

THE UN-HANDBOOK OF CULTURAL EXPERIENCES AND SELF-DIRECTED LEARNING

**OR HOW TO APPREHEND THE
PEDAGOGICAL SPECIFICITIES OF APP**

KEYWORDS

Here are the keywords to help you browse the anti-manual according to the themes that interest you. Simply click on the chapter number associated with any keyword to read the relevant section!

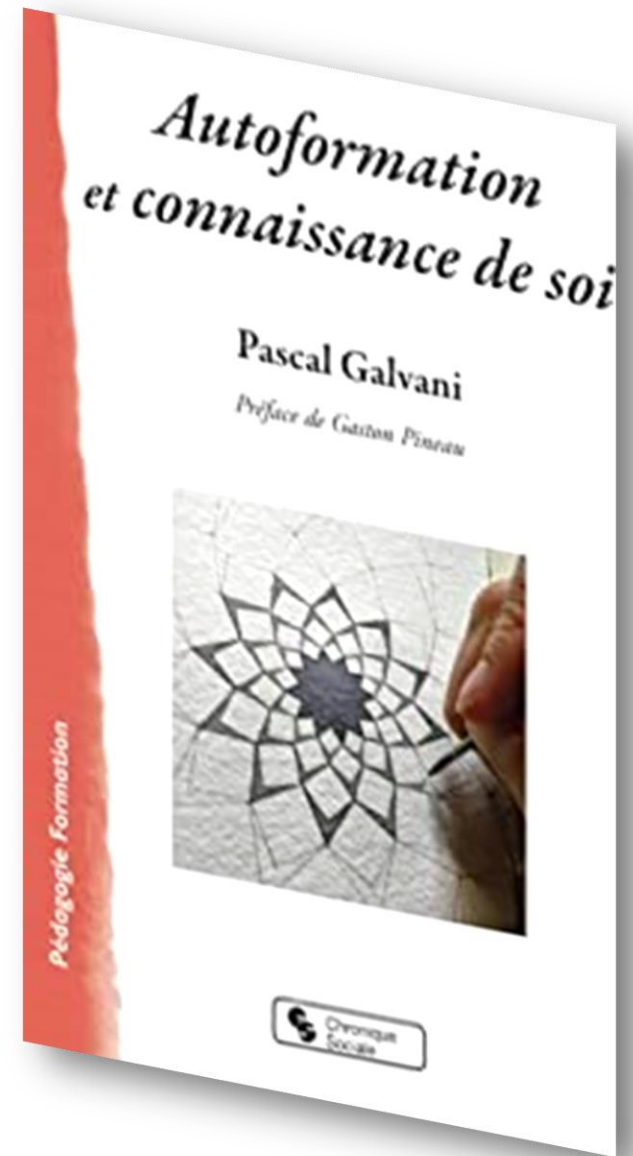
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Pascal Galvani brings his perspective on the Art-Connection action research conducted by the APapp and its network of APP (Personalized Pedagogy Workshops).

Pascal Galvani has been a professor at the University of Quebec at Rimouski since 2001 and an associate researcher at the University of Tours, France. He also directs the "Ecology and Training" collection at Harmattan editions and coordinates the "Présences" review, which is a transdisciplinary review of the study of psychosocial practices. Pascal Galvani was first a trainer in popular education then a lecturer at the University of Tours where he collaborated with Gaston Pineau. He focused his research on the processes of self-training and eco-training, which led him to develop a research-training method based on the phenomenological and hermeneutic exploration of decisive formative moments (kairos).

In the preface to his latest book entitled "Self-training and self-knowledge", published in 2020 by Chroniques Sociales, Gaston Pineau indicates that the book is "resplendent with an examined life, a self instructed by the works of culture that 'he applied to himself'. The involvement of oneself in the process of understanding the subjects of the world of life is the touchstone of the human sciences."



CULTURAL EXPERIENCES AND SELF-DIRECTED LEARNING

The Art-Connection experience at the heart of APP practices allows, according to Pascal Galvani, the development of two types of reflections:

What is the place of cultural experiences in lifelong learning?

How to support cultural self-training in a relevant way? By which devices, which methods and which positioning?

According to Pascal Galvani, the major interest of the APapp action research is to approach cultural experiences from the point of view of self-training, to support cultural self-training starting from the cultural experiences lived by people, and to propose collective cultural experiences with a support system (*Apprenant Agile*) which offers a space for sharing and dialogue, to reflect on these experiences and produce knowledge.

[🔗 Interview with Pascal Galvani: action research as a mode of research](#)

The major challenge for the guides is to succeed in “cultivating” the cultural experience of the participants by connecting it dialogically to other “cultural universes”. This presupposes mediation and a fine approach, in the absence of which there would be a risk of “shattered” the cultural experience of people, through a crushing confrontation with the force of heritage culture (methodology of the kairos).

Pascal Galvani highlights five key elements for the success of this type of operation in a self-directed learning support process:

1. Create a safe environment that allows everyone to try.
2. Offer a cultural experience in small groups in the form of theater workshops, crafts, writing, etc.
3. Animate and develop reflective exchanges on these experiences allowing participants to become aware of their learning and to multiply it by sharing it.
4. Link and dialogue these reflected experiences with wider circles of professional artists and cultural institutions.
5. Involve participants in all stages of the project in an active, reflective and dialogical way.

Support the development of cultural competences

[🔗 Speech by Pascal Galvani at the European conference of the Art-Connection project on June 29, 2022](#)

[🔗 Support the development of cultural competences](#)



Les aventures de SNOO, youth album produced by the learners of the FCP pre-training workshop (Marquette-lez-Lille)

What the cultural dimension brings specifically for participants and accompanying persons

For the participants: a global existential experience.

For coaches: a subtle process of immersion, reflexivity and dialogue on several levels in the accompaniment of people, starting from the activity of the people themselves, by accompanying self-training through reflection and sharing experiences and learnings lived in these experiences, in particular by "The workshop of the kairos". This type of workshop is a group of dialogue and sharing of decisive moments (kairos) where everyone knew how to make the "right gesture at the right time" (Galvani 2020). It is then a question of negotiating with the participants a larger cultural project, integrated into the territory and involving professional cultural partners: craftsmen, artists, creators, etc. in a process of co-construction and active participation in the realization of the project with the participants and on the scale of a territory allowing to gradually connect different cultural worlds.

For the territory's institutional partners: it is a matter of learning to work together by placing at the heart of the cultural action partnership a logic of training, social integration and personal development, which is at the heart of the APP approach.

APP APPROACH AND THE “APPRENANT AGILE” DEVICE



To make the transformation process in an APP training course visible, the APapp has developed a device, which is called “Apprenant Agile” (Agile Learner), which has been designed from the learner's point of view, so that they can themselves recognize and validate the skills they mobilize where and when they wish: it is the learner who is the expert in their learning process and their transfer of knowledge and skills.

This device offers support for people, in a reflective approach, based on self- and co-analysis of lived situations, according to a methodology called Kairos methodology, resulting from the work of Pascal Galvani (see Kairos methodology).

The learner is accompanied to exercise his gaze, to strengthen his capacities of observation, questioning, listening, in the context of situations they live, to become aware of what is at stake for them.

This device is fully adapted to the APP training context because it encourages the person to go to the end of themselves, to strengthen their autonomy and to emancipate themselves, which is the purpose of the APP approach.

The development of autonomy requires self-learning and self-management of the educational process to decide autonomously on its objectives, methods and means of action. It is the intellectual methodology of mental training based on everyday life problems, alternating experience and reflection on action for a better social adaptation of the individual. The goal of the mental training method is to learn to think scientifically from the elements of life situations and experience.

[🔗 Testimony of Célia around her course and the Apprenant Agile device](#)



We are talking about a **new paradigm of assessment** in an **ecosystem of recognition** in which the badge is the symbol of the transfer of skills recognized by the learner and which he is therefore able to reproduce.

The APapp has chosen the open source technology of digital badges as a **means of recognizing acquired experience**, because badges are in fact communication tools that can be shared without limitation.

The badge is associated with an **endorsement** system that promotes a **culture of recognition** of the talents, skills and aspirations of individuals, communities and territories.

Endorsements are based on informal recognition by peers or third parties of what is recognized by a badge.

In this sense, the badge can be a **vector of social transformation**: its purpose is to give back the power to act to the person, by building their identity in a process of open recognition and by valuing all that the person can do and their unique way to do it.





EUROPEAN KEY COMPETENCE #5

AT THE HEART OF SELF-DIRECTED LEARNING IN APP

La compétence clé européenne « personnelle et sociale et la capacité d'apprendre à apprendre » est la compétence constitutive du renforcement de l'autonomie des apprenants inscrits sur un parcours de formation en APP.

Cette compétence clé a une double dimension : elle est à la fois un **objet d'apprentissage** (outil/méthodes sur lesquels un travail d'apprentissage est demandé) et une **ressource** mise à disposition pour mieux apprendre. Dans sa formation, un apprenant est amené à travailler de manière dynamique à la fois sur la boîte à outils spécifique de l'apprentissage pour apprendre (pour comprendre quel type d'apprenant il est, découvrir ou approfondir les méthodologies d'apprentissage et devenir plus efficace dans son mode d'apprentissage) et l'utilisation de cette boîte à outils comme ressources pour mieux apprendre n'importe quel domaine de son plan de formation. Apprendre à apprendre, c'est explorer la connaissance de soi et les méthodologies d'apprentissage, et c'est à travers cette conscience de soi et cette ouverture à ces méthodologies pour apprendre à être plus efficace, que l'apprenant va développer, déployer et mettre en œuvre son mode d'apprentissage personnel dans des contextes très variés, par

exemple pour apprendre les mathématiques, apprendre à utiliser un ordinateur ou faire face à une situation complexe. La connaissance de soi, en participant également au renforcement de l'estime de soi et de la confiance en soi, donne à l'apprenant les moyens d'explorer le monde dans toutes ses dimensions et selon ce qu'il souhaite réaliser dans ce monde (j'ai besoin de mettre à niveau mes Français pour évoluer professionnellement, je veux réussir mon examen pour devenir infirmière...).

Toutes les formations en APP, quels que soient les projets des apprenants, sont dédiées au développement de cette compétence clé, dès leur inscription à APP. Il s'agit d'une véritable spécificité de l'environnement pédagogique de l'APP basée sur l'autoformation accompagnée et les valeurs de l'éducation tout au long de la vie.

Il est à noter que les multi-modalités pédagogiques proposées dans les espaces d'autoformation de l'APP, pour soutenir le développement de cette compétence clé, permettront également à tout apprenant de l'APP de mieux comprendre et utiliser le potentiel des technologies de l'information et de la communication dans sa vie quotidienne, tant personnelle, sociale que professionnelle.

Apprendre à apprendre, c'est explorer la connaissance de soi et les méthodologies d'apprentissage. [...] c'est à travers cette conscience de soi [...] que l'apprenant va développer, déployer et mettre en œuvre son mode d'apprentissage personnel [...]

The “personal and social and the ability to learn to learn” European key competence is the constituent competence of the reinforcement of the autonomy of learners enrolled in an APP training course.

This key competence has a double dimension: it is both a learning object (tool/methods on which learning work is required) and a resource made available for better learning. In his training, a learner is led to work dynamically both on the specific toolbox of learning to learn (to understand what type of learner he is, to discover or deepen learning methodologies and to become more effective in their way of learning) and the use of this toolkit as resources to better learn any area of their training plan. Learning to learn is to explore self-knowledge and learning methodologies, and it is through this self-awareness and this openness to these methodologies to learn an to be more effective, that the learner will develop, deploy and implement their personal learning style in a wide variety of contexts, for example to learn mathematics, learn to use a computer or deal with a complex situation. Self-knowledge, by

also participating in the strengthening of self-esteem and self-confidence, gives the learner the means to explore the world in all its dimensions and according to what he wishes to achieve in this world. (I need to upgrade my French to evolve professionally, I want to pass my exam to become a nurse...).

All APP training, whatever the learners' projects, is dedicated to the development of this key competence, as soon as they register with APP. This is a real specificity of the APP's educational environment based on accompanied self-directed training and the values of lifelong learning.

It should be noted that the multi-pedagogical methods offered in the self-directed learning spaces of the APP, to support the development of this key competence, will also allow any learner of the APP to better understand and use the potential of technologies of information and communication in their daily life, whether personal, social or professional.

Learning to learn is to explore self-knowledge and learning methodologies, and it is through this self-awareness [...] that the learner will develop, deploy and implement their personal learning style in a wide variety of contexts [...]





#apprenance

#self-directed learning

#active listening

#kairos

#pedagogical positioning

#research-training



THE KAIROS METHODOLOGY

RITUAL — DIARY — RESEARCH-TRAINING APPROACH

How to initiate reflective practice as part of support for self-directed learning?

Kairos as a RITUAL

The Kairos ritual is a daily time to seek to capture the "intense moments" of a day.

These "intense moments" can occur at any time, during the training but also outside the training.

The Kairos ritual consists in imposing a time on the learner during which he will ask himself the following type of questions: what was the

important moment or my best moment of the day, my best success, my best understanding, my most beautiful encounter, my most beautiful discovery, my greatest surprise? Kairos should always be linked to positive events, they are moments of success. By this self-reflection, we solicit the memory of successful learning. We seek to produce knowledge on how we succeeded.

We call on the memory of positive moments of the day, of everything that made us happy, smile, what gave the feeling of moving forward, what reinforced something, elements that made us let go of something. The Kairos ritual is time that we give ourselves to soak up what we have experienced in the near past.

Kairos as a TOOL in the form of a diary of intense moments

The establishment of a Kairos diary can be done in very varied forms (a simple paper diary, an electronic file, an online portfolio).

Regardless of the form, the main thing is how the learner will own his journal. Some will be more comfortable with a paper journal while others will prefer a digital formula. Some will want to use an existing medium and others will need to create their own medium.

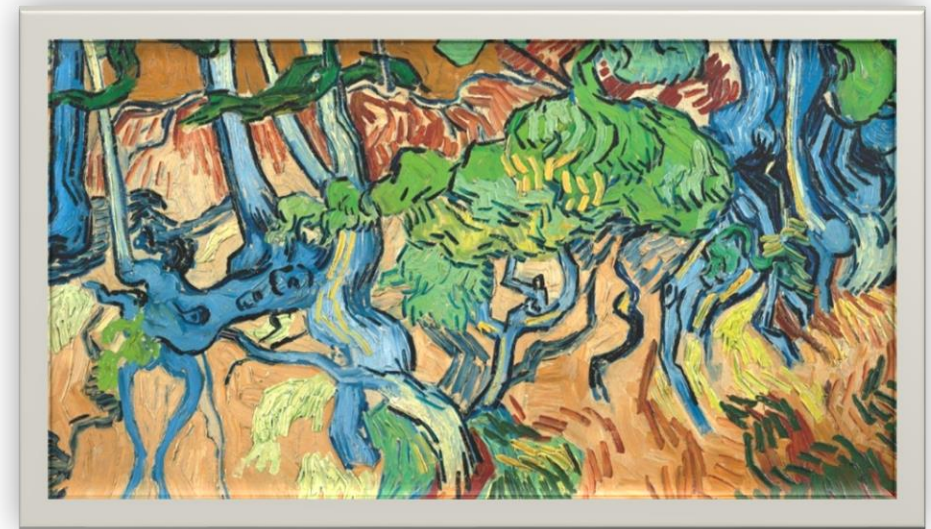
It is essential to respect the private and intimate part of the Kairos diary. The trainer must stay away from the Kairos diary. It is important to systematically remind the learner that he owns his Kairos journal and that he is the one who must decide on its content and what he wishes to share or not. There will always be a part of the journal that will remain unused, which will remain the property of the learner and another part that the learner will decide to share to allow verbalization and formalization work.

Respecting this privacy makes it possible to build the trust required for the learner to fully engage in a reflective and dialogical practice.

The objectives must have been clearly identified before, namely, to produce knowledge on how we success emerged.

It is important to leave the initiative to the learner to complete their Kairos diary as many times as they wishes during the day and to authorize them to do it also outside the times of the training, for example in the evening when they goes back home. This makes it possible to instil the notion of freedom given to the learner who is part of a process of accompanied self-directed learning.

Bringing a learner to question themselves and to watch themselves act gives them the possibility of identifying the skills mobilized in them but also in their peers.



« Roots » by Vincent Van Gogh (1890)

Kairos as a RESEARCH-TRAINING APPROACH

The Kairos diary is supplemented by Kairos workshops and/or interview times with their referent-accompanying person.

Research-training is based on personal questioning and is built on the occasion of collective exchange activities throughout the training course to become aware of and learn to identify the skills that are mobilized by the learner in real-life situations.

The animation of Kairos-type workshops inducing a reflective and dialogical approach.

The workshop is repeated over time. It is variable in size, it is not necessarily a constituted group, on the other hand the members of the group are always volunteers.

The objectives must be clearly explained by the referent-accompanying person, facilitator of the workshop, then it is necessary to trust the learners.

To lead Kairos workshops, it is recommended to have the desire to do so, to have already experienced it or to have participated in a workshop of this type yourself. A large part of the know-how is learned by participation. An effective formula can consist of practicing leading Kairos workshops within your own structure and thus “preparing yourself between us”. Find “experienced” trainers to start with.

Kairos workshops can take various forms (writing, photolanguage, theater, role-playing, creation or any artistic activity) and be led with a wide variety of tools.

The animation instructions are strict and form part of a contract of trust of which the workshop leader is the guarantor

- Benevolent listening.
- Active listening practice.
- Never pass judgment on what the other tells us or tell them what we would have done “in their place”. We do not say "it is good" or "it is not good" because it's a judgment. But what we owe to a learner when we listen to him is “What do I learn from you, when I listen to you”, “When I listen to you, what thoughts do I contribute to the process of self-training”.
- Strictly remaining on the training ground = contract of educational objectives. There may be personal parts related, the main thing is to treat them from the training angle (eg what do we learn about our versatile skills from this experience = apprenticeship contract). The object of a reflective practice in training is to raise awareness of knowledge, to produce knowledge on the way in which we have succeeded and how we will try to understand the processes of learning success. If it is a significant achievement for the person, chances are that in the story, they will bring up previous difficulties! But we will not seek to dig into the evocation of this painful past, what will be retained is the success of the present moment! It is important to let the person express themselves freely, while remaining within the learning contract = “What did you learn? », « What made learning for you? ”. Expressing themselves freely allows the person to verbalize why this learning has meaning for them.



A few rules as a safeguard

- Always bring back to memory moments of success, moments when I think I did the right thing, what made sense to me, everything that allows me to feel that "I've grown", "I'm growing »
- Principle of the internal safeguard = self-control/self-regulation of the person. If the learner is not too sure of the process, they will first go there with “little tricks”. As soon as he can see that the rules of the game are respected (no intrusion, no analysis on his person, only within the framework of an apprenticeship contract), they will commit more = depending on the level of confidence they have in front of them.
- Rule of intersubjectivity = always remind learners that they own their Kairos journal and that no one is going to force them to read everything they have written down. Two times must be well marked:
 - reflexivity (order of the intimate) must be protected;
 - the dialogic practice, with the others, contains rules which must be systematically reminded by the referent-accompanying, leader of the workshop and who is the guarantor (benevolent listening, prohibition of judging or analyzing the other). The implicit pedagogical contract established within the framework of a Kairos workshop forces each of the participants to work in a process of deepening knowledge, which induces a responsibility towards others and a duty of benevolent listening.

Essentials for active listening

Active listening is part of the philosophical hermeneutic current in relation to the interpretation and understanding of human experience resulting from the work of the German philosopher Hans-Georg Gadamer in the 1960s. The concept was developed by the American psychologist Carl Rogers in his book “Le Développement de la personne/On becoming a Person” published in 1968, which was particularly interested in forms of helping relationships in a non-directive and empathetic approach. Active listening is a communication technique that consists of using questioning and reformulation as well as the search for possible expressions for therapeutic and educational purposes in order to better appreciate the latent resources of an individual. Pierre Vermersch, CNRS researcher at the Cognitive and Physiological Ergonomics Laboratory in Paris, for his part developed a technique to help with verbalization in his book “L’entretien d’explicitation” published in 1994. Active listening is characterized by showing respect and trust towards the interlocutor, so that they break down their defenses and express themselves freely.

The ingredients of truly active listening:

- First, welcoming and accepting the other as he is and considering the other as the most important person in the world but without ulterior motive, that is to say without expecting a return.
- Adopting a positive attitude and listening to the point of view of the other, with maximal attention and in an authentic and understanding attitude, imbued with respect and consideration to foster trust and show genuine interest.
- Showing empathy, being focused on what the other is experiencing and not on what they are saying, the emotional contents of a situation are

more important than the intellectual contents. It is on the side of the “heart” and not of the “reason” that one must pay attention, that is to say, enter the subjective world of others to understand it from the inside. This attitude of unconditional acceptance gives the other a chance to fully express their point.

- Being a real mirror, echo what the other feels. The whole art is to highlight the feelings that accompany the words of the other without however turning into an apprentice psychologist.-
- Starting with open questions (use the “how” and avoid the “why” “what are the difficulties for you that..., in what way do you think that...”) and continue with probing questions (“what is - what makes you say that...”) then rephrase.
- Being non-directive, which does not mean being inactive or uninvolved but on the contrary letting the other take their place, which implies being fully present for the other. It is about being centered on “the other” without however putting pressure or influencing the attitude of the other.
- Using synchronization techniques (NLP).
- Not being afraid of silences and on the contrary use them to give others time to express themselves.
- Reframing negative comments positively.
- Involving the interlocutor by making them using “I” as a pronoun.

[!\[\]\(a870788d6ed9b8fd294b7654a8c8526b_img.jpg\) « Comment est né l’entretien d’explicitation » by Pierre Vermersch](#)



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