

School borders, boundaries in the school: political and ethical issues

Coordinated by Bérengère KOLLY & Alain KERLAN

The question of borders is a topical issue: in an ever more open world, there seems to reappears a demand of political, national or cultural borders. In education and at school, the issue of borders is also acute: should the school be open to the world and its issues, or a closed and protected place? How can education, by nature "without borders", be also settled in a place, a history and a time, to respond specifically to them ? These classic questions are examined here in a plural way: protection of the specificity of the school as intermediary place, protection of the childhood and the construction of the subject, relations between culture : this dossier , from a colloquium of the Sophied (Francophone Society of Philosophy of Education) tries to capture the political and ethical issues raised by the idea of boundary/boundaries in education, borders being understood not as barriers, but as thresholds and places of passage.

Summary of articles

■ PHILIPPE FORAY

Where are we when we are in school?

Where are we when we are in school? The answer of the political french tradition to this question connects the school with the public realm. School is a public institution. Thought of Hannah Arendt (and Paul Ricoeur) suggests another answer: school doesn't belong only to one domain; she stands at the intersection of several (private, social, public). This article expounds this idea. Then, it examines some of consequences about the bind between school and secularization

■ ANDRÉ PACHOD

From sanctuary school to school without walls

The French school system is being experienced in a time-space, bearing material or symbolic boundaries. The so-called 'behind the walls' school can be defined, with reference to the religious language, as a sanctuary and an enclosure which separate, protect, regulate. It thus conveys three conceptions: the school as a sanctuary, the school as an academic enclosure, the educational form. The evolutions of society, school education, teaching and learning methodologies continue to question these notions. In a cognitive and neo-liberal society, school education needn't have any walls: distance education, virtual classrooms, MOOC, etc. These developments question the future of the school in its form, methods and above all its current and future purposes.

■ CHRISTINE FOCQUENOY

From 'surveillant general' (general supervisor), enclosed by walls, to 'Conseiller principal d'éducation' (educational advisor)

The General Supervisor who firmly enforced order and discipline in secondary schools in France in the nineteenth and twentieth century appeared in collective imagery as a strong character nicknamed the "surgé", a relentless and repulsive character, guarding school walls. The "surgé" is generally represented as symbolizing a resented kind of discipline. Archival research together with interviews of former general supervisors were used to capture the historical profile of the general supervisor. They reveal a daily life confined by architectural, symbolical and hierarchal walls. The wall metaphorically reflects the educational relationship. The educational system meets the challenge of mass education (1950-1960). This very fertile environment gave birth to the educational advisor. This renaming emphasizes the real determination to shift from the 'good disciplinarian' of the 19th century to the educational advisor. We will nevertheless show that this new key character in the educational system is confronted to limits which alter his own professional

identity. He inherits both the original cleavage between education and teaching and also the image of his 'ancestor' - the General Supervisor, the guard of the school walls. The gap - a spatiotemporal area specific to the Educational Adviser - is a source of discomfort for the staff but also that of productiveness to help go beyond boundaries.

■ **ÉRIC DUBREUCQ**

Educational power and frontiers of self

There are external borders between nations, but also the inner ones which circumscribe and constitute the education of the ego. A genealogy of the ego spaces will show that it oscillates between three types of educational prescriptions: one stows it in hierarchical social "circles" (Durkheim), one seeks to extract it from the "valley" where it's confined by its egocentrism (Piaget), one placed in a "medium" to be socialized (Cousinet). The inner boundaries of the self are delimited at the intersection of the three educational strategies of integration, liberation and socialization.

■ **SAMIA LANGAR**

Islam in the school : an invisible border?

French law prohibiting the wearing of ostentatious signs in schools seems to have put an end to the "problem" of the veil. However, a daily scene is now seen at the doors of schools hosting French students of Muslim culture and religion : young girls coming veiled take off their veil before entering their school and dress as soon they leave. These gestures on the doorstep of the school symbolically mark lines of passage that are also dividing lines : between school space and public space, between regimes of visibility, between particularism and universalism, between inclusion and exclusion. More generally, these dividing lines undermine and re-interrogate secularism itself and the universal it claims to be.

■ **JEAN-MARC LAMARRE**

Cross-cultural education: an education at borders

With the advent of the World (Lussault), we have been entering the time of the inseparation (Quessada) that does not put an end to the borders but confuses them and generalizes the cultural transfers and the hybridization between cultures. Today, education can't be only national, it must become cosmopolitical and cross-cultural (and it is already, in a sense). The cross-cultural education is a cross-border education. It must be both critical and hermeneutic. Critical: the cultural diversity is inseparable from relations of domination between cultures (Said). Hermeneutic: cross-cultural education is a simultaneous learning of the peculiar and the stranger (Hölderlin) that creates a third space (Bhabha) of hybridization between specific cultures and stranger cultures and gives everyone the possibility of a cross-border, relational and pluralist identity.

■ **BÉRENGÈRE KOLLY**

Suppressing boundaries in classrooms?

To question the boundaries at school can be carried out in multiple forms: between the different school spaces, temporal boundaries between the different educational times, borders, finally, related to the contents of lessons. This text proposes to study the borders inside the classroom, enclosed and limited space, but not homogeneous. If borders are also places of passage, thresholds, how can one envisage the threshold effects within the class space, considering them as educational stakes? What effects could the abolition of these same borders have in a class? We propose to grasp these issues in an unusual way, starting this text with a succinct description of drawn maps of movements, student paths and a teacher in two classes (Montessorian and related practices) at abolished borders. These cartographies will then be confronted with an opposite model, disciplinary, as archetype of a functioning on rigid and impassable borders. By reintroducing the notions of threshold and limit, we will finally draw that could be the conditions presiding over the abolition of borders in the classroom, stressing the importance of making this space habitable and inhabited.

Varia

■ FRÉDÉRIC DUPRÉ

The ULIS devices in middle school: which articulations between the class and de the specialized group?

Our object of study concerns ULIS devices (localized units for inclusive education) within the French college. These allow students recognized as institutionally disabled to have an education in an ordinary classroom while benefiting from a support system. The organization of these devices places students at two didactic systems: the one of the ordinary class and that of the ULIS group.

Through two case studies, we study the links that emerge between the main didactic system (mathematics class) and the auxiliary didactic system (specialized grouping) in order to highlight actions that make it possible to synchronize these two didactic systems.

■ JESSYCA TRETOLA

The use of the French native language in elementary school teachers'praxeologies during foreign language lessons

This research relies on the use of the French native language by elementary school teachers during foreign language lessons. It falls within a clinical and a comparative approach. It proposes to analyze and compare the teachers'praxeologies according to the knowledge they have of the foreign language they teach, leaning on the didactics of the foreign languages, on the Anthropological theory of Didactics, on the Common European Framework of Reference for languages and on school programs. The results of the analysis allow us to conclude that the less qualified teachers, in the foreign language they teach, do not often use the native language and metalanguage during their lessons, compared to the most qualified teachers.