.

becoming, for oneself, for the other. They are a pathway/voice of entry or return to socio-political issues that put the psyche and the work of the psyche at their heart (centrality):

> "My final prayer: O my body, make me always a questioning man." (Fanon 2011)

On the masculine side, the work is now given a new impetus by the voice of the rapper D'de Kabal and his "Laboratory of deconstruction and redefinition of the masculine through art and sensitivity"; an original program, since it is a question of addressing gender issues in relation to the masculine, which the artist and those he gathers around him seek to express, formulate and change. This evolution is in line with the idea that social norms colonize everyone and that a divestment must take place on the side of both the oppressor and the oppressed, on both the external and internal sides of power (to use Judith Butler's terminology) and opens up a consequent field of research and intervention, even performative research.

3.3. Modernization and spirituality: reciprocal contributions?

> "We can hypothesize that Sophocles asked himself the question of the place of the religious in a political universe, that of the city, which is becoming secularized. Twenty-five centuries later, we thought we had settled the matter once and for all by returning the religious to the private sphere. Suddenly, he reappears, in an appealing and embarrassing way, in the public space." (Ost 2008, p. 251)

We cannot look at the question of suburban girls today, who come from migrant family backgrounds from the countries of the South, without getting a little insight into the way in which humanist authors have thought and think about North–South relations and the relations between the three monotheistic religions. In this respect, a problematization work is necessary.

3.3.1. *Mediterranean: crossroads of knowledge, cultural cradle*

3.3.1.1. *Works, voices and reliefs*

In 1959, in a 20-volume French encyclopedia, the founder of foresight in France, Gaston Berger, devoted a chapter to the rise of Islam and to "the psychological unpreparedness of metropolises […] in the face of the rise of colored peoples".

A set of Mediterranean references (including the question of exile), which combine questions on the relationship between the native-born and remoteness, and on the development of experience, provide food for thought on the topicality of Mediterranean and Middle Eastern issues (see section 3.1.4). The Mediterranean inspiration contains a consciousness, a vision, a knowledge of flows – those of water, of bodies, of culture.

Wartime experience, resistance through engagement in the field of clandestinity, and resistance through writing are other references that move forward. A way of thinking about engagement in action and in thought, without disconnecting them but on the contrary re-articulating them, is suggested by authors such as Albert Camus and René Char.

They have the merit of having elevated the sense of friendship and commitment lived from day to day, based on a *Southern* or *Midi thought* founded on a lively relationship with nature, on a first confrontation with the absurd (frequenting nature makes, by contrast, particularly bitter the feeling of the absurdity of social life), as well as founding the human at the vertical of itself, taming its revolt by reasoned action, not self-centered but defining and redefining its center of gravity.

On these works that are both critical and open, we rely on and conduct a search for elements of understanding and alteration of power relations and points of opposition, drawing on psychoanalytical works that strive to renew the doctrine through an assertive personal and socio-political positioning, such as Prokhoris (2002, 2008), Roustang (2003) and Cherki (2011, 2016). We seek to think in terms of psychic mobility, to open up to creativity, imagination and commitment, as a voice of individuation, for those who think, act and seek.

The work carried out on a radio report, a documentary, a TED conference and a theatrical work now leads us to try to gather and consider as a whole, as a chorality, as a psychodynamic corpus: 1) testimonies and accounts of trajectories; 2) the attempts to elaborate and recreate these trajectories; and 3) the analysis or use made of them by professionals, scientists and artists. This makes it possible to focus on the conditions of production and performance, and the intersubjective effects of mediation and mediatization on several scales: towards a broader interlocutory, crossed by the multiple.

The systemic approach allows us to think that polyphony favors individuation, through the dynamics and the energy that it breathes and which come to solicit and stimulate the singularity of each person; plasticity and mobility are, in this space-time, assured. This concerns the actors who perform a *mise en mots*, the spectators who listen (if active listening leads them to reprogram questions), perhaps also the team of professionals (artists, journalists, producers), stakeholders

potentially involved in questioning the meaning of their action in terms of transmission or alteration.

This broader interlocutor also concerns the literary, or theoretical, resources we need to move forward.

Exile and distance are paths conducive to elaboration, as shown by the work and personality of Abdelwahab Meddeb (2006, 2011), especially on questions of secularism and spirituality. Meddeb is an essential inspiration; he reminds us to what extent our knowledge is rooted in a common Mediterranean culture – and this common ground is to be sought, studied, raised through the dialogue of dichotomies.

Meddeb engages in a secular meditation, creates a poetics of wandering, a geopolitical, psychic, literary project (Rahma 2008). Poetry makes it possible to approach the problematic of conflict in a new light, without hindering the capacity of the subjects to work on it in themselves, to deliberate, to progress in discernment.

He has carried out an important work of discernment around Islam, Islamic civilization, Islamic fundamentalism and more broadly between the study and research of the common ground and the related destiny, between the three monotheistic religions and extremism.

He has been able to speak out (and reflect on the possibilities of doing so) in order, from within the culture of Islam, to make his co-religionists hear the duty and the work of discernment incumbent upon them. To a certain extent, they are also incumbent on us: drawing inspiration from this work, using humanist tools and reasoning must contribute to the effort of dialogue between the two shores of the Mediterranean.

Interviews with the dead and the past within, the study of psycho-socio-political problems, the administration of evidence and the formulation of integrative diagnoses are all ways of acting, with the courage to be oneself, in a constructive way, with the will not to give in to the arguments of force and to prefer, as we have seen and studied previously (see section 3.2), the strength of argument.

The issue of Islam and its modernization resonates in our research questions at several levels:

– it brings with it a series of associations or stigmatizations that need to be questioned and deconstructed (school failure, suburbs, inequalities, gender relations, violence, etc.);

– it is of interest to science, art and aesthetics, as a human institution that makes work and culture, as understood by Meyerson (see section 1.1.2);

– it entrusts human existence with a character of eternity and stability, which, in a reflection on humanism or the emergence of new anthropologies, cannot fail to be addressed;

– finally, it leads to dealing together with questions of spirituality and modernization, notably (but not only) through the prism of secularism.

These questions are worked on by many thinkers, researchers, whom we will not present here, but who are worthy of attention and from whom we can learn and reflect. We consider them as "reliefs" committed to continuity, fidelity, study and modernization.

Many of them work at the crossroads of spiritual accompaniment of Muslims and analytical work based on the human and social sciences. They reflect on and participate in the training of imams and look for ways to deal with the risks of fundamentalism, using knowledge in the human and social sciences as well as theology, making it possible to signify and share, within a common culture, the challenges of today's world. It is a matter of solid training, focusing on the role of reason and the culture of questioning.

Others (such as Benslama (2016)) study pathological identities and subjectivities, referring to the Enlightenment and advocating the inspiration of the culture of the other to define oneself, including in a Muslim identity. The humanist project of these intellectuals is to develop Muslims from within, by rediscovering the sense of the original impulse, for an intelligence of the heart (Fleury 2016; Larousse 2018).

In recognizing that there are emancipatory and other infantilizing and conservative words in the Qur'an, it is a matter of discerning an approach to *normativity at work* of a different nature and a different issue than those in the exclusive approach of the norm. One of the questions that stirs the conscience concerns justice and the source of law: some people want to find the source of law in the Qur'an, while others seek rather justice in a right to be constructed, and a word to be interpreted.

3.3.1.2. *Conceptual clarifications*

In this sense, Chebel's *Dictionnaire amoureux de l'Islam* (2004)[14] allows some clarifications and helps to familiarize oneself with issues that should not be reserved to Muslim intellectuals or those of Arabic-speaking culture.

Ijtihad is an effort to understand, an interpretation of the canonical texts of Islam, with a view to adapting them to the march of time; it is distinct from the

14 The following quotations are from this book.

fundamentalist reading of Islam, which worships an immutable Qur'an, a Qur'an that predicts everything and assumes no variants. The author observes that socio-historical conditions may alter the meaning of the text:

> "When Islam makes progress in the maintenance of peace, the development of culture and the enrichment of nature, *ijtihad* is progressive and modern; when political and social crises multiply, *ijtihad* retreats to its traditional bases, favoring the most consensual interpretations. From this point of view, *ijtihad* is a good index of the values of Islam at a given time." (Chebel 2004, p. 284)

The *aggiornamento* of Islam, or Muslim reformism, wants Islam to allow itself to be won over by historicity and to accept its principle:

> "Can Islam reform itself? Islam or Muslims? For example, can we use the term *aggiornamento* or should we invent another word to translate the anomie that affects Islam today, its inability to find the path of reform? Finally, what about critical thinking, free will, the autonomy of the subject and the (necessary) interpretation of the founding texts in the light of today's world? These crucial questions arise for every Muslim, regardless of his or her dress or status: religious, political, thinker, pilgrim, imam or simple believer. One fact is certain: no one will be spared." (p. 525)

Jihad has been subject to various interpretations, depending on the primacy given to the Qur'an and its verses or to the traditions of the Prophet, the *hadith*. In the first case:

> "Undoubtedly, the power of the Koranic verses which sanctify war and associate it with this particular blessing linked to the sanctity of a divine act, honoured in advance, will fascinate young Muslims for a long time to come, some of them offering themselves as the ultimate sacrifice in a suicidal act which is nevertheless censured by the doxa." (p. 190)

In the second case:

> "…this word (*hadith*) covers the actions of the Prophet and, in particular, his words or comments about events in everyday life, his interpretation of the Qur'an, his questions and his decisions in matters of justice." (p. 248)
>
> The Prophet (pbuh), who returned to Medina after defeating another enemy attack, said to his close companions: "Yes, we have won a victory, but only the small, true and great victory awaits us. She is the one we will lead at the expense of our weaknesses and ignorance." (p. 190)

Jihad is then understood as:

> "[…] encouraging a symbolic reading of holy war as a movement of self-transcendence, a universal movement of self-control that advocates behaviors of wisdom and inner peace." (p. 191)

The question of openness to confessional otherness is obviously central. The effort should be directed towards open interpretation, not closed reasoning. The path of the *aggiornamento* of Islam proposes both a necessary modernization and the revaluation of the inspiring and poetic dimension of the Qur'an, at the confluence of philosophical and intellectual cultures.

Historical hindsight helps us understand how the Muslim Enlightenment played a crucial role in the dialogue between East and West. Mazliak, in 2004, shows this about two philosophical medical–legal scholars, Avicenna and Averroes. Whether it is to meet the other and Islamic civilization or to establish imperialism, Islam has always fascinated.

Today, the work of Islamic humanists concerned with North–South or East–West issues promotes a luminous approach of openness towards the other (believer, non-believer, atheist, agnostic) inspired by Sufism, a mystical approach that preserves dogma and sketches an Islam of beauty, refinement, pleasure, wonder and finesse. It is a matter of re-enchanting it through the exercise of thought, by carrying out the work of study and discernment with regard to the multiple factors (economic, political, geostrategic, psychoanalytical, theological, etc.) of conflicts and wars.

The question of rationality and modernity is therefore essential, without being incompatible with the attention paid to the marvelous: on the contrary, it is a question of reinvigorating and putting into tension the theme of rationality, of reasoning reason with the imaginary faculty, emphasizing that rationality, research and science nourish enchantment.

This perspective presents itself in favor of a connection of modern rationality and its tools with the fundamental need for transcendence, spirituality and overcoming of the frozen edges of secularism.

Beyond the South–North, East–West relations, or thanks to them, the reformist project therefore concerns updating the fundamentals of thought, subjectivity, ideals, enlightenment, reason, the free exercise of intelligence and discernment.

The challenge is also that of transforming the energy of thought into thoughtful action, for a *vita activa*, through the knowledge of the limits of the self and of life (responsibility, power of action, duty) and through concern for others and for oneself.

In this perspective, the theme of the birth rate, as an ability to undertake, to (self) initiate and to commit oneself, becomes central again in the fight between obscurantism and enlightenment. It is the fundamental relationship to knowledge, to action, to speaking out that we must question, within our own institutions, on our own soil.

The knowledge or mastery of games and social conflicts does not replace meditative deepening, the discernment of two different planes of existence – study and initiative – which belong to two vital temporalities and two registers of activity.

A deep knowledge of these two planes of reality is a considerable asset to nourish and strengthen the life of thought and commitment (Collin 1986) and to cope with the advent of a society that does not destroy politics.

"Initiative refers to the category of action: it supposes that the agent undertakes something, sets in motion a process (the Latin *agere* originally meant to set in motion, and the Greek *archein* had the double meaning of beginning and guiding or governing).

Unlike the epileptic impulse, which is random and senseless, the act of beginning (the initiative) inaugurates a duration that establishes a desired time; unlike purely kinetic change, which modifies a situation only to better preserve it […], the initiative involves a large part of the unforeseen that is inherent in history truly re-appropriated by men.

With the initiative, a time reinterpreted by the agent unfolds, mediating between the acquired and the unexpected. An original time is asserted here, which is at the same time suspension of the usual, refusal of the routine, fruitful interval of reflection, choice between several alternatives, impulse in a new direction. Something like a leap, or a jump, takes place between two moments: rather than sliding passively down the entropic slope of expensive time, or sinking into the faults of Eleatic instants without thickness or connection, the subject exalts himself to a new form of temporality.

Even the old concept of experience, which had proved central to the analysis of historical hermeneutics, finds a new youth here: for if experience is undoubtedly the accumulation of proven knowledge that is transmitted from generation to generation, is it not first and foremost, in the primary sense, the intellectual attitude of refusal of the usual ways of seeing, which leads to understanding things in a new light?

Before being experienced confirmation of an expectation, transmitted habitus, experience is the active rebuttal of a previous expectation; before being confirmed and repeated, experience is a singular event that takes the form of a refusal. In the field of experience, the ideas of beginning and repetition cease to be contradictory: for the experienced mind, what has been acquired never ceases to be tested, the given is put into play each time."

Box 3.2. *The initiative: a leap forward (Ost 1997, p. 25)*

Returning to the fundamentals means returning to the notion of modernity as we have circumscribed it (see section 1.2.2.3): the fundamental can be recognized beyond appearances; there lies the untimely work of thought, fighting against disenchantment.

3.3.2. *Reform: interpretations and revitalizations*

3.3.2.1. *On interpretation: psychodynamic reform*

Inter-professional and inter-ministerial meetings, sometimes bringing together distant spheres (private and public), confront questions of professionalism and show the place held by deontic activity[15] and the dynamics of reform.

The mission for equality (see section 1.3) and the experience of the Vice-Presidency (see sections 2.2 and 2.3) previously mentioned confirmed in our view the value of deontic and reform work, and even the desire for reform as a positive tension. The desire for reform was fully integrated into the project to establish the IUFM Champagne-Ardenne in the 2000s, as the driving force behind an overall dynamic (concerning five different departmental centers and very different profiles of trainers, called upon to cooperate and co-construct). This ambition provided an opportunity to seek to contribute to the professionalization of the professions of education and teaching and to understand the dynamics of the spirit of reform.

Reform is an opportunity to question our normativities, to revisit them, to put them into words, to be able to share them and to understand those of others. This is how the professionalization movement can be understood: not a withdrawal into oneself but a rise in skills that is shared and disseminated (within the collectives that have been set up, as well as by developing new cooperation or by contributing to making the reality of the profession and its developments known).

To reform is not to cut off one's roots, but rather to return to them. It is by re-reading, by rediscovering the *childhood of a text*, that we reconnect with its original meaning and revitalize it. The work of reform is constantly confronted with difficulties and the vulnerability of institutions, which, while they are problems, are also a source of wealth, support and material for work that must be taken care of.

It should be noted that the notion of "administration", unfortunately weakened by current usage, contains at its root the idea of a link, care (in the standard sense, as

15 As a correlative of intelligence at work, it allows a collective to re-appropriate norms, or even subvert them (Dejours 2009).

well as meaning to administer: the action of taking care of). This concern is in line with the notion of culture, which also contains the idea of care and vulnerability:

> "Culture, in terms of the word and concept, is of Roman origin. The word culture derives from *colere* – to cultivate, to dwell, to care for, to maintain, to preserve – and refers primarily to man's trade with nature in order to make it fit for human habitation. As such, it indicates an attitude of tender concern, and stands in stark contrast to all efforts to subject nature to the domination of man." (Arendt 1972, p. 271)

Let us add that the notion of management (driving, directing) means taking in hand; it is a manual job, so to speak. Arendt's "tender concern" is reminiscent of the "garden management" advocated by Follett almost a century ago. It is interesting to note that:

– there is nothing new in the rapprochement between the management of human, public or institutional affairs and the activity of maintenance, care, cultivation/culture;

– it has been carried by women's voices (Arendt, Follett as well as Woolf – who demanded that women should be able to learn about public affairs, in their own way as outsiders, learning not to reproduce the fragmentation) and by Fraisse, who in 2011, highlighted in some women an enjoyment of study that is superior to the enjoyment of mastery);

– it is revitalized with ecological awareness and theorized within the ecofeminist paradigm.

Making the primordial the pulsating heart of human work leads to an interest in the ideas of birth, of beginning, of natality. To act, according to Arendt, is to begin.

To allow one to act (to help the other to propel themself in action) is to protect in every individual the ability to start (and thus to initiate, to take risks and to create):

> "The life of man rushing to death would inevitably lead to ruin, to destruction, all that is human, were it not for the faculty of interrupting this course and beginning something new, a faculty which is inherent in action as a constant reminder that men, though they must die, are not born to die, but to innovate." (Arendt 1983, p. 323)

To innovate is first of all to inherit, to be part of a sustainable world that needs to be taken care of and to demand something of oneself from the legacy. Reflection and work on the texts and reforms make sense. Indeed, the effort to understand and appropriate the spirit of institutional frameworks and texts in what is fundamental about them, by what they wish to promote, in what they preserve and continue to affirm, and by what they introduce as a change is a real work of mediation, which implies knowing how to identify and share the spirit of the law. In other words, it is a matter of capturing, translating, reformulating and transmitting its normativity.

Appropriating a text, bringing it to light, in movement, translating it, means perceiving it first of all in its strangeness, its singularity, its shadow, its reserve of pre-individuality. What can I take from it? What are the fulcrums, the gaps?

The questioning is part of the adventure, and gives it all its spice: a stake, pleasure and satisfaction in working by oneself to survive and renew services and secure environments for others, while maintaining a distance that guarantees the individuation of each person and their singularity; the notion of strangeness, which resonates with that of *ostranenie* (defamiliarization), is to be remembered, even if it comes from a completely different field, that of Russian literature and the formalists:

> "Stories, despite the standard character of the scenarios by which they tell the story of life, leave room for the gaps and discrepancies that create what Russian formalists have called *ostranenie*: making what is too familiar become strange again." (Bruner 1996, pp. 125–126)

The heritage-reform of an institution and the heritage-reform of an intangible heritage (which is a narrative) are part of the same gesture: that of a hermeneutic duty, inscribed in a historical–cultural understanding of the environments in which transmission and "succession" take place, in the sense of *Aufhebung*.

Once again, a vision of space and time – of an open space and a mobile time – is essential, if we follow the reflection of the jurist François Ost, who highlights the profound meaning of the institution and the symbolic order, at the level of the text and its interpreter caught in a hermeneutic circle, between past experience and future projections.

"The representation of the hermeneutic circle is intended to serve as a guiding thread for the demonstration and as an illustration of the reciprocal fertilization of the space of experience and the horizon of expectation.

Is it not in fact composed of two movements – one which, in the form of tradition, interpretative community and founding prejudice, goes from the text (and thus from the past) to the reader; the other which, in the form of the current application of the text to the present situation, with the inevitable transformation of the message it implies, goes from the reader to the text – two movements, therefore, which reveal the historical distance between the past of writing and the present of interpretation not as an impassable chasm, but as a place of multiple crossings, a field of exchanges and transpositions, an uninterrupted process of reception and transformation.

The first movement is that of reception. The interpreter does not approach the text from just anywhere; he knows that a pre-established place will give him access to the meaning of the message. This place is provided by the interpretative community to which he belongs, which selects the fruitful pre-interpretations from which the strangeness of the text is illuminated.

Far from being an obstacle to freedom or a constraint imposed on critical research, this belonging to the tradition is rather the condition of possibility, as if, outside it, it would not even be possible to access the text – and thus, *a fortiori,* to challenge its canonical interpretation.

Indeed, it is essential to understand that tradition is itself historical: in other words, the interpretation it conveys is itself engaged in a permanent process of transformation in which the interpreter actively collaborates: if he or she is informed by it, he or she in turn informs it.

The hermeneutics of legal texts takes the form of a disciple-to-master relationship, but it never boils down to the reproduction of the already said. The judge knows that he or she often has to complete the text and that the fidelity expected of him or her can be seen as a productive attitude. As a result, it is the temporal distance itself that changes status: it is no longer the impassable chasm that marks the productions of the past with the seal of strangeness or exoticism, it is the foundation and support of the process where the present has its roots.

Time thus becomes productive; it brings to light, thanks to the new interpretations that current situations give rise to, relationships of meaning that were originally unsuspected.

In our language, we will say that the hermeneutic practice, which leads to re-appropriating in new terms the questions that the predecessors asked themselves, can produce one of those neglectful moments capable of reviving historical time."

Box 3.3. *The Hermeneutic Circle (Ost 1997, pp. 17–18)*

The interpreter is therefore not assigned to an interpretation. If they first postulate, in an optimal reading, the fullness of the text and anticipate its perfection, they do not fail to enrich it in a second step. Thus, the circle is closed: pre-interpretation allows the context to be grasped (its encoding, its qualification) in a reconstructive perspective, and in return the particularities of the situation are able to enrich the text and re-launch its interpretation process.

We have seen this phenomenon at work previously (see section 2.4.2) when designing a university project, starting from a strict programmatic framework whose spirit, general direction and sense of impetus had to be understood and which we appreciated in view of the institutional context in which this project would have to take shape.

It is an open and fertile spiral movement: by anticipating (relying on) the perfection of the text, it actually produces effects that are as beneficial as they are unexpected (Ost 2004). By putting the practice of study (reading and writing) back at the heart of the work, we are in a position to bring about revitalization.

3.3.2.2. *Competence and care ethos*

Nayla Tabbara, a Lebanese theologian, offers a re-reading by women of the Muslim tradition, the Qur'an and the countless commentaries written over the centuries. It recalls the affirmation conveyed by the ulemas that the Qur'an is for all ages and all places. It also stresses the importance of engagement in social action, which it does not separate from its understanding of Islam and its pursuit of justice (which is also very close to the social doctrine of the Catholic Church and the Second Vatican Council).

The theologian strives to demonstrate the value of quiet intellectual work devoted to the study of texts and traditions; she adds to the number of works seeking to remove religion from the hands of extremists, to better discern the complexities of today's world and to demonstrate and legitimize the beneficial and constructive role of mediation. It is a question of showing the benefits of the work of spirituality, in terms of self-relation and social construction.

The inter-religious dialogue that is currently developing in France in a context of conflict and violence is working in this direction, going beyond the often sclerotic boundaries between knowledge of human and social sciences and theology, between rationality and sensitivity or spirituality. It is developing in many media or public cultural institutions, which are active stakeholders in a reprogramming and a softening of representations, in the sense of what we identify in our work as the mark of a cognition that is situated, pragmatic and spiritual at the same time.

For Tabbara, religion is not limited to spirituality but is embodied in an ethos, even a critical ethos, which is expressed through compassion, attention to others and to environments. It thus proposes a theology of fragility and social responsibility.

This point of view can be found in many of the positions taken by women seeking alternative models of social development, including care, where commitment to transmission and a willingness to transform (starting with oneself) go hand in hand and strengthen each other (Nussbaum 2008; Citizen Today 2013).

The humanist approach is of course not specific to women; but nothing prevents us from approaching the specificity of a socio-political-ecological approach to the feminine, bearing a renewed and revisited humanism in the light of current concerns about intergenerational transmission and ethical sustainability (long-term consequences of life choices and social orientations):

> "A process of permanent refoundation, humanism develops only through ruptures that are innovations. To know the Greek-Jewish-Christian heritage intimately, to examine it in depth, to transvalue tradition: there is no other way to combat ignorance and censorship, and thus to facilitate the cohabitation of cultural memories built up over the course of history." (Kristeva 2012, p. 93)

These reflections, which are current, respond in a certain way to Benjamin's (2000) earlier work on transmission and modernity. He feared that the possibilities of transmitting singular experiences would diminish and that the resulting cultural and human disaster would be caused by the technicalization and anonymization of Western societies.

However, the feminist humanist revival as described by Kristeva is counterbalanced by the emergence of modern subjectivities and the mediation skills developed by women (Follett 1924; Kristeva 2012; Woolf 2012; Citizen Today 2013; Carmena 2016; Brugère 2019). In any case, this is the hypothesis that we will follow, along with other thinkers who attest to and embody this multidimensional research (socio-cognitive, professional, epistemic, spiritual, scientific).

How do women direct, from their specific location, a social and transformative piece of research? Do they innovate, do they create values, including economic values, do they overturn conflicts, proposing new meanings and other outcomes, in the face of seemingly inexorable obstacles to thought?

In this approach, multiple scales of space and time are articulated in order to design a measured action (educated about risks) and concern both the cognitive and volitional dimensions of the person (their intellect and will).

It is a reflection rooted in questions of transmission, mediation and care (as a concern for vulnerability), characterized by a concrete commitment in the living environments (the earth, the city) and by the formation of an ethic. The emergence of the ecofeminist paradigm is recognized.

3.3.2.3. *Ecofeminism and new normativities*

> "Ecofeminism is a philosophy and a movement born from the union of feminist and ecological thinking. This is not a simple juxtaposition of the two terms, the addition of two currents of thought, but a new concept establishing the links between the two. Ecofeminism has placed at the heart of its thinking the connections between men's domination of nature and their domination of women." (Fonds Écologie-Féminisme, Calames)

Françoise d'Eaubonne was the first to use the term "ecofeminism" in France, in 1974. It seeks to extend Simone de Beauvoir's thought, the desire to liberate humanity as a whole and to radically reorient civilization. The term and the movement it refers to have since developed in North America, particularly in Canada, much more than in Europe, before returning to it. It is the subject of numerous studies today, particularly in work on development and international solidarity (Barnades 2011; Degrave 2011; Martine 2017).

If it interests us here, it is because it allows us to re-examine the notions of nature and the body, as well as of environments, to come back to dualisms and to approach them differently. It is not necessarily a new paradigm, because it resonates with old reflections (notably that of Canguilhem, on the human and its environment, as well as on health), but it provides an opportunity to rediscover and update them in new cognitive dynamics.

It is in fact in continuity with the notion of care (maintenance of the *oikos*: the home, the hearth, the environment), and this in a large number of dimensions and areas of human activity as we have previously explained (see section 2.2.3): care, the self, public and administrative affairs, development, supervision.

Beyond the classic uses of the notion, care is therefore potentially a skill of attention and vigilance to any environment (its survival, its balance): relational, geographical, social, educational, cognitive, symbolic and technical.

It converges with the minority studies which undertake, from the minority position, to think about the inherent weakness of human conditions and societies. These are holistic and systemic approaches that identify and attempt to integrate the side effects, undesirable and unwanted effects, of societal choices; these effects concern groups, classes and also the subjectivation patterns of subjects.

They have a political and ethical substratum: that of not leaving at the door the repressed, the waste products of the progress of societies mobilized for growth, growth that has a cost for them, for part of themselves, for others. The aim is to redefine the concepts of growth and development by broadening the criteria for assessment (Nussbaum 2008). Sustainability and sustainable development are becoming an important criterion of conduct and choice. The notion of individual and political responsibility emerges as a central element of everyone's ethical positioning.

The call for a reasoned critique of growth and progress concerns the development of any entity: collective, team, a group within a larger whole or individual in a situated trajectory.

Another advantage of ecofeminism is that it brings together and updates a set of considerations and problems on issues as diverse as development, women, higher education, professionalism and governance, transmission, succession and autonomy.

They are all concerned by the problem of care and vulnerability, because they are based on fallible human practices, as well as and above all because they require imagination, creativity and inventiveness to be re-apprehended, reinitiated and revitalized, in other words to generate new psycho-social and epistemic individuations:

> "One of the important concepts of ecofeminism is reclaiming, a term that comes from ecology and could be translated as regenerating or rehabilitating nature and femininity. It's the idea of re-appropriating without going back, of repairing damaged things, but reinventing them. […] Reclaiming attempts to valorize so-called feminine activities, such as childcare or time spent on food preparation, but by disconnecting them from their feminine label and associating them with an ecological policy." (Shiva 2018)

The idea of regenerating ecosystems and human social life must therefore be developed (and studied together), biologically (health, life, the body), culturally and politically (human rights, democracy, institutions, the arts, etc.) and epistemically: for the regeneration of knowledge economies.

The broadening of reflection to the notion of ecofeminism, an interdisciplinary, systemic and energetic paradigm, undoubtedly favors a lucid and contained consideration of human resources and vulnerabilities (economic, psychological, ecological, educational, epistemic) and renewed research in the human and social sciences.

3.4. Feminine scriptures

3.4.1. *Beneath the genre*

Our intention is to try to bring together the girls of today, from the suburbs or elsewhere, and the immense richness of feminine feminist thought, to work on the question of the feminine and feminism, by mediating or bridging two types of corpus: the words and performances of young girls and women today and the writing of the feminine and feminism of the 20th Century. This mediation is scriptwriting, romantic, scientific, theatrical.

Let us recall how the feminist research approach was defined in 1975 in the series *Féminin Futur* (10/18, Union générale d'éditions):

> "To question and analyse the issues that arise in the field of women's history in the making. To work in places where femininity and the discourses, practices or structures that seek to envelop it are in conflict. Theories, practices, anticipation: opening a place for the approaches required by the dynamism of female transformation." (Cixous and Clement 1975)

The succession of the feminine (in the sense of a subjective genitive: "the feminine generates a succession") assumes and ensures the heritage of women's thought.

More than taking over, it is a question of problematizing, with new costs and (measuring) new issues. It is a work on interiority and its shaping, the concern for the self, close to what Foucault seeks to approach in his research around the hermeneutics of the subject and the government of self and others.

Thus, we are talking about a *specific feminism*, a *feminine* economy anchored in activities and modes of intervention, which should be implemented to open up a different relationship to the knowledge and exit of the minority.

It is about a feminism of duty, taming one's freedom at the heart of four knots; the study of the feminine and the writing of the feminine concerns us as a fact, task, process and obligation:

> "I'll say: Today writing is for women. It is not a provocation, it means: the woman admits that there is another. She has not erased the latent bisexuality in her becoming a woman, in both girls and boys. Femininity and bisexuality go together, in a combination that varies according to the individuals, distributing its intensities differently, and

> according to the moments of their history, privileging this or that component. It is much more difficult for a man to let himself be crossed by "the other."" (Cixous and Clément 1975, p. 130)

Welcoming otherness, depropriation, consists of getting rid of an alienation, in welcoming what remains or overflows from the feminine in the discourse of the masculine-universal:

> "But I speak of femininity as keeping alive the other who relies on her, the visit, whom she can love as another. To love him to be other, another, without this necessarily going through the lowering of the same, of herself." (p. 159)

> "The paradox of otherness is of course that at no time in history is it tolerated, possible, as such. The other is only there to be re-appropriated, taken back, destroyed as another. Even exclusion is not exclusion. Algeria was not France, but was French." (p. 130)

Awareness is at the origin of the writing of the feminine, and is also its stake: inventing a culture and changing the world. Becoming a subject, an author, confers authority: a historical and collective becoming, anchored in daily experience, sensitivity, attention to others. The established boundaries between the private and public spheres are shifted. These analyses are again fully consistent with Gilligan's work on the ingrained rationality of girls and women.

The search for the feminine passes through the will, the hope, to leave narcissism aside (not to be so much governed by it), to turn away from the idea of property-possession, not to claim any. This would be a way to escape predation and identity assignments. It contains the idea that human life is not only made up of social relationships on the interpersonal, horizontal or hierarchical level, but is also extended to a transcendence, in search of verticality, of a symbolic activity that organizes life: through discernment, the capacity to deliberate, to orient oneself and to individuate oneself.

It is thus to a work of the inner self that we invite our reader:

> "If the differences between men and women are, as we have seen, the result of a socio-cultural construction, it is therefore necessary to reinvent the woman, that is to say, to demand a female form of writing that allows us to escape from narrow dualisms influenced by a normative conception of writing: let us understand that for Annie Leclerc, the universal is not decreed, it is constructed in the relationship, thus bringing about a radical modification of the symbolic

> conceptions linked to the relationship between masculine and feminine." (Rigolt 2016)

It would therefore be a new way of thinking, outside the male referent, upsetting the values that govern society:

> "Inventing, is it possible? Undoubtedly, inventing women is about reinventing men by building a more equitable world that can promote meaningful change and rethink issues of power. In this sense, feminism is posed as an essential condition for a new humanism, that is, a new idea of man and woman." (Rigolt 2016)

The writing or creation of the feminine has epistemological and ethical virtues: the genitive form of the feminine can evoke *a minima* a passive transformation (objective genitive); more audaciously, it designates an acting subject, a place of autonomy and responsibility (subjective genitive), the motor of a movement, of a larger operation of transformation, a *modus operandi* of collective individuation:

> "Traditionally the issue of sexual difference is dealt with by coupling it with the opposition: activity/passivity. This goes a long way. If we question the history of philosophy – as the philosophical discourse orders and reproduces all thought – we realize that: it is marked by an absolute constant, ordering values, which is precisely the opposition of activity/passivity. That in philosophy women are always on the side of passivity." (Cixous and Clément 1975, p. 117)

> "To bring out the feminine side of reflections, hypotheses that are necessarily ruinous for the bastion that still holds authority." (p. 119)

3.4.2. *Resilience*

Four profiles of women creators are presented here, and answer each other: Hélène Cixous, Annie Leclerc, Nathalie Sarraute and Ronit Elkabetz. They give an idea of the resilient, innovative, creative strength of the feminine. They lived and created in France, in the second part of the 20th Century and beginning of the 21st Century.

Hélène Cixous is a major thinker of feminine writing and deconstruction and is a major reference in France. Her biographical journey has led her to think about Algeria's relationship with France, making colonialism a question of symbolic exclusion and power; as an academic close to Derrida, she thinks the feminine in her

relationship with phallogocentrism. In 1975, she joined forces with the feminist philosopher Catherine Clément in an attempt to define female writing.

Annie Leclerc, writer and contemporary of Cixous and Clément, is associated with differentialist feminism, decried for it, but stands to be rediscovered for the finesse of her analyses, her courage to exhibit and her determination to find her voice. Her text *L'Enfant, le Prisonnier*, as well as Rigolt's in-depth study (2016) of the author's work, help us to identify her contribution and to understand what writing allows a new generation to take over: the demand for a duty to be awakened by the recognition of a specificity of the feminine.

Ronit Elkabetz, an actress playing Penelope on the stage of the Théâtre des Amandiers in 2011, offers a clear understanding of what it is for a comedian to work on a text, its appropriation, the mechanisms of identification, distance and research, involving both the whole person (intellection, sensitivity, imagination) and the political or civilizing perspective of Homer's text, beyond extended space-times.

Nathalie Sarraute has accompanied our reflections for a long time because she approaches her relationship with childhood in a stylistic piece of research that demonstrates a strong sensitivity to psychodynamics. What particularly interests us at this point of reflection is her writing of tropisms, which helps us to think together about the microscopic events of social and psychic life, as well as the relationship between form and substance, inside and outside, and which makes us understand the perfect contiguity and exchanges between intersubjective flows and inner energy.

These women are made to exist in the chain of intergenerational transmissions, the idea that living, being adult, making a work and transmitting, is a question of voice, always singular when it is supported by its own research, inscribed in a trajectory. Attention is indeed being paid to the search for a normativity of the feminine, in the form of:

– essential work on language and return to childhood: to bring texts back to life, to reincarnate them in all their strength, even when they are ancient texts overshadowed by time, habit or oblivion, and to help loosen up *logo* montages when they exaggeratedly orient the reading of the world;

– a determination to find its method, its style, to report experiences, hypotheses and intuitions; as a critical tool, in the sense of ethos, vitality and aesthetic form;

– a searching for the unspeakable and the hidden, yet present and acting;

– a deconstructive and restructuring gesture as soon as we understand the mechanisms of language's confinement, its traps, and the meaning of deconstruction as emancipation.

One thinks of the four dimensions (facts, process, tasks, obligations), which are indistinguishable but nevertheless require an effort of discernment and from which Foucault defines the exit of the minority (see section 1.2.2.1). We also think of the deconstructive thinking of Derrida (2003, 2005) and Prokhoris (2002).

The challenge is to extend the field of references a little more, by focusing on four intellectual artists who will look very deeply into the motives of their action and seek the most appropriate forms. They are authors and ethical subjects, who do not define themselves primarily in terms of the gap between myself and the other, but are made up of inner movements; they tolerate and welcome forces, energies, they maintain and work on an interiority and a body (as a resurgence of a potential that they have inherited, without knowing it, without wanting it, without even feeling it), from which, however, they determine themselves.

The writing of the feminine is a woman-to-be:

– a carnal plunge into the culture, the signifier, the symbolic, as in water. It is the fluidity of borders that predominates and the attraction for the chorality of objects and corpora;

– the risk of a difficulty, objectivized and assumed, not in the complaint but in the recognition of a full-fledged test that makes;

– a refocusing of the self on its interiority, its inner journey (work of reflection and questioning that allows us to escape reduction and assimilation to an identity defined by others, to the grip of social games of domination).

It is a matter of sustaining and extending the idea of inner discipline, as we have seen in terms of the nascent disposition under study, as we have also seen in the reflections on the emergence of reflective professional practice:

> "To write is to work; to be worked; to enter (into) it, to question (to allow oneself to be questioned) the trial of the same and of the other, without which no one is alive […]. And this is not without risk, without pain, without loss, of moments of self, of consciousness, of people that one has been, that one surpasses, that one leaves. This does not happen without an expenditure – of meaning, of time, of guidance." (Cixous 1975, p. 159)

For Annie Leclerc, it is not gender equality that is to be sought, but the need to invent a non-oppressive and non-hegemonic women's word, a word of difference, reasoned and determined to be outside the field of male rhetoric and dialectics; a word that is empowered by literature:

> "Female writing, by enhancing a gendered identity, is therefore an essential step in the development of female identity because it allows us to question universalism as an instrument of social domination. By gaining access to writing, women thus force the pseudo-universal to confess its partiality (founding male domination under the hegemonic features of the male universal)." (Rigolt 2016)

The challenge, Rigolt points out, is to transform, through a specific enunciation, ordinary relationships of knowledge and power. Notably by situating oneself in the here and now, by the direct discourse in the present tense of the indicative, pivotal time, in the first person singular, by calling to the lexical field of the domestic and intimate universe.

The author is deeply engaged in the question of self-concern, of the authenticity of her word, of her truth; men have forgotten the meaning of true exchange. The imposition of any kind of norms, in the name of universalism or indifferentiation, contributes to the forging of behavioral patterns resulting from hierarchical socializations:

> "Men's words sound like war to each other." (Leclerc 1974)

She therefore advocates a differentialist feminism, breaking the illusion of the universalism of male discourse and questioning symbolic and cultural representations. This involves, in particular, a requalification of the dimensions commonly recognized as specifically feminine. The essential objects of concern are language, speech, orality, body, writing and pre-symbolic or primordial voices:

> "It is by writing from and to the woman, and by taking up the challenge of the discourse governed by the phallus, that the woman will affirm the woman otherwise than in the place reserved for her in and by the symbolic, i.e. silence." (Cixous and Clément 1975, p. 172)

Research on form can also be highlighted. The prosaic, poetic and symbolic vocabulary allows the expression of feelings and a whole imaginary attached to the feminine (vital needs, nature and cycles, natality, dream), which makes it the metaphor of a humanistic renewal.

Far from slipping down an essentialist slope, we are thinking of the possible convergence of these reflections with the work of Nussbaum (2008): it is a question of conceiving quality of life and human development in terms of a variety of vital needs, whose very diversity ensures quality, and which the concern for the feminine (the work of the feminine) wants to preserve and persist in questioning, in its complexity, in its infinite mystery.

We can also think of Kristeva (2003), and the idea she has of hospitality, psychoanalytical bisexuality and the capacity for maternal reunion from a psychoanalytical perspective:

> "The poetic dimension of the passage, by constituting a place for the intimate, does not only lead to the hearing of a woman's words that are resistant to the universalization of knowledge, but also to the vibrating in all its fullness of the feminine, whose ethical and social function it is more fundamentally a question of recognizing." (Rigolt 2016)

It is therefore a question of learning to look at oneself differently, of being attentive to the most secret interiority, as well as to the noises of the world, because:

> "Life is not made up of ready-made, simplifying and dogmatic answers, it is the fruit of a hermeneutic *cogito* that consequently leads us to seek and try to understand ourselves in the act of writing." (Rigolt 2016)

However, it would be a pity to forget that if the word is at the center of feminine writing, it is nevertheless the expression of the body:

> "[…] both as a place of renewed speech and as a metaphor for the coming of feminine writing, a birth to oneself and a new knowledge." (Rigolt 2016)

It is therefore an approach that seeks to give a concrete place to the question and the aim of individuation, mobility and emancipation that we are proposing; beyond or below the objectification of gender relations, it is a question of bringing about the emergence of *genres of relations* and of showing how writing and its study contribute to them.

3.4.2.1. *Corporality and knowledge*

The dimension of the body and knowledge through bodywork is particularly revealed by the actress Ronit Elkabetz. The conquest of the feminine is permeated by the ability to choose, then to endure the ordeal, the effort of solidarity, even the acceptance of the other's ordeal within oneself: this is what specifically characterizes the work of the actress.

In an interview, she shares her ethics as a woman of the theater, respect for the text, responsibility before the heritage: one thing, as such, to work on, to rediscover, in its depths, its roots, its origins. It deals with the confrontation with a work as a work of normativity, deconstruction, identification, work on language.

But first of all, the non-knowledge, the quest, the conquest, the search. From the inner work of engendering and diving into an environment is born the confidence in the body that speaks, in the common knowledge deposited in oneself (first welcomed), which it is a question of rediscovering. The language and the body are two sets of signs, two places of culture. There is no writing without a reader, no symbolism without incorporation and interpretation.

"I respect this traditional image that everyone has of Penelope. When I work on a character, I must first understand it and be able to recognize it within me, in an extremely intimate way. It's not the text we learn but the path of a soul. To do this, I have to break the character into a thousand pieces, smash her to pieces and search her existence as if it were my own.

I use the collective knowledge that is within me to search to the bottom of the abyss and understand. I close my eyes, I dream, I write a lot and so I see myself more clearly. After I get up, I let the body do the talking.

A character to embody is by definition always a language I don't know. Learning about a character's life forces us as actors to learn a different language each time. AA foreign language always reveals something in me. Conquering a character is to set out to conquer her language; it is not an external apprenticeship. Naturally, I plunge into the difficulty of the language and I consider this as something blessed; I dig in parallel the understanding of the language and the figure of Penelope; and the character sends me signs just like the language.

With Penelope, it was a question of understanding the particularity of this waiting; what does it mean to wait for someone all the time? What inner strength do we need? What does it mean to be patient and faithful? What price does she have to pay for such a choice and for going to the end of her truth? Is she willing to pay that price? And how does that translate into every second of her life? I put my soul and my existence at the service of this encounter; indeed it is an encounter with another; one feels an electric current, a desire passing through. When I look for the truth behind the silhouette, I grow up.

When one manages to understand the pure truth of a movement then this truth is anchored in all times. From the moment I choose to analyze, to dig a real, personal place, from the moment I choose to get out of myth, to search for life and dive into my understanding, then I catch up with time; all times are there: past, present, future. Penelope is 3,000 years old. To discover that the truth remains a truth like a stone, despite the centuries that have passed; everything that this woman has gone through I could go through it myself today.

Penelope remains a very determined figure, but this quality is very fragile and sometimes ambiguous and of course it demands superhuman strength from her. We always talk about the woman who waits, but what does waiting mean? This is not a passive, indifferent act. Behind this waiting, there are the cries, the hesitations, the doubts. Yet she remains faithful to the

decision she made. And she's using every possible means to reinforce her decision. This vibration within herself is very interesting; she is obstinate and at the same time renounces: she believes in the return of Ulysses and she no longer believes in it: she hears contradictory inner voices which she must resist; without forgetting the suitors who are the siege of her house, her territory, her freedom; there is also her palace, her son, her people; she is under assault from all sides and she must overcome all this.

Penelope is a woman who made a decision and went through with it, the decision to wait, no matter what the cost; that is her greatness. She could have, as a human being, as a woman and especially as a queen, and more than any other woman, because of her power to announce the death of Ulysses, decided not to wait any longer and thus free herself from this status of abandoned woman, to live her life; but she decided to wait until the end for her love and to remain faithful to herself. In every age, we can think: man goes to war and woman waits for him; yet what is beautiful, and the gods knew it, is that man always has a choice. The gods of ancient Greece could control and provoke almost everything, but not the spirit of man, which remained free. Penelope is an independent entity, like Ulysses. Everything she does, she chooses to do, consciously and truly. And this is for me the central node of Penelope's story and the place of her power.

One must explore the two odysseys in Homer's writing, that of Ulysses and that of Penelope; one takes place outside, on a physical path, lined with incredible obstacles, and the other takes place behind closed doors, and is accomplished by this woman who goes through all the trials of waiting; both paths are violent: and if Ulysses and Penelope survive, it is not only thanks to the art of the *mètis* and the decisions of the gods, but also because they have the strong will to find each other; this is stronger than anything else.

The human being always identifies with man's struggle, because he can identify with it. If Penelope lived for 3,000 years, it is because waiting for a man to go to war never disappeared. Circe and Calypso, what did they do? These are the stories of the gods and remain their business, not that of men. Calypso fails to win the heart of Ulysses and readers after 3,000 years still cannot identify with her, give her their hearts. Penelope's struggle, her strength, fidelity and belief are well rewarded; the universe has not forgotten her; Ulysses has returned."

Box 3.4. *Interview with Ronit Elkabetz (2011, pp. 17–24)*

It is a whole metaphor, or simply a narrative of learning, as a spoken experience as total, unfragmented and non-instrumental. A form of depersonalization is at work: not overwhelmed by Penelope's ancient personality, the actress directs her attention towards the movements and energy that pass through her, keeping her consciousness

awake, directing her mind and her senses. Waiting and attention go hand in hand, turned or tense towards what happens or makes happen[16].

Beneath an apparent passivity, an agentivity is at work, indirect, mediated, made of trust and hope. At the beginning, there is the choice, and its cost assumed in every minute of life, that no *a priori* knowledge from elsewhere will solve the questions without the body getting involved. There, in this incarnation, is the condition for a form of eternity to come, or return. Penelope's fate and that of the actress merge: to dive into oneself, to feel vulnerable, and to hold on.

It is inhabited and it is another way of thinking about the living environment, as interiority. The will inhabits it, sustains it, maintains the expectation, talks with the inner voices, internal resonances of the *people* who besiege its house, its private space. Intersubjective confrontation is played out on both levels: internal and external.

The body is also a support, an environment, that builds spaces, arranges, participates in an economy, a management and care of immaterial goods.

There is, at heart, a solidarity of fate, a contiguity of destinies in terms of free will and power, between man and woman. In spite of the apparent signs, it is a question of maintaining the idea of the other's freedom at all costs and of making the place of one's power happen, generate, recognize. The work of analysis and immersion in reading leads to a universal meaning, not indifferent to differences, where two wills and two mobilities (masculine and feminine) come together. The universal is found in love and in struggle.

There are possible synchronizations across the centuries. Something is trying to be said in a work and will find new eyes and new voices to come to the surface and be understood again.

3.4.2.2. *Tropisms*

The subterranean dimension of human interactions, the power of the invisible and the ability to account for it are particularly revealed by Nathalie Sarraute, who highlights the subtle interweaving of psychological and sociological dimensions.

In *Enfance* (1983), she describes her state of mind when, as a little girl, she would take dictation, compose an essay and devote herself in her room to her

16 One thinks of Simone Weil: "Attention consists of suspending one's thought, in leaving it available, empty and penetrable to the object, in keeping within oneself close to the thought, but at a lower level and without contact with it, the various acquired knowledge that one is forced to use." (1977, pp. 92–93).

homework. The activity of questioning, searching for clues and making strategic choices, which she recounts, setting the scene for her quest, illustrates an activity of thought that is stimulated, happy and deployed.

This work first offered us, for our interventions in teacher training, an alternative to the formalism that sometimes weighs down didactic research and to the too exclusively negative approach of the sociology or psychology of school failure. Her text led to the reversal of the question of school difficulties: what goes on in the head of a child who learns, searches, finds and enjoys themself?

Her attraction to the microscopic (but tremendously effective) elements of social and psychic reality led her to search for a suitable writing style. Her work teaches us to feel tropisms, those barely conscious movements that are provoked by others, carried out almost without the knowledge of those in whom they occur therefore most of the time, outside their will, infinitesimal phenomena that never cease to nourish the situations of communication between humans: a magma, an unspeakable, psychic force, all those imperceptible, sometimes devastating, incommunicable and even paradoxical things that trigger, are embodied in words, intentions, dreams:

> "Precise movements, little dramas that develop according to a certain rhythm, a meticulously arranged mechanism where all the cogs fit into each other." (Sarraute 1996, p. 1707)

> "Indefinable movements that very quickly slide to the limits of our consciousness: they are at the origin of our gestures, our words, the feelings that we manifest, that we believe we experience and that it is possible to define. They seem to me to be the secret source of our existence." (Sarraute 1956, p. 8)

Through innuendoes and sub-conversations, when two or more beings are present, a continuous and silent dialogue continues, in which the whole body is involved.

Sarraute describes the fluidity between the characters, the secret bonds that unite them, freeze them or make them flee; this very fluidity constitutes or even cancels them as distinct entities. It is indeed an evocation of social life, of the interlocutor, of the circumstances of the exchange: clandestine and minority and yet decisive. These circumstances are integrated into Sarraute's writing, giving it the flavor, the motive to make the flows and the common background felt. No objectification, but presence in sensation. It is the power of literature to capture the elusive.

More than an analysis of feelings, it is rather the setting in motion of unknown psychic forces, an anonymous substance peculiar to each one, as much on the psychological level of the interior environment as on the sociological level of social spaces and the organic level where these movements operate.

A tropism is an analyzer of social life, of dark, unconscious, elementary forces. Following Sarraute, the subject is not the first one; it is even secondary, even disappeared: dialogues and flows act for it, in it, move, go down or appear, etc. It is the scene of operations that escape it, martyr it, humiliate it and sometimes save it.

The obliteration of the identity of the characters and individual particularities gives the evocation a more general scope. This erasure is a bearer of movement and it is the common background of all of us, who are alike, that it reveals:

> "The word psychology is one that no writer today can hear uttered without looking down and blushing. Something slightly ridiculous, outdated, cerebral, stubborn, not to say pretentiously silly, is attached to it. Intelligent people, advanced minds, to whom a reckless author would dare to confess – but who dares? – their secret taste for *the dark places of psychology* would not fail to tell them with pitying astonishment: "ah, because you still believe in all that?"" (Sarraute 1956, p. 99)

It is thus the question of listening and interiority which is re-launched via the notion of the tropism, and of a psychology which is made from its elsewhere. The tropisms become the actors. They are to be found in the thickness of language, of speech, they are a way of making a trial heard at work.

The "upside-down glove" is the expression used by a literary critic for the play *Silence*: a way of saying that, in this play, as in the others, the inside becomes outside, sub-conversation becomes conversation. Sometimes called scandalous, in the sense that what you were saying is without measure, the Sarrautian theater is a space for research:

> "The characters started saying what we don't usually say. The dialogue has left the surface, descended and developed at the level of the inner movements that are the substance of my novels." (Sarraute 1996, p. 1708)

The dialogue is a touchy one: voluntarily banal, seemingly innocuous, it carries these movements outside, but masking them. It allows us to say what is not usually

said; it has left the surface, descended and developed at the level of inner movements; it has settled at the level of pre-dialogue.

But this dialogue, in spite of its plunge into the forbidden and obscure areas where it unfolds, retains an ordinary form, the one used in so-called everyday life. It must have the strength of conviction of a daily experience lived by everyone and reflected in everyday language: the unusual takes an air of obviousness. Nothing becomes unsuspected microscopic drama:

> "This experience, which is for some of my characters something natural, irresistible, obvious, is for others unbearable. They want to avoid it at all costs; they seek to stay on the surface, among their familiar landscapes, on the long known and prospected dry land where they are accustomed to live. If they are dragged to the bottom they struggle, it is for them a descent into the underworld of the anomaly, madness, they want to come to the surface. Hence the constant movement in my rooms, up and down and up and down.
>
> At the top are the usual, reassuring forms of definitions, categories, traditional psychologies, morals that imprison and neutralize this indefinable, unspeakable that lives in the depths (depths, by the way, which are all relative). But it is up there, on the surface, that those who move at the level of tropisms cannot maintain themselves. They are constantly feeling dragged along and at all times they come down, striving to drag others along with them. As for the subject, it's always what's called nothing." (Sarraute 1996, p. 1710)

Sarraute explains that at first she thought it was impossible to stage the inner movements. Yet it turns out that by externalizing themselves, these movements persevere in their being, to the point of dislodging banal social exchanges and reversing the order between what is common and meaningful and what is invisible and negligible.

The Sarrautian style – listening and vision – is the creation of environments where moving substances are created that cause the form to crack; depersonalization gives way to the energy that circulates and gives the evocation a more general scope.

In *Enfance* and in its dialogue form, Sarraute gives shape to the attempt to find the child, to talk to them and to give an account of a primordial silence. She writes for the child-self who seeks the word. It is the revenge of writing on the unspeakable: a poetic prose writing, which is only attention, but which is also the fruit of a long work.

Enfance is a late work, but seizes the time of the psychic state, tenuous, caught in the very movement where it takes place. *Enfance* speaks in the first person of the

present, a force of attention and evocative force to designate the "I" of today who testifies and remembers. Permission is given to one's word to say everything, even the unspeakable, the traumatic, and say it now. Writing is a comeback:

"I looked at the flowering espaliers along the little pink brick wall, the flowering trees, the sparkling green lawn strewn with daisies, white and pink petals, the sky, of course, was blue, and the air seemed to vibrate slightly, it came… something unique… that will never come back in this way again, a sensation of such violence that even now, after so much time, when, diminished, partly erased, it comes back to me, I feel… but what?

What word can grasp it?

Not the word to say everything: "happiness", which comes first, no, not that… "happiness" and "exaltation" are too ugly, don't touch them… and "ecstasy"... in front of this word what is there retracts…

Joy, yes, perhaps… this modest, simple little word can touch without much danger… but it is not capable of gathering what fills me, overflows me, spreads out, gets lost, melts into the pink bricks, the flowering espalier, the lawn, the pink and white petals, the vibrating air, with barely perceptible tremors, waves… waves of life, of life itself, what other word? Of pure life, no threat to it, no mixture, it suddenly reaches the greatest intensity it can reach… never again this kind of intensity, for nothing, because it is there, because I am in that, in the little pink wall, the flowers of the espaliers, the trees, the lawn, the vibrating air… I am in them with nothing more, nothing that is theirs, nothing mine….

This diffuse sensation, no words to cover it. He would define it, catalogue it, better to describe several times the image of the garden seen that day, the colors of the trees and the lawn. Words can also be shackles, categories in which you are locked […].

– A sentence heard one day, what a misfortune not to have a mother! What a misfortune, the word strikes, it is well to say it, with full force… the misfortune that had never approached me, never touched me, fell on me. This woman sees it. I'm in. In misfortune […].

And then everything in me revolts, straightens up, with all my strength I push it back, I tear it apart, I tear off this straitjacket, this shell. I won't stay in this, where that woman has locked me up… she knows nothing, she can't understand.

– Is this the first time you've been caught like this, in a word?

– I don't remember this happening to me before. But how many times since then have I escaped, terrified out of the words that descend upon you and lock you up."

Box 3.5. Lignes de fuite *(Sarraute 1983)*

Conclusion

Potential

The book is organized around major issues that are studied, crossed, confronted and reconnected in various ways, seeking a balance between educational, professional, intellectual, scientific and ethical issues. Our approach is rooted in humanist and primary references. They are primordial in Deligny's sense: through their appearance on our itinerary, through their strength of transversality that is conducive to containing an entire journey, to regain it when necessary; if we did not grasp all the possibilities right away, they revealed themselves and re-founded themselves later, staggered over time, bringing us new resources for new problems. This confirms in our eyes their depth, their strength, their untimely capacity to grasp emerging issues: the human at the center but not alone, neither all-powerful nor impotent, inscribed in vast temporalities and numerous environments, contained by, and containing, one or more histories, one or more cultures. They are always "cultures" and "histories", and depending on the focus from which they are observed, they either unify or disperse.

We think of the human being therefore in the capacity of sensitivity, intelligence and creativity to grasp history and culture and to regain control of it. What would narrative and history be if not a *weapon of existence and becoming-transformational,* as soon as childhood appears before us, capable of propelling us, as Agamben helps us to think? This book deals with the development and the springs of the feminine, a political, subjective, dynamic and promising question, quietly worked and dissected from the professional stakes of training, accompaniment and innovation, translated into opportunities for work and study, which from the outset (in the immediate present) we did not necessarily choose, but which we all took seriously, problematized, shared and tried to move forward with, often by redefining the issues, contours and possibilities. This gesture organized a lot of the work. It has indeed led to a paradigm shift.

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How can we take an interest in the transmission, in the construction of individuals, large and small, in autonomy, in emancipation as a way out of a state of minority – questions of the institution of beings and social structures – without delving into the questions of one's own place, responsibility, power of succession or conformity, with regard to norms, influences, powers, knowledge and normativities? It is a question of putting to work and elucidating our own relationship to these issues, at the very heart of one's profession, day by day, in one's details: it is a question of "de-trivializing" what seemed trivial. On this point, feminism has prepared us, warned us, made us clear-sighted. "Beware of tropisms" Sarraute would say, those little things that guide us without thinking about it, without wanting it, without knowing it, that sometimes devastate us.

De-trivializing the trivial is therefore the challenge, in order to be able to pay attention to it as an object of study, to look at it in an effort to objectify it, to import it into the field of legitimate concerns. And not to repress it or over-politicize it, as is often the case with the minority – because it is a minority. What the notion of care evokes is precisely the critical, daily and meliorative attention to the conditions of existence – including and above all to the conditions of work, since it perseveres in our eyes as a space for testing oneself with others and as a political gesture: the opportunity for a re-appropriation of the means of production and self-realization "at the service of".

Sometimes it is necessary to know how to flee, to find one's lines of flight, as Deleuze proposes; for emancipation or individuation does not pose itself as an alternative program or project, but rather reveals a perspective, a vanishing line, a ridge line. Reinventing the work, through corpora, meaningful experiences, concrete achievements, artistic explorations, this is what we wanted to try. Relying heavily, and by contrast, on what could be described as "hard" experience, drawing on technical expertise in the back office, finance, human resources, digital environments and information systems, control and quality procedures, a vanishing and ridge line was found, as the university was transforming or was called upon to transform. What a great opportunity to try to bring about transformations by getting involved, learning, searching, observing, diagnosing, synthesizing, stabilizing and deciding. And, by reforming, listening.

What we call synchronicities or opportune encounters could go unnoticed if one had not previously become sensitive to the idea of *kairos*, *mètis*, becoming, potential, the pre-individual, etc. These synchronicities have completely melted the "hard" aspects of the work, its technicality, its standards and its software as well as the so-called "soft" aspects, relating to the way of doing things, from immaterial, more fluid and impalpable dimensions. In our view, there should be no separation: one without the other would lose its strength, since what is at stake is the efficiency of an operation, not the defense of territories or the fragmentation of work. Involvement in

the affairs of an institution, its governance, its management, its strategy, make it absolutely essential to know how to *start*, and desirable to *innovate*, in the sense of Arendt: to take a place and take a voice in the space of the City. Engaging with it made it highly relevant to spread knowledge and experience that was not well connected, not very mobile and not very well transferred until then:

– the relationship of girls to school ethos and norms, seen as a set of facts, tasks, obligations and processes – and potential in gestation;

– the relationship of women to commitment to work and the common good, seen in the same way according to the Foucauldian quadriptych of matter/task/obligation/trial – a place of expression of potential, where symbolism and corporality mingle.

In addition, the whole was enlightened by feminist work, keys to understanding the creative and resilient power of the feminine, revealing a potentialization between suffering, study and enjoyment, specific to the intellect of committed women, as shown by Fraisse, using the example of the author of *The Second Sex*. This avenue of research in the area of potentialization is still to be explored.

We have seen re-evaluations, the emergence of other forms of work, rationality, sensitivities and creation. We wanted to share them in this book, emphasizing that the detour through creation is the opposite of a road exit, or a freeze frame, but requires a tense energy, a will to any test, in the service of a project of social and subjective transformation. Starting from the situation of girls dominated from the outside by constraints and norms (material, social, cultural, intersubjective), we have highlighted their relationship, flexible and open to these constraints and that despite or thanks to this – it is undecidable – they think, act, move in spaces, self-deterritorialize, feel, while the more immobile boys identify themselves at an early age – without deliberation – and perhaps all the more so in what they want to affirm of an identity, or even a destiny.

They think about destinations and show a tremendous vitality that leads us to look for what makes it possible, in their living environments – those encompassing the adolescent, family or school environment, as well as the media, scientific or symbolic apparatuses that speak about them or make them speak (radio documentary, TED conference-show on the Internet, play, film-documentary). The work therefore consists of elucidating and valuing that which in singular voices – even if they are produced in a choir – insists, perseveres, performs, as a vital movement of individuation, and in elucidating the conditions that favor these voices, make them possible and make them heard. More precisely still, it is a question of addressing the associated environments in which they resonate: environments that are generated and individuated by the same movement, and in which they plunge, in

solidarity, on the same plane of immanence as the air they breathe, without renouncing the desire for transcendence or mobility. It is not precisely a question of comparing categories (pointing out and investigating differences, inequalities, injustices), but of representing and thinking together of different environments, living spaces and times, differing, in the manner of Derrida, in order to give full justice to the idea of deconstruction and metamorphosis throughout life. The situations of synchrony and diachrony are all the more crucial as the feminine is often identified as being de-synchronous with respect to a single referent, camped by the neutral.

From our perspective, the feminine becomes a starting idea, which authorizes, obliges, another approach to questions, becomes a search for a position of otherness, moving from "one" – a neutral and unique position – to "two": "multiversity", as Kristeva would say. The emergence, persistence and perseverance of an axiology of the feminine thus bring to the forefront the duty of creativity, alteration and primordiality (in girls, in women, in oneself). We have tried to give concrete expression to the development and the springs of the feminine – by leaving the world of school, its times, its spaces, its doxas – and to provoke advances in terms of the individuation of knowledge: when critical thinking becomes creativity and solidarity, normative subversion as well as slow and irresistible metabolism. The emphasis on metabolism also underlines the dimension of study, discernment and inner freedom that thinking and analysis require, thus bringing the intellectual dimension of research work closer to the spiritual dimension of the human being, when it is sought in depth to give meaning and direction to life. While the question of the religious, the symbolic and the transcendent is rarely dealt with in schools or in the training of those involved in schools, it must nevertheless be investigated, and why not in an assertive way: by underlining what a detour through these questions brings or would bring to a finer understanding of human needs. We think of the desire for elevation and transformation, as well as, because they go together, the possibilities of taking hold of reality, of giving of oneself and of commitment through action. We are thinking of the conquest that girls and women have to make for the right and the power to act in the spaces defined and limited symbiotically and economically by masculinity and patriarchal reason. It takes a little spiritual involvement.

The question of reinvesting our research options in concrete action in terms of transmission, supervision, research and forecasting remains. Not that things are determined so univocally; on the contrary, our attachment to the diachronic-synchronic aspects of development has made it possible to show that the relations between experiences and temporalities are not univocal but rather systemic. However, questions remain for higher education in terms of clarifying leadership needs, the possibilities offered by our working environments, the values that underpin action or rather, as Canguilhem sees it, that drive it forward. Both the

classical work in the field of work psychodynamics (clinical and normative of activity) and the ecofeminist paradigm (which should be explored in more depth on the management of the immaterial) are avenues to be followed in order to work more deeply on the question of the environment: what surrounds us, what inhabits us, what propels us, what we can continue to explore, for potential transducers and pursuits of individuation.

The hypothesis of a feminine principle can be unfolded at will.

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