

DEVELOPMENT OF THE SOCIAL ACTION-ORIENTED APPROACH AND THE RESULTING METHODOLOGICAL SITUATION IN DIDACTIC OF LANGUAGES AND CULTURES

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Abstract

The Social Action-Oriented Approach (SAOA) has been developed for almost twenty years now to respond to two new challenges that emerged in language and culture didactics at the end of the 1990s: on the one hand *living together*, and on the other hand *doing it together* - working with the others and "making society with the others" - in a multilingual and multicultural Europe. The SAOA, however, is in no way intended to replace the previous methodology, namely the communicative approach. It is one of the different methodological matrices available, along with the active, communicative-intercultural and plurilingual-pluricultural matrices, all of which are intended to be selected, combined and/or articulated with each other in curricula, teaching materials and classroom practices. The freedom of teachers is considerably increased, but also, as a consequence, their responsibility.

Keywords: Didactic of Languages-Cultures (DLC), Social Action-Oriented Approach (SAOA), informational competence, co-language competence, co-cultural competence, co-action, methodological matrices

Acronyms

CEFR: Common European Framework of Reference for Languages (COE 2001)

DLC: Didactic of Languages and Cultures

FFL: French as a Foreign Language

SAOA: Social Action-Oriented Approach ("Action-Oriented Approach" in CEFR, "perspective actionnelle" in the french version)

Introduction

In FFL didactics, the era of large and exclusive methodologies ended among textbook authors more than thirty years ago, during the 1980s, the central question that has arisen since then being no longer the search for a new methodology that would be better in the absolute, but the management of eclecticism, or, more precisely, the management of complexity (see PUREN 1998b). It is within this epistemological framework that I have thought about the elaboration of SAOA and where I think its use should also be thought about.

1. The methodological situation in DLC prior to the publication of the *CEFR*

Since the emergence of the communicative approach in Europe in the 1970s, to the dissemination of which the first major Council of Europe publication concerning languages, the *Threshold Levels*, made a strong contribution¹, until the publication of the *CEFR* in 2000-2001², the existing "methodological situation", *i.e.* the set of available methodologies, was as follows:

1	Educational and personal domains	Personal, public and professional domains	
2	Learn about the others	Meeting the others	
3	Reading and metacultural competences	Communicative and intercultural competences	
4	Comprehension	Interaction	
5	Active Methodology	Communicative approach	Plurilingual methodologies
Experimental Approaches			

A few comments or references that seem to me here essential for the understanding of this table³:

- On line 1, I will resume the four "domains" that will appear only later, with the *CEFR*.
- Line 2 corresponds to the "social reference objective", *i.e.* the action that the learner should be able to carry out in society. It is also, in application of the "law of fin-medium homology" - the learning task that most closely resembles the social action for which the students are being prepared is favoured in class - what the student will be prepared to do in class (in a real way based on authentic documents in the active methodology of the 1920-1960s in French school foreign language teaching; in a simulated way in the communicative approach of the 1970-90s).⁴
- Line 3 corresponds to the "social reference competences, linguistic and cultural": *i.e.* what we want the student to be able to do in a foreign language-culture at the end of his or her training.

¹ The first *Threshold Level* was published for the English language in 1975, and a *Threshold Level* for French the following year, in 1976.

² Two draft versions of the *CEFR*, very close to the final version (COE 2001), were submitted for consultation in 1996 and 1998.

³ For more detailed comments on this table as it appears here, and as it will be completed in the next two chapters 2 and 3, see PUREN 052. For a presentation of the same data in a different format, see PUREN 029.

⁴ French for Specific Purposes (FSP) is a training for professional use of FFL, and therefore falls within the "professional domain". However, its methodology was initially based on the communicative approach, and is still strongly influenced by it, even though it does not actually involve "meeting the others" but "working with the others", *i.e.* SAOA (see *infra* chapter 3).

Reading and understanding texts in order to train one's linguistic and cultural knowledge, extracting from these texts new linguistic and cultural knowledge in the ⁵active methodology; interacting linguistically with foreigners and discovering their culture and becoming aware of one's own culture while putting it into perspective, in the "communicative-intercultural approach" (concerning this last expression, cf. *infra* note 7).

- Line 4 corresponds to the social activity, or "reference use action". In application of the law of maximum end-medium homology cited above, it is also the school activity, or "learning task" of reference.⁶ The action of use of reference should not be confused with "language activities" (oral and written comprehension, oral and written skills), which are learning activities corresponding to didactic language divisions (as are the lexicon, grammar, relationship between speech and writing, and culture).

- Line 5 corresponds to the "constituted methodologies", which are macro-coherences aiming to cover the whole issue of the "how": how to teach, how to learn, and how to relate these two processes.⁷ It should be noted that the communicative approach has only been implemented in the textbooks up to level B1. From level B2, and sometimes already from level B1, it is no longer the physical encounter with the other that is prepared, the authentic documents again becoming the support for a discovery of the foreign culture, as in the previous Active methodology, active: it is no longer the "support logic", the documentary logic specific to the communicative approach that is then implemented, but that of the active methodology, the "document logic".⁸

- Since the early 1990s, "plurilingual methodologies" have developed independently and remained relatively isolated. They can be defined as methodologies that take into account several languages, either to interest students in their diversity ("language awareness" programs in primary education), or to facilitate their learning by working on possible synergies in terms of teaching and learning strategies (this is the project of "integrated didactics"), adapted to teaching in middle and high schools), or to build on knowledge and skills already acquired in one language for the learning of other "neighbouring" languages (e.g. neo-latin languages cross-comprehension programs for adults).

- For a very long time now, regardless of the methodology used, teachers have used, in parallel with their reference methodology, approaches that can be called "experiential" in the sense that they put the experiences of the learner at the service of his or her learning. The principle is stated in this way by Émile BAILLY in 1903: "A language [...] is learned by living it!" (p. 178).

For this German teacher, it was then a question of promoting "active methods", which were one of the fundamental principles of the direct methodology of the 1900-1910s, and which clashed in school education with the transmissive methods of traditional pedagogy. However, the use of the student's experience has always been indispensable in teaching children. For example, this is what DE VALLANGE said in 1730 in his *Art d'enseigner le latin aux petits enfants en les divertissant et sans qu'ils s'en aperçoivent*:

⁵ "Meta" in "meta" has the same meaning as it has in "metalanguage": metacultural competence - which is in fact, as is intercultural competence, a component of cultural competence - is the ability to acquire cultural knowledge from the understanding of authentic documents. It should be noted that this metacultural component is also at stake, together with the intercultural component, in the encounter with foreigners. On the different components of cultural competence and the other two that will appear in this table as it is further completed, see PUREN 2011j.

⁶ In the communicative approach, this homology is ensured by simulation: students are asked to act as if their task as a learner in the classroom were an action as a user in society.

⁷ The intercultural component was developed by its specialists during the 80-90s to become an approach in its own right, the "intercultural approach", which took up the question of culture in parallel with the communicative approach, centered on language learning. But the intercultural approach inherited the "genes" of the communicative approach, which the latter had itself inherited from the social reference situation of the *Threshold Levels*, namely the tourist trip, to the point that we can speak of a "communicative-intercultural approach" (cf. PUREN 2014a, pp. 6-7).

⁸ On these different "documentary logics", or logics of didactic treatment of documents, see documents PUREN 041 and PUREN 066, with their bibliographical references.

- manipulation of cakes called "grammatical ovens" ... intended of course to be consumed by the young students as they go along;
- use of card games, pictures, bracelets, fans, dolls, printing, music (the "musical grammar... that teaches Latin while singing"), fingers of the hand (the "digital grammar", which is learned "by bantering on the fingers"). (quoted in PUREN 1988a, p. 29).

These experiential approaches have been enriched over the course of history, using "components", of which the following list gives an idea of the diversity: the authentic, the spontaneous, the affective, the emotional, the fun, the confidence, the conviviality, the imagination, the creativity, the play, the singing, the corporal, the relational, the interactive... During the course of the story also appeared from time-to-time alternative methodologies, non-conventional" because it is based on the systematization of one or more of these elements, such as Suggestopedia the *Silent Way*, the Community Method, *Total Physical Response*⁹, which in turn can be partially inserted into conventional methodologies, either by taking up certain techniques, or, as proposed by KAZLAUSKAITĖ D. *et al* (2016), during breaks.

2. The methodological situation in DLC after the publication of the CEFR

Even if it had of course started earlier, the CEFR "officializes", in a way, the awareness of a change in the "reference situation" (*i.e. the one for which we propose to give learners the means of language and cultural management*), which is no longer the encounter with the other in the context of a trip, particularly a tourist trip, but the permanent cohabitation with other people of entirely or partially different languages and cultures in a multilingual and multicultural society:

Chapter 8 examines the principles of curriculum construction that lead to the differentiation of language learning objectives, particularly in the area of developing an individual's plurilingual and pluricultural competence, to enable him or her to cope with the communication challenges of living in a multilingual and multicultural Europe. (CEFR, 2001, p. 6).

This new social reference situation generates two different challenges, namely:

(1) living together, which will require plurilingual and pluricultural competencies:

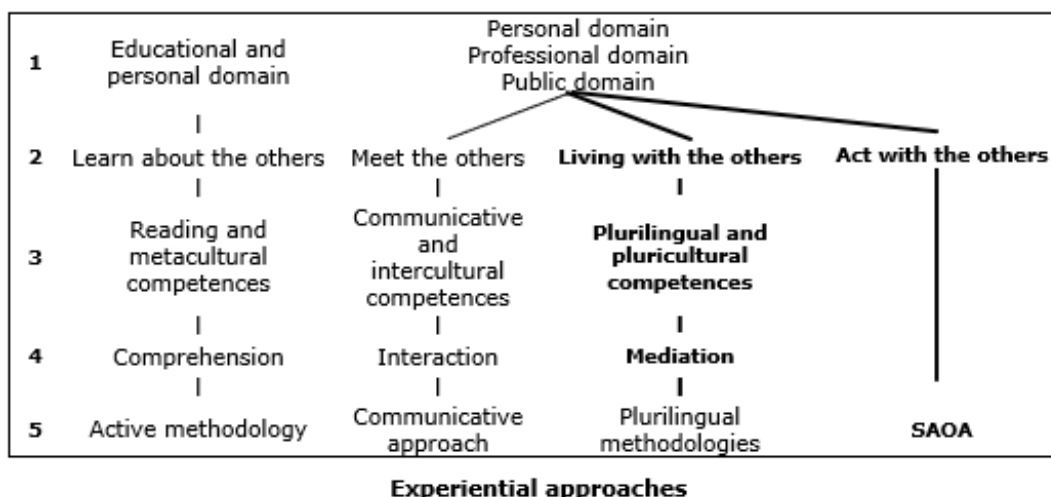
(...) the concept of plurilingualism and pluriculturalism is extended to take into account the situation of all those who in their native language and culture are exposed to different dialects and to the cultural variation inherent in any complex society (...) (p. 133)

(2) and acting together, which will be methodologically supported by SAOA:

The approach adopted here, generally speaking, is an action-oriented one in so far as it views users and learners of a language primarily as 'social agents', i.e. members of society who have tasks (not exclusively language-related) to accomplish in a given set of circumstances, in a specific environment and within a particular field of action. (p. 9)

These two issues will call for a new reference social action, namely *mediation* (linguistic and cultural), with which pre-existing plurilingual methodologies are naturally linked. The table can be completed in the following way (see parts in bold):

⁹ DE VALLANGE would probably have launched nowadays, like the company that produces the beauty cream of the same name, the concept of "multisensitive" approach ...



One can immediately see in the right-hand column, lines 3 and 4, what is missing to complete the conceptual framework of SAOA: these are the reference language and cultural components, as well as the reference language activity.

In the 2000s, and some even in the 2010s, most didacticians thought that SAOA was simply an extension of the communicative approach. This is obviously the case for the authors of the *CEFR*, when they speak, in the passage already quoted above, of the "**communication** problems posed by **life** in a multilingual and multicultural Europe" (p. 6, emphasis added). J.L.M. TRIM, at the time Director of the Council of Europe's Modern Languages Project and, in this capacity, the main designer of the *CEFR*, writes in the *Guide to the Common European Framework of Reference for Languages* published in 1997, the year following the publication of the first provisional version of the *CEFR* in 1996:

An action-orientation has marked the Council of Europe approach since the early 1970s, regarding language learning as preparation for the active use of the language for communication. "Task-based learning" is, quite naturally, a strong and growing trend in the communicative approach.

This is still the position stated, more than ten years later, by one of the authors of the French edition of the *CECRL*, Daniel COSTE, who wrote in 2009: "It is not a question of making the 'action approach' and a 'focus on the task' (as was previously the case 'on the learner') the pillars of a supposedly new methodology" (p. 16).

This is a historical error on their part, as the actors of change themselves frequently commit, particularly poorly placed to interpret their actions in a historical perspective because of their lack of hindsight. Trim and Coste's mistake can also be explained by the fact that they had already been authors of the *Threshold Level*, and because the Anglo-Saxon version of the communicative approach was a *task-based learning* approach.

Geneviève-Dominique DE SALINS, author of the Foreword to the first FFL (French as a Foreign Language) textbook claiming to use SAOA, *Rond-Point 1*, published in 2004 by Éditions Maison des Langues in Paris, does not differentiate between SAOA and the task-based approach:

The Common European Framework of Reference (CEFR) establishes the theoretical bases and provides the methodological tools needed to overcome the shortcomings of so-called communicative approaches. To this end, the CEFR formulates a coherent methodological proposal and favours what it calls an action oriented approach. This means that users and learners of a language are, above all, considered "as social actors who have to perform tasks in given circumstances and environments". It is in this sense that Rond-Point is the first task-based method of French.

But in the Anglo-Saxon task-based approach, these were communicative tasks, not social action tasks, as can be seen in this description of the task by David NUNAN, one of the reference authors of Task Based Learning:

Task: a piece of classroom work which involves learners in comprehending, manipulating, producing or interacting in the target language while their attention is principally focused on meaning rather than form. (Designing Tasks for the Communicative Classroom, Cambridge University Press, 1989, p. 19)

3. The development of the Social Action-Oriented Approach (SAOA)

The stakes of acting with the others, which require shared *conceptions of*¹⁰common action, are different from those of meeting with the others, where one's own culture and cultural references are at stake; they are even different from those of living together, where *attitudes and behaviors* are at stake, which must be acceptable to all in the public and professional space.

More and more sociologists are criticizing the theme of "living together", which has become purely incantatory and which obscures the stakes of doing things together. For Vincent GEISSER¹¹, for example, this "living together"...

is an intellectual, political and societal stance that advocates tolerance, anti-racism and anti-discrimination. But the formula has become a catch-all. ...] The discourse of living together increasingly serves our inability to act together. ...] Personally, the notion of "in common" seems more relevant to me, [i.e.] the defence of common values and the "doing-together". That is, building common actions and projects on issues of exclusion and equality. ...] It is easier to create a small structure that will defend one's own than to build, with different people, "in-common". This complexity is rejected in favor of the simplicity of segmentation: the social, religious, professional inter-self has never been so strong. (2018, p. 26)

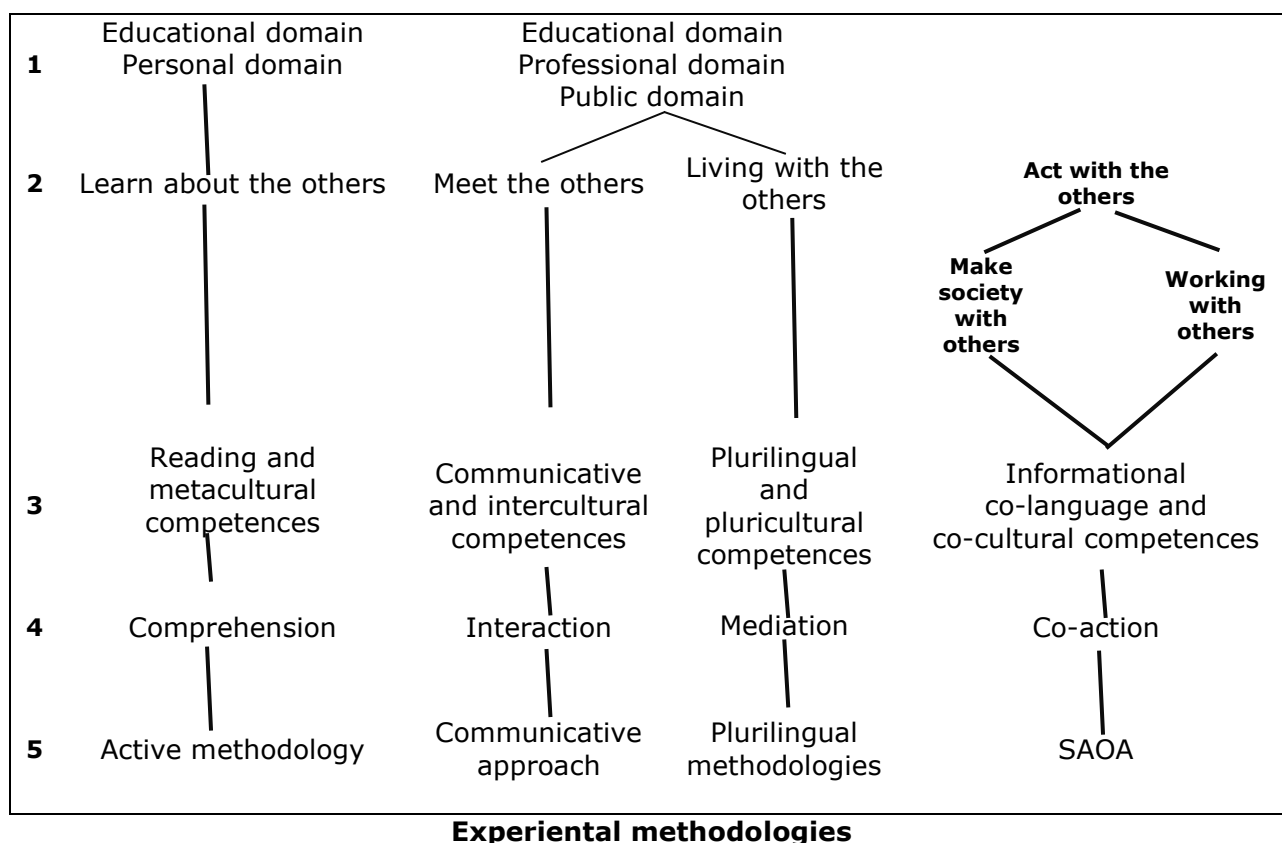
What Vincent GESSIER promotes in this way is often referred to as "making society with the others", i.e. working with all his fellow citizens on a common project for society based on shared values. This is also a claim declared by the Council of Europe, and is also precisely recalled in the chapter 1.2 (p. 2) entitled "The aims and objectives of Council of Europe language policy": "(The) preparation for democratic citizenship (is) a priority educational objective » (p. 2)

The elaboration of SAOA, as I initiated it when the CEFR¹² was published, completed the table of methodologies available in this way (see parts in bold).

¹⁰ See PUREN 045 for a discussion of the components of the concept of "design of action".

¹¹ Political scientist and sociologist, Vincent GEISSER is a research fellow at the CNRS and IREMAM (Institute for Research and Studies on the Arab and Muslim World) ". As I explained in the blog post I devoted to his interview (PUREN 2008/01/26), he takes the opposite tack to the theme of the journal's dossier, devoted to "living together".

¹² See PUREN 2002b.



Some comments on this table:

- The social action of reference, that of the "social actor" referred to by the authors of the *CEFR*, is "co-action", i.e. common action with shared goals and/or objectives, of which the contemporary reference model, in all domains - be it public, professional or educational- - is the *project*. The two following tables, taken from my article entitled " Approche communicative et perspective actionnelle, deux organismes méthodologiques génétiquement opposés... et complémentaires" (Communicative approach and SAOA, two genetically opposed... and complementary methodological organisms) (2014a), thus present the "genes", or fundamental characteristics, of tourist action, for the communicative approach, and of social action, for SAOA.

GENETIC ANALYSIS OF THE COMMUNICATIVE APPROACH		
GENES	DEFINITION	GENETIC MARKERS (MANUALS)
1. the inchoative	The action is considered at its beginning.	- Support dialogs always start at the beginning. - Students learn how to greet someone and then say goodbye for the first time.
2. the perfective	The action ends completely.	- Dialogues always end at the end.
3. the punctual	The action lasts a short time.	- In dialogues, it is always the same people in the same place talking about the same topic of conversation in the same limited time. - The characters rent a hotel room much more often than an apartment. They never buy an apartment or house.
4. the individual	The exchange is between one person and another.	The reference group for the activities is the minimum group for interaction: the group of two; the interaction is in fact inter-individual.
5. the language specialist	The action taken into account is limited to language	Preferred communication situations are those of everyday life, where communicative issues are considered to be understandable by learners regardless of their culture. Foreign culture is only taken into account in communication in its linguistic, "sociolinguistic" dimension.

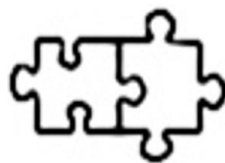
	interaction, to "speech acts".	
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Genetic analysis of the social action-Oriented Approach (SAOA)		
Genes of the CA	Genes of SAOA	In the personal, public and educational fields and professional, most of the actions that we realize...
the inchoatif	the repetitive	... are repeated more or less identically throughout the day, the week, the months or even the years;
the punctual	the durative	... are of a certain duration, or at least are part of the duration;
the perfective	the imperfective	... are not completely finished (they are always subject to being resumed and/or extended later on);
the individual/ inter-individual	the collective	... are carried out collectively, or at least taking into account the actions of others;
the linguistic	the linguistic and the cultural	... inseparably combine the language dimension and the cultural dimension.

CA: Communicative Approach
SAOA: Social Action-Oriented Approach

It seems to me to be really difficult, if one shares this analysis, to consider that SAOA could and should be built in the "extension" of the communicative approach.

With the different social stakes and the opposite characteristics of the two reference "actions", the third reason to build SAOA in opposition to the communicative approach was to enrich the methodological models available to teachers. It is in no way a question of abandoning the communicative approach in order to "convert" to SAOA. It is obvious that one has to communicate well in order to act well together; it just so happens that (1) this is not enough (some even communicate instead of acting, or even not to act...), and (2) that communication must change its status: no longer being both the objective and the means, but only a means at the service of action: we must move, in other words, from the paradigm of communication to the paradigm of action (see PUREN 2013e). But for the teaching-learning of languages-cultures, the two methodologies are opposed and complementary, or more exactly complementary *because they are* opposed. The paradox is only apparent, and it is easily removed by the example of two contiguous pieces of the puzzle:



In order for two puzzle pieces to complement each other and thus enrich the whole composition, the profiles of the two sides to be joined must be opposite to each other.

- On informational competence, which is in SAOA the equivalent of communicative competence in the communicative approach, I refer, so as not to lengthen my text excessively, to my article entitled "Les implications de la perspective de l'agir social sur la gestion des connaissances en classe de langue-culture : de la compétence communicative à la compétence informationnelle" (The implications of SAOA on knowledge management in language-culture classrooms: from communicative competence to informational competence) (2009c).

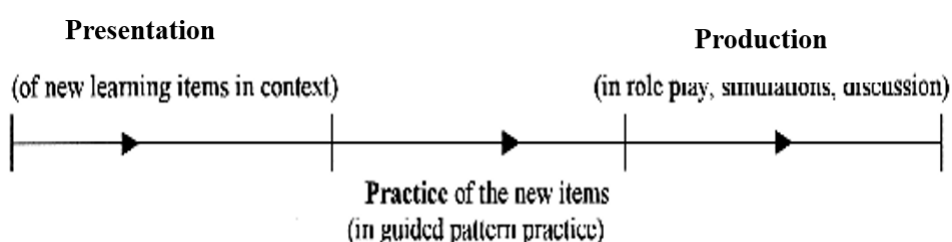
- Co-language competence is the ability of a learner and a social actor to share or create a common language of action with others. All trades, and even each company, thus have elements of common language that serve them as much to work effectively together as to maintain the cohesion of their members by functioning as "signs of recognition". In teaching, for example, the importance of the teacher's instructions or the textbook, and the need for learners to understand them correctly, is well known.

- Co-cultural competence, finally, is the ability to adopt and/or create with others a "culture of action", which is the set of shared conceptions for and through common action. For more developments on this question, I refer to my article entitled " De l'approche communicative à la perspective actionnelle, et de l'interculturel au co-culturel" (From the communicative approach to SAOA, and from the intercultural to the co-cultural) (PUREN 2008e).

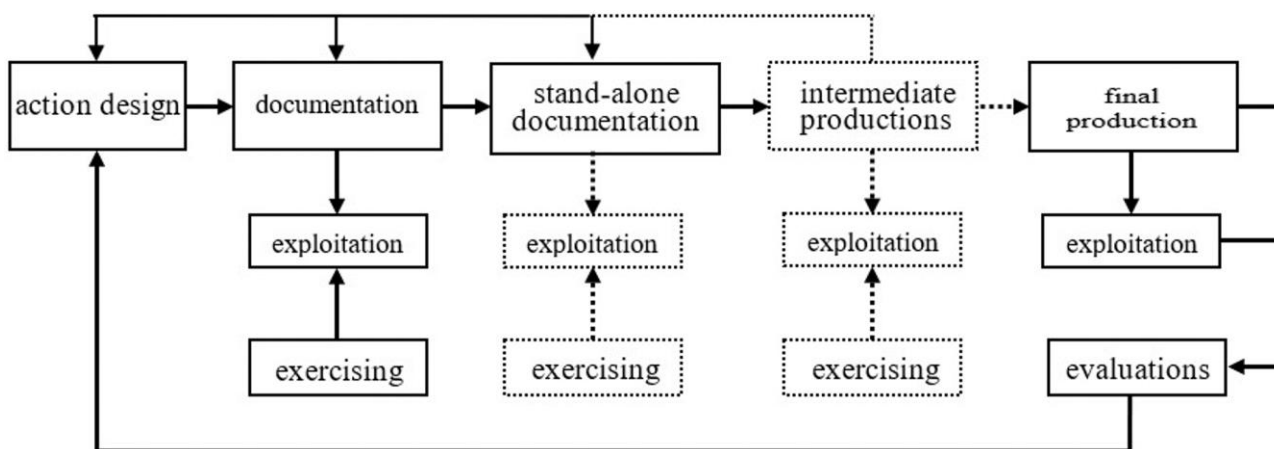
4. What are the implications for the design of textbooks and classroom practices?

I will limit myself here to the four implications that seem to me the most important:

1) The SAOA in its strongest version, that of project pedagogy, implies a different conception of the didactic unit (prepared in the textbooks) or of the didactic sequence (prepared by the teacher himself). Until now, since the beginning of the 20th century, all methodologies taken together, the canonical scheme was the "PPP" model:



The "project model" can be represented as standalone:



From SAOA, the goal of training in autonomous and responsible social action leads to:

- before the famous "final task", to propose to the learners to take charge of the "initial task" which is the design of the project (see "design of the action");
- during the course of the project, to ensure that they have to search for, or at least complete, the documentation they need to prepare for their final task(s) (see "autonomous documentation");
- during and at the end of the project, to use the intermediate productions of the students (taking notes on documents, notes intended to help with oral presentations...) and their final productions as authentic documents in their own right, and therefore usable as working documents on the foreign language-culture in one or other of the "documentary logics" available in language and culture didactics (reminder: cf. PUREN 066);
- to envisage after the final production in a foreign language a mediation activity, which would consist for the students to translate their production into their mother tongue to carry out the same social action in their own society.

2) The strong version of the implementation of SAOA is the pedagogical project, which by its nature, because it requires maximum autonomy of the students at the time of designing their project, is not compatible with the use of a language textbook, one of the functions of which is to pre-program the language and cultural contents and the work on these contents within each didactic unit. For this reason, in French school education projects are officially organized in parallel with work based on the textbook (see PUREN 2017c).

3) This does not invalidate any integration of SAOA in the textbooks. On this point, I refer to document PUREN 050, which presents, as its title announces, a "Grille d'analyse des différents types actuels de mise en œuvre de l'agir dans les manuels de langue" (Grid for the analysis of the different current types of implementation of action in FFL textbooks): the conception of "final tasks" in these textbooks can be placed on a continuum between two extreme limits which are on the one hand the "classical" communicative task of communicative textbooks, up to the mini-project conceived as a compromise between the constraints of the textbook and the requirements of project pedagogy. I have shown elsewhere (PUREN 2016a) that it is always possible to "genetically manipulate" the final task proposed in a textbook to make a mini-project, or even a pedagogical project over a duration exceeding that of a didactic unit.

3) Not only, as we have seen above, SAOA must be combined with the communicative approach, or articulated with it during the curriculum, in adequacy with the teaching-learning environment (starting with the institutional goals and objectives, in school education, or with the objectives of the learners in adult education)¹³, but all available methodologies can be used for this purpose:

- *at the macro level*, that of the global coherence of each of them, which constitute as many available "methodological matrices"; the following table (PUREN 073) summarizes them schematically:

Methodological matrices currently available in school didactic of languages and cultures in France

	TARGETED SOCIAL COMPETENCES		Act for the intended use	Privileged act of learning
	Language competence	Cultural competence		
1. Reading matrix: (1920-1960)	Ability to maintain contact with the foreign language from a distance on the basis of authentic documents	Ability to mobilize and extract knowledge about the foreign culture from and about authentic documents: <i>metacultural component</i> .	read, speak on a document (« <i>parler sur un document</i> »)	Collective oral explanations in class of authentic documents
2. Communicative-intercultural matrix : (1980-1990)	Ability to exchange information with visiting foreigners on an ad hoc basis during initial contacts or short stays	Ability to control cross-representations in interaction with others: <i>intercultural component</i>	meet, talk with others (« <i>parler avec d'autres</i> »)	Interactions in class in simulations and role-playing
3. Plurilingual-pluricultural matrix : (1990-...)	Ability to "live together", <i>i.e.</i> to manage linguistically the permanent cohabitation with allophones in a multilingual and multicultural society	Ability to understand the attitudes and behaviours of others and to adopt common attitudes and behaviours acceptable in a culturally diverse society: <i>pluricultural component</i>	live with the others, talk to each others (« <i>se parler</i> »)	Cross-language conceptualization activities
4. Social-action matrix : (2000-...)	Ability to "make society" and to work in a foreign language in a long-term with native and non-native speakers of that language.	Ability to developing with the others common conceptions of society and collective action on the basis of shared contextual values: <i>co-cultural component</i>	act with the others, consult with the others (« <i>en parler avec les autres, se concerter</i> »)	real or simulated social actions carried out in project mode in class society and/or outside

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¹³ On this issue of matching methodologies or combinations/articulations of different methodologies with the overall teaching-learning environment, see PUREN 2018f.

As indicated in this document, two concrete examples of the joint implementation of these different methodological matrices can be found in two video sketches (PUREN 2016b) and in a plurilingual pedagogical project on poetry (PUREN 053).

- and/or *at the meso level*¹⁴, that of "methodological objects"¹⁵, the list below listing those that are currently available to my knowledge (see references for more details):

1. Experiential learning" type techniques that can be borrowed, as discussed above, from non-conventional methodologies (KAZLAUSKAITĖ D. et al. 2016).
2. The set of procedures for the direct explanation of a word unknown to the students (PUREN 059).
3. "The procedure for exercising in language" (PUREN 2016c).
4. The standard procedure for correcting student errors in real time (successively, the teacher tries to get the student in question to correct himself, otherwise he asks his classmates, if none of them give the correction, he gives it himself, and in any case he finally gets the student to repeat the correct statement).
5. The active and global approach of the texts (PUREN 2017f).
6. The five documentary logics (PUREN 066).
7. The didactic treatment of authentic documents (PUREN 041).

As a brief (but important) conclusion

SAOA must therefore be seen in the context of the current methodological situation as a whole, which, as my readers have seen, offers teachers a great deal of freedom, which they have to fully assume even when they use a textbook that has been imposed on them (on this last point, see PUREN 2015e).

But a level of freedom necessarily implies the same level of responsibility: this responsibility is therefore much greater than that which was left to the teachers when they were simply asked to reproduce in their classroom practices the global macro-coherence of a given methodology, or, to use the computer metaphor, to copy and paste into their teaching program all the lines of the program of the most recent methodology, which was therefore supposed to be the best, and therefore had to replace the previous one. As I often have the opportunity to repeat - but as language teachers we know from experience the virtues of repetition - the only bad method is the single method: this is a knowledge that opens up the didactic complexity and its difficult daily management in the classroom, but it is at least a certainty.

¹⁴ It is not to Greek readers that I have to explain the meaning of this term...

¹⁵ On this concept, see PUREN 2012f. Borrowed from computer science, it refers to parts of programs that run autonomously and are "free bugs" - those that handle the exchange of data between the keyboard and the processor, or the drop-down lists of countries in the world in an online form - that can be "cut and pasted" into one's own program. Methodological objects" can be compared to parts of the curriculum that can be "copy-pasted" in this way, like the "creative breaks" suggested by KAZLAUSKAITĖ D. et al. 2016. For a presentation of these objects in the context of a broader epistemological reflection, see PUREN 2017e.

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