

Disciplinarity, Knowledge and Language

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**Disciplining Knowers: Masonic recruitment and  
apprenticeship**

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## **I/ Research objectives:**

- Pedagogy refers to the transformation of one's knowledge basis in something different whether it is in terms of revision or continuity:
  - what transformation of one's knowledge?
  - how to transform one's knowledge?
  - why to transform one's knowledge?
- Masonic pedagogy aims to fabricate masons and ways of being a mason in every contexts through a tacit pedagogy.

## An historical change to from elite to democratization

- From a elitist recruitment (aristocracy, clergy, bourgeoisie) based on elitist competences (reading, writing about philosophy, religion, politics etc.)
- To a policy of democratization in recruitment during the XXth century (domination of middle-classes)
- But masonic activity still lies on speaking and writing on abstract issues.



- How actors who are not oriented to abstract meanings can be assimilated in masonry?
- How can they be taught ways of thinking, acting and being that they can carry with them through a range of different social contexts, as “masons” in their everyday lives?

## II / Structure of the masonic space of apprenticeship: making knowers.

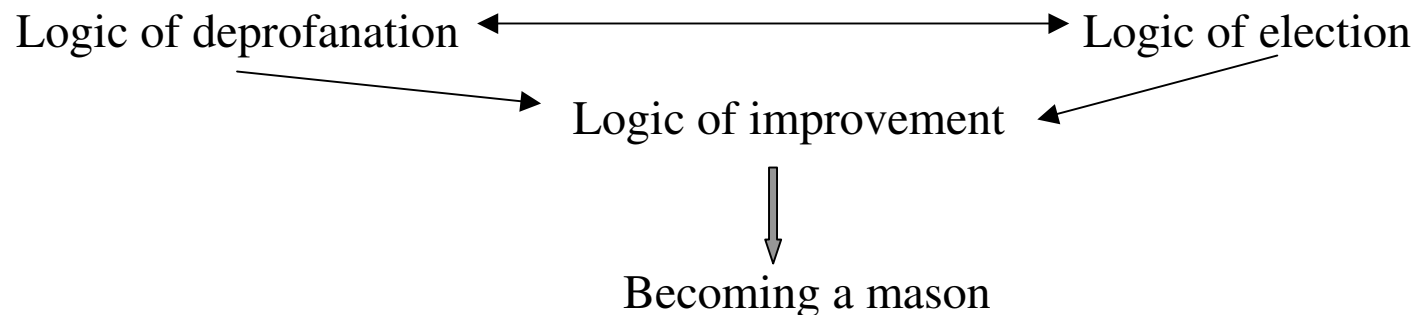
### Official texts

- “Free-Masonry is an initiatory traditional and universal order based on Fraternity [...] Free-Masons respect other people’s thinking and free expression. [...] They are enlightened and disciplined citizens and conform their lives to their consciences’ imperatives.” (Constitutions of *La Grande Loge de France*, my translation, sorry...)
- “*BEHAVIOUR at HOME, and in Your NEIGHBORHOOD.* You are to act as becomes a moral and wise Man; [...] you must also consult your Health, by not continuing together too late, or too long from Home, after Lodge Hours are past; and by avoiding of Gluttony or Drunkenness, that your Families be not neglected or injured, nor you disabled from working. (Anderson’s Constitution”, common text to french and british masonry, 1723)

- Being a mason doesn't only concern the lodge, but every social context
- The stronger classification is a classification of people by the initiation process
- Understanding masonic structure is thus understanding classification of people and framing of their practices.

## Three logics to describe masonic apprenticeship:

- **A logic of « deprofanation »:** a sociological move of deconstruction/reconstruction of a new hierarchy.
- **A logic of improvement:** masonic competence is conceived as a cumulative experience in the masonic method of work.
- **A logic of election:** « being chosen » by the institution. Free-Masonry engages its responsibility in recognizing a potential mason.



## « Guidelines for an inquiry report »

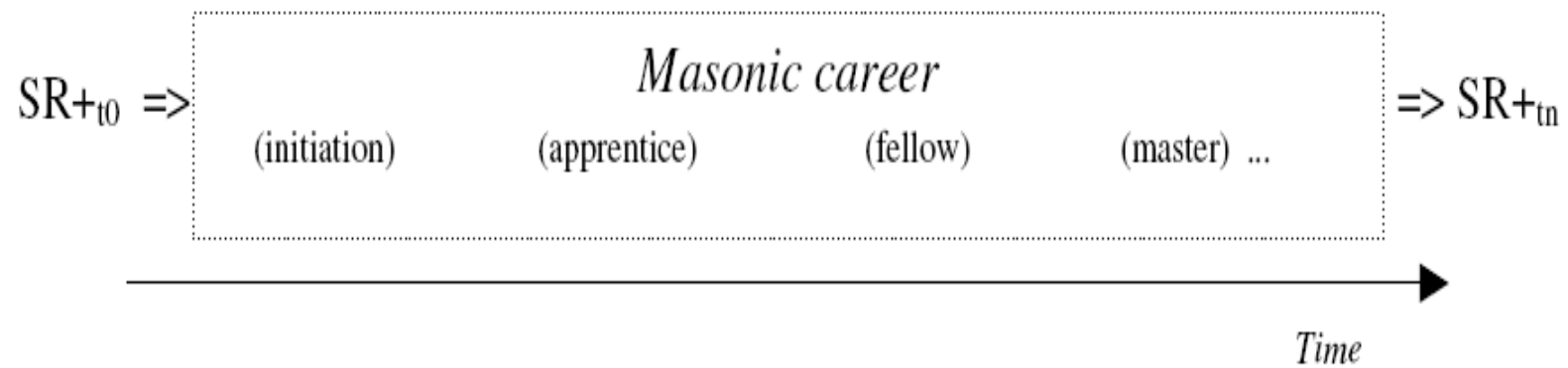
Institutional riterions for recruitment  
(examples)

- Tastes
  - Distractions
  - Philosophic ideas
  - Morality
  - Religious feelings
  - Perfectibility
  - Courtesy
  - Family situation
  - Etc.
- 
- « If it is possible, one of the inquirers should observe the candidate into his family context » (official text)

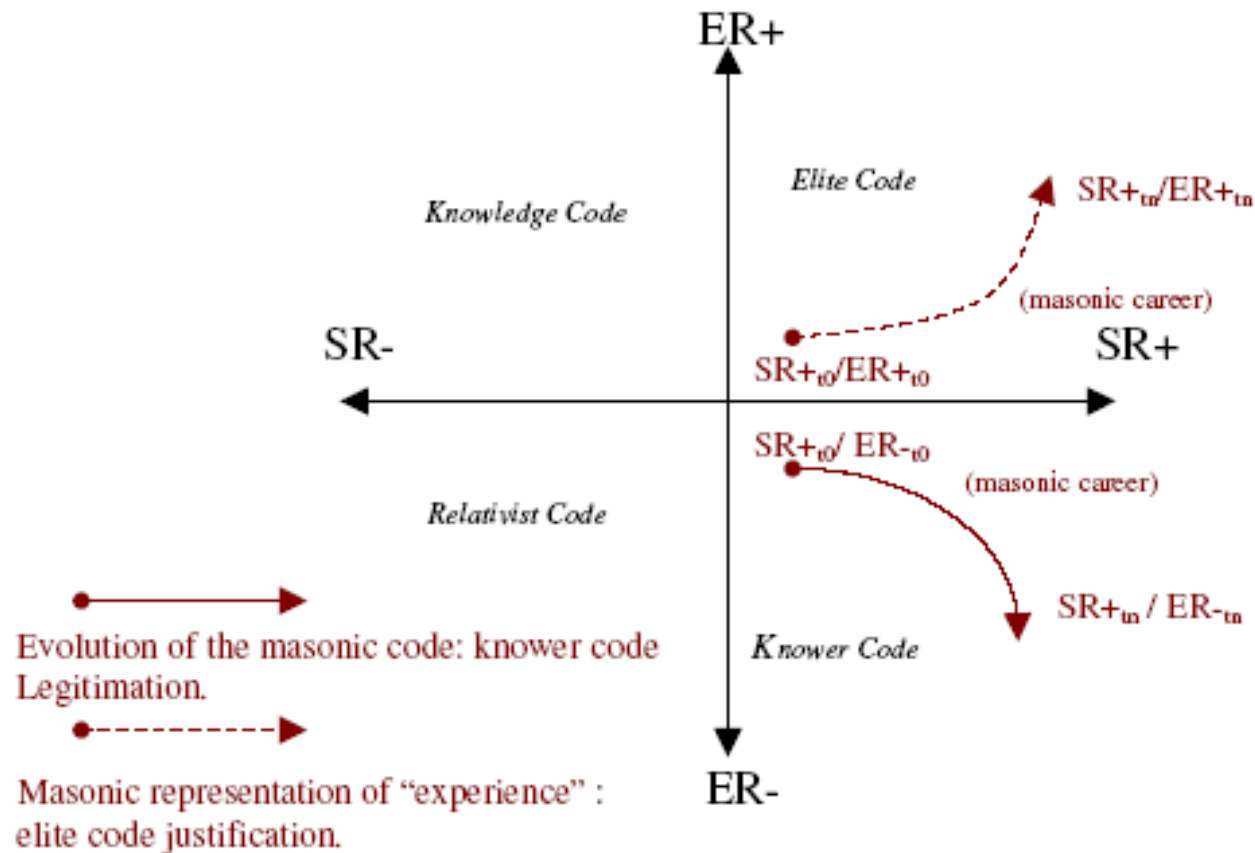
## Accumulation of legitimacy process

SR evolution during the masonic career

$SR_{+t_1}, SR_{+t_2}, SR_{+t_3}, SR_{+t_4}, \text{ etc.}$



## From an “fake” elite code to a stonger knower code



Knowledge-knower structure, legitimation codes (Maton, 2000)

Evolution of the relation between SR and ER during the masonic career. (Poulet, now)

### **III/ Masonic knowledge and abstract language: the use of analogic reasoning as context independant way of apprenticeship**

Some observations about masonic planks:

1. masonic planks deal with many knowledge fields but hardly anything masonic;
2. symbolic relations are used to be recontextualized what results in series of “recontextualizations”;
3. “profane” knowledge is mobilized but always on an abstract form which means context-independant knowledge;
4. those different points are based on the use of analogic reasoning, that is to say a relation of symmetry between two relations.

## **Examples of recontextualisation.**

- S1: from noon to midnight
- S2: from light to darkness (...)
- S8: but why “from noon to midnight”? [recontextualization] (...)
- S14: in that hourglass what is above flows into what is down
- S15: as the universal energy flows into Man.

## Transversality of analogic reasoning

- More than “moral principles” which are the basis of masonic believing, it is the competence to export and practice transversal knowledge frames which could possibly makes actors “feel” they are masons outside the lodge;
- how can actors reinvest that competence in their segmented social life outside the lodge without a strong classification of persons?