**Intitulé du sujet en français:** L’émergence de formes alternatives aux paradigmes néolibéralisme

**Intitulé du sujet en anglais:** Contesting neo-liberalism: a study of new alternative organizations and behaviours

**Mots clés en français:** Libéralisme, Néolibéralisme, Gouvernamentalité, Alternatives, Subjectivation

**Mots clés en anglais:** Liberalism, Neo-liberalism, Governmentality, Alternative organizations, Subjectivation

**Theoretical frame**

The notion of “neo-liberalism”, which was born in the mid-1930s and has been fiercely and indisputably spread among western democracies since the early 1980s [Audier, 2012 ; 2015] will be defined in this dissertation as a normative and performative analysis of society [Lippmann, 1938] such as a pattern of ruling and living enforced by public policies [Dardot, Laval, 2010]. The underlying paradigms of neo-liberalism, which stem from economics, have also been widely and imperceptibly spread [Brown, 2007]. Governments are now forced to rule societies as is they were efficient firms; people are strongly encouraged to manage themselves using “personal branding” [Aubrey, 2000]. It seems that all human beings can now be converted into “self-entrepreneurs”; they must behave in society according to allegedly worthy values such as competition [Spencer, 1885] and innovation [Schumpeter, 1911]. Thanks to the market, defined as an entity which is able to be structured and regulated by itself [Von Mises, 1949], it is assumed that “free” individuals can magically reach social harmony [Smith, 1776]; thus neo-liberalism can be described as an ideology of progress and emancipation [Boltanski, Chiapello, 1999].

Many social and human scientists have already criticized the negative influence of these paradigms on society. They especially emphasize the increasing individualism and collective narcissism [Lipovestky, 1983], the vanishing of any kind of institution or collective organization strong enough to contest the authority of the market [Bourdieu, 1998], the suffering and uncertainty of “left-alone people” who now wonder how they can live together and build a society [Ehrenberg, 1995]. Some authors also denounce the preponderance of nature over culture to define human beings [Dardot, 2011] and the revival of the theory of evolution as a foundation of the neo-liberal ideology [Stiegler, 2019]. In order to establish its hegemony, the supporters of neo-liberalism have to “manufacture people consent” by conveying a specific model of society, based on idealized notions such as “individuality” or “freedom [Chomsky, Herman, 1988]. In this society, individuals are basically expected to rule themselves and conform to specific normative behaviours, as if they had freely decided it. Neo-liberalism can thus be defined as a new art of conducting individuals, a “governmentality” or “government of self” [Foucault, 1979].

**Research issues**

In addition to these theoretical commentaries, many people have already organized themselves in order to contest neo-liberal order for the last few years, especially in France. In this dissertation, we will study these new alternative behaviours and organizations, such as mutual housing, cooperative supermarkets or alternative schools. We will wonder if these experimentations can really represent a powerful alternative model to neo-liberalism. How do people who are involved in these alternative organizations define themselves? How can they escape from neo-liberal order to “manage themselves” as if they were enterprises? How can we explain that human beings have the ability to resist individualism?

**Methodology**

In order to answer these questions, we will use a review of the literature dealing with the different issues exposed above. We will also investigate several fields of analysis located in Brittany, using a qualitative approach. Each field will be selected according to various themes, such as fooding (Supermarché coopératif Breizhcoop), energy (Enercoop), culture (Collectif Artistique Elaboratoire), relationships (Le Bar’Zouges), solidarity (Maison de la grève), education (Ecole démocratique Noèsis) or housing (« Projet Oasis » du Mouvement Colibri). The selected investigation techniques will thus be ethnographic observations and the interviewing of nearly one hundred persons.