

PUREN Christian. 2021. "Learning an L2 at School not Primarily to Communicate in L2, but to Better Inform Oneself and Act in L1 in One's Country", pp. 25-43 in: ACAR Ahmet (ed.), [Training social actors in ELT \[English Language Teaching\]](#), Ankara: Akademisyen Kitabevi A.Ş. Online by kind permission of editor: June 2, 2023

Learning an L2 at School not Primarily to Communicate in L2, but to Better Inform Oneself in L2 and Act in L1 in One's Country

Christian Puren¹

Abbreviations

CEFRL: Common European Framework of Reference for Languages: learning, teaching, assessment (COE 2001)

L1, L2: source language, target language

SAOA: Social Action-Oriented approach ("action-oriented approach" in the CEFRL)

Abstract by the editor of the book

In his second chapter, Learning an L2 at school not primarily to communicate in L2, but to better inform oneself and act in L1 in one's country, Puren deals with the issue of the relevance of social action-oriented approach for ELT (English language teaching) in Turkey, which has implications for other countries like Turkey, where people do not mainly live and work together in a foreign language. Puren, first of all, criticizes the fact that in the communicative approach, communication is considered both as the means and the goal, and considers that it is necessary to move from this paradigm of communication to the paradigm of action, in which communication is only a means at the service of action. Thus, he argues that "in a school teaching of an L2, the objective of communication must be rationally weighted in relation to the general finalities and objectives of the educational system and in relation to the real needs of society in terms of real uses of the L2, even if this weighting is a matter of concern for those responsible for the educational policy of each country". In line with this observation, he contends that "the most frequent information needs in a foreign language, in Turkey as elsewhere, are those that are satisfied at a distance by means of consulting documents: the foreign language is mainly used to better inform oneself in one's own country". He also argues that "learning an L2 at school can also be used to learn to 'act better in one's country', whether as a citizen or as a professional" since he considers the classroom, in the social action-oriented approach, as an "incubator of social competencies", a critical stance against the communicative approach, which considers communication as the ultimate goal of foreign language teaching.

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Introduction

The theme of my present chapter is in keeping with the stance of my colleague Ahmet Acar, who, in course of his discussions with other academic colleagues, teachers or students, has sometimes confronted the argument that the social action-oriented approach (henceforth "SAOA")² would not be relevant for the teaching of English in Turkey, because Turks would not need a foreign language (henceforth "L2") to act at home in the personal, public and professional domains, nor in the educational domain... except in the English classroom.

This criticism is paradoxical, in that the dominant methodology in the country for decades for the teaching of English in schools has been the communicative approach, whereas the vast majority of Turks do not need this approach anymore, which is mainly aimed at preparing them to manage oral interactions in L2 in the context of more or less occasional encounters with foreigners. J.L.M Trim states in the preface to the first major text of the Language Policy Division of the Council of Europe, *Threshold Level* (COE 1975), a document which, if not launched, at least helped highlight the dissemination of this approach:

"Nevertheless, by far the largest single group of learners, everywhere, consists of people who want to prepare themselves, in a general way, to be able to communicate socially on straightforward everyday matters with people from other countries who come their way, and to be able to get around and lead a reasonably normal social life when they visit another country." (Trim 1975)

We find J.L.M. Trim 20 years later as co-author of the CEFRL, which may explain in part the difficulty that the authors of this document had in drawing the methodological consequences of the new reference situation (multilingual and multicultural Europe) and of the two new social reference objectives that result from it, living together and doing together, whose challenges are very different from those of a simple stay abroad.

The thesis that I will defend then in my present contribution is couched in its title. I propose to show that, in a school teaching of an L2, the objective of communication must be rationally weighted in relation to the general finalities and objectives of the educational system and in relation to the real needs of society in terms of real uses of the L2, even if this weighting is a matter of concern for those responsible for the educational policy of each country. The choice of the Turkish officials is clear; it is announced in this way in the first pages of the 2018 program for the last four years of the school curriculum:

2. MAJOR PHILOSOPHY AND GENERAL OBJECTIVES OF THE 9th-12th GRADES ENGLISH CURRICULUM

"There are several interdependent language teaching and language principles reoccurring in the 9th-12th Grades English Curriculum. First of all, English is seen as a lingua franca and international language used in today's global world. As travel has become more common in the last decade, different cultures are in constant contact and use of English as an international language "involves crossing borders literally and figuratively" (McKay, 2002, p. 81)³. English is also used mostly as the language of science and technology. In order to share their ideas and culture with other people from different cultures and countries, our learners need to use English actively, productively, and communicatively." (p. 5)

It is not my intention, of course, to criticize the choice of the Turkish authorities, especially since my analytical tools are based, as my readers will notice, on my research into the current orientations of school language teaching in France. But these orientations partly spring from evolutions that can be found both at the international level in the contemporary history of ideas (the emergence of the action paradigm and the diffusion of the project approach), and at the

² For a presentation of this SAOA in terms of its progressive development since the publication of the CEFRL, see Puren 2019a.

³ References for the work cited, as they appear in the document's bibliography: McKay, S. L. (2002). *Teaching English as an international language*. Oxford: Oxford University.

European level in a Council of Europe document, the CEFR, to which the authors of the Turkish program refer. This is why I think that my analyses can nevertheless be of interest to didacticians in this country, at least as elements of comparative reflection that are significantly different, to my knowledge, from those to which Anglo-Saxon didacticians have so far accustomed them. I noticed that all the bibliographical references in the Turkish high school program are in English.

From the communication paradigm to the action paradigm

The main reason for the above-mentioned difficulty of the CEFR authors is probably the same as the reason why, despite the declarations of eclecticism and references to social action in the 2001 CEFR, the communicative approach remains the only methodology practically implemented in Turkish textbooks. This reason is the prevalence of a real paradigm of communication which has spread throughout the human sciences since the 1970s, and which is still very present⁴. The "Palo Alto School" has been one of the best-known instruments for the diffusion of this paradigm: Paul Watzlawick, Don D. Jackson and Janet H. Beavin. In 1967, Paul Watzlawick, Don D. Jackson and Janet H. Beavin stated the first axiom of their theory of communication in a formula that has remained famous: "One cannot communicate" (WATZLAWICK *et al.* 1967).

This paradigm can be found among communicativist methodologists. Évelyne Bérard, who defended a thesis on this approach in France, stated in her 1991 book:

"It is certain that learning or teaching a language can only be done in a communicative framework, insofar as it is necessarily a question of communicating in a foreign language." (pp. 62-63)

This statement would also deserve fame outside its field, the didactics of languages and cultures, because in two lines we find the three main epistemological characteristics of any paradigm, namely *evidence* ("It is certain that..."), *limitation* ("can only be done...") and *obligation* (it is necessarily a question of...): no matter how one completes these suspension points, one is assured, as in a completion exercise, of producing a statement whose high degree of coherence is commensurate with its degree of closure.

We know Thomas Kuhn's famous 1962 book, *Structure of scientific revolutions*, in which he shows that science does not progress in a linear way, but by paradigmatic ruptures - for example between Ptolemy's astronomy and Galileo's, or between Newton's mechanics and Einstein's -, ruptures that abruptly provoke a "scientific revolution", with "a displacement of the conceptual network through which scientists view the world" (p.102).

The above-stated is reminiscent of what happens in the didactic reflection when one passes from the paradigm of communication to the paradigm of action: one realizes then immediately that, when it is not only a question of *communicating*, but of *acting* in a foreign language, the language is first of all an instrument of action, an instrument of work, before being a tool of communication. The same applies to students throughout their university education, whether in L1 or L2, when they take notes during a lecture or while reading books, when they write up those notes, or when they prepare the ideas and outline for their next written assignment or oral presentation at home. As they work on their master's theses and dissertations, they will realize that writing is not just about communicating the results of their research. This is even its secondary function, as it is primarily a means to the research process: before finally writing to communicate all that, they have found, researchers already write and rewrite at great length for themselves, and it is the needs created by these rewritings that drive and even direct the research action.

The situation in which company executives function cannot be any different as they too have to build up and analyze documentation in L2, for example to provide their boss with a summary of international economic news in their field with a view to making possible strategic

⁴ For more details, please refer to my 2012 conference.

decisions, or to propose a project for the company's expansion abroad⁵: when acting in L2 with others or for others, language is an instrument for working on information, and then for consulting with others, moments when communication is, again, not an objective in itself, but a means at the service of the conception of the action and the decision to act.

A digital tool for collective work such as Google Docs naturally distinguishes because this is the condition of its effectiveness - between action on the text, which is done through modifications in the body of the text, information on the action in progress, which is done through modification marks, either in the text or in the margin of the text, and communication between actors, which is done through comments to the co-authors in the margin of the text. This device perfectly illustrates the change in status of communication between the two paradigms: it is both the objective and the means in the communication paradigm, whereas it is no longer central in the action paradigm, where it is only a means at the service of action.

I wish to propose to my readers three minitests of acceptance or rejection of this action paradigm, the first in the educational domain, the next two in the professional domain.

(1) Is the collective oral commentary on an authentic document in the L2 class an exercise in communication between students, and between students and the teacher, about this document? Or is this commentary a means to serve the complex task of reading comprehension, which is made up of a set of cognitive operations: locate, anticipate, react, transpose, analyze, interpret, extrapolate, judge, compare, appreciate, evaluate?⁶

(2) Do you consider a meeting between teams working separately in a company on the same project to be a meeting where the participants communicate certain information to each other? Or is it a meeting to bring together the separate actions of these different teams in the same complex action - that of the overall company project?

(3) Régine TEULIER-BOURGINE, then a professor at the "Centre de recherche en gestion" (Management Research Centre) of the "Centre National de la Recherche Scientifique" (CNRS, National Center for Scientific Research, France) and at a French "Grande École", the École Polytechnique, asserted in 2008, relying on the quotation of another specialist:

"In spite of its special place, negotiation simply covers the cognitive processes that we have already mentioned: it "must be considered as a branch of interactive communication"" (p. 125)

Does this statement surprise you? Is logic respected when an action (negotiation) is considered as a "branch" of its means?

We have seen that the social objective of reference of the communicative approach, at least as it was initially conceived in the *Threshold Level* of the Council of Europe, was meant to prepare learners to communicate later with foreigners during visits to a foreign country. Language interactions, in such a framework, can hardly go beyond the level of a simple exchange of information, and it is moreover to this that what is asked of learners in the first years of learning in the communicative approach is essentially reduced. However, it seems to me that the most frequent information needs in a foreign language, in Turkey as elsewhere, in English as in any other foreign language -but especially in English given its status as an international language- are those that are satisfied at a distance by means of consulting documents: the foreign language is mainly used to better inform oneself in one's own country.

⁵ This is the type of task proposed in global simulation by one of the only two certifications I know of that is SAOA-oriented, the DCL (Diplôme de compétence en langues, www.education.gouv.fr/le-diplome-de-competence-en-langue-dcl-2978), which assesses the L2 proficiency level of an employee for his or her work in a company; and the CLES (Certificat de Compétences en Langues de l'Enseignement Supérieur, www.certification-cles.fr), which similarly assesses the L2 proficiency level of a student for his or her university studies.

⁶ I will come back later on to this set of cognitive operations which are brought into play in the process of understanding documents.

Better inform yourself in your own country

It is now easier to communicate with foreigners at a distance in a foreign language thanks to digital technologies and the Internet. But this begs the question as to what percentage of former students of English have a regular need for it? However, it is understandable that many more use English for personal and professional information and education on the Internet.

On the other hand, a certain percentage of adults learn a foreign language primarily, if not only, to gain personal access, through literature, newspapers, television and other L2 media, to the culture and current events of foreign countries. This then is precisely the primary function that the L2 fulfills in the last years of French secondary education.

Two competencies are necessary for the L2 to fulfill this function as a documentation tool, one of which is the specially targeted objective in a pre-communicative methodological matrix, the other in a post-communicative methodological matrix.

For my following analyses and proposals, I have relied on the model of "methodological matrices" currently available in language-culture didactics⁷. Even if I have elaborated this model on the basis of the evolution of methodologies in France since just one century, it seemed to me relevant and effective to deal with the theme I have chosen for my present contribution.⁸

(1) A competence of deep understanding the documents

This competence is worked on in a methodology of pre-communicative origin which has historically specialized in the didactic treatment of authentic documents in the L2 class, called in France "méthodologie active", and which was the official methodology in French school L2 teaching from the 1920s until the 1960s. Methodologists have developed a set of cognitive operations that the teacher makes his students perform in a more or less partial way according to the age and level of the students, to his comprehension objectives and to the complexity of the document. I have proposed the following global dynamic scheme, completed later on the basis of the analysis of recent French and Spanish foreign language textbooks as well as, more recently, on the basis of the comprehension instructions on mother tongue texts proposed in the PIRLS and PISA surveys⁹:

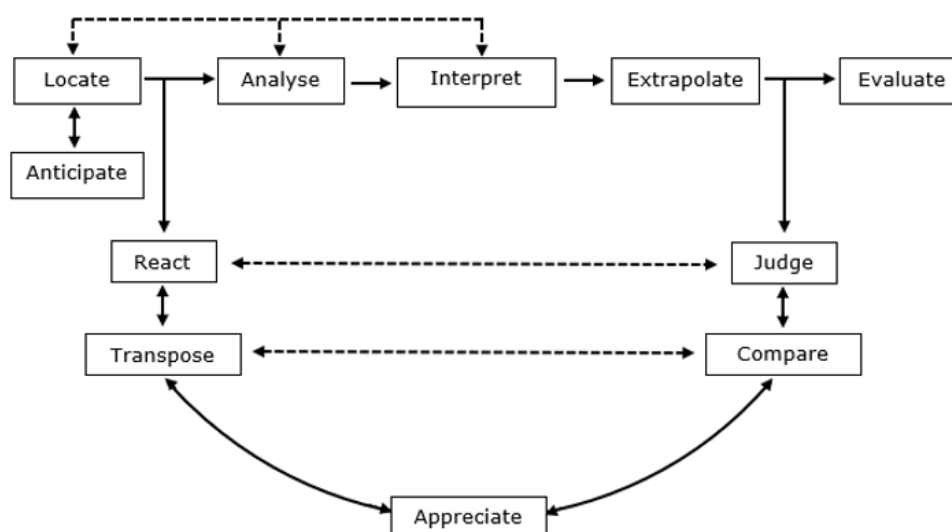
⁷ This model of the available methodological matrices is reproduced on my other contribution to this book, "Integrative functions of the 'mini-projects' of the didactic units of language textbooks in the social action-oriented approach".

⁸ This model is presented with additional remarks and bibliographical references in the document Puren 073 (in French).

⁹ PIRLS, Progress in International Reading Literacy Study, www.iea.nl/studies/iea/pirls. PISA, Programme for International Student Assessment, <https://www.oecd.org/pisa/>.

Diagram 1

Global dynamic scheme of treatment of authentic documents in the L2 class



The application of this model¹⁰ to the collective oral commentary of a text in class responds to as well as resonates with a "document logic" - it is a question of exploiting to the maximum the didactic potential of the document itself - very different from the "support logic" of the communicative approach¹¹, in which the text is above all a pretext to make the students talk to each other and about themselves; hence in this approach, the privilege granted, immediately after the localizations', to the reactions and transpositions, which are the operations that most easily allow for immediate speaking.

In the active methodology model of comprehension, as in the PIRLS and PISA assessments, the L2 manipulated collectively in class by the students is first of all a language of action on the text -it is the instrument at the service of their comprehension process- and it is only secondarily that it is a language of communication, the one through which the students communicate the product of this process, *i.e.* the result of their comprehension work.

(2) The competence to manage the information content of documents, or "informational competence"

One of the major implications of the shift from the communication paradigm to the action paradigm -because this implication concerns the very object of communication, information- is, encompassing the communicative competence, the emergence of a broader competence, the informational competence, which is specifically worked on in a post-communicative methodology specialized in social action on and through information, the SAOA. The informational competence can indeed be defined as the capacity to act on and through information as a social actor. It is what enables what is called "information literacy", in French "la maîtrise de l'information" (literally, "information control").

I have recently published an article in the ESBB journal¹² in which I reproduced the list of different information management activities proposed in a book published in 2008 by UNESCO (Woody Horton 2008). In an age characterized by an ever present avalanche of information and the proliferation of fake news, the most important component of a responsible social actor's information competence is *his or her ability to withhold*, *i.e.* to censor false, unreliable, useless

¹⁰ See Puren 041 (in French) for a detailed presentation of each of these cognitive operations illustrated with examples from textbooks, and for an explanation of the overall dynamics of the scheme.

¹¹ See Puren 066 for a typology of the different "documentary logics" available: these are the literary, document, support, documentation and social logics.

¹² "Information literacy in social action-oriented approach: from communicative competence to informational competence," English Scholarship Beyond Borders, ESBB, <https://www.researchgate.net/publication/353688628>.

information or information that is contrary to his personal ethics or to the values of the citizenry; then, it is his capacity to analyze, interpret, extrapolate, evaluate¹³, prioritize and reformulate this information; finally, and only then, it is his capacity to communicate this information, but only to the people he knows or thinks are interested in it, and, if possible, only at the moment when he thinks it will be useful to them.

In the work environments of companies where a great deal of information is exchanged, some of which can be strategic, we speak of "Knowledge Management", and the instruction that has long been imposed is "the right information to the right person at the right time". The common evaluation criterion for these three aspects -content, receiver, and time of communication- is the action for which the information can be used. In English, we say of useless information, "I don't care!", but in French we say more accurately "Je n'en ai rien à *faire*!" (literally: "I have nothing *to do* with it!").

The documentary logic that corresponds to this informational competence is the "documentation logic", different from the "document logic" of the active methodology and the "support logic" of the communicative approach (see note 11 above).

For some information specialists, such as Brigitte Simonnot (2009), the phenomenon of social networks, which produces "the flow of information, practically in real time, [...] contradicts in-depth reading and seems hardly conducive to the verification and validation of information" (§18), so that it obliges one to go further than information literacy. This author considers -I take up her formulas in French, directly understandable in English- that it is necessary to pass from a "compétence informationnelle", which is according to her an individual competence for a professional orientation, to a "culture informationnelle" shared by all the citizens of a country and implemented in their daily life, because only such a culture allows them to act collectively in a responsible way on and by information (cf. in particular §7 and §20).

It seems obvious to me that the possibility, in any country, for all citizens to obtain information from a variety of sources, at least in a language other than the official language of their country, can only encourage such a "culture informationnelle". It is undoubtedly necessary to go even further, if we take seriously UNESCO's "Global Citizenship Education" project¹⁴, and to think of "culture informationnelle" in terms of this global citizenship, which leads us to consider plurilingualism as both an objective and a means in the L2 class. It is then another methodological matrix, specially designed to diversify the languages taught by relying on the levels of competence already attained by the students in other languages (starting, of course, with their mother tongue), which could be implemented in conjunction with the others: the plurilingual-pluricultural matrix (cf. note 7 above).

The project, a universal model of complex social action

In a 2016 lecture in French at a colloquium of RANACLES, a French association of teachers of languages for specific purposes in higher education, I contended that the dominant production models in business management always end up, with more or less delay, being transposed to language teaching, no doubt because the aim of this teaching is to instil in learners the ability to produce language themselves, and that this aim has also been, since the advent of direct methodology at the beginning of the twentieth century, the main means implemented. The principle of this end-medium homology -to make students speak L2 in order to teach them to speak it, to make them write it in order to teach them to write it- was laid down as early as 1890 in these terms in an official French instruction: "A language is learned by itself and for itself, and it is in the language, taken in itself, that the rules of the method must be sought.

Thus, in the 1950s, structural exercises were used in the first language laboratories to create "teaching machines": however, such language learning, solely by means of batteries of structural exercises in the laboratory, could only be conceived under the influence of the Fordist

¹³ These activities correspond to the activities in the upper chain of the deep document comprehension model (see diagram above), which are text-centered, while those below are reader-centered.

¹⁴ See UNESCO Clearinghouse on Global Citizenship Education, <https://www.gcedclearinghouse.org/>.

model of industrial productivity developed at the beginning of the twentieth century: these teaching machines in fact function as veritable assembly lines of language automatism.

The communicative approach emerged in language and culture teaching in the 1970s, at a time when the communication paradigm was gaining currency everywhere: it was the golden age of communication gurus in company seminars.

Project-based education appeared very early, at the beginning of the 20th century with John Dewey in the USA. It was taken up by famous pedagogues such as Ovide Decroly in Belgium and Célestin Freinet in France, but it remained confined, throughout the first half of the 20th century, to limited circles of militant schools. While the project approach became established in business management from the 1960s onwards¹⁵, it was not until the 1990s that it began to trigger new interest in school pedagogy, following the failure of objective-based pedagogy and in reaction to its excesses. Finally, it only began to be taken into account in language-culture didactics later still, and very gradually during the years 2000-2010, following the publication of the CEFRL in 2001¹⁶.

The L2 class micro-society, an environment reflecting the outside society

Because of one of the trans-methodological laws of language-culture didactics, that of maximum end-medium homology, one always favors in the L2 class -whatever the methodology implemented, therefore- the learning activity that best corresponds to the activity of use to which one wants to train the students, and one organizes the classroom micro-society in the way that best corresponds to the external society for which one wants to prepare the students. Thus:

In active methodology, the L2 is taught in class by means of document comprehension in order to give the learners the ability to continue to maintain contact with the L2 themselves later, in their living room, by this same means. In this methodology, there is a natural homology between the learning situation and the use situation: the students are in the classroom in the same situation of remote contact with the L2 as they will be later at home.

In the communicative approach, students are taught to communicate in L2 in the classroom mainly by asking them to communicate among themselves in L2. In this methodology, the aim is to train students for future language interactions with strangers; since the students are at home and not abroad, among themselves and not in front of strangers, there is a break between the learning situation and the situation of use, which forces teachers to resort to a previously useless technique in the classroom, the simulation, in which they ask the learners in class to act as if they were users abroad.

For this reason, I was able to announce as soon as the CEFRL was published, in an article published in 2002, that from the moment the purpose of school teaching became the formation of a social actor in a foreign language (COE 2001, p. 9), the project, which is currently the reference model of social action in all the domains proposed by the authors of this document - personal, public, educational and professional. It was bound to become the reference learning action in the classroom. In SAOA -since it is this methodology-, we come back to a natural homology between the learning situation and the situation of use given that in this methodology, the classroom is indeed by nature a complex environment similar to this complex, multilingual and multicultural society, for which it is now a question of formation students to act as social actors in light of the following observations:

¹⁵ Cf. GAREL 2003 (in French) for a limited history. The reference work on the project in all its dimensions and in all fields remains, in French, that of Boutinet 1990, *Anthropologie du projet*.

¹⁶ See here the introduction to my second contribution, "Integrative functions of the 'mini-projects' of the didactic units of language textbooks in the Social Action-Oriented Approach" (Online: <https://www.researchgate.net/publication/356209656>).

(1) It is a multilingual environment: in the L2 class there is the presence of at least the L1 and the L2, but more complex cases are very frequent, such as when the students have a different mother tongue from the L1, or when they are learning an L3.

(2) It is a multicultural environment: there is the presence of at least the didactic (*i.e.* teaching-learning) culture of the teacher, and the learning cultures of the students, which are very diverse, even when they are of the same mother tongue and it is their first contact with a foreign language, because their representations and conceptions of L2 learning are influenced by different factors such as their social background, cognitive profiles, personalities, and previous language-learning experience.

(3) It is a complex environment: the characteristics of all the students facing the teacher correspond to the different components of complexity: multiplicity, diversity, heterogeneity, variability, interrelation, instability, sensitivity to the environment, contradiction and inclusion of the observer (Cf. Puren 046, in French); and a complex cognitive process of learning a double object language-culture is carried out.

(4) Finally, it is an action-oriented social environment in itself: the teacher and students must carry out a collective teaching-learning project in the most effective way possible.

In my other contribution in this book ("Integrative functions of the 'mini-projects' of the didactic units of the language textbooks in action perspective", online <https://www.researchgate.net/publication/356209656>), I have referred to the interest of pedagogical projects in the L2 class, even in the reduced and constrained form of the "mini-projects" in each textbook didactic unit. But it is possible to go further, if the conditions allow it, by conceiving and making the L2 class function as an environment particularly favourable to formation in the competencies now necessary in all areas of social life, *i.e.* as an "incubator" of social competencies.

The L2 SAOA Classroom, an Incubator of Social Competencies

This is a thesis that I have been defending for more than twenty years, but which has so far come up against the communication paradigm, which maintains educational leaders, many didacticians, teachers and learners in the idea that school learning of an L2 is essentially a preparation for its later use, because of the rupture that this paradigm causes in the classroom between the experienced learning situation and the intended use situation. I first defended this idea of the L2 class as an incubator of social competencies in 1998 before the French association of language teachers of the "Grandes Écoles" -which are university-level professional formation schools: business schools, engineering schools, etc.- in a conference entitled "Les langues vivantes comme outil de formation des cadres" ("Modern languages as a tool for management formation"). I repeated this thesis another time just recently in a 2019 article, wherein I have presented it more succinctly with updated examples in the following passage:

"...] by exploiting the homology between the classroom micro-society and the outside society, one can consider and make the language classroom function as a "co-cultural incubator", i.e. of social action culture, i.e. a place and a time where students, in an intensive and secure manner because mediated by the teacher, have the opportunity to train themselves in competencies that will be necessary later on in their professional and civic lives: adapting to other ways of working, working in groups, facing the unknown, uncertainty and complexity, learning from one's own mistakes and the mistakes of others, producing while making the most of limited means, conceiving and conducting collective projects, self-evaluation individually and collectively, etc. The language-culture teacher can then fully claim a role as an educator in school teaching, and as a trainer in vocational teaching." (2019b, p. 59)

As I have mentioned in the title of my present contribution, learning an L2 at school can also be used to learn to "act better in one's country", whether as a citizen or as a professional.

General and specific aims and objectives of the school teaching of an L2

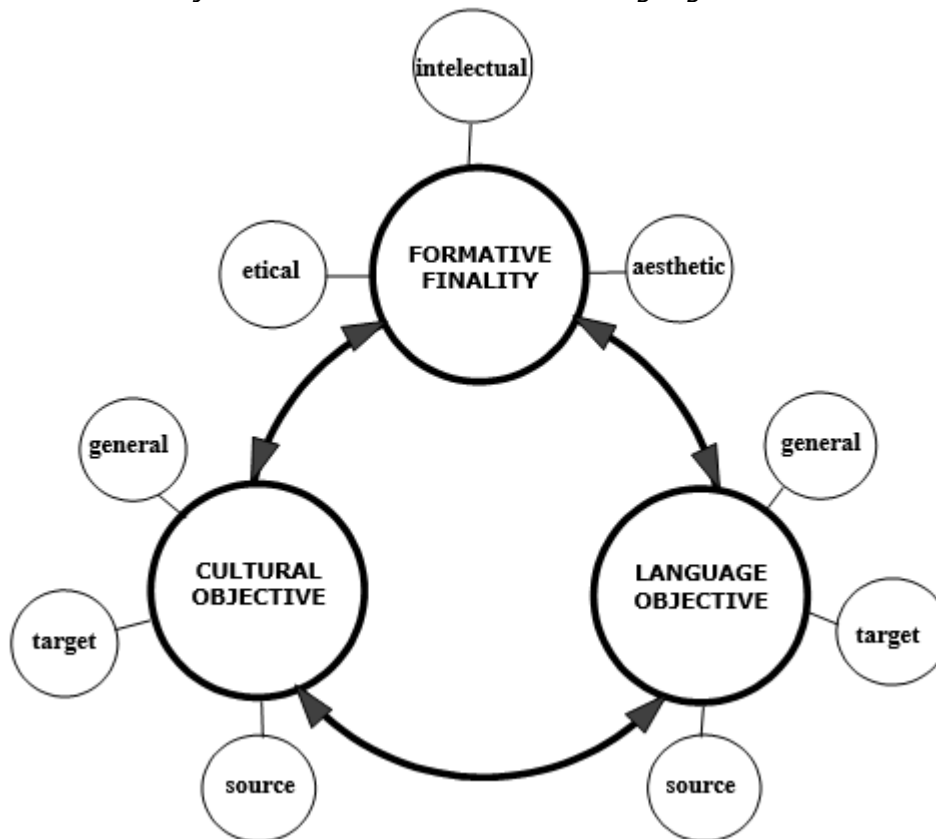
All the analyses and proposals I have made so far are based on the fact that school teaching-learning of an L2 does not only serve to prepare for later communication in this

language; *nor even primarily*: this idea will only seem provocative to those who have remained within the paradigm of communication¹⁷. This paradigm makes them forget that a school teaching of an L2 is first of all the teaching of a *school discipline* which must aim with the others at the finalities and objectives common to the educational system of the country.

In my 1988 *Histoire des méthodologies de l'enseignement des langues*, in which I reviewed a century and a half of language teaching in France, I proposed the following scheme¹⁸:

Diagram 2

Scheme of finalities and objectives in School Didactic of Languages and Cultures



In school teaching of a L2, there are language objectives other than that of the target language:

-A *source language objective*: the school teaching of an L2 also aims, by means of comparative activities, at a better knowledge and mastery of its own language by the student.

-A *"general" language objective*: the school teaching of an L2 also aims to facilitate the subsequent learning of other foreign languages (L2, L3...).

There are also cultural objectives different from those of the cultures corresponding to this L2:

-A *source culture objective*: the discovery of a foreign culture also aims, by means of comparative activities, at a better understanding by the student of his own culture.

-An *objective of "general culture"*: this objective, inherited from the philosophy of the Renaissance and the Age of Enlightenment, concerns the knowledge of "man in general" and the recognition in every man, beyond his cultural differences, of his common humanity.

¹⁷ This idea thus provides a fourth possible paradigmatic minitest, after the first three proposed above.

¹⁸ P. 125 of the 2012 digital edition, supplemented and expanded at length in a 2004 article.

But there are also, as can be seen from this diagram, three main types of formative, or educational, finalities that link the teaching of the L2 to the other school disciplines: intellectual, ethical and aesthetic.

Turkish secondary school curricula also indicate certain formative finalities:

"As stated in the general objectives of Turkish National Education, the new curriculum aims to raise the awareness of universal, national, moral, humane and cultural values and ethics [...]. The new curriculum is different from the previous one in a sense that it focuses on values education. The key values that should be transferred to the learners in line with the learning outcomes are: friendship, justice, honesty, self-control, patience, respect, love, responsibility, patriotism and altruism." (Chapter 4 "Ethics and values education", p. 9)

Acar concludes his comparative analysis of the 2013 and 2018 programs in a 2019 article thus:

"Values education is explained in less than half a page and there is a one-page key competencies section, where the teachers and textbook authors are not given detailed suggestions. Even the developers of the 2018 ELT curriculum admit that "any attempt to include key competences (as well as values education) in a foreign language education program is a challenging one" (p.5). If this is the case, this task would be more challenging for the teachers and textbook writers." (p. 322-323)

I will refrain from giving my opinion on the didactic implications of the finalities stated by the writers of the Turkish secondary education program, but I hasten to suggest that the formative finalities of French secondary education have direct and very concrete implications:

-The finality of intellectual formation leads to the development of a systematic metacognitive scaffolding of all the cognitive activities mobilized in the learning of an L2, which are in particular those implemented in the comprehension of documents (cf. the diagram above), in the acquisition of social competencies (cf. the quotation above), in the management of projects¹⁹ and, last but not least, in the conceptualization of language (*i.e.* metalinguistic reflection).

-The finality of aesthetic formation justifies the important place that literary texts still assume even more incrementally as the students' progress in their L2 curriculum.

-Ethical formation is found in the cultural content of the documents and in the finalities of intercultural education, which necessarily implies studying the specific cultures of foreign countries. In Europe, the finality of individual ethical formation is now coupled with the finality of collective formation, that of citizenship formation. We find it in the CEFR: the authors, referring to the "fundamental principles" of the Council of Europe, consider that this document "contributes to promoting democratic citizenship" (p. 4).

Conclusion

As can be seen, most of the objectives of school teaching-learning of an L2 are related to the language and culture of the students' country, and all its formative finalities are based on the values promoted by the national educational system. Taking into account this reality, ignored by the promoters of a supposedly universalist communicative approach, gives teachers native to the language-culture of their students a decisive advantage over teachers native to the language-culture being taught. I fully share B. Kumaravadivelu's criticism of the ideological instrumentalization and economic exploitation to which the imposition of a communicative approach conceived and promoted by Western English-speaking countries gives rise in some countries. But I think, contrary to what he has expressed as his principal concerns, that the

¹⁹ See my 2017 article presenting the fundamental cognitive operations (proaction, metacognition, regulation) of the project approach (in French).

solution is not in a "post-method pedagogy"²⁰, but in a "complex didactics of languages-cultures" able to elaborate and manage in each country, according to the different objectives, publics and teaching-learning environments, multiple articulations and combinations of all the available methodological matrices. It is not simply a matter of juxtaposing them - even in a "reasoned" eclecticism that would correspond to a "multimethodological" approach- but of putting them in synergy within a "plurimethodological" approach²¹.

The particular importance that project-based pedagogy has assumed in the current implementation of the SAOA (cf. in Turkey the proposals of Acar, 2020a, 2020b, 2021 on the introduction of mini-projects in English textbooks) is explained not only by the law of end-medium homology (cf. above), but also by the fact that important pedagogical projects carried out in class (over several weeks or months) necessarily lead to the mobilization of all the available methodological matrices (see in this volume my other contribution entitled "Integrative functions of the 'mini-projects' for the didactic units of language textbooks in the social action-oriented approach")

The plurimethodological approach allows a fine adaptation to the different local teachings while exploiting the richness of the historical heritage of the didactics of language-cultures and by releasing the didactic creativity. But to do this, it is necessary to break through the intellectual barrier constituted by the communicative paradigm, which maintains the belief that the teaching of an L2 should necessarily and primarily aim at communicative use.

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²⁰ Cf. the articles available on his website www.bkumaravadivelu.com/articles.htm, in particular his articles from 2001 and 2003. For a critique of the "post-methodological" solution proposed by B. Kumaravadivelu, see Puren 2022 (to be published in French).

²¹ See Puren 2020a (in English) and 2020b, chapter 4 (in French).

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