Environmental Social Pedagogy:
A Semantic Illustration from Paris Transport (RATP) Spaces' Posters

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Abstract:

Pedagogy is frequently an in-classroom practice that infers a methodical teaching to permit homogenous learning. This concept can be visualized in out-classroom environments targeting society. The present work, being qualitative in nature, aims at understanding the applicable version of the theory of social pedagogy in RATP spaces in Paris, France. It hypothesizes that man-made environment represents this pedagogy. Ten slogans posted in RATP spaces were examined and semantically analyzed according to Leech's *heptane* semantic classification. The findings of the study extract different forms of social pedagogy and confirm the stated hypothesis; they importantly highlight 'semanticity' in the pedagogical discourse of environment.

Keywords: Environment; Meaning; RATP; Slogans; Social pedagogy.

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1- Introduction

Since early history man is in continuous contact with his environment which is the full place surrounding him. However, critical minds throughout history have long been acquainted with the complexity of the word 'environment', as according to many, it is more a concept than a simple word. Advanced research on the relationship between man and their environment has reverberated a series of scientific interests and productions seeking to define it and understand the way human beings locate themselves and live in this complex entity. The present work focuses on a man-made view of the concept to explain the way the living place of any human being emits a set of planned pedagogies which control and inspire the human mind, among these, social language-based pedagogy**.** One main question is:

How can environmental social pedagogy be applicable? The whole work takes substance from social theory and hypothesizes that man-made environment, as a social condition, articulates pedagogical intentions through different means, one among these, discourse.

2- Development:
2.1 Concept of Environment

Being the first and the basic human environment, nature represents the source upon which ecosystems exist and develop. Natural resources like water, air, fossil fuel, land, etc. collaborate in chemical entities to control all species' lives. Therefore, life on earth is a composed and structured behaviour which is mainly based on the purpose of protection and existence.

It is, nonetheless, elementary to refer to the neurological system that distinguishes animals from humans. The latter is particularly endowed with a brain which helps them think and perceive. While, animals protect themselves, and preserve their existence thanks to their instinct and memory. The present study is, however, referring to a human environment which develops from nature to become man-made (see Barry, 2007).

According to Barry (2007, p26), the implication of man in the technological and scientific management of some environmental crises like Global Warming and desertification, has enlightened a new role of human beings on Earth for the first time in history, which is to 'transform' the environment via technology and science, or to bring it to an end via 'nuclear, chemical and biological weapons. This situation, according to Barry (2007, p.27), has activated many research interests in understanding the environment in relation to 'social theory'. In his words:

> social theory includes the 'social-scientific' approach to the study of society (in terms of the disciplines one finds in the social-scientific approach to studying society and social phenomenon – sociology and anthropology, politics international relations, economics, legal studies, women's studies, cultural studies).

Reference to social theory has largely contributed to the understanding of the kind of environment the present study targets. Part of interest this theory displays is the relationship between individuals and their society, in addition to the interaction of different cultures from the nations' social institutions like: family; political regime; economic structures, and their management through daily life practices. In other words, environment is a human product based on social mentalities and economy; these societal segments make up the nation's socio-politics under which they are supposed to progress and to be productive.

Accordingly, among the perspectives of social theory is 'sustainable development'; the concept has been developed by the World Conservation Strategy from Brundtland Report (see David Brooks (1990, p.1)) as follows:

> The emerging paradigm of sustainable development...seeks to develop strategies and tools to respond to five broad requirements: integration of conservation and development. satisfaction of basic human needs. achievement of equity and social justice. provision for social self-determination and diversity, and maintenance of ecological integrity.

This view about sustainable development has been evaluated by Brooks (1990) as being more open to a variety of accounts concerning nations and their management and to represent the 'linguisticity' of the term in a broader way.

Furthermore, in its definition of environment, Oxford Learner's Dictionary joins this description and extends its meaning to highlight the concept of development. The latter is the product of man's surrounding physical conditions: "the conditions that affect the behavior and development of someone or something; the physical conditions that someone or something exists in".

Environment is then an aggregate surrounding man to ensure their existence, development and or/ reversion, and to come to resilience from lapses.

In Cambridge Dictionary definition, environment is: "The conditions that people live, work, or spend time in and the way that they influence how they feel, behave, or work".

Environment is also the living place which controls the different human beings' mental, emotional, and physical states; these are factors dominating the quality of productions and involvements in a given society.

In the present study, environment is thematized as a man-made and a man-promoting spatial integer. In the following part, it is featured within the understanding of the concept of pedagogy.

2.2 Concept of Pedagogy

The concept of pedagogy is particularly related to the profession of teaching in classroom environments. Barkley & Major (2016) claim that: 'Pedagogy is the method, practice and study of effective teaching'. (in Glossary of Pedagogical Terms).

In this definition, pedagogy is a classroom teaching method. It is also the act of teaching, and the science that investigates all teaching –related concepts, practices, methodologies, and all other measures that ensure its success.

Watkins and Mortimore (1999, p. 3) state that pedagogy is "any conscious activity by one person designed to enhance learning in another".

In this definition, pedagogy is not specifically a classroom- teacher practice. The authors show a general reference to persons who engage in a structured pedagogical practice to make things learnt by others.

Throughout the literature, pedagogy is particularly a teaching practice in the British conception, but it is more than merely this in the French counterpart which also considers sociocultural, political, and economic perspectives in the definition of the term. Marton and Booth (1997, p. 178) confirm:

> Pedagogy as a discipline extends to the
> consideration of the development of health and

> bodily fitness, social and moral welfare, ethics and
> aesthetics, as well as to the institutional forms that
> serve to facilitate society's and the individual's
> pedagogic aims.

Over a stretch of functions, Marton and Booth's conceptualize pedagogy as a discipline whose concern extends to the socio-cultural and human constituents of environment. Similarly, Alexander (2008, p. 92) in Rajendra (2021, p.7) adds:

> Pedagogy is not a mere matter of teaching technique.
> It is a purposive cultural intervention in individual
> human development which is deeply saturated with
> the values and history of the society and community
> in which it is located.

In Alexander's definition, pedagogy is a guiding human act which, by referring to cultural, historical, and social paradigms characterizing a specific society, contributes to the development of individuals.

In a more different and complementary definition, Alexander (2009, p.4) distinguishes pedagogy and teaching; he states:

> I distinguish pedagogy as discourse from teaching as
> act, yet I make them inseparable. Pedagogy, then,
> encompasses both the act of teaching and its
> contingent theories and debates. Pedagogy is the
> discourse with which one needs to engage in order
> both to teach intelligently and make sense of
> teaching - for discourse and act are interdependent…

Being the discourse upon which the teaching practice is based, pedagogy linguistically introduces and represents the teaching content and its objectives.

A multifaceted approach to pedagogy would generate from the above definitions the idea that human environment is shaped by pedagogical/teaching intensions which are basically cultivated in family

relationships, developed through classroom teachings, and restructured in the sociocultural/sociopolitical environment within which individuals act and interact.

Further account on this approach identifies a set of pedagogical/teaching forms in humans' lives: didactic (the way something is done), educational ('development of the mind')(Merriam Webster), instructional (what should individuals do/avoid to do through 'methodical teaching'(Merriam Webster), disciplinary ('training in habits of order and precision'(Merriam Webster), enjoining ('to direct or impose by authoritative order or with urgent admonition' (Merriam Webster), and informative (to initiate individuals to a new subject).

Within the illimitable human environment, these pedagogic intentions are interpreted in a variety of ways that are sponsored by visual, audio-visual, linguistic, and sensory representations. The intention basically draws from the socio-historical, socio-political, socio-cultural, natural and economic attributes of the society to construct a social psychology.

2.3 Concept of Social Pedagogy

Throughout an extended historical account on the study of the concept of social pedagogy, no definition could have a grip on the nature of the concept between its being a science, a profession, a discipline, and a method. However, within this disarray, a common assumption dictates social pedagogy as a pedagogical principle whose objective is to develop the individual and the society by means of pedagogical intentions.

According to Hämäläinen (2003): "historically, social pedagogy is based on the belief that you can decisively influence social circumstances through education". (in ThemPra Social Pedagogy).

According to history, social pedagogy dates back its conceptualization to social philosophy, which under 'modern thinking in Renaissance, the Reformation, and Enlightenement' (Hämäläinen, 2003) started to restore the natural view and mental/physical being of children after having been treated as adults during the 'France of the 1700' (in

ThemPra Social Pedagogy).

Respectively, philosopher Jean-Jacques Rousseau settled his educational philosophy to preserve the 'good' nature of human beings from the bad impact of their environment. (https://www.derbyshire.gov.uk/).

The concept of social pedagogy has subsequently witnessed several regards and interpretations from different pedagogues, like Pestalozzi's 'holistic education', Montessori's education (https://www.derbyshire.gov.uk/), Freire's Pedagogy of the Oppressed, etc.

In the present study, the concept resides on more modern descriptions emphasizing the broad-brush meaning under which the visual environment linguistically interacts with the social body to emit construction messages that simultaneously humanize, 'responsibilize', and integrate individuals in the social organism.

This view comes from within the complexity of the concept and its developable concerns, which have been collected through a variety of investigations on a more modern form of social pedagogy.

Nohl (1927), Bäumer (1929), and Mollenhauer (1959) considered social pedagogy as "an element of pedagogy that covers every education outside of school and family. Social pedagogy is for them theory and practice of child and youth services". (Badry & Knapp (2003) in https://www.derbyshire.gov.uk/,p3).

In light of this definition, the present study explores 'outside education' through one of its forms, environment pedagogy. The idea is further strengthened by the Romanian vision about the concept which has been proclaimed as "a general theory for shaping the individual, with a special focus on educative assistance, provided by the state and society outside school" (Stanciu Stoian, 1983; Adrian Neculau, 1994) in Ezechil (2014, p.15).

Education intervenes in the formation of individuals as social actors to self-construct themselves and act in a co-constructing environment seeking welfare and social promotion. The shaping of individuals is a

mergence of the cognitive, behavioural, psychological, humanistic, socio-cultural, and socio-political qualities.

Neacșu (2010) confirms: "social pedagogy (re)becomes a modern, pragmatic-acting science, with universally corrective and formative vocation" Ezechil (2014, p.15). Social pedagogy is then an educational applied science whose acting nature stems in theoretical approaches to social issues and socio-political development to reverberate pragmatic resolutions and new approaches within an extended social spectrum. In the present study, the different meanings and forms of pedagogy will be sequenced under Leech's semantics.

2.4 Concept of Meaning in Leech's Semantics

In the literature of the concept of meaning, language represents the system matrix that different scholars study and analyze in isolation as form and structure, and in relation to extra-linguistic borders like the socio-cultural environment to understand its communicative and impact function(s).

Throughout a revision of this concept, in his second- edited book "Semantics", Jeoffrey Leech (1981) introduced seven types of meaning; these are: ''the conceptual, the connotative, the social, the affective, the reflected, the collocative, and the thematic''.

This classification represents the different layers of meaning as they operate in language use (spoken and written) in connection to the linguistic material (sounds/letters, words, morphemes, etc.) and the social relevance (common-ground knowledge, culture, and social reality). In this respect, Love (1983, p.12) refers to:

> ...the distinction between 'knowledge of language' and 'knowledge of the world' on which, we are told, a viable practice of semantics depends. He adds: "Lack of the relevant 'realworld' knowledge may hinder understanding of the linguistic expressions used to describe that piece of the world.

Hence, Leech (1981: p23) in Zdravkovic (2018) represents the different levels of meaning as follows:

Figure 1**. Leech's Seven Types of Meaning (1981, p.2)**

1. CONCEPTUAL MEANING or *Sense*		Logical, cognitive, or denotative content.
ASSOCIATIVE MEANING	2. CONNOTATIVE MEANING	What is communicated by virtue of what language refers to.
	3. SOCIAL MEANING	What is communicated of the social circumstances of language use.
	4. AFFECTIVE MEANING	What is communicated of the feelings and attitudes of the speaker/writer.
	5. REFLECTED MEANING	What is communicated through association with another sense of the same expression.
	6. COLLOCATIVE MEANING	What is communicated through association with words which tend to occur in the environment of another word.
7. THEMATIC MEANING		What is communicated by the way in which the message is organized in terms of order and emphasis.

Source: **Zdravkovic (2018, p.10)**

In the present study, Leech classifications of meaning will serve as a theoretical model in the understanding of RATP Spaces' slogans.

2.5 Introducing RATP

RATP is an abbreviation for 'Régie Autonome des Transports

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Parisiens' (Autonomous Management of Parisian Transport). It is a national public enterprise of an industrial and commercial character (EPIC/ PEIC) whose main objective is to serve the population with different forms of transport.

RATP describes itself as "an enterprise of public service, socially responsible and unified". This enterprise is also a communication and exchange mediator between the state (through this industrial and commercial structure) and the population. (see Egalité contre Racisme).

Moreover, RATP exposes a variety of social behaviours throughout the concept of diversity under which it is subscribed to gender equality, integration of disabled persons, and young persons. (see Egalité contre Racisme).

This enterprise seeks to promote citizenship; its practices are based on social equality and the rejection of any form of discrimination within its personnel and in its relationships with society. Other of its main concerns are: humanism, common interest, openness, respect, and professionalism in serving clients (see Egalité contre Racisme).

In one of its proclamations, RATP Dev (RATP development), one of RATP segments and whose objective focuses on 'development', 'exploitation', and 'overspreading', confirms its commitment for a social-environmental responsibility which seeks to 'promote sustainable and inclusive cities'. (RATP Dev).

3. Research Methodology

The present work is based on social theory, the theory of social pedagogy (in both its historical and modern perspectives) and the theory of meaning in Leech's Semantics. Its main attempt is to visualize the practical facet of social pedagogy and to shape up other of its forms throughout a conceptual framework, by means of an exploration of Paris RATP spaces' slogans.

3.1 Data Collection

The set of original data collected in this work are primary source.

They are photos of different slogans and directives posted in Paris transport spaces which have been captured along 10 days of the author's stay in Paris from December, 18th, 2023 to December, 29th, 2023. After selection, ten photos out of forty have shown to cover all meanings, kinds of pedagogy, and RATP intentions within the full number.

It is worthwhile to mention that the original photos captured by the author will be replaced by their online coequals (when possible) with respective official links. Three photos out of ten will not figure in the following part as their appropriate links were not official. However, as the present study focuses on the language used, all photos are generally only used as evidence.

3.2 Research Tools

The present study is qualitative in nature, as it investigates the logic of the stated hypothesis via linguistic/semantic analysis according to Leech, and with reference to the social intentions of RATP covered in the literature.

3.3 Data Analysis

Slogan 1. Don't be a monster in your city, throw your butts in the dustbin (no photo).

Table1**. A Semantic Representation of Slogan 1**

Slogan	Translation	Conceptual	Connotative	Social	Affective	Reflected	Collocative	Thematic
ne soyez pas	don't be a	to throw	/	Some	citizenship	be a good/	throw in	blaming+
un monstre	monster in	butts in the		persons are	cooperation	respectful	the dustbin	ordering
dans votre	your city	dustbin		disobedient		citizen		
ville								
jetez vos	throw your	Only	These	non-citizens		a non-human	don't be	
mégots dans	butts in the	monsters	persons are			behaviour		
la poubelle	dustbin	do bad	not humans					

We notice that the conceptual meaning enhances a social action against pollution and ecological 'savagery' demonstrated by the number of butts thrown on the floor. In the connotative meaning, people with this behaviour are treated as non-humans when in the conceptual meaning, they are monsters. Notably, because of these cases of disobedience, RATP, through *DRANCY* (official site of Drancy city, Paris) exposes in its space the slogan with a cooperative and citizenship-pro intention in both   affective and reflected meanings. The thematic meaning is structured through blaming and ordering using the collocatives, throw in the dustbin, and don't be.

Slogan 2. **Climatic Disruptions. What' going on?**

Source: **https://lareclame.fr/hungry/realisations/culture-green**

Table 2. **A Semantic Representation of Slogan 2**

Slogan	Translation		Conceptual	Connotative	Social	Affective	Reflected	Collocative	Thematic
Dérèglement	Climatic		climatic	problema-	health/	cooperation	social	going on/ne	topic+question+
climatique:	Disruption		disruption	tic situation	economic/	alleviation	integration	tourne pas	answer
Qu'est -ce qui ne	What's going		causes	which might	social/	assistance	awareness	rond	research aspect
tourne pas rond?	on?		ecological	develop	cultural		responsibility		information
La réponse à	Answers to		transforma-		worries				
toutes vos	all your		tions						
questions sur la	questions on								
transformation	Ecological								
écologique	Transformation								

From RATP space's slogan through VEOLIA, a company which 'designs and deploys water; waste and energy management solutions which contribute to the sustainable development of cities and industries'(www.veolia.com), the common social semantic attribute that characterizes the slogan is basically represented by meanings of cooperation, alleviation, assistance in the affective meaning of the slogan, and meanings of social integration, awareness, and responsibility in the reflected meaning besides the informative function of the slogan delivered by its thematic conceptualization. The semantic classification is mainly built upon the connotative meaning referring to a developable/developing problematic situation that concerns every individual. This worrying situation is ecological transformation as visible in the conceptual meaning.

Slogan 3. **Send an SOS via SMS**

Source: **http : //www.ratp.fr/stop-harcelement, LIEN :
Luttons ensemble contre le harcèlement dans les transports**

Table 3. **A Semantic Representation of Slogan 3**

Slogan	Translation		Conceptual	Connotative	Social	Affective	Reflected	Collocative	Thematic
Envoyez un SOS	send an SOS		harrassment	an invitation	There are	assistance	social	send an SMS	Action order+
avec un simple	via SMS		victims and	to inform	many victims	cooperation	integration	envoyez un	noun phrase
SMS,			witnessers	and express	of harrass-	awareness	security	SMS	action order
victime ou témoin	a victim or		should send	and a pledge	ment, Some	justice	justice		repetition of
de harcèlement ,	witness of		an SOS to	to protect	people avoid				the verb 'send', SMS, SOS,
Envoyez un SMS	harrassment		reduce this		to announce				harrassment,
au31177,	send an SMS		phenomenon		it fearing				
Chaque alerte fait	to 31177		in transports		insecurity				
reculer le harcèle-	Each alert lessens								
ment dans les	harrassment								
transports	in transports								

From the table above, the social conceptualization of the slogan is visualized via the meanings of victimhood in the conceptual meaning which is differently/similarly sustained in the social meaning which must have been based on facts and instances of harassment from the real world, and which might remain unrevealed by some people fearing insecurity. The slogan is, however, emitting some meanings of cooperation, awareness, assistance and justice in its affective sense; it proves sustainable by some components of the reflected meaning mainly justice, social integration, and security. The whole social meaning is also linguistically perceived via repetition of key- words like SOS, SMS, send and harassment, and structured via authoritarian style. While the connotative meaning reflects an empathetic intention to help, secure, and trust.

Slogan 4: Our 'Sun' Ray of the day is you! (no photo)

Table 4. **A Semantic Representation of Slogan 4**

Slogan	Translation	Conceptual	Connotative	Social	Affective	Reflected	Collocative	Thematic
Notre Rayon de	Our 'sun' ray	You are the	Each day you	We need	gratitude	Thanks to	X	OUR sun ray= the best thing
soleil' de la	of the day is	light of our	make us	each other	motivation	you we		we receive,
journée c'est	you!	day	happy	cooperation	satisfaction	always		is YOU ! (exclamation)
vous!				coexistence		exist		
				cohabitation				

From Slogan 4 above, Sun is represented in a drawing instead of the word 'sun'. In this slogan, RATP expresses its appreciation and respect to the users of its transport vehicles and spaces. In the conceptual meaning, customers represent its day light, referring to the state of happiness they may bring, in the connotative meaning. However, the social intention emanates from the enterprise's (the whole city's) will to cooperate, coexist, and cohabit in a civilized way. The meaning is made affective through gratitude, motivation, and satisfaction, the reason for which RATP would reflect that they continue to exist. In the thematic meaning, RATP linguistically affirms its respect and need (of its customers) whose extent is mainly expressed through exclamation.
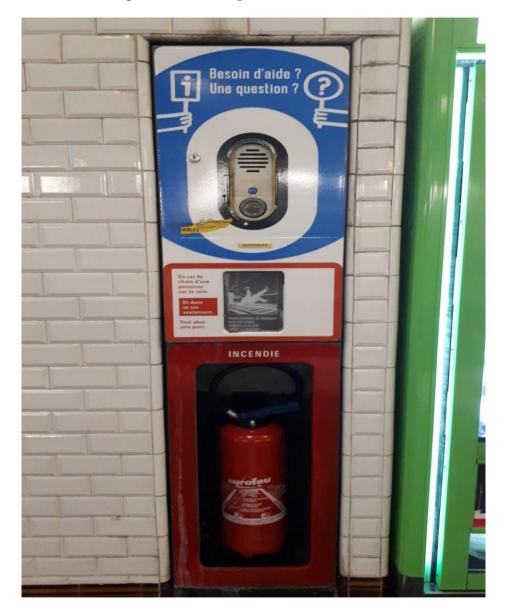
Slogan 5: **A Cleanup Operation**

Source: **https://www.ratp.fr/decouvrir/coulisses/modernisation-du-reseau/nous-poursuivons-loperation-coup-de-propre-dans-nos**

Table 5**. A Semantic Representation of Slogan 5**

Slogan	Translation	Conceptual	Connotative	Social	Affective	Reflected	Collocative	Thematic
Opération coup	A Cleanup	To clean the	Your confort	some	cooperation	cooperation	coup de	Title+detail
de propre: vous	Operation:	station and	is our goal	people do	esteem	exampling	propre	after a colon
offrir une station	Offering you	let you enjoy		not keep	respect	responsibilit	a cleanup	positive intention=
plus belle!	a more	it		these spaces		citizenship		we offer you
	Beautiful			clean		caring		
	Station			Some people				
				do not care				
				about others'				
				efforts to				
				keep them				
				in clean				

In table 5, RATP (representing the state) addresses its customers through an affective meaning of cooperation, esteem and respect to reflect upon a perceptible social meaning of environmental anarchy which might generally and commonly characterize some areas and places. The idea also targets some public with less consciousness and empathy. RATP's reflected meaning would address cooperation, exampling through its employees' clean-ups, beside a cultivation of qualities like responsibility, attention (care), and citizenship. The thematic meaning linguistically engenders an affirmation, ending in exclamation to express a certain extent of commitment to achieve a social act of hygiene and cleaning. The connotative meaning reflects the sense of comfort behind the action of cleaning in the conceptual meaning.

Slogan 6. **In Case a person falls on the track**

Source: **https://twitter.com/Metro_Insolite/status/1564130736017289218**

Table 6. **A Semantic Representation of Slogan 6**

Slogan	Translation	Conceptual	Connotative	Social	Affective	Reflected	Collocative	Thematic
En cas de	In case a	Only in case	to expect	disobedience	cooperation	planning	X	Conditional,
chute d'une	person falls	of a person	accidents	uncontroll-	assistance	awareness		Prévision,
personne	on the track,	fall that	on the	ed reactions	organization	obedience		focus,
sur la voie	and only	interven-	electric	illiteracy	serenity	law		orientation,
Et dans ce	in this case,	tions are	track.	diversity	management	citizenship		directives.
cas	any abuse	recommend-	In this case	demography	integration	organization		
seulement	will be	ed.	people	ignorance	participation			
Tout abus	sanctionned	Abused	would wish					
sera puni	To switch off	intervention	to help,					
Pour couper	electricity	undergoes	but not					
le courant	on the track,	sanction.	randomly.					
sur les voies	break down		They should					
Brisez la	the glass		follow					
glace	and pull		instructions.					
Tirez la	the handle.							
poignée								

From table 6, social intention is represented through the affective meaning hints like cooperation, assistance, organization, serenity, management, integration, and participation. These are supported by intentions in reflective meaning like awareness, obedience, planning, organization, citizenship, and the presence of the law. These might emanate from hints of social conditions hence meaning like: disobedience, illiteracy, diversity, demography, and anarchy (uncontrolled behaviours). These may be perceived through the conceptual and the connotative meanings. The former dictates warning and attention, and the latter reads expectations and reactions. The thematic meaning is structured through the use of the conditional, precision, and directives.

Slogan 7. **(The first image): Here, accessibility proceeds for all**

Source: **https://www.iledefrance-mobilites.fr/actualites/en-ile-de-france-accessibilite-avance-pour-tous**

Table 7. **A Semantic Representation of Slogan 7**

Slogan	Translation	Conceptual	Connotative	Social	Affective	Reflected	Collocative	Thematic	
ICI,	HERE,	Access is	HERE,	Social	cooperation	citizenship	X	Precision	
l'accessibilit	accessiblity	made easy	all people	categories.	assistance	justice		(HERE).	
avance pour	proceeds	for all	would feel	Social		democracy		Topic, information,	
tous.	for all.	people.	autonom-	embarrassm-		human rights		explanation.	
100% des	100% of	Lifts are	ous thanks	ent.		equality			
stations de	line 14	almost	to our						
la ligne 14	stations	available	services.						
sont	are equipped	on line 14							
équippées	with lifts	to ensure							
d'ascenseurs	to make	autonomy.							
pour faciliter	all shiftings								
les déplacem	easy and								
ents de tous	autonomous.								
en toute									
autonomie.									

In table 7, humanistic intentions are almost present in different meanings; in the affective one, it is represented by assistance and cooperation. In the reflected meaning, the slogan reflects citizenship, justice, democracy, human rights, and equality. In other words, the reflection might have been caused by meanings of social categorization in terms of physical inaptitude and parenthood (as shown in the photo). These categories very frequently use particular vehicles and they generally feel embarrassed to cause inconveniency on the transport spaces over all people around. RATP has thought about these people and offers lifts to help them feel autonomous in shifting and using transport (connotative). The idea is made clear in the conceptual meaning, while it is linguistically and perceptually visible and apparent in the use of precision words like 'here' and 'all', affirmation using statistics, and information.

Slogan 8: **Success is in Diversity (by yourbestbreak. com) (no photo)**

Table 8. **A Semantic Representation of Slogan 8**

Slogan	Translation	Conceptual	Connotative	Social	Affective	Reflected	Collocative	Thematic
le succés	Success	Diversity	We believe	racism,	Cooperation	Humanism	X	Affirmation
est dans	is in	brings	in diversity	inequality	tolerance	Citizenship		
la diversité	diversity	success		multi-	support	Peace		
				culturalism,	promotion	Cohabitation		
				discrimina-	self-	Co-existence		
				tion (men vs	confidence	Co-constructivism		
				women),	protection			
				(disabled vs	collaboration			
				able- bodied	humanism			
				etc.				

In table 8, the slogan 'Success is in diversity' joins success to diversity in the conceptual meaning; in the connotative meaning, the city expresses its belief in diversity. The idea is better constructed in the affective meaning through cooperation, tolerance, support, promotion, self-confidence, protection, and collaboration. It is also well reflected in meanings of humanism, citizenship, peace, cohabitation, co-existence, and co-constructivism. However, social meaning would inform about existing attitudes and behaviours towards some subjects; these like: racism, inequality, multiculturalism, discrimination (men vs women, disabled vs able-bodied, etc.). The slogan affirms positive intentions in RATP spaces towards customers in the thematic meaning.

Slogan 9. (the first on the right) For our health, let's throw disposable objects

Source**: https://www.cnews.fr/france/2020-05-04/les-premiers-autocollants-coronavirus-poses-dans-le-metro-parisien-pour-les-gestes**

Table 9. **A Semantic Representation of Slogan 9**

Slogan	Translation	Conceptual	Connotative	Social	Affective	Reflected	Collocative	Thematic
Pour Notre	For our	Disposable	Disposable	Pandemic,	Cooperation	Social	santé à tous/	cause and effect
Santé à tous,	health,	objects	objects	social	Collaboration	organization,	our health,	structure.
jetons les	let's throw	should	have a single	disorder,	Assistance,	hygiene,		cause=let's
objets à	disposable	be thrown	use only.	ignorance,	Awareness	citizenship.		throw
usage	objects.	away.	Disposable	alarming	Protection			disposable
unique.			objects	situation.				objects.
			must be					effect= for
			thrown in					our health.
			this dustbin.					

From table 9, the slogan reflects a critical situation (Covid 19 Pandemic). It addresses the population in the personal pronoun 'we' through the possessive 'our'. The idea intends to raise more awareness, collaboration, responsibility, assistance, and protection in the affective meaning to reflect social organization, hygiene, and citizenship. The slogan focuses in its conceptual meaning on the end of disposable objects which must be the dustbin on the photo. While, the connotative meaning emphasizes the single use of disposable objects and the way they should be distinguished from other garbage. The slogan represents the social situation as susceptible to ignorance, social disorder, and alarming circumstances.

Structurally, the slogan is based on a cause/effect dichotomy shaping a thematic meaning.

Slogan 10. **Wouldn't you leave without your Kees? Don't get in without validating (by île de France mobilités)**

Source: **https://www.iledefrance mobilites.fr/actualites/locales**

Table 10. **A Semantic Representation of Slogan 10**

Slogan	Translation	Conceptual	Connotative	Social	Affective	Reflected	Collocative	Thematic	
Vous ne	Would	Validate	Ticket	Anarchy,	Organization	authority	(ne,,,pas)	rhetorical	
sortiriez	you never	your	validation	Injustice,	Citizenship	Awareness		question	
pas sans vos	leave	transport	is as	Inequality,	Equality	Empathy		and order.	
clés?	without	ticket	important	Economic		cooperation		Persuasive	
Ne montez	your kees	as you get	as your	problems.				discourse.	
pas sans	don't get in	in.	**HOME/OFFICE**						
valider!	without		kees.						
	validating								
	your								
	transport								
	ticket.								

From table 10, the slogan uses a persuasive discourse in its thematic meaning asking people to validate their transport ticket as they get in the vehicle, in the conceptual meaning. It uses a comparative discourse to elevate the importance of ticket validation to the importance of kees (office/home/ or else) for each individual, in the connotative meaning. These meanings may be based on another affective which emits senses of citizenship, organization, and equality, and another reflecting authority,

awareness, empathy, and cooperation. Social meaning displays anarchy, injustice, inequality, and economic problems. The thematic meaning is structured through a rhetorical question and order.

3.4 Discussion and Findings

The analysis of data has brought to the present work a set of concepts that at times reflects on the socio-environment in Paris and at other times represents proactive socio-environmental management of RATP company's spaces.

Social environment has shown to be basically enrolled in the daily RATP Company's-sponsored programme which generally seeks to promote the society along the lines of citizenship via a variety of slogans, posters, and announcements. Citizenship is markedly represented in Leech's semantic classification when adopted for the analysis of slogans. Very frequent perceptions of the concepts of cooperation, humanism, assistance, empathy, authority, justice, and equality have been mould within Leech's seven meanings in the figures above. Linguistically, the slogans generally use affirmation, authoritarian discourse, rhetorical questions, forms of precision, and repetitions to advance the targeted perceptions in the other kinds of meaning.

It is, however, worthy to note that social attempts behind slogans are to sophistically invite the population to a less usual (in use and perception) facet of law and justice. The sophisticated intention is enhanced by deep knowledge of the sociocultural/socioeconomic, and historical presentation of the population in question.

In other words, the slogans used in RATP spaces are based on a set of pedagogies that are shaped within each class of meaning. They are social pedagogies whose objective is to integrate individuals within the executed authoritarian form of citizenship to cultivate a population with cultural principles and social prestige, and who is involved in economic development, and receptive to the role of pedagogies in different domains, hence environments.

Based on the set of pedagogical functions raised in the literature above and on the different meanings reflecting each slogan, social pedagogy can be represented as follows:

Table 11. **Forms of Social Pedagogy in Transport Environment's Semantic Slogans**

Slogans	Didactic Social pedagogy	Educational Social Pedagogy	Instructional Social Pedagogy	Disciplinary Social Pedagogy	Enjoining Social Pedagogy	Informative Social Pedagogy
Slogan 1	X	Thematic/ Reflected/ Affective/ Connotative	Conceptual/ Collocative	Conceptual/ Connotative/ Affective/ Reflected/ Collocative	Thematic/ Collocative	Reflected (a non-human behaviour) Connotative (these persons are considered non-humans)
Slogan 2	X X	Conceptual/ Connotative/ Affective/ Reflected/ Thematic	Reflected	Affective/ Reflected/ Conceptual	X X	Conceptual/ Connotative/Thematic
Slogan 3	Conceptual/ Thematic	Conceptual/ Connotative/ Affective/ Reflected/ Thematic	Conceptual/ Thematic/ Reflected/ Connotative	Conceptual/ Connotative/ Affective/ Reflected/ Thematic	Thematic/ Conceptual/ Connotative	Social/ Connotative/Conceptual
Slogan 4	X	Conceptual/ Connotative/ Affective/ Reflected/ Thematic	X	Affective/ Reflected/ Social/ Connotative/ Conceptual/ Thematic	X	Conceptual/ Connotative/Social/ Reflected/Thematic
Slogan 5	X	Conceptual/ Connotative/ Affective/ Reflected/ Thematic	Reflected/ Thematic/ Affective/ Social/ Connotative/ Conceptual	Conceptual/ Connotative/ Affective/ Reflected/ Thematic	X	Connotative/Conceptual/ Social /Thematic
Slogan 6	Thematic/ Conceptual	Conceptual/ Connotative/ Affective/ Reflected/ Thematic	Conceptual/ Connotative/ Thematic	Conceptual/ Connotative/ Social/ Affective/ Reflected/ Thematic	Thematic/ Conceptual/ Connotative	Thematic: Connotative/Conceptual

Slogan 7	X	Conceptual/ Connotative/ Social/ Affective/ Reflected/ Thematic	Conceptual	Conceptual/ Connotative/ Social/ Affective/ Reflected/ Thematic	Conceptual	Conceptual/Connotative/ Thematic
Slogan 8	X	Conceptual/ Connotative/ Social/ Affective/ Reflected/ Thematic	Affective/ Reflected/ Thematic	Conceptual/ Connotative/ Affective/ Reflected/ Thematic	X	Conceptual/Connotative/ Reflected/Thematic
Slogan 9	Conceptual/ Connotative	Connotative/ Social/ Affective/ Reflected/ Thematic	Conceptual/ Connotative/ Reflected/ Thematic	Conceptual/ Connotative/ Social/ Affective/ Reflected/ Thematic	Conceptual/ Connotative/ Thematic	Connotative/Thematic
Slogan 10	X	Conceptual/ Connotative/ Social/ Affective/ Reflected/ Thematic	Conceptual/ Thematic	Conceptual/ Connotative/ Affective/ Reflected/ Collocative/ Thematic	Conceptual/ Collocative/ Thematic	Connotative/Social

The idea to draw from table.11 above is that social pedagogies are synchronized along the co-construction of Leech's meanings. Thematic meanings may have the ability to shape up all the others, while the reflective meaning can be co-constructed through the connotative and the social. Similarly, affective meanings are also co-constructed with social, conceptual, and connotative meanings. However, these co-constructions are semantically rule-governed when it comes to the emission of different forms of social pedagogies. Hence, in Figure.11 nearly the same semantic co-construction applies for both educational and disciplinary pedagogies within one semantic slogan and over all the others.

Both educational and disciplinary pedagogies target the individual through actions of training and developing. The reason for which all meanings co-contribute to working on the individual's mind. The idea resides at the state's promotion through the conduct of peaceful and descent relationships between people of the same social environment. Siegel (2012,

p.33) points at the development of the mind within this environment and says:

> Relationship experiences have a dominant influence on the brain because the circuits responsible for social perception are the same as or tightly linked to those that integrate the important functions controlling the creation of meaning, the regulation of bodily states, the modulation of emotion, the organization of memory, and the capacity for interpersonal communication. Interpersonal experience plays a special organizing role in determining the development of brain structure early in life and the ongoing emergence of brain function throughout the lifespan.

Accordingly, both educational and disciplinary pedagogies are complementary. The role of RATP in 'training in habits of order and precision' ensures social co-existence and social co-constructivism ('development of the mind'). These follow the set of relationships individuals build with others in their environment to participate in the culturally semantic development.

Noteworthily, informative pedagogy is commonly shaped through connotative, conceptual, thematic, and social meanings over the whole semantic slogans in Figure.11. The analysis explains that informative intentions are based on social circumstances (social meaning) and structured via the possible form/function components of language. These are mainly transported by thematic (orderly in relation to form/function), conceptual (logical), and connotative (beyond structure) meanings. These preserve the nature of information which is commonly visible and discernible.

Enjoining pedagogy is, however, scarcely noticeable over all slogans, and almost exceptionally emitted through thematic, conceptual, and connotative meanings. The idea may verge on lessening authoritarian discourse through these spaces to avoid over-control perceptions. It may

join Nohl (1927), Bäumer (1929), and Mollenhauer (1959) in their precision about age categories that social pedagogy serves when referring to children and youngsters. Enjoining intention may then be softly perceived through other meanings like the connotative and the conceptual.

A lower frequency of the occurrence of didactic pedagogy does, however, not exclude its over -presence in RATP spaces in Paris/France. Its function is worthwhile in the practical integration of citizens along the profiles of responsibility and awareness in their country. In figure.11, it is mainly under the semantic co-construction of conceptual and thematic meanings that this form of pedagogy is perceived.

Similarly, instructional pedagogy is submitted to the same semantic co-construction (as in the didactic one) with an extra-participation of the reflected meaning. In other words, the intention of instruction additionally deploys reflective meaning in order to theoretically imply a practical intention, part of which didactic pedagogy is one form. This specific distinction might take portion in Nohl (1927), Bäumer (1929), and Mollenhauer's (1959) social pedagogy as both 'theory and practice' beside many other meanings under this distinction.

The classification of meanings above shows that pedagogy is a semantic act which is first construed through linguistic representations to emit meanings with pedagogical intentions. The idea joins Alexander (2009) in his description of pedagogy as discourse which is generally assumed to be a piece of language in use to serve a definite social purpose, this is clearly expressed in the words of (Candlin, 1997, p. ix) stating that: "Discourse… refers to language in use, as a process which is socially situated".in Alba-Juez (2019, p.8).

It is, however, noticeable that pedagogy is also a teaching intention which is practised by a teaching agent over a learning one. Hence, in one kind of social pedagogy, the transport enterprise RATP is, by virtue of nature and function, a state segment which puts into practice governmental directives to serve the population under the control of administration and the law. This teaching behaviour interprets Watkins and Mortimore's (1999)

definition of pedagogy as 'any conscious activity' that intends to improve learning in individuals, and Stanciu's (1983) and Neculau's (1994) 'educative assistance, provided by the state and society outside school'. It is acknowledged that this teaching nature is environmentally out- classrooms and puts into execution a more sophisticated programme that engages the whole society to stamp the city of Paris a socio-cultural etiquette. The idea must extend from the nation's generational reputation, joining Alexander (2008) 'values and history of the society and community' and 'purposive cultural intervention in individual human development', to its commercial income, and aesthetics echoed by tourism and globalization, when adjusting to Neacșu's (2010) universality.

The discussion advances towards a sense of conformity that the French society and nation outlines and exhibits through both interrelationships within the French society and intra-relationships between this nation and others in the world, the situation is reflected in Neacșu's (2010) view of pedagogy as a 'modern, pragmatic-acting science'.

The discussions of the study confirm the stated hypothesis in the man-made industrial/commercial environment reflected through RATP practices, social intentions, commitments, creativities, innovations, and development which continuously serve individuals with a variety of social pedagogies to realize common-ground socio-political, socio-cultural and socio-economic foundations that make the picture of Paris.

It would be, nonetheless, righteous to refer to possible disagreements about and discriminations towards some posters and slogans by the general public. These views do not impact the objective of the present work which highlights the pedagogical facet of these slogans through RATP programmes and statements on its official pages, namely: https://www.ratp.fr/groupe-ratp/pour-une-culture-de-lethique-et-de-lintegrite/nos-engagements-ethiques .

Conclusion:

The results of the present study join the set of social pedagogy conceptions, provided by the literature, in its introduction of one form of

application of theoretical counterparts relevant to this concept. The study highlights the bidirectional representation of both man-made environment and pedagogy of each other. It confirms Walkins and Mortimore's (1999) 'conscious' pedagogy and Neculau's (1994) 'educative assistance' by 'the state' and 'society'; the relationship has shown to be conventionalized around the development of the human agent and the society they represent; the whole image exhibits one vision about sustainable development which, in light of this work, foregrounds sustainable pedagogical development.

One main recommendation under the results of this study is to promote transportation and to focus on its modernization, as it represents the melting pot of people of different cultures and languages. Transport spaces must be one of the most convenient environments for the emission and the practice of social pedagogies; these are strikingly perceived through its administration and personnel, but also through slogans with photos/screens, linguistic, stylistic, and discursive variations for the same semantic-pedagogical intention. The latter would obey to the rules of acquisition namely repetition, daily exposition, and memorization to be assimilated. However, from a more contextual view, slogans may be represented by a multilingual discourse in plurilingual societies to reach the population in their purest cultural perceptions.

Moreover, social integration is one main pedagogical behaviour which stimulates individuals' awareness of all kinds of pedagogy that the state (via public and private institution) subscribes them to. It is, however, obvious to refer to the rigor of the law in constantly ensuring security and respect.

Finally, man-made environment is an illimited aggregate within which social pedagogies would/should continue to merge the population with its public/political institutions. The idea in prospect would concentrate on the future of Algerian society through further studies on environmental social pedagogies and developments.

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