

**Evian Agreements** Agreements signed between the FLN and France in March 1962 at Evian, establishing a cease-fire in the ALGERIAN WAR and defining the conditions of French withdrawal from ALGERIA and Algerian independence. As early as 1959, secret negotiations had taken place between France and the Algerian nationalists but agreement could not be reached on the status of French citizens residing in Algeria after independence and the country's partition (France wanted to retain the SAHARA with its newly discovered oil and gas, and atomic testing site). To break the deadlock, both sides made concessions, adopting 'declarations of principle' on economic and financial co-operation (see COOPÉRATION), the rights of French citizens in independent Algeria, and the French army's presence in the Sahara and the naval base of Mers-El-Kébir for a five-year period. The Evian Agreements were approved by referendum in ALGERIA (Naaman Kessous)

**Exception culturelle** The notion of *exception française* is the widely held and long-standing belief amongst the French that their position in a variety of fields – such as foreign/defence policy, women's rights – has a distinctively national flavour, and is under no obligation to adapt to more generally accepted norms (especially those of the Americans and British, often known collectively and dismissively as 'les Anglo-Saxons'). As France's influence as a world power waned during the twentieth century, this privileging of national specificity has seemed increasingly anachronistic. The *exception française* remains, however, an essential element in the formation of French identity and is a notion used regularly in the media to explain or justify a variety of phenomena. This is perhaps most apparent in cultural matters, where state interventions and subsidies are part of an official reaction against GLOBALISATION, Americanisation and the pervasiveness of the English language. The Ministry of Culture has a high profile, and the government attempts strenuously to promote French outside France (particularly through the agencies of *la FRANCOPHONIE*) whilst preventing the spread of Anglicisms at home. The specific notion of the *exception culturelle* (which emerged from the 1993 Uruguay round of the GATT – General Agreement on Tariffs and Trade – negotiations) has strengthened the French cultural presence abroad. It ensures that cultural products (especially cinema) are not treated in the same way as other goods by permitting continued state subsidy. There are quotas on French television/radio ensuring that at least 40 per cent of films/records broadcast are homemade. More recently, the exclusive overtones of the *exception culturelle* have been replaced by the more inclusive and more widely applicable idea of *diversité culturelle*. There is a need to rethink the notion of French exceptionalism in the light of the globalised and multi-ethnic make-up of contemporary France, where McDonald's and Disneyland are now firmly established and the rich contributions of several generations of immigrants have radically changed political and cultural life. (Charles Forsdick)

#### Further reading

For a general account of French post-war cultural policy, see Looseley (1995); for a range of approaches to the *exception culturelle* in a variety of contexts, see Kidd and Reynolds (2000)

**Exclusion** Many inter-locking forms of exclusion – socio-economic, political, and cultural – exist in the French-speaking world and result from historical and structural inequalities of power, both at the micro and macro levels. These are partially the product of modern French colonialism and imperialism, and of the global spread of capitalism and more archaic exclusionary forces, such as sexism.

Socio-economic exclusion is basic and widespread, though often obscured by neo-liberal ideology of the free market. Working-class immigrants from regions colonized by France (e.g. ALGERIA, Indochina, MARTINIQUE, SENEGAL) provided a reserve army of cheap labour to France throughout the twentieth century, working in heavy industry (auto construction, mining), helping to build infrastructure (e.g. the Paris metro), fighting in the French army in all major wars until 1962, and performing service labour (house- and street-cleaning). The originating countries of these labourers were simultaneously incorporated into the margins of the French economy, tapped for natural resources but excluded from real economic control or benefits. In modified form, this exclusionary imperialist practice continues today, with beneficiaries including local ÉLITES (but not the general populations) of Third World countries and the peoples of over-developed countries, such as France and the United States.

Political exclusion meant the French refusal to allow colonised peoples any significant role in the governance of their countries, so that the majority indigenous population had only token political representation. The French government's continuing refusal to grant voting rights to non-EU resident aliens – often from former colonies – could be seen as a partial extension of this COLONIAL POLICY.

Contemporary cultural exclusion too has colonial roots. For example, under colonial rule, neither Arabic nor BERBER were used to any significant extent in French schools in Algeria, despite being the maternal languages of the Algerian people. (Mark McKinney)

**Exoticism** The 'exotic' is a category to describe what is radically different from individual or collective experience. Exoticism is the process whereby such radical DIFFERENCE is translated from its original culture and represented in a domesticated, non-threatening way. Although there is evidence of exoticism in all cultures, it is predominantly associated with colonialism. Exoticism was central to French representations of its colonies, and has persisted in various forms in postcolonial French advertising and popular culture. One of the principal tasks of Francophone authors has been to counter exoticised metropolitan versions of their cultures and to present alternative indigenous representations. (Charles Forsdick)

#### Further reading

Segalen's essay (1986) has become a central point of reference in discussions of exoticism; see also Célestin (1995).

**Eyadéma, Gnassingbé** See TOGO.