

For a revival of the uses and the definitions of the rituals at the school

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Summary of articles

■ MARIE-PAULE VANNIER & MARYVONNE MERRI

What do teachers think about when we talk to them about rituals?

This article presents an enquiry that was carried out amongst teachers from different educational institutions ranging from kindergarten to high school, including specific specialized education structures, and to whom we questioned rituals in terms of practices they implement in the classroom and the objectifs assigned to these practices. This enquiry, designed and carried out by the collaborative research group *Rituels72*, contributes to a greater knowledge of school rituals. According to a perspective developed by Lafont (1978), the "ritual" is considered here as a praxeme or "unity to produce meaning" according to material and social personal experiences. The study highlights the salience of belonging to a given institution in the answers brought forth by the teachers. At the same time, this study questions the virtual absence of rituals in certain institutions.

■ SOPHIE BRIQUET-DUHAZE

Defining rituals in kindergarten: an institutional, educational and scientific paradox

The term "ritual" signifies the rules and habits that organize the classroom life. They are repeated daily with a general objective of acquiring autonomy. These rituals are based on several parameters: space and time, competencies and specific objectives, manipulable material. Their repetition is built on activities, varying and evolving simulation exercises, in which every student contributes to the group's construction. We propose to question the paradox that exists between the extensive use of the term in kindergarten classrooms and its virtual absence in official, educational and scientific literature.

■ MYRIAM BERTRAND & MARYVONNE MERRI

The functions of school ritual in different social and human sciences

This article offers a multidisciplinary review of the functions of school rituals. Firstly, three categories of functions are analyzed: social functions, learning functions, and language functions. In this research, sociological and anthropological references are articulated with Vygotsky's cultural psychology and didactics, revealing the potential functional richness of school rituals. Secondly, in order to analyze this multi-functionality and its implementation, we propose, following Garcion-Vautour, to mobilize the structural approach developed by Rivière.

■ MARIELLE PURDY & MARYVONNE MERRI

Psychological and Didactical Conditions in the Development of Students' Personal Activity During Morning Rituals

Kindergarten classrooms offer an initial contact with knowledge to 5-year-old children by organizing an interaction with the world that is not only lived, but also studied. The child's active participation in the proposed situations represents a developmental opportunity (Rogoff, 1990;

Rogoff & al., 2005; St. Clair, 2008). However, the new student must not only understand the teacher's intention to transmit knowledge in these activities, but also the new role that must be fulfilled, including its social, intellectual and affective components. The specificity of kindergarten centralizes the question of shared signification in the joint activity of the teacher and his students (Grossen, 2014; Moro, Muller Mirza & Roman, 2014). This article looks at rituals as prototypes of these joint activities, all while defining psychological and didactic conditions associated to the integration of the child into the school posture, characterized not only by new social forms, but also by new forms of thinking (Moro & Rodriguez, 2014).

■ **MAROUSSIA RAVEAUD**

Right or righteousness : participating and belonging in the classroom and beyond

Classroom rituals partake in defining the nature of pupilhood and are a key element of a child's experience of school. An empirical comparison of French and English primary schools points to the socially situated nature of classroom practices, and suggests how rituals can contribute to the construction of specific forms of belonging of the child to the group. Through their rituals of belonging, French and English primary schools echo distinct models of the relationship of a person to a group (such as a class or wider society), reflecting the models of citizenship and belonging which prevail outside schools.

■ **CHRISTIANE MONTANDON**

Rituals at stake in the education relationship: severing links, sustaining links, establishing new links

The contemporary deritualization, correlative to a progressively more individualized social act, highlights the embrittlement of the social link within educational institutions. Thus, devices used in greeting or accompaniment, that can be interpreted as ersatz rituals, are established. They are as much mediating, giving the establishments a foundation of fixed bearings, facilitating the inscription of each individual in the working collective. This static conception of the ritual, anchoring individual conducts into an institutionalized social space, is opposed to a dynamic conception of the ritualization process where an habitus is implemented, expected behaviors, taking on roles according to a framework. Two properties are essential in such a process: mimetic capacity and performativity. The paradoxical structure of this new paradigm is in fact its dynamic character, articulating permanence and change, as well as evolution despite and thanks to the stability of fixed bearings.

■ **DELPHINE ODIER-GUEDJ**

The rituals in Claire 's classroom : from TEACCH to Floor Time : what changes ?

In this paper, I will discuss the ritual as "a bodily movement with a beginning, an end and a clear direction. It therefore assigns a given position to participants. Body movements during the ritual provoke emotions that subsequently cause a change in ritual (Wulf, 2003: 65). The purpose of this article is to question the double orientation in rituals, that is to "create stability" and "set in motion", through one teacher's experience in working in a specialized class with students with Autism syndrome.

■ **FRANÇOISE HATCHUEL**

Rituals: margin spaces to build one's place

The present article shows how ritual practices can be considered as secured spaces where individuals can experiment new possibilities. A synthesis of different rituals is first presented, demonstrating how they commonly allow one to connect oneself (to other people in the case of rites of interaction, to another version of oneself in the case of rites of passage, or to another supernatural world in the case of religious rites). They also commonly encompass a performative dimension. After identifying a number of studies on school rituals, the author focuses on the rites of interaction in the learning process. The margin in which everyone can experience the ritual for him- or herself, as well as appropriate it for him- or herself, is what distinguishes a ritual from a procedure. In this case, procedures do not guide the action, they define it. The author also focuses on the rites of passage, through which one experiences a personal process within a collective frame, and will irreversibly occupy a new social place. This requires a certain part of the psychic world to remain socially invisible. Following an analysis of obstacles, particularly regarding the psychic and

the school's role, the article concludes with the notion of "anthropologization" to define the process that allows one to feel authorized to live as a member of the community of human beings.

■ **DENIS JEFFREY**

The meaning of rituals

We are interested in the rituals dedicated to teachers and students in a school setting. An impressive number of rituals, which are more or less developed, coded, and mastered, maintain rhythm and organize the students' and teachers' school life. From its inception, has pedagogy's aim not been maintaining and sustaining school order by identifying specific teacher and student behaviours? In fact, a child becomes a student by adopting highly ritualized behaviours that make him a student. Teachers also have specific behaviours that make him a teacher. In this way, we are saying that there are gestures, a way of being, a way of doing, a language, a dress code, that is a general self-composition, that identifies an individual as a teacher or a student. In this article, the focus is on the rituals that create these school identities.