

French Workers' Social Boundaries in 2007

A qualitative sociology study
based on a comparative approach with
"The Dignity of Working Men" written by Michèle Lamont.

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Abstract

Our study leads us to think that part of French society is conscious of the difficulties that minorities face in their day-to-day life in France. Many of our interviewees elaborate on the potential risks involved in leaving minorities behind, and they describe racism as a real social difficulty that has to be addressed both at the political and individual level.

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France's history and legacy is not comparable to America and I argue that while Lamont's study is helpful to isolate and get a better understanding of the two societies, when it comes to elaborating social solutions the same analogy is little help. Regarding integration, France and the U.S have almost nothing in common.

Abstract

In her book “The Dignity of Working Men” published in 1996, Michèle Lamont found evidence of a clear and profound resentment of white French workers towards North African immigrants. In a parallel study conducted in the U.S, she established the evidence of resentment of white American workers towards their African American counterparts. According to Lamont’s work, despite years of public effort and strong anti-discrimination policies, the two countries, France and the U.S, were comparable in their social structure: white workers drew strong boundaries following race and ethnicity patterns.

In 1996, Lamont correctly predicted French society’s upcoming upheaval, a few years ahead of the 2002 presidential elections. The revival of a racist resentment within the French society in the 1990s had strongly impacted French politics. The Front National party, an extreme right movement, became the third political force in the country. Its president, Jean-Marie Le Pen, came in second in the first round of the 2002 presidential elections and competed against Jacques Chirac (moderate right) in the second and final round of the presidential elections. France was under shock. Chirac was eventually elected president, but the consequences of his election – against an extremist candidate – have been entrenched in French society since then.

The recently held 2007 presidential elections showed an unprecedented turnout: about 85% of the eligible population voted. As opposed to 5 years ago, voters favored moderate candidates like Francois Bayrou (Centrist), Ségolène Royal (moderate left) or Nicolas Sarkozy (moderate right), all of whom argue for a controlled immigration with a pro-integration policy. In this paper I will argue that since Lamont’s research in 1996, the combination of the 2002 political turmoil, the global effort against terrorism, and the 2006 riots in Paris’ suburbs have created a new dynamic: France is changing.

Our interviewees, who were approached with the same questionnaire that Lamont used 10 years ago, were, again, unanimous to define North African Muslims as outsiders in contemporaneous France. However, we found a majority of them acknowledging the recent social upheaval and fully engaged in questioning the current status quo regarding immigration and integration policies in France.

Our study leads us to think that part of French society is conscious of the difficulties that minorities face in their day-to-day life in France. Many of our interviewees elaborate on the potential risks involved in leaving minorities behind, and they describe racism as a real social difficulty that has to be addressed both at the political and individual level.

Literature Review

The main focus of Lamont's book, "The Dignity of Working Men" is to study and compare white workers definition of "the others" in both the U.S and France. According to her theory, based on four hundred one-on-one interviews, the people who are the least integrated and the most defined as outsiders in 1996 France was what she called "North African immigrants."

Who are the North African immigrants?

What Lamont called North African immigrants are categorized in France according to their original countries, as people who came from Algeria, Tunisia and Morocco (all former French colonies) since the end of France's colonial era in the early 60s. Despite the fact that a significant portion of this population has acquired the French citizenship, they experience segregation based on their names and the color of their skin. As French was the official language in colonial Algeria, many of the first generation migrants were fluent in French. However, the French they spoke is slightly different than continental French with a recognizable accent and a

specific vocabulary. As a consequence, they also experience language segregation.

During the 1960s, the first wave of North Africans immigrants was managed with difficulty. Their arrival was an evidence of the end of France's colonial power. However, at that time, the French economy needed workers and North African immigrants provided a new source of low wage, often unqualified, work force. Integration occurred economically, but not socially. Suburban neighborhoods were built in a hurry to provide cheap housing. Almost 50 years later, a large part of original immigrants and their relatives still live in these neighborhoods in the periphery of almost all France cities (banlieues).

Employment discrimination among France immigrants

During the 80s the structure of the French economy changed. As other capitalistic economies, France moved from industry to services, and unemployment started to rise dramatically. As a consequence, French minorities experienced employment discrimination on a large scale. Dean Baker, an American economist and co-director of the Center for Economic and Policy Research (CEPR) recently wrote an opinion column on the current France state of economy. In his comparative analysis of the French and U.S economies, Baker writes

“France’s economy does have serious problems. In particular, unemployment among its immigrant population is at very high levels, in some neighborhoods approaching 40 percent. France has done a very poor job of providing with the means to integrate into French society and share in the country’s economic prosperity. There is not a simple solution to this problem, but it is important to distinguish between problems associated with integrating France’s immigrant population and problems that are inherent to France’s economic system. They are not necessarily the same.”

The economic difficulties faced by North African immigrants are real and should be taken seriously since they create a racially segmented society in France.

French workers separate Muslim North Africans

In 1996, when Lamont published her study, the social and economic situation had already deteriorated in France. Lamont found a vast majority of white French workers with strong views on the North African and mostly Muslim minorities.

Lamont writes,

“French workers believe that Muslims appropriate an inordinate proportion of social benefits (172)... Immigrants are viewed as the ultimate slackers who take from the collective pot but contribute little” (174).

In 1996, unemployment had reached record high levels, and for more than 15 years, the only political answer to the rise in unemployment had been a sophisticated web of government subsidies. Many individuals who were unable to get a job were paid by government agencies regardless of their immigration or citizenship status. However, the economic situation cannot alone explain this racist resentment toward North African immigrants and the establishment of such strong differentiation among the French population: it has roots in recent geopolitical French history.

Since the 1960s and the political independence of Algeria won thanks to a bloody war, Algerians and other Muslims from North African countries are stigmatized by the white French who often took part of the war, or had relatives who were engaged in the war. Lamont writes,

“The experience of colonization and the Algerian War have contributed to constructing North Africans as violent and criminal” (180)...French workers associate the alleged weak work ethic of Muslim with a parasitic nature” (174)... Hence, a growing number of French people conclude that the religion and custom of North Africans are not compatible with theirs.” (181)

As a consequence of the difficult recent history, North Africans and in particular Algerians are seen as violent and unwilling to integrate into French society. During all these years of non-integration, the resentment slowly grew against Islam as a religion opposed to Catholicism. It is possible to see in Lamont’s writing how

diffuse is the definition of “the others”. Even if she uses North African immigrants as a general term to define “the others”, in many of her discussions with her interviewees, other words were used to refer to the same population. Among these words, many were religion related idioms defining Muslims coming from other countries than Algeria. France’s democracy has been built on very strong secular institutions since the French revolution (1789) when people associated the previous royal political system to divine power. In French tradition, any religious visibility in the public arena is not welcome. Islam is one of the few common cultural traits from North African immigrants and Lamont interviewees used their religious belief to define “the others”, the people that are different from them.

France’s republicanism has created boundaries.

Even if the growing resentment might be explained with France’ economic situation, its history and a clash regarding religious visibility, Lamont argues that the political system in place and particularly French republicanism is partly responsible for the general resentment. She writes,

“Republicanism draws strong boundaries against immigrants: they can only become part of “us” by ceasing to be “them” (188)... Republicanism shapes how workers talk, or do not talk, about black co citizens and immigrants. Blacks were never mentioned by my interviewees with three exceptions.” (190)”

Again, history might explain how French democracy creates this racist resentment. French citizens are considered equal regardless of their race, skin color, social status and religion. As a consequence, all government institutions refuse to deal with any of these traits in their many interactions with France’s population. Even in mainland France, centuries of republicanism had erased regional diversity: the Basque country and many other regions have lost their specific dialect to the benefit of French language, right after the creation of France as a republic. In fact, France – and its republican state – agrees to integrate minorities only if parts of their culture (language or dialect, religion, customs...) become hidden and invisible in the public sphere.

France's tradition of integration by erasing minorities' cultures is so entrenched in the society that many interviewees Lamont spoke to did not even see how this way of thinking about immigration is unfair and racist. In fact, republicanism and universalism enhance the perception the French have of their society. Lamont writes,

"The French do not perceive their society as racist" (191)... French workers are more likely to justify their belief in racial equality by pointing to the fact that in their experience there are good and bad people in all races- that human nature is universal." (195)

France's immigrant population is very diverse.

Contemporary France and the current problems the country faces in its suburbs have also been studied by Loic Wacquant, a social scientist from U.C Berkeley. As Lamont, Wacquant's work is based on qualitative and comparative studies between the U.S and France. In 1996, he studied and compared what he called the "Black Belt", a mostly black suburb of Chicago with the "Red Belt", a set of cities located north of Paris that were at that time controlled by the French Communist Party.

"To simplify greatly: exclusion operates on the basis of color reinforced by class and state in the Black Belt but mainly on the basis of class and mitigated by the state in the Red Belt, with the result that the former is a racially and culturally homogeneous universe whereas the latter is fundamentally heterogeneous in terms of both class and ethno-national recruitment."

Wacquant stresses the fact that what is seen as clear boundaries by Lamont interviewees against North African migrants, defines in fact a complex and diverse group that have little in common except living in the same low-cost housing projects built in the late 60s in many French suburbs. I found it important starting my study to acknowledge that Lamont's finding is an example of oversimplification of the real French society, by members of this particular society.

Research Design

While my co-students were interested in seeing how the racial boundaries Lamont described in the U.S might be extended to other minorities in California, I was more interested in studying whether or not there was a change in France regarding the issue of North African Muslim immigrants. In order to compare Lamont's respondents' opinions to new ones, we have used the same questionnaire framework.

Ten years ago, Lamont chose to investigate Paris' suburbs where a racially diverse population lives in affordable and subsidized housing. It would have been logical to interview people from the same neighborhoods she went to, but I chose to select my respondents from communities I knew about that share a similar racial diversity. I focused my research on two different districts of Paris, the XIIIth district close to China Town and XVIIth district that are well known for their relative ly affordable housing and their racially mixed population. To eliminate the potential risk of a Paris bias, we also investigated a suburb located in a small town of Malherbes, about 50 miles south of Paris.

Methods

My Interviews were conducted using videoconference PC software (Skype) to reach interviewees at home. Although this way to communicate is totally different than Lamont's face-to-face interviews, videoconference is in fact the distant method that is the closest to Lamont's research design. We were able to set up formal meetings with our respondent by phone or email. As Lamont's respondents, the people we interviewed were informed about the length of the discussion and were fully prepared to engage the conversation. In addition, the video capability virtually brings us face to face so I was able to communicate and to see the body language of respondents, as Lamont did.

It might be argued that screen-to-screen may bring a different experience than a real face-to-face interview. However, I was very satisfied to see how

comfortable respondents demonstrated during my research. After a few minutes, Interviewee #8, said she felt strange to discuss such personal issues with a “virtual someone” she had not even previously met in person. After this remark, she demonstrated a real concentration to understand and reply as deeply as possible to the questions I was asking.

Lamont selected her respondents first on the basis of the neighborhood they lived in, second according to their occupation. I had a similar approach. I searched in my circle (distant family and friends) who would have a chance to be connected with people living in my targeted areas, and then I asked them to give me the email addresses of the potential candidates. I sent about 80 introduction emails to the study and asked for participants. I was able to accommodate the schedule of all the persons who replied to the introductory email, except one. Three of the respondents are members of my distant family, three are connected with my previous work places, and two respondents were referrals by others (snowball method).

Results

Like and dislike

The last set of questions in Lamont’s questionnaire is about what respondents are likely to value in their own life. Five out of eight respondents in our sample chose “honesty” as the trait they value the most and the three others choose “integrity”. When asked to define the significance of these two words, a majority of respondents spoke about frankness in friendship and at work. Respondents who selected “integrity” often perceived the term “honesty” to be associated with finance or business, which was too restrictive from their point of view. Interviewee #3 said,

“I pick honesty. You know when you can look at yourself every morning in the mirror it means you are honest, even with yourself”.

This particular type of moral honesty, also defined as uprightness and respectability, is one of the main traits I found in each one of the persons I spoke with.

Another common trait is the fact that all my respondents were proud to say they consistently work hard. Interviewee #8 values work thanks to her parents. She said,

“Overall in your live you get nothing if you don’t work. My father used to say that a lot. He also helped me respect others and especially our family. They [my parents] had a difficult life, working hard to raise their family, I discovered that later...”

Logically, five out of eight respondents chose “dishonesty” as the trait they really dislike. Dishonest people are seen unreliable, difficult to deal with and unpredictable. The other three respondents chose “selfishness”. Again, it is interesting to mention that no one related “selfishness” to money but respondents rather see this adjective as an inability to listen, to be open to others. In her studies, Lamont found almost the same pattern of like/dislike values, with a great emphasis on pride in hard work and honesty.

North Africans immigrant image at work

Among my respondents it is possible to distinguish a variety of opinions about North Africans immigrants. However, when asked about “others”, six out of eight respondents referred to “Arabes”, “magrébins” or “beurs”, three words that define in French slang for North African immigrants.

Interviewee #3 said,

“ Diversity is okay, but I should say than North Africans are a bit difficult to communicate with. I don’t really know what the bosses think, maybe something like he is an ‘Arab’ so he is not going to be at work during Muslim celebrations. In fact I think we (white French) are not willing to discuss with them, but when we communicate for real then everything is fine.”

This person lives in Malsherbes where a lot of non-native French settled over the

past decades. For him, Spanish, Portuguese and Italian immigrants who arrived earlier were easy to integrate in the structure of the small town compare to North Africans. Interviewee #3 was born and raised in this city. Now 50, he compares the different immigration waves with a critical perspective: even if he perceives diversity in a positive manner, he distinguishes North Africans from other immigrants as individuals potentially unwilling to work on the same schedule as regular workers like him.

The idea that North African immigrants are not reliable workers was expressed in different ways, but it came out in the conversation with five respondents. Speaking about the subcontractor he hires to do the repair on the building he is responsible of, interviewee #5 said,

“Nobody wants to do manual work anymore, you know it is really poorly paid...these people work hard and their boss get the benefit. In the 60s there was a lot of Algerian workers, but I did not see any for a while. You know, it is easier to get government subsidies than to work!”

It is interesting here to see that interviewee #5 found a logic to explain that North African workers had disappeared from his field of work: in his opinion, Algerian workers prefer to get government subsidies instead of working hard. With this statement he combines the idea that he is working in a difficult environment, and the “others” are not part of his work place.

Moreover, interviewee #7 spoke with me about discrimination in his printing factory located in Malsherbes. He declared,

“North African [immigrants] clearly had little chance to be hired [in my company]. My manager thought they were more likely to steal, also they were seen as very unreliable at work. At that time our technical manager was clearly racist and he acted that way on daily basis without being blamed by anybody.”

Among all the workers in interviewee #7’s factory, North Africans were seen as the most likely to steal some of the luxury books that are printed. It is interesting to notice that the “racist guy” named is – again - not one of the workers, but a

manager, also an outsider of the respondent's personal circle.

North African immigrants and religion

As mentioned before religion was often a way to categorize North African immigrants by respondents. In secular France, religious visibility is seen as counter culture. Interviewee #5, the person in charge of maintaining a government owned building in Paris expressed very strong opinion about Islam,

“Islam is everywhere these days, you know normally according to Islamic law, they are not supposed to bomb anyone! The media tells us that French people reject them, but they don't even have faith in their religion! If I were at the top, I would drive all of these people out of France... You know religions drive people crazy...”

This person is clearly on the hard line of what I found in my discussions; however the fact that Islamism is highly covered in the media seems to bother other respondents who do not express as clearly their thoughts. One respondent out of eight defines himself as a regular and devoted Catholic, all others acknowledge having very little or no need to be affiliated with a religion. The recent geo-political events like Iran's nuclear proliferation, the Iraq war, the war against the Taliban in Afghanistan, and the oil crisis are often amalgamated by respondents as clashes with the Muslim world. It creates a sense that Islam is creating problems at the global level and reinforces the idea that at the local level Muslim immigrants like North Africans may be a source of social disturbance.

My interviewees lead me to confirm that North Africans are often seen as individuals who are more likely to be unreliable at work, sometime dishonest, difficult to communicate with and at least enigmatic in terms of religious belief. This conclusion is very close to Lamont's.

North African immigrants in France society

Lamont insists on a the fact that the welfare state is very developed in France and that white French workers she interviewed often saw North African immigrants as individuals who are taking advantage of government subsidies. I also found this

idea in the discourse of two interviewees, while others were blaming the difficulty to find a job, especially for minority workers.

About the French welfare system and immigration, Interviewee #5 said,

“When you see people who get the RMI (government wage paid out to the unemployed) and stay home the whole day while you wake up at 5.00am... well it’s not the way it should be. They must adapt to the French society or return home. We give too much to these people. The French welfare system creates laziness.”

Moreover, about the same subject, interviewee #7 had moderate words, regarding immigrant integration in the small city of Malsherbes,

“Young people stay at home, they don’t go out very often. And you know there are a lot of Turks, Blacks, and Indians around. Some of them... not all but some act really strangely and they don’t even try to adapt to the French culture. They abuse the welfare system, and when it is in their advantage, they are Muslim. I know being far from their country is difficult and now with the unemployment rate here... it’s even worse”

In this particular discussion with a fairly moderate respondent it is possible to see the link drawn between religion and non-integration. In addition, Interviewee #7 is totally disarmed to see the damage unemployment does to his community. Contrary to the previous respondent, he knows there is job discrimination (see before) and he does not blame immigrants for their difficulty in finding a job. In fact, a majority of respondents see unemployment as the main social issue in France, and a better employment rate is seen as the ultimate remedy to France racial divisions.

Models of integrations

Of my respondents, I found four who had a personal experience that proved to them that a racially mixed France is possible. Accordingly, their personal beliefs and the boundaries they draw are less or not at all racially based. In my discussion, they often refer to what they think the average French person might think, but they distance themselves from having the same social representation (discrimination against immigrants).

Interviewee #8 who moved from a large factory located in the north of France, to a smaller one in Paris explained her own experience,

“The founder of the new company I joined 12 years ago wanted to work with a very diverse staff for personal reasons. I should say that I did not experience any problem at all. She [the founder] was willing to help the foreigners she met, and often offer them a job. [When I joined] I was not racist, however I must admit that working in this environment gave me the opportunity to discuss with people from everywhere and get a better understanding of other cultures. Now that I’m retired, I feel more open to global concerns, and I love to travel around the world”

It is possible to perceive her discomfort when she joined her new job and witnessed the diversity of the workforce. It was a different experience for her. Thanks to her experience, interviewee #8 is now fully engaged and did not hesitate to move and live within a very diverse community, in Paris XIIIth district. Later on in the discussion, she genuinely said that France has a duty to provide work to the people who came in and that it is her vision of her country.

Interviewee #4, a young software engineer who chose 3 years ago to move from a very white area to one of the most diverse area in Paris also expressed his satisfaction,

“We love our new home. It is fantastically diverse; I should say in our previous neighborhood the only black were the garbage collectors! Now we buy our grocery from them... what a change! Yes, we really don’t regret the move. If [French] people were more willing to accept diversity within a true respect of each other, France would be in a better shape. I know it sounds utopian, but it is possible.”

I also found the same kind of tolerant discourse in my discussion with Interviewee #6. This 42-year-old journalist explained in detail his personal experience. His older daughter married an African illegal immigrant in the middle of her senior year at high school. She was not yet 18 and already pregnant. Five years later, he proudly said he will be reminded as the first generation in his family to have created racial diversity. He explained,

“I’m still struggling and trying to stop my French paternalism/colonialism approach of the African society. Their culture is still a mystery for me ...

This was really not what I was thinking for my daughter a few years ago... [When I was informed about her relationship] I thought that it was going to be a real problem to access the highest level of the French society. Today, seeing her in our district (the XVIIIth district), where all other families are mixed, I must say that they [his daughter and her husband] live in their time and I love to see them happy."

After a very difficult transition, his don in law was legalized and he created his own business. The young couple now has 3 children, and apparently they have totally changed the respondent's perspective on immigration and integration issues. Asked later on if he could vote for a woman candidate at the presidential election he said,

"I could vote for a women, a black person, and even a Muslim! I believe that what make one valuable is not gender nor racially related."

These three examples demonstrate the extent to which some French are pushing the entire society toward a more tolerant and open one. Lamont did not elaborate on similar cases in 1996.

New societal model for France

Half of my respondents are in opposition with the definition of racial boundaries that made the core finding of Lamont's book; in addition they agree that the first social problem France has to address is unemployment especially for minorities and the youth. However, the suggested methods differ.

One way to have a look of this problem is the classic French approach that led about 10 years ago to the famous 35-hour-week legislation. Interviewee #1, a self-declared Socialist party supporter declared,

"In France, work has to be shared as well as money. This is the only political solution I see for the future."

According to this societal view, a supportive welfare state is the only way to give to the people who need the most, especially immigrants that are discriminated upon on a daily basis. It is noticeable that no candidates from the recent presidential election spoke about reducing state subsidies, while the massive state deficit was part of the public debate.

Another consensus among respondents was about fighting the individuals who are abusing the French welfare system. As Lamont found when it comes to cheating the system, respondents have the stereotype of one extended North African family that lives almost entirely on government subsidies. A majority of respondents asked for more control over people who might abuse the system.

I interviewed respondents while France was debating over the 2007 presidential election. Contrary to the 2002 election, controversial topics like France's immigration policy, border control, citizenship legalization were part of the public debate for almost all candidates. In 2002, the same topics were the favorite topics for Jean Marie Le Pen, the extreme right candidate. One consequence of this public deliberation, is that even the person who expressed the stronger opinion, interviewee #5, about North African immigrants in our study declares,

“Extremism is not the solution for France. We really have to avoid ‘hate’ policies and I think the best candidates are the moderate ones”

About French politics, interviewee #8 had a remark that summarized a discussion I had with all the respondents I spoke to,

“All candidates have somehow good statements, but no one has everything right. Unemployment is hitting very hard in France, especially the youth. When the media talks about the difficulties in the suburbs, I see it as a very dangerous generalization. Many suburbs are a wonderful place to leave in with great people”

What was significant in the discussion I had with my respondents about current French politics was a general sense that France has to change. In April 2007, The Economist summarized France's situation as

“This election matters... it (France economy) is deeply troubled... The smoldering mood of the suburbs (banlieues), home to many jobless youths from ethnic minorities, blazed into riots in 2005 and lay behind new troubles that flared recently at a Paris railway station”

The French were unusually engaged in the 2007 presidential election and elected Nicolas Sarkozy, a 52-year-old, previously Chirac's interior minister who had already embraced the French immigration and integration complex.

Conclusion

Lamont's analogy between the situation of North African immigrants in France and African Americans in the U.S has been reinforced with the discussions I had with eight respondents, 11 years after the original study. French white workers have comparable boundaries than white American workers when it comes to describing their views on racial minorities. In addition, the two populations seem to share similar set of values, hard work and honesty.

However, France's history and legacy is not comparable to America and I argue that while Lamont's study is helpful to isolate and get a better understanding of the two societies, when it comes to elaborating social solutions the same analogy is little help. Regarding integration, France and the U.S have almost nothing in common.

My first example is about how the laws of the two countries differently define citizenship. France's republicanism legacy is a social element that makes racial integration more difficult. While citizenship in the U.S is territory defined - everyone born inside the U.S borders is a U.S citizen - French citizenship is defined by blood and parenthood by default. A result of this legal history, white French workers are more likely to be open to the "Black French from the colonies" – born from French colonial citizens - than North African immigrants.

My second example is about the slavery legacy, and more recently the Civil Rights movement in the U.S. France never experienced such social movement based on race and created by centuries of racial segregation. France does not have its North African equivalent of Rosa Park. The recent riots in France have nothing in common when it comes to scale with the clashes that lead the United States to the current equal rights based society.

The best model for France is in Europe. The U.K shares a similar legacy and colonial history with France. Tony Blair's government, while very tough on Muslim fundamentalists, has been able to manage a "place at the table" for U.K. immigrants, integrating a large Muslim population. In his tribune about Blair's legacy in Time magazine, Michael Elliott wrote,

"It's more prosperous, it's healthier, it's better educated and – with all the inevitable caveats about disaffected young Muslim men – it is the European nation is comfortable with the multicultural future that is the fate of all of them. It would be foolish to give all the credit for the state of this blessed to Blair but it equally foolish to deny him any if it"

The new French president, Nicolas Sarkozy, has already talked about his will to reform the welfare state system and to make all French residents equal regardless of their race, gender, or religion. History will say whether or not Sarkozy will succeed in moving France toward a more balanced society; however, the discourse he had during his campaign was effective since it was about France's real difficulties. This is new and this may well be a consequence of social scientists research such as the one Lamont conducted in France in 1996.

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Appendix A – Respondents profiles

#1	Male 39 married / 1 child	College B.A. Photographer	Paris 18e
#2	Male 28 single	College B.A. Technical Writer	Paris 13e
#3	Male 50 divorced / 2 children	High school Steel factory worker	Malsherbes
#4	Male 31 with girlfriend	College M.S. Electronic engineer	Paris 18e
#5	Male 44 divorced + re- married / 3 children	High school Carpenter	Malsherbes
#6	Male 42 divorced + re- married / 5 children	College B.A. Journalist	Paris 18e
#7	Male 53 married / 3 children	High school Printer machinist	Malsherbes
#8	Female 62 single	High school Fashion Industry	Paris 13e

Appendix B – Respondents waivers

Appendix C – CD-Rom Part A and Part B (data collected)