Beyond Boundaries: Exploring the Reality of Territory And Social Diversity And Intercultural Binders

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Abstract

Mulhouse's Foundry district, a politically designated area of the city, is known for its socio-economic challenges as a low-income neighborhood. Despite hosting a faculty, the district remains marked by social compartmentalization among its diverse population. However, recent socio-educational initiatives, including programs like "French as Language of Integration," implemented within the faculty, have sparked changes in perceptions among residents, students, and university staff. This heuristic study delves into the intricate mechanisms and complexities associated with territoriality, boundaries, and social diversity, with a specific focus on examining the impact of socio-educational interventions in the vibrant and poor Foundry district of Mulhouse.

Keywords: Territory, Social Diversity, Border, Education, Intercultural Binder

Introduction

The Fonderie district in Mulhouse, multicultural town in eastern France, holds a significant historical significance as a hub of industrial and metallurgical development. Classified as a Priority Urban Policy District by French government. It reflects the urban challenges and inequalities targeted by public authorities for improvement. Mulhouse faced the brunt of deindustrialization following the oil crisis of 1970, particularly affecting the low-skilled workforce (Vitoux, 2007). Recent reports from local authorities, indicate a rise in social insecurity and poverty within the area. However, amidst this backdrop, the transformation of an industrial wasteland into the Faculty of Economics, Social Sciences, and Law in 2007 introduced a new socio-demographic configuration. This shift resulted in two distinct observations: the influx of a new public comprising students and faculty users, and an increase in the impoverishment and diversification of the district's native population. The initial residents who moved into the area held a more affluent social status, while subsequent arrivals, including asylum seekers and migrants, represented socially

disadvantaged individuals. Consequently, divisions and natural boundaries have emerged, prompting questions about the role of the faculty building in the neighborhood's dynamics and the possibilities of fostering social connections among residents, the faculty, students, and academics (Lamont & Molnár, 2002).

In France, regional planning and social organization policies promote social diversity and cohesive living. The Lamy policy of February 21, 2014, emphasized a national and local policy of urban cohesion and solidarity towards disadvantaged neighborhoods and their inhabitants. The concept of social diversity, as defined in the spirit of the preceding law refers to a social policy aiming to foster the coexistence of different social classes within the same urban unit. Despite these ambitions, the achievement of social diversity in France has fallen short, as noted by Blanc (2012). The failure of territorial policies in promoting social cohesion may stem from a lack of understanding of the interactions among residents from diverse socio-cultural backgrounds occupying and sharing the same space. This study aims to shed light on the tensions between legal frameworks and the realities on the ground concerning social diversity, with a specific focus on the Fonderie district. Our research and experimentation, conducted between 2019 and 2020 under the guidance of Hocine Sadok, the dean of FSESJ, revolved around two socio-educational initiatives: a tutoring program for elementary school children and a sociolinguistic FIL (French as an Integration Language) workshop for newcomer families. By implementing these schemes, we engaged in action research to gather qualitative data and gain a comprehensive understanding of the challenges associated with social diversity within the territory and the boundaries that impede it (Lamont & al. 2002). Our approach transcends the traditional role of researchers, encompassing the responsibilities of socio-educational project engineers. As a practitioner-researcher, we conduct research in the professional field, we recognize the interplay between qualitative research, methodology, ethics, and epistemology within our work.

Methodological And Epistemological Approach

This study is part of a comprehensive approach. This is theoretical research whose aim is to model and suggest a conception or model based on facts, professional practices, or the personal experience of actors. It should also point out the scientific character of new knowledge can be based on the demonstrative proof as to be founded on its heuristic value, i.e. the fact that it enables the extension of a problematic, the constitution of a new field of hypotheses, or of possible investigations based on the meanings involved (Bulmer, 1984). Our study falls into the latter category. In this kind of investigation, reality is perceived and understood in the immediate experiencing of the situation, in direct contact with the environment to apprehend, interpret and reveal the peculiar meanings that emerge from occurrences in a particular context. To produce this article, we were inspired by the

inductive methodology and epistemology of the Chicago School. The latter emphasizes participant observation and "symbolic interactionism", which is based on the principle that social meanings must be seen as produced by the interacting activities of actors (Mead, 1922). Indeed, this School of thought gave rise to American sociology, including anthropology, and was an extension of the pragmatic philosophy of Charles Peirce, William James, and John Dewey. For researchers of the first generation of the Chicago School such as Robert E. Park and Ernest W. Burgess, research methods in the social sciences and humanities are akin, to a lesser extent, to a form of in-depth journalism, which involves gathering a variety of opinions, facts and data, in order to study an object and get as close as possible to reality and truth (Bulmer,1984). In this respect, the human sciences cannot be reduced only to an instrument of knowledge but must also pursue a committed activist and detached social aim (Park & Burgess,1921). Thus, researchers of Chicago School participate in social transformations through interacting activities between the scientist, the actors and his or her environment. Based on this philosophy, strongly rooted in the pragmatism of William James, we have experimented with and developed academic support and French as a language for integration programs. Why did we choose the Chicago School for this action-research project? The urban sociology of this school of thought favors the construction of an analytical model that enables historical, cartographic, statistical, and ethnographic data to converge towards an understanding of social interactions in each territory. Moreover, the vision of the founding fathers of the Chicago School was to open the university to the city through social relationships forged between teacher-researchers, students and city residents. This vision has its roots in the pragmatic philosophy of William James, who defends the idea that the philosopher is involved in the life of his city, interested in his environment, in social action that aims at social change. It's worth recalling that George H. Mead (1921), one of the founding fathers of the Chicago School, set up an experimental elementary school on the grounds of the University of Chicago in 1896. We conducted an experiment like that carried out by Mead (1921) but in France, in a contemporary context, and with the aim of opening up a higher education establishment to the city and fostering social diversity.

As part of this research project, we collaborated with faculty students, educational staff, residents, and stakeholders in the Fonderie district. From this perspective, the point of view of the protagonists is paramount in understanding reality in its context and defining social meanings. We conducted open interviews with the dean of the Faculty of the Fonderie disctrict, the historian Marie Claire Vitoux (a specialist in the Fonderie district), a shopkeeper whose family has lived in the district for several generations, and a project manager assigned to the Fonderie sector. These interviews enabled us to understand the history and socio-demographic make-up of the district, as well as its current dynamics. In addition, we organized a focus group in which we interviewed parents and children who had benefited from the tutoring service. They were also asked to complete a feedback

survey. We then held five collective meetings with the student volunteers and the various university players involved in the project (teachers, researchers, etc.). The meetings took place in three phases: a co-construction stage, an intermediate assessment, and a final assessment. Through meeting reports, we gathered feedbacks, testimonials, ideas, proposals, and recommendations that served as research materials. However, the health crisis in March 2020 resulting from the coronavirus pandemic brought an abrupt halt to the schemes during the year. As a result, we were unable to collect data from newcomer families taking part in the French as a language for integration program.

The Foundry District Through the Urban Sociology of the Chicago School

According to Chicago School researchers, "territoriality is inherent to human activities" (Mead, 1921; Joseph & Grafmeyer, 2009). To understand the Fonderie district in which the Faculty is located, it's important to note that every city, every territory has a soul, an identity, and a nomenclature (Mead, 1921; Joseph & Grafmeyer, 2009). To this end, there is a typical sociability associated with a territory: it manifests itself through a character or mentality and allows us to identify the state of mind of its inhabitants. Understanding behaviors, forms of social organization and the relationship between inhabitants and spaces enables us to perceive how a territory functions (Mead, 1921; Joseph & Grafmeyer, 2009). In this type of research, it is interesting to highlight the history of the territory, to illustrate its failures, its process of standardization, its strengths, its weaknesses, its tensions, and its fixations (Mead, 1921; Joseph & Grafmeyer, 2009). We'll start with a brief overview of the history and sociology of the Fonderie district. It's important to remember that this district played a cardinal role in Mulhouse's industrial and metallurgical development in the early 19th century, with the installation of the SACM (Société alsacienne de construction mécanique) in 1826. According to Vitoux (2007), this factory trained men and women and created an elite within the working class. Its influence spread around the world, with the manufacture of the "Napoléon" locomotive, the MGO diesel engine and parts for the navy, television, and the nuclear industry. This contribution marked the dazzling economic and demographic development of the city of Mulhouse (french town in wich Founderie district is settled) right from the start of the Industrial Revolution. Its population grew from 8,000 in 1800 to ten times that number in the following century (Vitoux, 2007).

Vitoux (2007) adds that the Fonderie district was built from several successive waves of immigration as well.as its town: Mulhouse. The first was in the second half of the 18th century, when people from the impoverished countryside of Baden and Switzerland sought work. The second wave began in the 1880s and was made up of Italians specialized in brick and tile making. They helped build the city's brick buildings and factories. Between the wars, the third wave was made up of Poles known for their mining

skills. They contributed to the development of the mining industry in the Mulhouse clay mining area. After the Second World War, between the 1950s and 1960s, there was immigration from North Africa (North Africans). Unlike previous waves, this labor force was unskilled and gradually replaced workers from previous generations. Vitoux told us in an interview that: "It's unskilled labor. They [these immigrants] gradually replaced the historical core workers of Mulhouse industry, while promoting their social advancement and replacing them in unskilled jobs. There's a North African and Turkish presence at SACM, a factory in the Fonderie district. It's funny - there was integration through work, and an immigrant could speak Alsatian with a North African accent. Then, in the 1980s, the Kurds and Turks followed. During an interview, a shopkeeper in the Fonderie district explained that "the Turks, on the other hand, set up their own businesses, rather like the Italians. They're a nation of builders". Then, in the 2000s, a final wave of immigrants arrived from Eastern Europe, notably the Roma. It's undeniable that the Fonderie district has always been a multi-ethnic, multicultural territory. The same is true of the city of Mulhouse. In this respect, Vitoux pointed out that "Mulhouse emblematizes, exemplifies, the French demographic reality. We are all immigrants. There were Romans, Huns, Visigoths, Ostrogoths, etc.".

For Vitoux, Mulhouse would not exist without the arrival of these different waves of migrants. She points out that "if there's one area where all peoples have passed over it, it's the Mulhouse lowlands". Immigrants from these permanent waves have gradually integrated into the Mulhousian landscape. It's interesting to note that work, marriage, school, and citizenship have been the integration mechanisms that have fostered social diversity in this region. However, the issues surrounding "living together" have changed since the 1980s, as a result of deindustrialization and the ensuing mass unemployment. Historian Vitoux added that "the world of work was a tool for integration and it's obvious that the industrial crisis and unemployment have broken down one of the tools of integration. There was school, there was the vote and then above all there was work. It's clear that we've lost an extraordinary tool for integration. As a result, poverty increased in most Mulhouse neighborhoods, particularly in the Fonderie district, following the closure of the SACM factory in 1986. According to Vitoux, "this district [today] is so poor that it is home to the poorest of the poor, i.e. newcomers". She pointed out that workers, residents and even Mulhousians felt anguish and sadness at the almost complete destruction of part of the industrial site after SACM's closure (Vitoux, 2007). As a result, the atmosphere and life of the neighborhood were strongly affected both socially and economically, as the historian recounts in an extract from the 1992 Alsace newspaper (Vitoux, 2007): "Two feelings clash. A feeling of green harmony on the rue de Zillisheim side, and an impression of a disaster area, towards the square Place Kléber and the SACM entrance. A local veteran adds: "A part of life has also disappeared with the shops. I remember there used to be six bakeries and just as many butchers. You could find everything in the neighborhood, from

fishing hooks to safety pins. The Fonderie district then underwent a process of destructuring and disorganization. It lost its soul and socio-cultural identity. In addition, the social diversity suffered particularly severe repercussions, as integration factors such as the factory (place of work) and small shops (place to live and meet) gradually withered away. This deterioration continued until politicians, former workers and the University of Haute-Alsace decided to convert part of the SACM industrial site into a Faculty of Economic, Social and Legal Sciences. In 2007, this faculty was inaugurated against a backdrop of rising unemployment, destructuring and denaturing of the area, but also thanks to the political will of these players to revitalize the life of the district and its economy through education and employment. As the city of Mulhouse was in decline in relation to its industry, it was obliged to rebound to revive economic activity and employment throughout its territory, particularly in the Foundry sector. Has the creation of a faculty been enough to revitalize the area, and reinvigorate the values and strengths on which it was built in the past? Have these new bodies really been able to replace the SACM, the economic and social engine of the Fonderie district, and a real unifying pillar, promoting social diversity? We'll attempt to answer these questions in the following sections.

Between Territory and Borders: The Question of Social Diversity

In an interview with Hocine Sadok, the dean of the Fonderie district Faculty, he shared with us the observation that the faculty was "in a bubble". By this term, he means that the faculty stands on the outskirts of the neighborhood. Indeed, there is rarely any interaction between university staff, students, and residents of the Fonderie district, despite the efforts made by the city's policies to revitalize the territory. So, what is a territory? What does this mean? According to Bouquet et al. (2007) the question of territory is becoming central and has gradually imposed itself as a new paradigm of social action, linked to the ideas of local democracy, solidarity, proximity and local development. The early researchers of the Chicago School, fascinated by the behavior of man in his new urban environment, saw the territory as an eminent social laboratory (Mead, 1921; Joseph & Grafmeyer, 2009). The Chicago School emphasized the territorialization of social processes, a territorialization that urban research had long obscured, except in its political sociology dimensions (Mead, 1921; Joseph & Grafmeyer, 2009). Indeed, the aim is to describe and understand the social and cultural mutations taking place within a given geographical space. The territory is then "thought of as a society, as a culture and, ultimately, as a state of mind (Mead, 1921; Joseph & Grafmeyer, 2009). Frémont & al. (1984) state that a territory is made up of four spaces: concrete space, lived space, time space and socio-economic space. The first, concrete space, is geophysical (climate, geology, etc.). The second, lived space, is the component of a person's identity in relation to the territory to which he or she belongs. This concept gives rise to notions of territorial

appropriation and social identity. The third, space-time, implies the notion of temporality. In this respect, Michel Marié (1986) points out that space needs the thickness of time and silent repetition, slow maturation, the work of the social imaginary and the norm, to exist as territory. Finally, the fourth, the socio-economic space, presents itself as an administrative space in which the neighborhood's inhabitants and players are in touch with each other. All these elements demonstrate that the Fonderie district constitutes a territory in which different notions of space are layered, considering its historicity, identity, geographical location, and economic and social activity. The transformations and changes that have taken place in the district over time have contributed to the development of its social structure and territorial dynamics. However, the disappearance of the SACM and the reorganization of the area with the installation of a faculty marked a new era. A new phenomenon appeared on the territory: the boundary. The days when SACM set the pace for life in the district appear long gone. Today, the word widely used by both faculty users and Fonderie district stakeholders is " boundary ". However, not all the people we interviewed used the term "border". Notions such as "bubble" or "socio-spatial segregation" were mentioned. Indeed, a boundary, like a territory, is constructed according to sociological, geographical, cultural, and psychological factors (Fischer, 1997; Mead, 1921; Joseph & Grafmeyer, 2009). Decroly (quoted in Renard, 1992) states that "the border is a line of rupture. It limits spaces and has a filtering, selecting function. For Raffestin (1975), the boundary can have "different effects, direct or indirect", in other words, it "can be separating or disjunctive, or create specific behaviors". Thus, according to Simmel (quoted in Paquot, 2012), the border is not a spatial fact with sociological consequences, but a sociological fact that takes on a spatial form. As a result, the very notion of the geographical boundary is called into question. It is not the space, the territory, that is the boundary, but the individuals who live there, who constitute it. This metaphor can be applied to the issue of the Fonderie district, which is split in two lines. In fact, two worlds live side by side and ignore each other: the faculty's users and the district's residents. This phenomenon has been observed by researchers of the Chicago School. They assert that any phenomenon of urbanization of a territory leads to heterogeneity marked by the differentiation of people and social classes, as well as the systematic establishment of human boundaries (Lamont & Molnár, 2002; Joseph & Grafmeyer, 2009).

Thus, everyone can embody his or her own boundaries through culture, habits, gender and so on. Yet borders are not hermetic. In this respect, Vitoux and Kammerer (2004) stress that boundaries are never watertight. They are more like territorial waters. Every border is a psychic experience", says Simmel (1988). By way of illustration, the author uses the metaphor of a bridge linking two opposing spaces, then that of the door that allows passage from the inside to the outside. As a result, it's possible to establish connections between individuals sharing the same space, despite the socio-cultural differences that separate them. This is what social diversity is all about. It's interesting to

distinguish between desired and imposed diversity. Blanc (2012) came to the same conclusion as we did for the Fonderie district. Between social diversity and lack of interaction, he points out that contrary to the implicit assumption of social diversity, physical or spatial proximity does not automatically imply the development of social exchanges. How can we explain this phenomenon? By the fact that individuals naturally tend to get closer to those who are similar to them. A community perfectly illustrates this observation. There are strong social ties between individuals who come together in a group because they have a common interest. For Blanc (2012), French public policy's primary intentions of mixing populations of foreign origin seem honorable. However, they ignore the fact that a certain number of foreigners wish to live with compatriots and not in the midst of a population whose language and culture they are unfamiliar with. Dispersing them means isolating them and reinforcing their marginalization. For all based on assimilation, a legacy of the Roman Empire culture and vision of the world. By this concept of assimilation, we mean the abandonment of all elements of the foreigner's original culture, so that he or she can blend into the adopted community (Fischer, 1997). Thus, scholars of the Chicago School, including Robert E. Park, reject the commonly accepted assumption that national unity requires ethnic homogeneity (Park, 1921). Going against this thinking, they argue instead for the concept of integration as a process in which groups of individuals actively participate in the functioning of society while retaining their particularities (Ibid.,). This enables us to understand the reasons for the multiple failures of social policies in France in terms of social diversity, whose cultural and social markers are geared towards assimilation rather than integration. Indeed, these policies favor a social diversity that annihilates all forms of communitarianism. On the other hand, Blanc (2012) shows that individuals naturally tend to gravitate towards their peers. What's more, the author points out that forced cohabitation of groups that don't want it usually leads to the evasion and worsening of conflicts. In short, while French policies aim to create a social diversity, they only amplify community tensions and deepen social inequalities. So, as part of our action research, we rethought social diversity based on the Chicago School's integrationist model to implement an experiment in social mixing: the implementation of two socio-educational programs.

The Experience of Bridging Two Compartmentalized Spaces through Support And Educational Programs

In January 2019, an unusual event took place at the Faculty of Fonderie district in Mulhouse. Under the astonished gaze of security guards, parents and their children wandered through the aisles of the facility. They tried to follow the instructions on the posters on the walls. Curious and intrigued, the few students and teachers present at the institution wondered about this surprising situation. We had to cross a vast corridor and

then climb to the second floor in an elevator adorned with glass to arrive in room RG 121, where the event was taking place. We found ourselves in a huge swarm of students and families. Everyone seemed at once lost and happy at this new encounter. January 7, 2019 saw the official opening of the Faculty's Fonderie district tutoring program. The participants were residents of the Fonderie district. This experience was repeated for the start of the new school year in September 2020, but a new program called FLI "French as Language of integration" was added. This enabled newcomer families in the neighborhood to take advantage of FLI (French as a Language for Integration) courses taught by students from Faculty. The experiment was thus part of a strategy of intergenerational solidarity, interculturality and socio-economic expansion in the area. It has pursued a dual objective: on the one hand, to prevent educational failure and promote social diversity; on the other, to encourage the integration of non-French speakers into French culture, as well as their socio-professional inclusion, and to foster the development of psycholinguistic and transcultural skills among students in the faculty. Through these tutoring and FLI projects, young adults studying at the faculty have benefited from the opportunity to develop skills and validate professional experience that will enable them to better integrate into the job market after graduation. In addition, a bridge was built between Faculty and the Fonderie district. For the first time, residents of a disadvantaged inner-city district were able to walk around and take ownership of a place of learning and interact with the staff and users there. As this excerpt from an interview with the parent of a pupil who benefited from the tutoring program shows: "The tutoring program is the pride of the neighborhood; before, we didn't dare come to the faculty. They're interested in us". Without this experience, some students taking part in the FLI project would probably never have been able to enter a cultural environment different from their own, and share convivial moments with newcomers to France, as these two student volunteers testify: "We were invited to a family's home after an FLI session. She (a mother) served us tea. Then the children and the father arrived.

Thus, the faculty, a sanctuarized, elitist place of knowledge usually reserved for a public of learners, experts and academics, has welcomed a new type of population made up of laymen and women from working-class, modest and underprivileged backgrounds. Thanks to these socio-educational programs, the two formerly compartmentalized spaces of the neighborhood and the university have been brought closer together, fostering social ties and a social diversity. Extracts from interviews with parents, pupils (local residents) and students help us to understand the positive effects and impact of this experimentation on the following thematic categories:

Table 1: Extracts from interviews with parents, pupils and students

Feedback on tutoring
- I liked it when we did the homework", recipient pupil of Fonderie district.
- It was good [the tutoring]. She was always in a hurry to get to Tuesday and meet up with her friends and learn a bit more.", Parent.
- It was a very, very nice experience. I'd never done tutoring before. At university, it's all theory and here with the kids, it helps to know if you really want to teach", student volunteer.
Opening up the faculty to the neighborhood
- *It's close to where we live," parent.*
- *"Positive that the university offers tutoring", parent.*
Fighting school failure and illiteracy
- *I like coming to this faculty. It's good to do homework here, because before, when we did it at home, there were people who bothered us at home", recipient pupil of Fonderie district.*
- *What I liked was when you taught us to read, recipient pupil of Fonderie district.*
- *I spoke with his teacher and she told me that he's making progress in math and French", Parent.*
Representations of recipients pupils of fonderie district
- "It's a nice Faculty. We work well, we're serious.", recipients pupils of Fonderie district
- Researcher asks: "does it make you want to be here in a few years' time?"
- Children answers : "Yes".
Impact of the FLI
- *I think it's a good idea, especially for working parents who can't speak French very well", Parent.*
- *Parents are happy to see their children evolve and learn. For example, in a family where the father is present, the children are more focused. Parents often enjoy watching their children learn. Another problem is that when the children are more advanced in French, the parents are more passive and wait for the children to translate", FLI student faculty volunteer.*
- *We feel useful. I think we're useful. As far as I'm concerned, we're doing social work. You immediately feel the usefulness of what you're doing", FLI student faculty volunteer.*
- *For example, being different opens new perspectives. From the moment I told them I was of foreign origin, they felt at ease. Displaying one's origins decomplexes the learning situation and puts learners at ease. Sanon, for example, showed me photos of his family when I told him about my Italian origins", FLI student Faculty volunteer.*

Our investigations, reflections, exchanges, and analysis of our materials have led us to model an integrative approach to social diversity, which considers factors such as family, care, support and culture.

Figure 1: Social diversity factors

As we have already mentioned, social diversity is not necessarily self-evident, a fact demonstrated by Chicago School researchers. Individuals tend to prefer homogeneity to heterogeneity (Joseph & Grafmeyer, 2009). This is because individuals naturally gravitate towards those who are like them, to avoid conflicts and cognitive dissonance marring their social relationships. However, Meyer's (2021) recent work in intercultural management shows that, in a multicultural context, these dissonances can be avoided or even reduced by adopting an individualized, all-inclusive approach. The author also stresses that, in this kind of context, communication must be clear, precise, and direct, to avoid any ambiguity. This is the approach we adopted when developing our two programs. Indeed, we favored a direct communication style, involving free and reciprocal exchanges, as well as individualized support for each beneficiary. What's more, the core group of volunteers and actors was made up of people from a broad range of ethnic backgrounds. This factor was a determining factor in the quality of the relationship between volunteers and beneficiaries, as this interview extract shows: "For example, the fact of being different opens up perspectives. As soon as I told them I was of foreign origin, they felt at ease.

Displaying one's origins makes the learning situation less complicated and puts learners at ease. Sanon, for example, showed me photos of his family when I told him about my Italian origins», FLI student Faculty volunteer. It's about intercultural binder, a concept we define as a heterogeneous group of individuals serving as catalysts to create social diversity within a population, in each territory. We drew our inspiration from the natural sciences, based on the principle that the use of a catalyst facilitates the reaction of two elements with opposing physical or chemical properties. Using this principle, we designed these two programs to create a bridge between residents of the Fonderie district and users of the faculty with intercultural binders such as family, acceptance, accompaniment, and culture (FAAC). However, to achieve this result and make the experiment a success, the presence of catalysts or intercultural binders is not enough. It is also important to create an enabling environment in which facilitators as conditions for realization and success: human resources, technical and financial resources, political support, logistical and organizational support, a shared common vision.
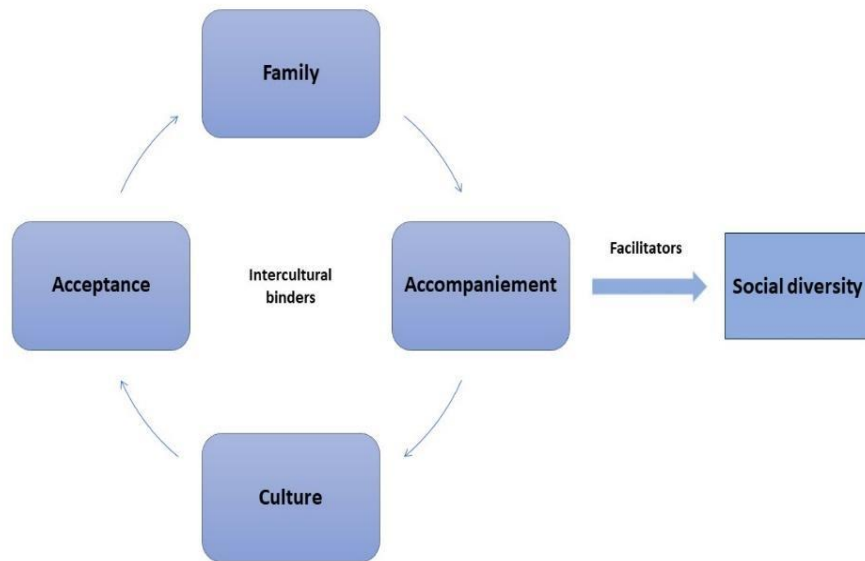
Figure 2: Intercultural binders and facilitators

So what do we mean by family, acceptance, accompaniment and culture? Firstly, the family is steeped in its own culture, which is endowed with non-objectifiable embodied capital transmitted unconsciously (Many, 2021). According to Chicago School researchers, this is a factor in social integration (Bulmer, 1984; Joseph & Grafmeyer, 2009). For them, a family's stability in terms of social organization is built from a process that involves

education, caring, culture and home language. So, throughout the experiment, both in advance and afterwards, we were in constant contact with the families, to forge bonds of trust and consolidate this process.

Secondly, acceptance is necessary to create an environment conducive to meeting, collaborating and participating in the process. For example, a friendly snack or meal can encourage discussions and exchanges. This is a significant asset for intercultural interactions. At the start of each tutoring and FLI session, parents, children and newcomer families from the neighborhood are invited to this ice-breaking ritual, which is also attended by users and students volunteers from the faculty. According to Park & Burgess (1921), exchanges contribute to the sharing of experiences, stories, and feelings. By the same means, contacts multiply and gain in intimacy, differences between groups fade and respective values blend, to become part of a common cultural life (Ibid.,). We have adopted this mindset to create a welcoming padlock to facilitate encounters and exchanges. Thirdly, accompaniment implies a side-by-side posture whereby each learns from the other and progresses simultaneously (Chalmel and Many, 2020). This is the principle of reciprocity (Labelle, 1999). Without this reciprocity between stakeholders, it is impossible to speak of accompaniment. During the experiment, we regularly checked in with the families. We also offered them interviews and visits to discuss any needs we might have. In this way, we developed what the Chicago School refers to as a relational and moral order between individuals based on communication (Mead, 1921; Joseph & Grafmeyer, 2009).

Fourthly, according to Hofstede (1997), culture is defined as a set of ways of thinking, feeling and acting, constructed over time on the basis of the unwritten rules of the social game. According to the author, culture is not innate, it is acquired. For Chicago School researchers, it is a process by which the individual becomes an integral part of society (Joseph & Grafmeyer, 2009, p. 138). The challenge of our project, then, was to bring together people from diverse backgrounds around a common culture, the vectors of which were education, French language and culture. To make this possible, we established a framework of values respectful of the general interests, with areas of freedom in which each individual could be himself and appropriate new social codes. By way of illustration, the FLI program was one of the tools we used to help newly arrived families integrate into French culture and find long-term employment.

Discussion

From this study, three hypotheses or grounded theories emerge as research perspectives: firstly, the faculty's openness to external social life would promote the social diversity of populations in the same area. Secondly, the faculty campus could serve as an incubator for engineering and social innovation in each area. Thirdly, faculty members could participate in the development of a given territory through social and popular

education initiatives that would promote integration and social diversity. What's more, this research has enabled us to demystify the issue of social diversity. We have shown that it can be achieved, provided we introduce the concepts of "intercultural binders" and "facilitators" derived from our FAAC model (Family, Acceptance, Accompaniment, Culture). However, this study is limited by its short duration, due to the Covid 19 pandemic and the lack of qualitative or quantitative data. To this end, we hope to repeat the experiment in a post-pandemic context, to validate our hypotheses and complete this research. The participation of students from the Faculty of Fonderie District played a decisive role in setting up this experiment. We are dealing with a new generation of students who are more sensitive to the issues of diversity, interculturality in a context of globalization, intergenerational and ethno-cultural issues. These students enabled us to understand their contribution as intercultural binders or catalysts for social diversity between faculty users and residents of the Fonderie district. The FAAC model we have developed can be used in various fields of application in the human and social sciences, such as sociology, anthropology, and education. The model can be applied to issues relating to immigration, social insertion, and integration.

Conclusion

For Chicago researchers, social differences generate inevitable hierarchical rivalries, competitions, and conflicts (Park & Burgess, 1921). Borders will invariably exist, as they play a part in the construction of an individual's identity (Fischer, 1997). The aim is not to annihilate them, but to build bridges that encourage exchanges, sharing and discussions, in order to discover and get to know the other. In a world where population movements, intermingling and migration are on the increase, social diversity represents a major challenge for actors in the socio-educational field, such as social workers, educators, carers, teachers, and trainers. As part of this research, we studied the mechanisms of interaction, diversity, and social inclusion through the implementation of two socio-educational schemes in an area designated as a high-priority urban district. Our research highlighted the issues inherent in natural, psychological, and sociological boundaries between groups of individuals. Through this project, we were able to rediscover the tools, methods and epistemology of the early Chicago school of sociology. The latter's contribution helped us to identify the typology of the Fonderie district, and to understand its strengths as well as the mechanisms of social disorganization that led to its disintegration. To this end, we came to understand that the process of revitalizing this district would first have to involve re-industrializing the area, without however calling into question the choice of transforming former industrial wastelands into a faculty. As we have mentioned on several occasions, the SACM plant was the nerve center of the area and its greatest asset. In addition, feedbacks from this experience have enabled us to consider or

propose responses or possibilities for transcending cultural, sociological and interrelation barriers.

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