

DIST - Analyses of National Migration/Integration Contexts

The focus is on the integrational conditions of schools and the discussions around how to deal with integration at school ...

Current Migration/Integration

What are currently relevant migrant groups (at school)? Where do they come from? Will they stay – if so, for how long?

According to the ministry of national education, in 2014/2015, 52,500 non-french speaking pupils were enrolled in France, including 25,000 in elementary schools, 22,300 in middle schools and 4,700 in high schools. They represent 0.56% of the total school population.

The distribution of non-french speaking students on the territory is mixed.

The Ile de France region (Paris, Créteil and Versailles academies – the local education authorities divided by area in French administration) welcomes 32% of newly arrived pupils, i.e. three out of ten pupils are accommodated in an Ile-de-France school. In the provinces, the main academies welcoming this public are in the East: the Rhône-Alpes region (Lyon and Grenoble academies) with 13% of pupils attending school, 12% for the Mediterranean region (Aix Marseille, Nice and Montpellier) and 7% for Alsace Lorraine (Strasbourg, Nancy-Metz). In western France, there are fewer non-french speaking students in school.

Most of these students come from Sub-Saharan Africa and the Maghreb, then from the Middle East and Asia. They also come from Europe (especially Eastern Europe) and America (Colombia, Peru, Brazil, Argentina).

Some figures from the CASNAV of the Paris Academy in 2016/2017 (source: [ac-paris](#)) :

- 58% of the students arrived from Sub-Saharan Africa and the Maghreb
- 17.5% from the Middle East and Asia (including 7% from the Far East)
- 16.5% from Europe
- 8% from America

For the most part, families have the objective of staying in the territory for a long time. Most of the families decided to leave their country for economic reasons.

How are they included into the educational system? Are there specific organizational approaches?

The organisation dealing with the schooling of migrant children is the CASNAV ("Centre Académique pour la Scolarisation des Nouveaux Arrivants et des enfants du Voyage" that stands for "Academic Center for the Schooling of Newcomers and Children of Travel"). This is an institution of the ministry of education, which is in charge of the schooling of migrant's

children and children from itinerant families and Travellers. There are about thirty CASNAV located all over France.

CASNAV's main mission is to inform and support teachers and school staff to guarantee the best welcoming conditions for non-french speaking pupils and their parents.

It is a center of educational resources and expertise that ensures active cooperation at the local level with the various services of the ministry of education, municipalities, social services and NGOs partners.

All children residing in France must be enrolled in school. A newly arrived child will be taken in charge either by the town hall of his/her city for children aged 3 to 11 years or by the CASNAV for children over 12 years old.

Welcoming of non-french speaking students who have recently arrived in France

These students fall into the category of students with special needs, with particularly concern to learning French as a second language and academic learning. They are assessed on their French language skills and the academic skills already acquired in their country of origin in order to determine the orientation and class level best suited to their profile and age.

As far as possible, in elementary schools as in secondary schools, pupils are enrolled in a regular class corresponding to their level and age, with a time lag of one or two years at least. At the same time, they can be partially or fully schooled in language support systems, called the "Unité pédagogique pour élèves allophone arrivants" (UPE2A) that stands for "Pedagogical unit for incoming allophone students".

The UPE2As are implemented in the school, where a teacher certified to teach French as a second language is in charge of this facility. It focus on learning French as the language of schooling. It helps newly arrived non-french speaking pupils (EANA) to familiarise themselves with the French language and school culture and to gradually enter into learning all subjects. While respecting the needs of each student, the objective is to achieve full-time schooling in the regular curriculum as quickly as possible.

Continuing (Migration/) Integration

Are there groups of second/third generation migrants groups still facing integrational thresholds?

Yes, there are still children with a migrant background who face integration difficulties, particularly those from Africa, Asia, Eastern Europe and Latin America. Even today, the question of the integration of these French children from a migrant background is at the heart of French political debates.

Why are they 'still' different?

Unlike French people of French descent, children and grandchildren of immigrant background encounter integration difficulties because of their belonging to a culture of origin or religion. It is in the articulation between French culture and culture of origin that they find most difficulties to find a balance, especially when the culture of origin is perceived negatively by the dominant society. These young French people (born and/or raised in France) are often attached to their

country of origin whereas for the most part they have a lack of knowledge of this country as much by the spoken language as by its history. On the other hand, faced with these integration difficulties, political actors and some researchers will blame the religious affiliation of these young people (especially Muslims) as the main obstacle to their integration into French society.

The notion of cultural difference is taken into account in educational policies for migrant children but not for French children of foreign descent In France. Schools have to ensure the equality among all its pupils, thus it considers that any cultural code other than that of the dominant culture and any religious affiliation should be left at the entrance of the school to promote integration within the school and French society. Under this principle of secularism, there is the idea that the school puts on an equal footing all the students it welcomes regardless of their cultural and religious affiliation. However, in reality, by erasing these differences, schools create and reproduce inequalities and widen the gap between French pupils of foreign descent and French pupils of French descent.

Does/how the school system reflect that?

There are laboratories such as EScol and Reseida composed of different researchers in education sciences and social sciences who work on social and educational inequalities. Through their research, they are led to change the lines of educational policies and in particular to improve teacher training.

The school is beginning to become aware of the importance of valuing and preserving the knowledge of the culture of origin, even if the child is French. Today we can find in some schools language courses such as Arabic, Spanish, Russian, etc. In some school projects, the promotion of the culture of origin is also done by including parents in certain activities such as storytelling or cooking workshops.

Other Integrational Thresholds

Are there further groups that are systematically discussed concerning their integration at school (e.g. handicapped or gender divers people)?

In France, to promote schooling and meet the special educational needs of pupils, there are various structures designed to facilitate procedures and access to rights, particularly access to school. Depending on the particular need, the child and his family will be followed by a referral structure.

For example, for disability, the reference structure with which the school will work is the "Maison Départementale Des Personnes Handicapées" MDPH, that stands for "Departmental House of Disabled People". For students who drop out or are at risk of dropping out, the student and the family will be directed towards the "Mission De Lutte Contre Le Décrochage Scolaire" MLDS (Mission to Fight School Dropout), and measures within the school itself to prevent dropping out.

The fact that those structures are **attached** to different ministries, makes it more complicated for families when the child has several special needs. For example, the care and integration of a migrant child with a disability will take much longer than for a migrant child without a disability or a French child with a disability.

Teachers

How are teachers supported to deal with migration/integration?

Teachers are not really trained to deal with migration and integration of migrant children in regular classrooms.

If the teacher wishes to teach French as a second language or in school, he or she must obtain certification in French as a second language (FSL Certification). This training will enable the teacher to promote the student's autonomy in the school context and to promote his integration into the surrounding environment.

On the other hand, through the continuous training platform called M@gistère, primary and secondary school teachers can be trained on the theme of welcoming and integrating newly arrived non-french speaking pupils (EANA) at different levels of training: from discovery to in-depth knowledge and teaching practices relating to this public.

In addition, in the case of the CASNAV de Paris, institutional training (FIL) is offered at the first and second levels. Their objective is to meet the specific requests of the pedagogical, administrative or management teams, in connection with the schooling of non-french speaking pupils, in pedagogical units for arriving non-french speaking pupils (Upe2a) or from Upe2a. The request must be addressed by the head of the school to the academic delegation of the training, DAFOR.

Finally, teachers and school staff are invited to go directly to the CASNAV website where they can obtain useful information concerning the welcoming and schooling of EANA.

Links

Specific websites of the ministry of education and resources concerning the integration of migrant children:

<http://eduscol.education.fr/cid59114/ressources-pour-les-eana.html>

https://www.ac-paris.fr/portail/jcms/piapp1_64061/scolarisation-des-nouveaux-arrivants-et-des-enfants-du-voyage-casnav

https://www.ac-paris.fr/portail/upload/docs/application/pdf/2017-08/plaquette_chiffree_2017_2017-08-30_16-03-17_93.pdf

Further Introductory Literature

Amin Azzam, « L'intégration des jeunes Français issus de l'immigration. Le cas des jeunes issus de l'immigration arabo-musulmane et turque : Maghreb, Moyen-Orient et Turquie », *Connexions*, 2005/1 (n° 83), p. 131-147. DOI : 10.3917/cnx.083.0131. URL : <https://www.cairn.info/revue-connexions-2005-1-page-131.htm>

Abstract

At the end of an epistemological approach, defining the concept of integration and its close concepts, on the basis of the model of identity strategies of Camilleri (1990) as well as the acculturation model of Berry (1997), we use a comparative method to analyze the processes of integration of French youth, immigrating from the Muslim world. Two research studies were undertaken. The first, focusing on young high school students of Maghreb and Middle Eastern origin, confirms that the degree of rejection felt, real or presumed, reflected in French society plays an essential role in the construction of identity as well as in the processes of integration. The second study highlights various ways of identity claims and their roles in the choice of the strategies of acculturation adopted by young people originating from the Maghreb and Turkey.

Plivard Ingrid, « Chapitre 2 - L'identité culturelle », dans *Psychologie interculturelle*. sous la direction de Plivard Ingrid. Louvain-la-Neuve, De Boeck Supérieur, « Le point sur... Psychologie », 2014, p. 47-86. URL : <https://www.cairn.info/psychologie-interculturelle--9782804189365-page-47.htm>