

Editorial of 19 August 2019 of Site www.pierretap.com published in English on 4 December 2020 on LinkedIn

Dear English-speaking friends, aware of the difficulties associated with language, I have decided to use translation software, DeepL. Of course, the use of English as a universal language can be a solution, but it will be at the expense of other languages. Therefore, I will try the DeepL (with total independence!) that allows to link eleven languages in all version-to-subject directions.

Thank you for pointing out the obvious errors in the translation. I know that the term "identization" is translated for identification by the translator, but I have corrected it in this text. Of course, we still have to discuss the relationship and differences between identification (to identify or be identified) and identisation

Very cordially, Pierre

**Editorial of 19 August 2019
of Site www.pierretap.com**

Dear friends (let's abandon "internet users" who are not
very hot!)

Six years have passed since my last editorial (14
October 2013). In 2014 I left Paris and joined
my Occitania (even if the Aveyron is not the Ariège
I have found in Rodez a haven of peace and empathy which
I had, and still have, a great need).

In June 2018 I turned 80 years old, with the
feeling of being a privileged person since I am ageing well (I
does not touch wood!), in good conditions
and climatic conditions (except in the recent phase.
of heat wave) !

I continued to write, teach and publish until
2018 in relation to the same institutions are the
same colleagues as in 2013 (see the texts from 2013 to
2018). For institutions: the University of Aix-
Marseille and the Catholic University of Angers. For the
colleagues: Anton, Desrumaux, Mendes, Roudes,
Antunes.

When I was 70 years old (see editorials), I used to say that he was
that I work on social gerontology, on social gerontology, on the
ageing and disability. So I continued to
to reflect and exchange on the suffering, the effects
of trauma, about harassment in life
(school, vocational, in EHPADs, etc.).

All my life (and from childhood) I have loved images
or mentally, fantasies, desires and emotions, and the
projects, social representations (Serge Moscovici),
the arts (realistic or surrealist) and their links with the
cultures and religions. The question of relationships
identity/projects obviously cuts across all these themes.

I have sometimes been reproached for kissing too much (with danger
of dispersion and "bad hugging"). But, as
Albert Camus, I would like to embrace everything (for
understand the whole) and I resist the hugs
stifling and sectarian vision of the "specialist". On
yet considers me a specialist in

"identity", but I respond with the paradoxical notion of "identisation" (identization).

Permanence (the "logical" identity) is
an illusion as is also the change that does not
would not be associated with the aspiration of a new
permanence more just, freer, more fraternal! I have
proposed to call "identization" the to-and-fro between
the identity and the project of change (individual or collective)
collective). In the last published chapter (No. 332.

"Suffering, trauma, coping and resilience in the life") I evoke the myth of the island Vanuatu: "the tree and the pirogue" analysed by Joel Demaison in his thesis, 1985) :

Every man is torn between two needs
contradictory and yet major :

- the need for the dugout canoe, that is to say the of movement, of travel, of being uprooted from oneself-
itself, to its community ;
- the need for the tree, i.e.
rootedness to identity, attachment to one's identity, and
community.

Men are constantly wandering between these two needs, sometimes giving way to one, sometimes to the other... until the day they understand that it is with the tree that the dugout canoe is made (I would like to add that the pirogue can also travel to save the tree...) «
The tree is the metaphor of man, the man who is stands upright in his 'place', immersed with him in the seat sacred of depth... Depth takes precedence over extent. The tree-man lives only by the group-pirogue". Starting from the "founding path" of arrival on the island, Melanesian society "is asserting itself just as much as a society of roots rather than of travel" " ".
(1986, p. 518).

The same metaphor can be found in Michel Serres, peasant of the Garonne plain (like his father) but also marine. However, neither the farmer nor the sailor can only come out from the top. "Plane vertically remains the only possible direction" (1983, pp. 28-29).

This metaphor applies equally well to the concept that I proposed to call "identisation" (identization ?), the construction dynamics of identity between primary attachment and the self-project (linked to collective projects).

It would no doubt be necessary for me to write about the complex relationship between identity and project!
If in 2018 I stopped my courses and lectures, I will be able to continues to read, think, write about a particular social psychology (developmental, health or social) work.).

I have also (and for the fun of it!) started work on the and readings on the links between the "Psychology, art and history" (see my file in pinterest). At 80 it's crazy? Maybe! But

this madness makes me happy! I have always been passionate by art in general, by painting, sculpture, painting, sculpture mosaic in particular. I could have developed skills acquired in high school in these areas, but my relative colour blindness took me away from that path! My passion for images leads me today to study of miniatures (tiny paintings) illustrating the manuscripts from the Middle Ages to the Renaissance, these manuscripts that have had a major role in the changes associated with the Renaissance: The "arthuriens" (Guiron, knights of the round table), the Novel of the rose (the art of loving), the works of Jean Boccace (Difficulties and laughter in life: Decameron, illustrious men, illustrious women), the first "encyclopaedias" (Isidore of Seville, Bartholomew's English...and the need to kiss too much !). A new world for me, with its specialists and its fans! Of course I invite you to see the miniatures on the pages of my social networks. If I publish in this domain it will be on the Internet .

I would like to give you an amusing example associated with a story told by Jean Boccace (Decameron, 5°.

Day/5° news entitled "Two for one") and reported in a manuscript of 1414 (BnF 5070).

Jeannot and Minguin are in love with the same young lady. They both try to remove her 'remove, by vain. But Jeannot learns that he is the brother of the beauty.

Minguin, very lucky, will marry the beautiful one.

The man on the right is indeed Minguin the lucky one who has matter under his two feet!

I don't know if the specialists have perceived this detail, but it is important for me to observe this type of fact which signs a centuries-old superstition. Competent people in superstition have pointed out to me that today the "things" that are more precise: one is only lucky if it is the left foot that walked in the said material and that to keep my "ageing well" I need to "touch some round wood"! Always learning for better understand ...

I won't wait 6 years to write the next editorial .. (Hum!). Pierre Tap



Decameron BnF 5070

folio 197v

Decameron BnF 5070

folio 197v (b)

