

STUDY OF THE IMAGE WINES CONVEY AMONG YOUNG ADULTS: PUBLIC, PRIVATE AND INTIMATE THOUGHTS ON THE SUBJECT OF WINE

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The consumption of wine over the last few years reflects deep changes: from a daily consumption of wine - which had a food status – the French have gone over to a more occasional and festive consumption (Aigrain & al, 1996, 2000) where wine is considered as an alcoholic beverage. Accordingly, in 1961, 126 litres of wine were drunk per year and person in France, compared with 56 litres in 2000 (Simonnet-Toussaint & al, 2004, p 99). This trend, which indicates the occasional consumption of wines, is being confirmed among young people.

“From food wine to pleasure wine” (Corbeau, 1997, p 255), from a popular daily consumption to an occasional and increasingly unisexual wine consumption: it would be legitimate to ask if these obvious behavioural changes are also accompanied by a profound change of the image of wine, until now the official French beverage. Fischler (1990, p 81) underlined that *“food provides sensations, and these sensations allow them to exercise symbolic and real effects, individual and social ones”*. Thus, considering the evolution of the lifestyle and eating habits of young people of this century, we wondered how wine was perceived in a country with a strong viticultural tradition. Through the analysis of the current image wine has among young adults, we will try to understand their relationship with wine. How do these young people, who consume little or no wine, perceive it? What does the individual tell about himself, how does he fit into the time, the society, his family with regards to wine? What kind of subjective investments does wine benefit from?

To our knowledge, there is no specific study about the image wine conveys among young people; our work is innovative for psychology and the wine industry alike and attempts to provide unique elements to understand the way wine is perceived and consumed by young adults today.

This study proposes a new perspective and tools, which considers the individual in his entirety and uniqueness by placing his way of thinking and acting within social, familial, subjective¹ and intersubjective dynamics.

WINE AND SOCIAL REPRESENTATIONS: PUBLIC THOUGHTS

1. SOME THEORETICAL ELEMENTS

a. Young adults and wine: short presentation

In order to understand the relationship between young adults and wine from a psychological perspective, we have to postulate that the individual necessarily is part of a group. The individual in his unity and uniqueness belongs to a group even before his birth. As an institutionalized group, the family represents the first social experience of the child and provides a normative system, which governs relations with objects and the others.

¹ In psychoanalysis, the notion of subjectivity refers to the way a person thinks and, specifically, imagines his existence. For a given subject, subjectivation corresponds to the possibility to acquire an event psychologically, and to integrate it into his own history.

Very early, the child internalizes the codes, habits and customs; alcoholic beverages and specifically wine are generally present at familial gatherings. Incidentally, it is during these occasions that the first glass of wine (most often watered down) is drunk, most often offered by an adult.

Later, during the adolescence peers and friends serve as a model almost permanently, and have a very specific importance; this is when the teenager develops his/her own identity. At this time, the teenager will take some distance from the family, until now predominant, and adopt new codes specific to the friends of reference. Thus, adolescence is a period of experiments, even transgressions, whose ultimate objective is the search for an individual identity. Experiences with alcoholic beverages take place during this period of distinction. Teenage consumption behaviour follows an Anglo-Saxon model: beers and strong alcohols are consumed preferentially, most often to get drunk (Choquet, 1998 ; Choquet et Weill 2001). In contrast, wine consumption represents the "parental" habits, and is thus naturally rejected. Only later, between 20 and 25, will the young adults adopt a moderate consumption style where wine appears. This life period corresponds to what Olivier Galland (1997) calls: youth. This would be "*the new age of the preparation of choices, the construction of ambitions, the on-going definition of the adult identity*" (Galland, 2000). Here, the person would become actor and director of an inherited culture, that he continues to develop and pass on "[...] *in order to offer different behavioural types whose purpose is to facilitate our social adaptation*" (Fischer, 1997).

Thus, experiences with alcoholic beverages include different stages. A period of excess during adolescence; then, between 20 and 25, a more moderate consumption with the introduction to wine, and finally, the adult life with the stabilization of the consumption. Stages with specific habits, which underline the transitions imposed while getting older.

b. Social representations

To study representations is to "[...] *try to understand and explain the nature of the social links which bind individuals, the social practices they develop, as well as the intra- and intergroup relations*" (Bonardi, Roussiau, 1999). This means studying a system of reality interpretation, a kind of "commonsense", i.e. the way individuals visualize something, somebody, an event or an idea. This knowledge is socially developed and shared (Jodelet, 1994) and allows the individual to construct a reality to be shared with others.

Under the influence of culture and social practices, this active structure (Guimelli, 1994) evolves through time and social changes. Thus, at the heart of French food customs and traditions, wine is the object of a social image shared by young adults. According to Abric (1994), social representations are defined by a hierarchical structure, which comprises a central basis and secondary elements. The basis represents the part, which is stable and essential to the representation, whose significance and organisation it determines. Determined by this basic element, a secondary system allows to integrate numerous interindividual and intergroup variations, and simultaneously permits the "*adaptation of the representation to the evolutions of the context and the individual characteristics*" (Abric et Guimelli, 1998). Once this information has been selected, the individual will convert it in order to incorporate it into an already existing thought structure inherent to his group. These social representations will become an expectancy structure allowing him to understand the immediate social reality. The latter aspect allows us to introduce the theoretical contributions of Doise (in Doise et Palmonari, 1986) who considers that social representations are real "regulators", which control the symbolic relations and produce systematic variations between individuals. In other words, social representations generate discrepancies and allow the individual to take position in social relations.

2. EMPIRIC APPROACH: DEVELOPMENT OF A SURVEY TO ELUCIDATE THE SOCIAL REPRESENTATIONS OF WINES AND CUSTOMERS HABITS

In order to develop our tool, we performed a preliminary survey. 102 students (between 18 and 30 years old) were interviewed in Bordeaux (viticulural area) and Limoges (non-viticulural area). Open questions were used, for example, "Spontaneously, what do you associate wines with?". Then, we created a detailed dictionary of all the terms recorded (approximately 150) and carried out a content analysis (Bardin, 2001), which allowed us to establish and select a series of subjects favoured by young adults.

Based on the thematic contents of the preliminary survey, we selected 20 recurrent items for our survey.

Then, we asked our study population² to rank their attitude on a 6-point scale and to specify some of their consumption habits (please, see survey).

3. RESULTS

"Drink wine and be happy" proclaimed a commercial from the Ministry of Agriculture (by Leonetto Cappiello, 1933). Here, wine as a French symbol, promised conviviality and happiness. But what remains of this image after more than half a century characterized by the emergence of globalization and eclectic food behaviour?

The results from this preliminary survey confirm our original theory stating that a social representation of wine exists among the three groups of young people, which is based on the pleasures of the dinner table and conviviality. Indeed, the study of the similarity analyses reveals the existence of a consensus among young adults with regards to their social representation of wines. For them, this representation is highly valued: above all, wine is associated to French gastronomy and basically represents the traditional French beverage. Depreciated images existed, but only marginally. The greater part was formed by images associated to dinners, conviviality and the idea of legacy, and thus represents what is called the public view of wine. While the representation was characterized by unanimity, the intergroup specificities were obvious concerning the consumption habits associated to wine. Here, the relation between knowledge and wine as object, as well as the regional ties of the subjects were significant.

Bordeaux students prefer to consume wine in a family setting, whereas oenology students favour drinking at home, but with friends. On the other hand, students from Limoges have no clearly defined habits as if wine drinking habits were less prescribed in this non-viticulural area.

However, it should be noted that young adults (from all regions, males and females) mostly declared that they do not drink wine to get drunk but rather favour other alcoholic beverages for this purpose. Finally, the importance of item number 9, which reflects the desire to transmit wine consumption from one generation to the next, has certainly retained our attention. We think that, far from being discarded by young people, the image of wine remains vivacious and clear, and carries an identity worth being passed on.

If we compare the 1933 advertisement with today's social representation of wine, it is clear that a certain image of wine has been transmitted, although the consumption habits themselves have dramatically changed when comparing the young adults of yesterday with those of today.

² Population: 155 young students aged 18 to 30:
students from Bordeaux (except Faculty of Oenology) originating from this winemaking region: 34 women and 24 men
students from Limoges originating from this non-winemaking region: 36 women and 16 men
students at the Faculty of Oenology of Bordeaux (originating from several regions): 18 women and 27 men.

Specifically, this fact was the object of the remaining investigation. How does an individual manifest a socially elaborate and accepted knowledge faced with concerns, which may not be conscious but imperative: to transmit a social, familial and individual heritage - in which wine could be a component - from one generation to the other.

WINE AND FAMILIAL HERITAGE: PRIVATE THOUGHTS

1. HERITAGE AND FAMILY

The famous line from Goethe's Faust: "*what you inherited from your Fathers, acquire it to make it yours*", underlines the dynamic role the subject has to play in the game of psychological heritage between generations. Far from being a mere recipient, the subject inheriting history from the previous generation will modify it by taking possession of its elements in the light of his own history. Thus, it can be said that the inherited history is submitted to a process of subjectivation and at the same time allows the individual to become a subject. For example, opening a bottle of wine stored since the birth of a child for his 18th birthday, can have a special meaning for him. In this case, the wine is not merely a festive beverage but can be a milestone for the subject by symbolically representing his place in the heart of the family.

In 1914, Freud explained the mutual support between the narcissism of the child and the narcissism of his parents in "*Introduction to narcissism*". What is transmitted in this unconditional love relationship between parent and child is the illusion of omnipotence and immortality (auto preservation). The child not only becomes heir to the parents desires but also revives the narcissistic hopes they had abandoned...Possibly this son will successfully complete studies in oenology, while his father couldn't...

Finally, Freud stated that psychological transmissions between generations can take place thanks to the process of identification. It is through the identification with the father's desire that this young man may choose studies in viticulture or oenology or, more commonly, that he may try to build himself a nice cellar. Thus, the child's aim is to be his own objective while remaining the link of a chain (Freud, 1914). Accordingly, Guyotat (1995) confirms that aside from a formal filial logic, i.e. a legal filiation, there is an imaginary narcissistic filiation. In other words, the individual fantasizes, imagines, recreates in some ways the bonds of filiation. From the *family novel* (fantasies allowing a child to modify his family ties, for example by imagining being the child of a more famous family) to the *family myth* (conscious fantasy shared by the entire family), the family ties are constantly questioned by the individual. Finally, according to Neuburger "*the family memory is what allows to transmit the family myth, either the most "intimate" element in the family, or rather what generates the intimacy of a family, and guarantees a family identity, a "same", allowing a subject to find himself in his own identity, either by identifying himself, or by opposition*" (1995, p43). We will see later how a subject regards wine according to this family myth: some will want to become a wine expert such as that illustrious grand-father, while others will try to break the tradition since not drinking wine would signal their opposition to a member of the family.

2. EMPIRIC APPROACH

For this second part, we met 120 young adults³ aged 20 to 25 (i.e. the key period for behavioural changes with regards to wine as explained previously) for a semi-directive interview (compare

³ Distribution of the population

Winemaking region			Non-Winemaking region			Beer-consuming region			Total subjects
men	women	Total	men	women	Total	men	women	Total	

interview guide in the appendix). Then, we performed two types of content analysis: a propositional analysis of the discourse with Tropes software, and a thematic analysis of the explicit discourse.

3. RESULTS

Based on the analyses summarizing the essential contents of the 120 interviews, it is clear that young adults have personal ideas about wine, which have been developed within the family and are based on the representations of the heritage (of sociocultural and hedonistic nature). Thus, by allowing the individual to find his place in the order of generations, wine appears to be the priceless object of legacy.

For young people, talking and thinking about wine undeniably refers to the family origins with wine as the symbolic link. Even though wine is less consumed by young people, it still keeps a special place in their imaginary world, and even if they do not drink wine, they proclaim that the tradition of its consumption should not be lost.

This apparent paradox is rapidly elucidated if we consider that talking about wine is talking about one's private life, childhood, parents, in short, about what constitutes the individual, and what provides a place in the world: his family. In most cases, the discourse has its roots in the family as an institution, but rapidly moves from a discourse about wine to a discourse on the imaginary family where the family memory plays its role.

By acting as a memory, wine joins the generations but this memory falls under the typical rule of transmissions where the individual, while wishing to maintain the family tradition, also feels the need to be an end in himself.

Thus, traditions associated with wine consumption are transmitted in a dynamic of changes, which also depends on social evolutions (for example, the last ten years were characterized by a real push of health policies towards consumer education). Moreover, the family memory attached to wine allows the individual to remember past times where childhood and adolescence play a central role. Thus, during the interviews, we could hear a good number of anecdotes, souvenirs allowing the individual to relive emotions and intense moments most often associated with shared and enjoyable times. Finally, according to Muxel (1996), the family memory allows the individual to subjectivate his history. Subsequently, by talking about wine, the individual situates himself within the family history as a unique subject of a lineage.

The favourite scene described within this family memory set around wine is the dinner. The family dinner is a real family microcosm that defines the status, roles and affinities of each member. By definition, dinner time is a shared moment, which relates the family traditions. In certain families the children table is separated from the adult table and dinner time symbolizes the forbidden. Only as adolescent will he be accepted at the adults table and allowed to drink wine. However, dinner with the entire family also gives the illusion of being part of an entity.

Comforting and encompassing, sharing dinner and also wine contributes to the dissemination of phantasms where family myths characterize the particularity of certain family members. Thus, a young man from Bordeaux told us about his grand-father who, considered to be the family hero, loved by everybody and a wine connoisseur, represented a strong paternal figure this young man wanted to emulate.

Within the frame of the family picture described by young people, the main roles were dedicated to men. Traditionally, the father is the authority figure. Thus, even though this status has

20	20	40	20	20	40	20	20	40	120
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changed, the regulation of wine consumption seems to remain the privilege of the father figure. Whether lenient or severe, the father figure regulates the relationship with wine, and when the father disagrees, the grand-father, a kind of super-father figure, encourages wine consumption.

Here, it would be interesting to understand the importance of the Oedipus complex existing between the father (permissive grand-father) and the son (severe father) for the child. In any case, the first wine consumption in the family is supervised by adults and always enabled with moderation in mind. In other words, the father figure decides on what is forbidden and is all-mighty.

For young people, thinking about wine is thinking about the family as a source of transmission. A family that tells about its origins and the values shared among the members and thus, another feeling of identity is also passed on to the children. If the family represents the central point of reference for the child's identity, the region or even the country acts as an identity organizer for the family; in this context, wine is characteristic of France and tells the story of our civilization.

In other words, when talking about wine, what the individual tells us is that he belongs to a family, but a French family, a family whose history spans centuries and generations, where prioritized gastronomical values differentiate French people and guide family traditions: thus, wine expresses the French exception. However, the family finally transmits something much more personal and unique: it is the relation to enjoyment. Accordingly, wine represents the joy of life; what young people want to retain from wine is its potential to provide an enjoyment, whether private or shared: Private because taste is a pre-eminently subjective experience, but also shared because we taste what someone else offered, and we drink together with him. Beyond the taste associated pleasure, what these interviews showed is that wine consumed in moderation allows a kind of osmosis between people. In this sense, for young people, alcoholism without enjoyment would rather be associated with a suicidal drive since instead of inscribing the individual into a relational dynamic, it would cut him from his environment and locks him into dependency.

Finally, all these elements lend wine *a status of special beverage* since for most young people interviewed whatever is shared, consumed and imagined with wine is a part of their history. True, this history is undoubtedly collective, shared, alienating, but it is also a personal, individual, and particular history of the unconscious within its intersubjective dimension (Kaës, 1993). This last aspect will now be dealt with in depth.

WINE AND SUBJECTIVITY: INTIMATE THOUGHTS

1. SOME THEORETICAL ELEMENTS

a. Speech and subjectivity

"It is a talking man we find in the world, a man talking to another man, and the language teaches the very definition of man" (Benveniste, 1966, p 259). In his *Lectures on general linguistics* (taught between 1907 and 1911 in Geneva), Saussure defined the bases of what would become the contemporary science of language. He introduced two terms to describe the components of the linguistic sign: *the signifier* and *the signified*. For him, the conscious link between the two entities was of an arbitrary nature: the word "wine" (the signifier) has no natural relation with the real product wine (the signified) in the real world. It should be noted that now, in psychoanalysis, the unconscious link between the signifier and the signified is well-founded rather than arbitrary since *"language has a double reference: the first is historical and private with verbal signifiers heard during our childhood (...). A second reference is linked to the rules governing the language itself, and the numerous meanings possible with play on words, metaphors and*

metonymies, which, within conscious processes, may take the place of condensations and displacements active during the primary process" (Gibello, 2003, p 37); thus, we talk about the robe of the wine, its body or even its nose. Therefore, we understand that language offers the subject a reflective capacity: to think while talking, to think about his environment, about himself and his situation. *"Language is a code shared by all who speak it, but those who speak it will update, inflect, modulate, violate and pervert the language in order to express, impart and impose their subjectivity"* (Anzieu, 2003, p 8).

Listening to the sensory description of a wine provided by an oenologist is sufficient to understand that more than a coded description of flavours talking about wine exposes his feelings and history (Brochet, 2000). Gori (2003) states that speech can only take place in a free space between the body and the code, the subjectivity and the objectivity. For the author, talking can mean enjoying to make noise with the mouth.

From newborn babble to endless discussions about wines we tasted or bought...what dominates is the pleasure of replaying an enjoyable moment. Finally, the talking and thinking individual is alienated by this language, which, in a way, would be serving his unconscious. Yet, the language allows him to expand his own subjectivity by offering particular and infinite ways of telling his story.

At this point, the question is: which other signifier would the signifier "wine" refer to unconsciously? What does the subject tell about his own subjectivity while talking about wine?

b. Elaboration of the Oedipus complex and the paternal function

The discovery of the Oedipus complex, a term that really appeared in 1910 in studies from Freud, occurred during his self-analysis. Immediately, Freud referred to the Oedipus myth to describe the amorous and aggressive desires of a child with regards to his parents. *"In its so-called positive form, the complex follows the same pattern than in the story of Oedipus the King: the desire for the death of the rival from the same sex and the sexual desire for the character of the opposite sex. In its negative form, the opposite occurs (...). In fact, these two forms are found at different degrees in the complete form of the Oedipus complex"* (Laplanche et Pontalis, 1997, p 79). In a psychoanalytical perspective, talking about the father or the paternal function refers more to an essentially symbolic entity than an incarnate human being. In this sense, the *phallus* symbolizes the paternal function in psychoanalysis. The phallus clearly represents the power, the law and the forbidden, but also symbolically commands desire. The child will have to internalize this symbolic function with the resolution of the Oedipus complex. Thus, understanding the importance of the phallic object in the psychological structure of the subject means understanding the role of the father. We shall further describe the Oedipus process, which according to Lacan, covers three periods. In the first period, the father seems to be left out of the mother-child fusion, and the child appears as the only object able to satisfy the mother: he is the phallus (what symbolically represents the father, i.e. the Law and the desire of the mother). In a second period, the presence of this real Father will *"unavoidably appear more and more irritating to the child as it becomes more consistent regarding the desire of the mother and considering the child's ability to understand it"* (Castelain-Menier, 1997, p 44). The real Father becomes the imaginary Father, who represents the phallus for the child. Finally, in the last period, which corresponds to the decline of the Oedipus complex, the rise of the symbolic Father is essential. *"As possessor of the phallus, it is not the [symbolic] father who deprives the mother of the object of her desire any longer. On the contrary, because he is the supposed possessor of the phallus, he restores it at the only place where it could be desired by the mother. Thus, the child and the mother find themselves in the dialectic of having: the mother who does not have*

the phallus may desire it from the one possessing it; the child who is also without phallus may covet it where it is" (Dor, 2002, p 112).

Thus, the symbolic Father, or oedipal father, is the one the child attributes the phallic object to. *"Since the maternal desire is somehow under the paternal influence, which is supposed to deny, forbid and frustrate, the mother also acknowledges the paternal law as the one that governs her own desire. The child comes to the only conclusion: the maternal acknowledgment of this law also regulates the desire she has for an object, which is not the child anymore but the father (...). The decisive period of the Oedipus complex starts with this latest displacement of the phallic object, where the paternal authority will discard its original function to take the place of the symbolic Father, i.e. the place where he will be invested as the one who has the phallus"* (op.cit, p 47).

Once identified as the one who possesses the phallus (in other words, the one who symbolically represents the Law), the Father inevitably becomes the favoured object of the child's secondary identifications. Thus, the little boy enters the dialectic of having by identifying himself with his father who is supposed to possess the phallus, and like him, for example, he will want a nice cellar. The little girl can find in her mother an identification support in the sense of "not-having". Like her mother, she will not take care of the cellar and know that it is the father's place. Thus, the little girl, like her mother, *"knows where it [the phallus] is, where she has to obtain it; from her father, the possessor"* (Lacan, cited by Dor, 2002, p 112). We will see how the signifier wine can unconsciously represent this symbolic paternal function.

2- EMPIRIC APPROACH

For the last part of this study, we met again with 18 young adults⁴ following the first semi-directive interview. This time, we carried out a clinical research interview of about one hour, which was again anonymous and recorded. The day of the meeting, we asked the subject: *"Tell me about your personal history regarding wine"*. This instruction was somehow disconcerting for the subject and was generally followed by a question such as *"where do I start?"* or *"what do you expect?"*. We would then reply in a fashion that would comply with the instructions: *"You start wherever you want, by whatever you want, as you want; there are no good or bad answers, only your opinion matters"*. With this rather wide instruction, we intended to study the intimate and associative resonances of the word wine while trying to lead the subject into subjectivity.

How would the subjects understand this instruction, what would result from these interviews? Something original without any doubt, in other words, the imprint of singularity expressed as a function of each subject's history (Keller & Ducouso- Lacaze, 2004).

3- RESULTS

Finally, what did the subjects tell about their own subjectivity while talking about wine? To what other signifiers does the signifier wine refer to? The last part of this work could show that four major themes (analysis of the thematic content) emerged during the clinical research interviews. The signifier wine, which was often associated with the paternal figure in the apparent discourse of the young adults, thus revealed the psychological positions existing between father and son,

⁴ Distribution of the population

Winemaking region			Non-Winemaking region			Beer-consuming region			Total subjects
men	women	Total	men	women	Total	men	women	Total	
3	3	6	3	3	6	3	3	6	18

father and daughter. The father, symbolically owner of the phallus, i.e. of the capacity to impose the Law and satisfy the mother's desire, plays a central role in the Oedipus dilemma. Wine, the identification model for the sons who want to possess the phallus like their father, thus assumes the attributes of this symbolic paternal power that the sons still have to acquire. Object of the libidinal investment the girl had to abandon, wine related sharing allows to circumvent the oedipal prohibitions by authorizing her to take pleasure with the father. Thus, the signifier wine symbolizes the phallus and is invested and considered differently depending on the gender of the subjects. In fact, we have been able to discover a masculine specificity concerning pleasure: the importance of wine, and more precisely of wine knowledge, appears in stories of seductions. Wine, signifier of the father who possesses the phallus, is coveted by the sons since it represents a way to seduce and satisfy the other object of desire: the woman. In this context, feeling pleasure with wine or knowing about wine appears to be the metaphor for feeling sexual pleasure with another and/or knowing the desire of this person. Antoine, 22, is afraid to lose his virility if he can't succeed in improving his wine knowledge. As a child, he had the impression to see *"a sparkle in the eyes of women when men knew how to speak about wine to them"*. Thus, the subjective investment of the object wine is done according to the gender of the subject, such is the case for the investment of the different rooms in the house. For example, the kitchen is thought as being feminine and the cellar masculine. Laure, 20, talking about her parents: *"wines do not rule in the kitchen...my mother says "here is the menu", and it's at the last moment that my father goes to the cellar and says "I take that". No, it's not the contrary, it's not the wine that decides!"*. The cellar, also described as a timeless, intimate and secrete place thus symbolizes the paternal unconscious. If wine tells about the everyday family life (my father drank a glass of wine at every dinner), it also talks about its phantasms and thus allows the subject to think his history, a history which primarily takes its place within a concern for transgeneration transmissions. Caroline, 22, talking about her late grand-father: *"During Christmas, we select the bottles he liked...we think about him...he is often with us at dinner thanks to the wine, because we are among women and the wine selection is not our expertise"*. What the subject tells while talking about his "personal history of wine" is nothing else but his personal story. The individual tells us that he is a thinking subject and above all a longing person, with the ever present concern to leave his imprint and to find a meaning for his place in the order of the generations. By realizing an interpretative analysis of the latent content of the discourses, the last part of this study allows to confirm that beyond a public and consensual thought about wine, beyond this common thought reminding us of an advertisement (wine means guaranteed conviviality!), wine is above all a symbol of the Oedipus dilemma and in this sense, it acquires a special meaning for every individual. Finally, talking about wine very often amounts to talking about ones relationship with the father: from the family myth to the family secret, from unconditional love to the factual conflict, for boys as well as girls, an intimate thought certainly exists with regards to wine, a thought that is largely associated with the paternal figure.

GENERAL CONCLUSION

In vino veritas... in wine is truth, the truth of the subject, the truth of his history and subjectivity.

How do young adults perceive wine? This was the initial question of our study; within a context of collective reflexion, this thesis aimed at better understanding the complex relationships existing between young adults and wine.

From common shared representations to individual intimate representations, our work tried to demonstrate how an object, wine in this case, could be thought and invested differently according to the context. We hope that the present study will open the door for further

investigations about the “Human-Wine”-relationship. Indeed, the psychological approach allows to grasp mechanisms involved in the development of consumption behaviour, if only by better understanding the consumer – i.e. a subject free to consume or not – struggling with psychological implications and a subconscious history, both of which influence his consumption habits.

A transgenerational study would allow to complete the present work immediately. By comparing the representations of young adults with those of the parental and grand-parental generation we could better understand how behaviours and representations mutually affect each other. Specifically, we could develop tools allowing to understand how the “Human-Wine”-relationship is able to evolve in future generations. It would also be interesting to continue with a comparative study between winemaking and non-winemaking countries, and specifically, a new-world winemaking country (Australia, Chile, etc.) in order to estimate the weight of traditions on the consumption behaviour and the representations. Overall, the research focus suggested by our discipline would be to further the understanding of the wine world by better comprehending the impact of its subjective and intersubjective implications for the consumer-subject.

By combining clinical reflexions based on rather objective results with consumer thoughts and actions, scientific psychological studies should elucidate the “Human-Wine”-relationship and settle the passionate debates opposing wine amateurs and opponents.

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1) Figure 1: Guideline for the semi-directive interviews

The interview form below contains instructions followed by 13 questions, always asked in the same order:

Instructions: "Within a thesis in psychology on the opinions of young adults about wine, I will ask you a series of questions regarding the image you have of wine. You can answer whatever you want or can, and the way you want. There are no good or bad answers, only your personal opinion matters".

Question 1) What does wine represent to you?

Question 2) If something had been transmitted to you through wine, in your opinion, what would this be?

Question 3) How would you describe that wine conveys a certain image of France (How could you qualify this image?)

Question 4) How would you describe that wine conveys certain family traditions?

Question 5) How could it be said that wine conveys a sense of conviviality and sharing?

Question 6) How would you describe whether wine consumption more often conveys an experience linked to enjoyment or to displeasure? Could you describe this or these moments of enjoyment/ displeasure?

Question 7) Considering everything that was passed on to you, what was the most important?

Question 8) In your opinion, how was everything you just talked to me about transmitted to you?

Question 9) When would you date these transmissions in your life?

Question 10) What was/were the corresponding situation(s) and context(s)?

Question 11) According to you, which persons were mostly involved in these transmissions?

Question 12) In your opinion, what means did these persons rely on to pass on all the elements you just mentioned?

Question 13) Could you tell me an anecdote or a souvenir in relation to wine? Something you experienced, saw or heard and that you associate with wine...

The interviews ended systematically with a few questions concerning the socio-demographic variables, as well as consumption habits for wines and other alcoholic beverages.