

**Gaston Pineau**

University of Quebec, Montreal, Canada

University of Tours, France

## Paradigmatic transitions in the creation of the concept of “initial training” with counselling in the background

This paper explains the differences between the classic models of counselling/guidance and primary, vocational and initial university education on the one hand and the model open to all age groups and life sectors. Subsequently, it offers a survey of the development that research paradigms on the recognition of informal learning from life experience have undergone in the Francophone world over the last thirty years. Subsequently, assistance in adult education/guidance is discussed. The salient publications cited in the paper exemplify the evolution of views on and the extent and profundity of research within the experiential learning paradigm.

**Keywords:** self-, socio- and eco-education, experiential learning, narrative life stories, assistance, mutuality and recognition

My academic life began in 1969, when I started working as an adult guidance counsellor in a Centre Universitaire de Coopération Économique et Sociale (Cuces) in Nancy, France. It then continued when I assumed my new role as a research manager within the emerging Faculty of Continuing Education (Fep) at the University of Montreal in Quebec Canada (1969-1985). And it came to an end as I retired from my researcher-cum-lecturer post at the l'Université de Tours in France, a position dedicated to *Education and Cooperative Education* (Fr. *Éducation et alternance*, 1985-2007). In sociological terms, these forty years of research into education and training have been marked by the transition from modern societies with institutional structures that were robust enough to reproduce themselves, towards gradually more fluid societies searching for the ways to describe themselves (Bauman, 2013). This evolution has caused an extension of initial training and guidance, to cover all ages and sectors of life, as well as a paradigmatic transition from models that were to be transmitted and applied, towards those that were to be constructed, reflexive actors (Schön, 1991).

This crucial transition towards life to be produced more than reproduced (Pineau, 1983, reed. 2012) has made the established fields of training and orientation

intersect in my own research: how to direct the training of adults and how to direct (self) training towards an adult life? Taking these questions into account has gradually led to the inclusion within the university curricula of the life stories of adults who are to be accompanied to enable their own expression about achievements and their needs for training/direction. Joint reflection on these incipient expressions of fluid life paths in search of form and meaning, of direction just as much as of significance, has challenged structurally the practices and discourses of pre-programmed, established teaching curricula, to the point of rendering them inoperative and counterproductive.

The introduction of life histories, even if they had initially been smuggled into the scholarly world (Bourdieu, 1986), was accompanied by the emergence of mechanisms that enabled recognition of acquired experience and supporting the Life Course. Their development has created unprecedented and valuable cross-disciplinary and cross-professional links between traditionally separate operations of research, action and training. Determining who is looking for what, from where, why and how is an integral part of the currently most vital questions in adult training and guidance, emerging between the discourses of adult education and guidance, and among more or less consistent paths in constant transformation. A new paradigm of bio-cognitive research-action-training seems to be in place, propelled by the pressure caused by the inclusion of life histories into training: a confused but revolutionary double inclusion of all life and of all living people, expressed in common, non-academic language (Pineau, 1985).

*The Polish Peasant in Europe and America: Monograph of an Immigrant Group* by William Thomas and Florian Znaniecki (1918) is considered to be the founding work paving the way for a more or less enthusiastic inclusion of biographical approach in the humanities and social sciences (Czerniawska and Slowik, eds. 2015). In 2018, to mark the centenary of this publication, the University of Lower Silesia in Wrocław, in collaboration with international professional associations of in this field, organized a colloquium on the theme of *Vitalities of biographical approaches*. The theme indeed proved so vital that it required three book-size publications to report the colloquium proceedings: *Histoire de vie et recherche biographique: perspectives sociohistoriques* (Slowik, Breton, Pineau, [Eds.] 2019); *Approches (auto) biographiques et nouvelles épreuves de transition. Construire du sens avec des parcours de vie* (Slowik, Rywalski, Souza, [Eds.] 2019); *Les voies du récit: pratiques biographiques en formation, intervention et recherche* (Bernard, Tschopp, Slowik, [Eds.] 2019).

This article aims to further elaborate on the paradigmatic transition by addressing three complementary points: to explain differences between the classic disciplinary models of school, vocational and initial university orientation and training vis-a-vis the model that is open to all ages and sectors of life; to review the last thirty years of evolution of mechanisms enabling recognition of prior learning in the French-speaking world (Part 2); to examine the evolution of accompaniment in

the training/orientation of adults (Part 3), based on three benchmark publications in each of these sectors.

### **The transition from applied science to the reflexive turn in lifelong training/orientation: a transdisciplinary and intergenerational paradigmatic transition**

Summing up Khun’s definitions (1983), by paradigm we mean a matrix structuring a set of socio-practical (who orients whom on what?), axiological and ideological (what for?), methodological and epistemological (how and according to which knowledge?) elements. Extending training and orientation to all ages and sectors of life apparently challenges all the elements of the established initial school and professional training and orientation, giving rise to a period of extraordinary, prolonged, polemical transitional research based on the premises of a new paradigm, the specific elements of which can only be outlined using a combination of the old and the new (Cf. Table 1).

Table 1. Diagram of two guidance/training paradigms

<b>Paradigmatic elements</b>	<b>Initial education/ school and professional orientation</b>	<b>Emerging lifelong learning/orientation</b>
<b>On the basis of what knowledge? (epistemology)</b>	Well-based disciplinary epistemologies	Emerging transdisciplinary epistemologies
<b>How (methodology)?</b>	Use of research methodologies and “acting for others” based on subject/object, practice/ theory, activity/research	Interactive, dialogical and reflective methodologies based on biocognitive transactions, in interaction with oneself, community and the environment
<b>What and why? (subject/ object)</b>	Finding a place	Tracking one’s own way, directing one’s existence. Building one’s own life
<b>For whom is this (persons responsible for counselling)?</b>	Professionals treated with a priority (professions and/ or mission)	Above all, every subject in interaction with other subjects and specialists

### **Purpose and objective of a training/orientation co-extensive with life**

The sectors where the transition from the paradigm of applied science to conceptual (theoretical) research seems necessary include training and orientation. Extending their scope to the whole course of life makes them co-extensive with life itself. This, in turn, means that they spill over, temporally and spatially, no longer limited to the school and professional sectors, but spanning the whole existence, blurring the previously established borderlines and divisions. We need to look for new research topic or topics. But far more than a topic, it is a mobility, the vital and complex temporal movements that are to be formed, paced, piloted, driven. It is an anthropological process of construction of meaning, paths and journeys (Danvers, 2017). In the first issue of the re-designed journal *L'Orientation Scolaire et Professionnelle*, 2010, no 1, 'life designing' is presented as the 21<sup>st</sup> century paradigm of guidance.

### **Primary responsibilities of the subjects**

Such extension causes synchronic and diachronic complexity that the description of all relevant competences of the subjects, including professional competences eludes all previous scientific knowledge. And yet, not all the subjects are completely disoriented. In order to live, by being actor-author of our own guidance, our self-guidance and thus of our self-formation, each and every one of us can more or less guide ourselves. Willy-nilly, extending beyond an excessively narrow institutional framework, each living subject develops experientially, learning competences, practical knowledge of self-guidance, ways of doing, of becoming, of planning subsequent days and nights of more or less happy life period. The recognition of such meaning-making in life – its point, direction and meaning – is for any subject a condition of survival and relative autonomy. The orientation/formation is an underlying factor of every living person's activity. None of us, unless we are dead, is a cultural idiot in the conduct of his or her life (Galvani, Pineau 2020).

### **Transdisciplinary epistemology**

Transdisciplinary approach accounts for these basic sources of experiential knowledge. Through and beyond the interdisciplinary approach already at work, it calls upon and for the non-disciplinary, or even undisciplined sources of knowledge. Epistemologically, this inquiry can be nourished by trends exploring complexity by following its diachronic as well as synchronic aspects (Morin, 2008)

### **Dialogical methodologies**

The emergence of a multi-faceted reflexive paradigm is predicated upon self-reflexive and interactive narrative methodologies that make explicit this often unstated knowledge forged in daily actions: diverse forms of accompaniment, practice

analysis, personalized assessments, reflexive portfolios, interviews and biographical explanations, life stories, cross-confrontations, co-development, integrative alternation in cooperative education... (Guillaumin, Pesce, Denoyel, 2009; Breton, 2022). Pascal Galvani provides an excellent practical and theoretical assessment of these experiential research-training methodologies (Galvani, 2020).

**Conclusion:** With this double introduction of all life and all living beings to training/guidance, these vital processes cannot remain the exclusive domain of inquiry for professionals and scientists. We need to establish new power and knowledge relations, build new partnerships. These new “how” will only be achieved by unravelling the power-relations within training and guidance: through the reflexivity of subjects, the dialogic approach of professionals and scientists, the deinstitutionalization of life paths, the decoding of domain-specific influences (Pineau, 2005; 2010). In the French-speaking world, given the vitality of research into life histories, this paradigmatic transition resulted in the development of methodologies based on prior learning and accompaniment that will be reviewed in the following two sections.

### Recognition of prior learning

Fluidity of life does not mean it is a long, quiet river. On the contrary, it imposes a new moving environment where, in order not to sink, but to float and to exist as an individual, one must learn to swim and to orient oneself according to movements that are, first of all, survival reflexes – this can be achieved through shaping new body-environment relations. Any individual life, however young, requires practical success achieved through acts of interactive movements within the ever-changing material and social environments: at first, in the sensory-motor mode of the nascent baby, who will become autonomous only by mastering specific operations of physical mobility; then by learning and formal mastery of reflective verbal operations, which widen social interactions/transactions and build one’s environment in different stages of life. With these different forms of sensory-motor, operative, formal and conceptual learning, any life course progressively builds power – the knowledge about life through a personal, incorporated, implicit experiential formation (Kolb, 1984). Experience, etymologically, means a passage: in (*ire*), through (*per*), beyond (*ex*). Any life course becomes, enactively (Varela, 2020), a treasure trove of intimate bio-cognitive achievements, negative and positive, of vital evolution/involution.

To remain formative for vital evolution, and not block it by pressure, oppression or paralyzing repression, these experiential assets must remain alive, expressing themselves by *reflexive folding* and *narrative unfolding* (Dufour, 1990; Pineau, 2000, p. 165-183). Hence the importance of life stories to express these experiential achievements, to reflect on them, to put them in sufficient form to be able to link

them temporally, to conjugate them in the first person singular and thus to construct one's own story (Prévost, Bernard, Lago, 2021). The challenge of these life stories is to know and recognize these experiential achievements, so that they can be put into a cohesive story and not just descriptive, separate pieces. The socio-institutional emergence of recognition of prior learning in adult training and guidance is concomitant with the recognition of life stories and experiential training.

***Reconnaître les acquis. Démarches d'exploration personnalisée (Pineau 1991)***

The recognition of prior learning is based on two simple ideas: knowledge is acquired outside of school, in life, in action, through experience, on the job...; this knowledge needs to be recognized in training or employment. The need for knowledge is such that none can be neglected. What remains to be done is to put these two simple ideas into practice, which is not an easy task. And these practices would not have raised so many debates and passions that are more or less suppressed, repressed, euphemized, if there were not a yawning chasm of ignorance underneath (Pineau, 1991, p. 11).

The excerpt above comes from the introduction to my first book, published in early 1990s, entitled *Reconnaître les acquis. Démarches d'exploration personnalisée*. It was the product of a collaboration between scholars from France and Quebec, trying to overcome the personal, social and institutional "yawning chasm of misunderstanding" into which, over the centuries, the experiential learning of the basic pathways have been plunged by the overhanging religious, political and scientific discourses, seeing them at best as informal or non-formal.

The first four parts of the book focus on the recognition of the problem itself, based on French and North American approaches and methodological practices: the training-employment passport; generic competencies; validation and training credit; the portfolio. They also encompass different social fields: the Council for Adult and Experiential Learning; the secondary and college levels; universities; businesses; emerging assessment centres; and populations in difficulty. The fifth part presents views of experts engaging in spot and global evaluation of social evolution in its post-modern aspect.

The conclusion problematizes *recognition of prior learning as a passage between the world of individuals and that of organizations*. To offer a closer epistemological view on this phase transition dynamic, it refers to Hegel's recognition of movement as a central mediator of relationships of mastery and servitude. "Enaction of the movement of recognition transforms these relations of dependence into relations of learning by the possible emancipating and empowering awareness of determinisms and interdependencies. Such awareness should be made by and for everyone. It is a real odyssey where the first moments of awareness were called the first struggles of recognition. Mastery and servitude in Hegel's *Phenomenology of Spirit* " (Jarczyk, Labarrière, 1987) (Pineau 1991, p. 220). These first struggles will become *The*

*Struggle for Recognition* (Honneth, 1996. 1st ed. in German, 1992) and then *The Course of Recognition* (Ricoeur, 2005).

***Practicing the recognition of acquired experience: issues, modalities, perspectives* (Liétard B., Piau A., Landry P., Boutinet J.-P. Eds, 2017)**

Fifteen years later, in the context of the 4<sup>th</sup> World Forum on Lifelong Learning, the collective work *Pratiquer la reconnaissance des acquis de l'expérience: enjeux, modalités, perspectives*, shows that the recognition of prior learning is a fully-fledged educational pathway, complementary to traditional forms of training and human resource management.

The book brings together the common views of researchers and practitioners. It is organized into three main parts: theoretical and historical overview; presentation of practices along with their uses and misuses; an attempt to define the educational paradigm implemented in these practices. It is true that the “power of experience” is a recognized vector for learning, but this assertion presupposes answers to the question about the conditions necessary for an experience to become knowledge and to be self-educating. This specific question, increasingly present in professional and educational circles, constitutes the main theme of this book. The journey to the land of recognition of prior learning generates personal questioning, a determining lever for learning from one’s experience and for going further in one’s self-fulfilment.

Recognition of prior learning is no longer just an exceptional borderline device for formal validation of experiential learning. It is becoming centralized as a fully-fledged pathway to training. In France, the 2018 law on freedom to choose one’s professional future institutes the conditions for the on-the-job training programme: *Actions de Formation en Situation de Travail* (AFEST) (Bissey, 2021). It recognizes as vital the legitimacy of experiential training on one’s own and with others or the things that any life situation – and in this case – work situation, requires. In fact, it merely restores the normality of experiential regime of self- and eco-training by action/interaction/transaction in life, by life and for life, which has been building humanity since its origins. This original and universal experiential regime of training has been progressively repressed, or even denied by different powers – religious, political, professional, scientific – whose appropriation and mastery, preferably exclusive, of this formative function, in particular through writing, has quickly appeared as a major means of control and conquest of power. The law mentioned above can re-actualize and recentralize the autodidactic paths that have survived on the peripheries, as well as the self-training (Carré, Moisan, Poisson, Eds -2010), eco-training (Sauvé et al., 2017) and co-training (Heber-Suftrin, 2021) movements. For the past twenty years, these action-research-training movements have been exploring the infinite complexity of the oceans of experiential training in a rapidly evolving/involutionary planetary era, in order to recognize

the benefits it brings (Galvani, 2020). Mastering this planetary evolution/involution urgently calls for a paradigmatic revolution in training/orientation practices and theories. Epistemologies from the South are rising to counteract the global waste of lived experiences (Santos, 2016).

By referring to my insights about experiential learning, made explicit and formalized due to the long educational process, symbolized by Plato's myth of the cave, and following Jean-Jacques Rousseau's three masters of education, i.e. self, others and things, I have been gradually developing a large-scale exploratory map: training in two times -experiential/formal- and three movements – auto, socio and eco-training. And it is becoming more and more important, just like GPS for navigation, in my attempts to make my life V.I.E (fr. *Valorisation Infinie de l'Existence* – the “infinite valorization of existence”, Pineau, 2017, pp. 44-58).

***Power of recognition. Path of reciprocal humanization***  
(Heber-Suffrin, Cl. 2021)

When it comes to shedding some light on the construction of V.I.E and recognition of experience as a way of LIFE, it is difficult to find a better title than: *Puissance de la reconnaissance. Chemin d'humanisation réciproque* (Heber-Suffrin, 2021). In the author's view, the power in question comes from the intersection of recognition and reciprocity. The power of recognition can only be actualized through humanizing reciprocity. And the path to such humanizing reciprocity leads through the power of recognition.

Using the intersection of these two different but complementary notions, i.e. recognition and reciprocity, Claire Heber-Suffrin actualizes and “socializes” the path opened by Hegel and pursued by Honneth: “According to Hegel, therefore, three conditions need to be fulfilled in order for recognition to bring about individual freedom. It must be reciprocal, consist in complementary self-restriction and have an expressive, i.e. generally accessible and perceptible, character.” (Honneth, 2020: 126).

This actualization is not the product of a theoretical philosophical reflection. It is a vivid example of the way of VIE (LIFE) in two times and three movements. Fifty years ago, Claire Heber-Suffrin founded the *Mouvement des Réseaux d'Échange Réciproque des Savoirs* (MRERS) (Heber-Suffrin, 2004). She has also published more than twenty books to demonstrate and recognize their achievements. Her most recent publication can be seen as the masterpiece, the proven product, the achievement of peaceful experience of mutual recognition: “The alternative to the idea of struggle in the process of mutual recognition is to be sought in peaceful experiences of mutual recognition, based on symbolic mediations as exempt from the juridical as from the commercial order of exchange. The exceptional character of these experiences, far from disqualifying them, underscores their importance,



and precisely in this way ensures their power to reach and affect the very heart of transactions stamped with the seal of struggle” (Ricoeur 2005, p. 219)

The exceptional nature of the experiences of co-citizen humanization that animates Heber-Suffrin makes her pass from a social dissymmetry to a reciprocal recognition, thanks to basic vital *symbolic mediations*. These symbolic mediations bring together deep, infralinguistic, transindividual energy, both unifying and universalizing, in humanizing forms. These micro- and macro-social unifications pacify and give to these co-citizen experiences a unique *force of irradiation and irrigation* that actualizes the power of this recognition, through and beyond the socio-personal struggles of the legal and commercial order.

But identifying, naming, knowing and recognizing these pacifying experiences of mutual recognition poses a problem of almost paradigmatic cultural translation. What prevails in the enunciations is mainly the complex ternary of giving-receiving-giving back, not very well programmed into the algorithms of the managerial and commercial societies. Few people are capable of moving from an awareness of the achievements of these exceptional founding experiences, both unifying and universalizing, to a social expression sufficiently formulated for formal institutional recognition. It is necessary at the same time to be able to find or to work out a word in the first person singular and to pierce the crust of the dominant, conceptual and institutional languages. Thanks to her multiple experiences in this field, Claire Heber-Suffrin is one of those pioneers/translators, capable of both speaking and giving voice to break the silences of emission and the difficulties of reception. She is a key mediator to link these solitary experiences with advanced social expressions.

She invites the reader to an aerial and accompanied journey (Chapter 1), but also singular and cooperative (Chapter 11) to identify the dimensions (Part 1), to understand the effects (Part 2), to question the functions of recognition (Part 3), and to make it an ethical and political requirement (part 4). Each part alternates experiential narration and conceptual formalization in an integrated and illuminating way. Chapter 9 on “Path in Reciprocity” is rooted in four areas (p. 151-164):

- ◆ recognition in “cooperative classrooms”;
- ◆ reciprocity and recognition in the Networks of Reciprocal Knowledge Exchange;
- ◆ the Recognition of Experience (RAE) of the Different and Competent Network;
- ◆ reciprocity and recognition in the Open Recognition Badge project.

Each part ends with a diagram that models the essential in a very pedagogical way. For example, the last one, Figure 4 entitled “Reciprocity and Recognition”, models the complex relationship between reciprocity and recognition in a triangular and interactive way: “the dimensions of reciprocity reinforce the power of recognition. The recognition of roots, whether at the level of individuals or collectives, the power of reciprocity” (p. 168). The final chapter 12 sheds light on recognition

as a path/movement of reciprocal humanization: “recognition, as a foundation of coeducation and coevolution; recognition, a force of common and reciprocal humanization” (p. 183-186).

But if you really don't have much time and yet want to intuit the transformative power of gratitude, I recommend the last eight pages of the letter exchanges between the narrator Cindy and Claire Heber-Suffrin (p. 187-195). They are titled and sent, but it could be a flight: “Recognition is part of the relationship as the fluttering of the butterfly's wings is part of the movement of nature and sets all nature in motion” (p. 188).

The heartbeats of Heber-Suffrin and of the people who are struggling with the recognition of already committed paths of co-citizen humanization liberate the power of spirit buried all the more deeply in the words the more they intensify meaning. These beats made me relive the “re” of recognition as a prefix that produces “two morphogenetic masterpieces of living organization: the self-production of the quality of subject and the production of another being” (Morin, 1980, p. 346). The re-cognition produces not only new knowledge and new senses but also the birth of new subjects. The redoubling of this power generated by a reciprocal recognition creates new paths of life, or of V.I.E., Valorisation Infinie de l'Existence, if we have to create acronyms to intensify meaning.

### **Accompaniment in training/orientation**

This Infinite Valorization of Existence can only be achieved together, in relationships of cooperation, co-training, companionship and accompaniment. This function of accompaniment quickly became central. A few years after the creation of the International Association of Life Stories in Education (ASIHVIF) in 1990, a consensus was quickly established to focus a first symposium on this transversal, transdisciplinary and transprofessional function.

#### ***Accompaniments and Life Stories* (Pineau, ed., 1998).**

The book *Accompaniments and Life Stories* (Pineau, 1998) analyses, for the first time from this precise angle, a set of practices in life stories: children in care, accompaniments for writing theses, books, recognition of acquired knowledge (part 1). This analysis is enriched by a double perspective: the exercise of this function in the human sciences: psycho-sociology, maieutics, psychoanalysis, anthropology (part 2); the heritage of great spiritual traditions: Christian, Muslim, Amerindian, community (part 3). Finally, the 4th part brings to life concretely, with the contributions of the heart, the head and the legs, very contemporary forms of inter-accompaniment between peers, created by this will to work together on life, as a collective journey to accomplish and a personal work to produce.

The first chapter develops accompaniment as an art of solidarity movements (Pineau, 1998). It presents a matrix that situates about forty typical figures of accompaniment by crossing an axis of social status between parity and functional and hierarchical disparity, and a bio-cognitive axis that goes from inner knowledge to outer information, passing through life skills, know-how and speaking skills. For example, the figure of the guru-master is situated in the upper left-hand part, crossing inner knowledge and maximum hierarchical otherness; and that of the informant is at the right-hand side in the parity base of simple information exchange. The emerging figure-types developing the professionalization of the accompaniment function are located in a median zone of simple functional disparity to be transformed into relational parity for the formative exchange of life skills, -doing, or -saying: monitor, instructor, translator, guide, trainer, mentor, initiator, tutor, animator, mediator, facilitator, counsellor...

Table nr 2. Figures-types practitioners of accompaniment / support? bio-cognitive

▲

OTHER

hierarchical difference

AXIS OF THE SOCIAL STATUS

functional difference

ancestors

Parents Father/Mother

equality

▼

EVERY

guru	master	p r o f e s s o r		teacher
		educator	trainer	teacher in kindergarten
practicing maieutic	mentor	guide		
obstetrician	initiator	trainer		
	protector	tutor	monitor	instructor
	model			
		animator mediator		
		carrier	companion	
		councillor		translator
	brother-sister spouse trusted confidant my best friend	m e d i a t o r		
		partner	colleague	informator
	KNOWLEDGE	KNOWLEDGE - HOW TO LIVE	KNOWLEDGE - HOW TO DO	KNOWLEDGE - WHAT AND HOW TO SPEAK
		INFORMATION		

◀

AXIS OF BIOCOGNITIVE CONTRIBUTION

▶

Pineau, G. (2001). Les réseaux interpersonnels et la coformation [W :] Héber-Suffrin C. (red.) *Partager les savoirs. Construire le lien*, Chronique sociale, ss. 150-162

Pineau G. (1999). Autoformation et coformation [w :] Alava, S., (red.), *Autoformation et lien social*, Éditions universitaires du sud, ss. 37-51

The dynamic development of the socio-professionality of these figures-types led to the creation of a Diploma of Higher Specialized Studies with the Function of Accompaniment in Adult Education at the University of Tours in 1996: DESS-FAC.

It became a master degree programme in 2004. In 2021, it will be called *Ingénierie et Fonctions d'Accompagnement en formation* (Master 2-IFAC). Colloquiums and books have progressively conceptualized these training-research activities in order to learn together about what has been built as a form of a training accompaniment.

***Thinking about adult accompaniment. Ruptures, transitions, rebounds* (Boutinet, Denoyel, Pineau, Robin, dir., 2007).**

This book is the product of a Research Group on Accompaniment (Gracc) which was set up in the early 2000s, between the University of Tours and the Catholic University of the West. In 2003, a conference on “Accompaniment and its paradoxes” mobilized more than 400 people. The book *Penser l'accompagnement adulte. Ruptures, transitions, rebonds* (2007) summarizes the main achievements in four parts:

- 1 – Adult life in question with regard to accompaniment
- 2 – Interactive dynamics and accompaniment
- 3 – Accompaniment, between tradition and re-emergence
- 4 – Forms of accompaniment

The paradoxical and vital complexity of the development of this accompaniment function gives us much to think about. Ten years later, another colloquium in Tours on “Éthique de l'accompagnement et agir coopératif” (2016) was prepared by a special issue of the journal *Éducation permanente* no 205/2015-4: *Accompagnement, réciprocité et agir coopératif*. And it was followed by two books: *Éthique et paradoxes de l'accompagnement en santé, travail social et formation* (Breton, Pesce, dir. 2019); and *Accompagnement collectif et agir coopératif: éducation, formation, intervention* (Pesce, Breton, dir. 2019). The social development of this function is so suggestive that in 2021, one of its main authors, Maëla Paul, published *Une société d'accompagnement*.

***A society of accompaniment. Guides, mentors, advisors, coaches: how did we get here?* (Paul M., 2021)**

Being aware of the relativity of this somewhat emphatic and hopefully prophetic title, Maëla Paul displays it to account for the breadth and depth of this *groundswell* of call to “*self-and-co*” that results from the fluidification of overarching social structures and discourses (p. 223). This call to individual and interpersonal responsibility is not only a surface foam to veil the dilution of the principles of authority and the institutions providing meaning. The melting of these icebergs brings up, according to her, in an intertwined way, seven major processes of which she endeavours to locate the historical sources as legacies (p. 216):

- 1 – modern dilution of religious references with a social secularization that can lead to the rise of disenchanted worlds to be re-enchanted;
- 2 – emergence of the stirrings of the individual, with the “semantic whirls of individuality, individualism, individualization, individuation” (p. 62);
- 3 – the ambivalent inheritance of the Enlightenment, which can also make the chiaroscuro of the nights of the life myopic;
- 4 – passage of the law to conforming and performing norms, making accompaniment the place of all injunctions,
- 5 – freedom-equality-fraternity as a motto and a project;
- 6 – the construction of the subject and the self by reflexive internalization of the environments;
- 7 – the narrative turn “carrying with it a mutation of the relationship to time, to one’s history and to language” (p. 218).

These historical currents intermingle and form complex but promising semantic flows, to accompany the formation and the permanent navigating, at the same time singular and plural, of courses and discourses of life in order to test of the course of the ages of life. The course of life then unfolds all its concentrated polysemy: of movements to be oriented, of meanings to be found and of values to be estimated. The endowing of this course of the life with meaning occurs then via the assessment accompanying its outcome (Pineau, Le Grand, 2019, p. 59-62).

The objective of Maëla’s book is to offer us a historical means of taking this whirlwind of meaning into account by immersing ourselves in it. And she accompanies us very astutely by crossing narratives and synthetic lessons as well as providing an index of the concepts and the principal authors – the whole heritage to be built in order to build the accompaniment society.

## Conclusion

For more than fifty years, I accompanied adults in their university research and training to make their life a personal work at the same time as a collective journey, which has made me participate in the emergence of life stories as a movement of self and socioformative research in order to make their experiential knowledge recognized and to put them in an empowering cognitive culture. These research-training movements are still unusual because they were first smuggled into the scholarly world only in the 1980s. Since then, these modest groups, networks and associations seem to be carried by a wider movement of paradigmatic transition of reflexive actors. In the last thirty years, the full formative path of recognising experiential learning and even recognizing of society as a whole as a learning society has gradually emerged. More than constituted and instituted realities, these movements point to horizons that recede when we move forward. But they allow us to move forward.

I hereby acknowledge the collaboration on this article with the University of Lower Silesia and with Olga [Czerniawska] and Aneta [Słowik]. Only such international and intergenerational collaborations make these paradigmatic transitions possible and historic.

## References

- Bissey C.,(2021). « Travail et formation: un accord retrouvé? » dans *Éducation permanente*, no227/2021-2, . *l'AFEST (Action de Formation en Situation de Travail): cadrages et débordements*. p. 83-92.
- Bauman, Z. (2013). *La vie liquide*. Fayard.
- Bernard, M.C., Tschopp G., Slowik, A. (2019). *Les voies du récit. Pratiques biographiques en formation, intervention et recherche*. Québec: Editions science et bien commun & LEL du CRIRES.
- Bourdieu P. (1986). « L'illusion biographique » dans *Actes de la recherche en sciences sociales*, no 62-63, p. 69-72.
- Boutinet J.-P., Denoyel N., Pineau G., Robin J.-Y., dir. (2007). *Penser l'accompagnement adulte. Ruptures, transitions, rebonds*. Paris: Puf.
- Breton H. (2022). *L'enquête narrative en sciences sociale*. Paris: Armand Colin.
- Breton H., Pesce S., dir. (2019). *Éthique et paradoxes de l'accompagnement en santé, travail social et formation*. Paris: Téraèdre.
- Caillé A., Lazzeri C., dir. (2009). *La reconnaissance aujourd'hui*. Paris: Cnrs.
- Carré Ph., Moisan A., Poisson D., dir. (2010). *L'autoformation. Perspectives de recherche*. Paris: PUF.
- Czerniawska O. et Slowik A., dir. (2015). *Trajets de formation et approche biographique. Perspectives française et polonaise*, Paris, l'Harmattan.
- Danvers, F. (dir.). 2017. *S'orienter dans un monde en mouvement*. L'Harmattan (Préf. de J. Aubret, postface de J.-P. Boutinet).
- Dufour, D.-R. (1990). *Les mystères de la trinité*. Paris: Gallimard.
- Galvani P., Pineau, G., (2020). *Autoformation et connaissance de soi. Une méthode de recherche-formation expérientielle*. Lyon: Chronique Sociale.
- Guillaumin C., Pesce S., Denoyel N., dir. (2009). *Pratiques réflexives en formation. Ingéniosité et ingénieries émergentes*. Paris: L'Harmattan.
- Heber-Suffrin C., (2021). *Puissance de la reconnaissance. Chemin d'humanisation réciproque*. Lyon: Chronique Sociale.
- Heber-Suffrin C., dir., (2004). *Quand l'Université et la Formation réciproque se croisent. Histoires singulières et histoire collective de formation*. Paris: L'Harmattan
- Honneth, A. *Recognition: A Chapter in the History of European Ideas*. Cambridge University Press, 2020. [Originally published in 2020 as *La reconnaissance. Histoire d'une idée européenne*. Paris: Gallimard].

- Honneth A, (2000. 1<sup>ère</sup> éd. en allemand 1992). *La lutte pour la reconnaissance*. Paris: Cerf (Honneth, A., 1996. *The struggle for recognition: The moral grammar of social conflicts*. Translated by Joel Anderson. Mit Press.).
- Jarczyk G., Labarrière P.-J., (1987). *Les premiers combats de la reconnaissance. Maîtrise et servitude dans la phénoménologie de l'esprit de Hegel*. Paris: Aubier.
- Khun T.S., (1983.1<sup>ère</sup> éd. en anglais 1962). *La structure des révolutions scientifiques*. Paris: Flammarion.
- Kolb D. (1984). *Experiential learning. Experience as the source of learning and development*. Englewood Cliffs, NJ. Prentice-hall.
- Liétard B.,Piau A.,Landry P., Boutinet J.-P. dir.(2017).*Pratiquer la reconnaissance des acquis de l'expérience: enjeux, modalités, perspectives*. Lyon: Chronique Sociale.
- Morin, E. (2008). *La Méthode*. Paris: Seuil.
- Morin E. (1980). *La Méthode. 2-la vie de la vie*. Paris: Seuil.
- Paul M.,(2021). *Une société d'accompagnement. Guides, mentors, conseillers, coaches: comment en est-on arrivé là?* Dijon: Raison et passions.
- Pesce S., Breton H., dir., (2019). *Accompagnement collectif et agir coopératif: éducation, formation, intervention*. Paris: Téraèdre.
- Pineau, G., (1985). *L'autoformation dans le cours de la vie: entre l'hétéro et l'écoformation Éducation permanente*.
- Pineau G., Le Grand J.-L., (2019). *Les histoires de vie*. Paris: Puf.
- Pineau G., 2017. « La reconnaissance des acquis d'une formation permanente en deux temps, trois mouvements ». Dans Liétard, Piau, Landry, Boutinet, op.cit. p. 44-59.
- Pineau G. et Marie-Michèle, (2012, 1<sup>ère</sup> éd. 1983). *Produire sa vie: autoformation et autobiographie*. Paris: Téraèdre.
- Pineau G.(2010). « L'orientation tout au long de la vie: une révolution paradigmatique à opérer ». Préface à *Transformations. Recherches en éducation des adultes. L'orientation une problématique renouvelée*. 2010. No3 p. 5-12.
- Pineau G. (2005). « La vie à orienter. Quelle histoire!? » dans *L'orientation scolaire et professionnelle* 2005, 34.no1.
- Pineau G. (2000). *Temporalités en formation. Vers de nouveaux synchroniseurs*. Paris: Anthropos.
- Pineau G. dir., (1998). *Accompagnements et histoires de vie*. Paris: L'Harmattan.
- Pineau G. (1991).Préface du Délégué Général du Québec en France [in:] Pineau G., Liétard B., Chaput M. (dir.) *Reconnaître les acquis. Démarches d'exploration personnalisée*, Paris. L'Harmattan.
- Prévost H.,Bernard M.-Cl., Lago D., dir. (2021). *Histoires de vie et récits en formation*.Lyon: Chronique Sociale.
- Ricoeur P., (2005). *The Course of Recognition*. Translated by David Pellauer, Vol. 2. Institute for Human Sciences Vienna Lecture Series [Originally published in 2004 as: *Parcours de reconnaissance*. Paris: Stock].
- Sauvé L., Orellana I., Villemagne C., Bader B., dir. (2017). *Éducation/Environnement/Écoci-citoyenneté. Repères contemporains*. Montréal: Presses de l'Université du Québec.

- Santos B.de S., (2016). *Épistémologies du Sud. Mouvements citoyens et polémiques sur la science*. Paris; Desclée de Brouwer.
- Schön, D.A. (1991). *The reflexive turn. Case studies In and On Educational Practice*. Teachers College Press.
- Słowik, A., Breton H., Pineau G. (2019). *Histoires de vie et recherche biographique: perspectives sociobiographiques*. Paris:L'Harmattan.
- Słowik, A., Rywalski, P., Souza de E. (2019). *Approches (auto)biographiques et nouvelles épreuves de transitions. Construire du sens avec des parcours de vie*.Paris: L'Harmattan.
- Varela F, Bitbol?? (2017). *Le cercle créateur. Écrits (1976-2001)*. Paris: Seuil.