The Interactions Between "*Business*" Culture, "*Professional*" Culture and Training

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Ultimately, the fundamental issues of educational sciences remain economic and societal. The interactions between "*business*" culture, "*professional*" culture and training are part of this. This contribution is a reflection resulting from a longitudinal empirical research entitled: "Professionalization of an establishment in the social and medico-social field: a French monograph after the law 2002-02 of January 02, 2002". Three concepts were used: "*making sense*" (Weick, 1995); the "*strategic paradigm*" (Jonhson, 1987); and "*cultures of action*" (Sorel & Wittorski, 2005; Barbier, 2010; Ardouin, 2015).

Keywords: business culture, professional, training, development, making sense

Introduction

Understanding the social and medico-social field is such a current imperative that our societies are looking for new collective ways of doing things, of creating and managing responses to the expectations of our time, individualist and fundamentalist. As we can see, the world economy has been marked over the past three decades by a recurrence of financial crises affecting both developed and developing countries. A new kind of social or health crisis situations occurs. This contribution of epistemological approach, comes from "Professionalization of an establishment in the social and medico-social field: a French monograph after the law 2002-02 of January 02, 2002" (Amavi, 2022). In France, in the social field, associative organizations include individuals with initial social, academic and/or professional training giving credibility to their work and their commitment. Others are recruited there without any initial general education or initial general or professional social education. In this field, professionalization engineering is based on the "*trades*" culture, on the professional culture and training. In this communication, we deal with the concepts of "*business*" culture, professional culture and the interrelationships which cover with training. The field of investigation of our longitudinal research—from which stems the epistemological reflection on "*the interactions between business culture, professional culture and training*"—is the associative world.

Association, Laville defines it as the collective implementation of a common project. It can only fulfill its mission by articulating various institutional logics referring to various principles of legitimization to find the

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organizational ways of a constant readjustment of one's qualifications and orientations (Laville & Sainsaulieu, 1997). Afchain defines it as:

> Anyone who, within the framework of the law of 1901, develops a solidarity social intervention project, animates, manages the equipment social, educational or medico-social in a professional and militant way […] They fall within most often collective financing and are supervised by aid, education or care professionals. (Afchain, 1997, p. 91)

The "*association*" of social action for child protection (our area of investigation) is, in our opinion, a paradigm, a political project nourished by its own history, bringing together individual and collective paths. The non-mercantile purpose of its object is its second particularity. Her first! It is a city of cohabitation of managerial strategies, referential standards, political logics and field and/or technical logics. It is therefore a place of negotiation of individuals with divergent interests, a place of resumption of contextualization of cultures of action, a place of deconstruction and reconstruction of lives (see Figure 1). She is a paradigm for us.
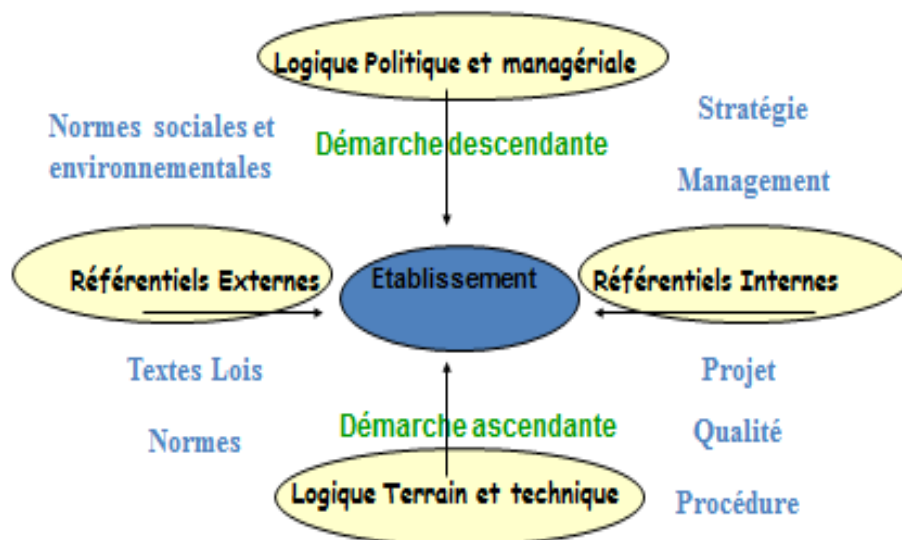

Figure 1. The health and social establishment at the confluence of four logics. Source: Ardouin (2019).

The paradigm is defined by Deslée as "The deepest level of implicit assumptions shared by the members of the organization and which act on the collective unconscious" (Deslée, 2008, p. 31).

We define it as a set of implicit assumptions generating decision and action. A form of socially elaborated and shared knowledge. Its practical aim contributing to the construction of a social reality is common to a tribe.

Social, educational and pedagogical support is a relationship of social, educational and pedagogical support established between the educator, the educational team, the "*association*", the young person in difficulty and his family. It is based on relationships and governed by trust and professional ethics in particular.

The notion of culture derives from the Latin *colere* which means to develop. Develop, in the pedagogical and educational sense of the term.

Training: the word comes from the Latin *formationem* and *forme*, which means to train, is defined as the action produced by one or more individuals on others and intended to adapt the latter to their functions, both technically, physically and psychologically through the learning of knowledge and methods. Training is a process designed to bring out knowledge and or new methodologies among the beneficiaries of the training. Ardouin defined training engineering as:

> A socio-professional approach where the engineer-training has, by appropriate methods, to Analyze, Design, Carry out and Evaluate actions, devices and or training system taking into account the environment and the professional actors […] These actions, devices or systems are implemented in an optimal manner with a view to the development of people and organizations. (Ardouin, 2013, p. 7)

Training engineering leads to professionalization engineering, in particular in the social sector via the universitarization and professionalization of social training. The professionalization of the field is also due to learning dynamics. In other words, the professionalization of and in the social and medico-social field occurs via the formalization of professional knowledge and action knowledge. Professionalization is a continuum of processes of interactions and actions appealing to individual and/or collective skills through awareness and formalization of the knowledge and skills.

We operate a semantic and practical shift between the professionalization of organizations, practices, employees and organizational reliability as seen by Weick. Let's build a bridge of dialogue between the theories of management sciences and research in education and training sciences. We note a rapprochement of the two fields of research. Weick's work provides concepts that link organizational theories, opening it up to perspectives from the fields of education and training. Weick's work positions organizational reliability and resilience or professionalization in a powerful framework for analysis in the science of education and training. This framework is solid for dealing with human and organizational processes of producing meaning. Weick's theory is based on the concepts of construction of meaning, collective consciousness and individual and collective resilience in complex and uncertain situations. Seen from Weick's perspective, the reliability of high-reliability organizations is due to atypical organizations, because they evolve in political, social, technical and technological contexts where risk can generate catastrophic situations. What the author calls "cosmological" events. Weick, following Roberts (1989) in particular, notes that reliability is based on proven characteristics. In particular, the interest in failure, the reluctance to simplify procedures and methodologies, the sensitivity of managers to field operations, the commitment to longevity and resilience and respect for expertise by the hierarchy. These particularities influence the functioning of atypical organizations and in particular on their forms of organizational learning (Weick & Quinn, 1999). Karl E. Weick, first defines the organization as: "A process of resorption of ambiguity in an enacted environment, by means of entangled behaviors, embedded in processes connected in a conditional way". He continues his definition by seeing organizations as "collections of people who make sense of what happens around them" (Weick, 1979, p. 67). Professionalization is then defined by Weick as "a process—in progress—of creating meaning" (Weick, 1995, p. 43). This interactionist approach is mainly based on the "*business*" culture of activities and practices. This is the approach of the first thematic study of our social monographic research on child protection in France.

In economics and more specifically in strategic management, Johnson (1987) postulated, following Spender and Quinn, in particular instead of decisions by traditional rational choice, that strategy is understood as the results of the actions of managers, themselves, as political, organizational, cognitive and symbolic

processes in the act of and in the organization (Johnson, 1990). Taking into account the subjectivity of the actors, Johnson makes a great place for the subjectivity of the professionals so that the information of the environment of the organization is certainly processed by the organizational systems but they are also processed by the professionals in their practices and in action. These selections and interpretations of situational information by individuals occur via individual cognitive schemas and organizational reference or ideological frameworks. Thus, the study of organizational professionalization can also go through an analysis of the organizational paradigm with regard to its consequences on the strategic trajectory of the organization. Also, go through the difficulties posed and or opposed by the strategic paradigm to the changes. The organizational strategic paradigm results according to Johnson from the elements of the cultural framework of the managers of the organization (1- the myths, 2- the rites and routines, 3- the symbols, 4- the management of the director, 5- the control system, 6- organizational structures, 7- power structures, and 8- the environment). Organizational culture is understood to consist of the values, beliefs, behaviors and implicit assumptions that prevail in it. These works of Johnson are both part of a "*business*" culture—since organizational—but also of a "*professional*" culture. They rely on management. This framework is that of the second thematic study of our doctoral research.

Finally, we operate an epistemological and semantic shift, from the paradigm to the social representation seen by Boutanquoi, "A form of socially elaborated and shared knowledge having a practical aim and contributing to the construction of a reality common to a social whole" (Boutanquoi, 2001, p. 127). The concept of social representations is then seen by Doise as polysemous to cover a plurality of meanings. In his development, Barbier speaks of a culture of action: "an evolving mode shared by several subjects, of organizing the construction of meaning around the activities in which they are engaged, these constructions being able to give rise to communication within the framework of interactions with others" (Barbier, 2010, pp. 169-173). Professionalization is defined in education sciences by Sorel and Wittorski in the following way: "As it is a matter of professionalizing individuals", then it is "about the implementation of skills". Or, "depending on whether it is a matter of professionalizing the activities and the organization", it is "on the order of an awareness and formalization of the knowledge, of the skills involved in the exercise missions and functions" (Sorel & Wittorski, 2005, p. 89). Sorel and Wittorski, in turn, rely on the idea that practices, human capital and the organization itself are fundamental objects of professionalization. If our specific entry in this article is the social organization itself, the theme is: how is developed and articulated the harmonious scientific conception of professionalization between the prescriptions of the social professions and the need to make them coincide with changes in social, educational and pedagogical practices.

From the elements of our monograph of the professionalization of an establishment in the social field, after the law no. 2002-02 of January 02, 2002 in France, we articulate the engineering of professionalization and social professions around the business culture, professional culture and training. We support this approach with three hypotheses and three results from our French monograph. The first of the hypotheses is based on the idea that professionalization occurs with the aim of producing meaning and through informal learning of employees and their practices. Then, professionalization occurs through employees sharing values, beliefs, behaviors and implicit institutional assumptions. Finally, in the third place, professionalization borrows the ways and objects of improvement of social production: training pedagogy, universitarization of training for trades in the social field, professionalization of training for trades in this same field.

The body of this article first presents a point devoted to the identifiable differences between a business culture and a professional culture. The second point is devoted to the advisability or not of favoring in training,

a professional culture to the benefit of the professional culture. In the third point, we question the possible deviations of reproduction of professional practices in a case of exclusive implementation of the only professional culture in the social. In a fourth point, we answer the question of whether professional culture results from specific knowledge and skills. Finally, in the fifth and last point of this article, we question the possibility that a professional culture can slow down, oppose the innovation of practices and professional development.

"*Job*" Culture and Professional Culture What Are We Talking About?

The trade comes etymologically from *ministerium* in Latin. This is the contraction of *ministerium*; which means (need) or (retail service) and "office" which translates into French by ministry and profession. The trade is generally predominantly manual while the profession is predominantly intellectual. This differentiation actually nourishes a differentiated social position. Sorel and Wittorski bring the idea that:

> In the Middle Ages, the profession was attached to a form of work, craftsmanship and to a particular form of transmission of knowledge, learning on the job: we spoke of profession when we had to talk about work activities relating to the learning on the job, or companionship. Having a job was a form of social prestige. Over the centuries and particularly with the arrival of the 20th century, more industrial trades appeared at the same time as training for these industrial trades was organised: initial training courses were created at the origin of a redeployment of the meaning given to professions. (Sorel & Wittorski, 2005, pp. 183-184)

Professional cultures therefore relate to forms of on-the-job learning, companionship, acquisition of knowledge via generalist initial training courses.

Training is the set of actions to adapt technically, physically and psychologically an individual or a collection of individuals to their functions. The training integrates both learning of knowledge and learning of methodologies. Training engineering is a structured process integrating in a whole, the thought of educational policy, the design of the strategy of implementation of this thought of educational policy, as well as the tactics of concretization on the ground. The construction of professional training is defined by Ardouin as "The art and science of connection through the translation and transformation of opposites and individual, collective and organizational constraints for the learning of each of the three levels" (Ardouin & Clénet, 2011, p. 167). Professionalization engineering is a necessary scientific approach to building professionalizing training (Ardouin, 2015); the author goes on to say that training engineering and professionalization engineering are closely linked. One being the side of the other. Engineering is a vector at the service of training and professionalization. The engineering of professionalization in the professions of the social and medico-social field takes on a greater acquittal because it requires that the legitimacy of the action of the professional vis-à-vis the beneficiary of the social intervention be questioned. Professionalization engineering in the social professions must necessarily involve a methodical approach and an appropriate combination of the concepts and prescriptions expected from the practices and activities in the field. In the activities of social interaction, the purpose is to construct meaning through interactions among those entitled to social production. Ardouin gives priority to this construction of meaning over the means and techniques to achieve it (Ardouin, 2015, p. 61). It is necessary to establish a dialectic to clarify the interrelationships between business culture, training and professional culture.

Still on the notion of professionalization, we borrow from Sorel and Wittorski, "the idea that a professional practice is much more than the individual implementation of professional skills; […] of the order

of an awareness and a formalization of knowledge, of the skills involved in the exercise of missions and functions" (Sorel & Wittorski, 2005, p. 89), to raise the existence in organizations of difficulties inherent in ignorance or poor appreciation of the different notions contained in professionalization. As this last definition of Sorel suggests, the levers of professionalization are multiple and follow paths that are just as multiple and echo the contexts (movement of globalization and globalization of exchanges and its corollary of weakening of individuals and even groups of individuals), changing professions, changing ways of thinking, etc. The recurrence that emerges in the question of professionalization concerns the notions of certification, knowledge, aptitudes, skills, expertise, knowledge, legitimation, and recognition. These notions are essential in the attempt to apprehend the phenomenon of professionalization. Before continuing on the notion of professionalization, let us note Fernagu-Oudet, citing Sorel and Wittorski. This author suggests that the notion is:

> First appearing in the sociology of professions, particularly American, to designate the process of birth and structuring of organized groups, autonomous and defending their interests […] in total, we could define professionalization as a finalized process of transformation skills in relation to a process of transformation of activities it is probably in reference to this broad sense that we have sometimes been able to speak of the professionalization of society. (Fernagu-Oudet, 2006, p. 89)

There is reason to retain here the idea that professionalization is far from being a masterful and abstract concept. These are practices for processing and production purposes. This practice is therefore covered with intentions to develop social and professional, individual and collective skills. For Sorel, professionalization is a dynamic set of acquisitions.

In short, professionalizing in the cases we have just seen means first of all identifying the issues of knowledge. Indeed, the aim of the training systems is to professionalize the actors and the activities by means of the elaboration of reference systems which make it possible to specify the systems of expertise as well as the qualification systems. At this stage of the analysis, we observe that there is "integration of work into training". Even though in our first perspective of presenting the paths to professionalization, we observed "an integration of training into work" (Sorel & Wittorski, 2005, p. 185).

There are different cultures of educational action, arising from characterizing and distinct contingencies in teaching, training and professionalization. It is also determined that the culture of teaching (by developing knowledge), the culture of training (by developing skills), the culture of professionalization (by developing skills) constitute cultures of action. This is what we call "remarkable identity". The differences in cultures firstly present a similarity in the processes of improvement in education, training and professionalization. Then, they suggest the idea that training in the workplace, conceived as an organizational development policy, is a path to professionalization. Sorel and Wittorski specify a triple challenge in professionalization. Political issues: historical forms of social organization, categorization of work activities; an ethical and cultural issue: historical forms of self-fulfillment, framework for subjective identification of values of an ethical order with cultural meanings; an economic stake: historical forms of coalitions of actors who defend their interests by trying to ensure and maintain a closure of their labor market, a monopoly for their activities, a guaranteed clientele for their service, stable employment, remuneration high, recognition of their "*expertise*" (Sorel & Wittorski, 2005, p. 11). Continuing, Sorel and Wittorski cite Durkheim (1950) who proposes the idea that:

> Professional groups encompass all economic activities and all categories of workers and are part of the continuity of French-style corporations […] Professional bodies are at the heart of social regulation, coherence and social organization, they develop and maintain a collective morality. (Sorel & Wittorski, 2005, p. 12)

Still according to these authors, Alexander Morris Carr-Saunders (1928) made a distinction:

> Professions are distinct from the occupations of ordinary employee jobs and only concern experts (independent and qualified employees) producing a service, [...] The autonomy of the professions with regard to the state is an important criterion here. (Sorel & Wittorski, 2005, p. 12)

Sorel and Wittorski, citing Weber (1904) bring a functionalist and non-interactionist vision. Its complementary vision is that of "the historical dynamics of professional activities" (Sorel & Wittorski, 2005, p. 14). The perspective is more centered on the economic mechanisms of market control. In addition, for Weber, are professions, those who manage to impose themselves on the market or on a segment of the market, to legitimize their privileges which result from it by their skills. This combination of appropriation of the market on the one hand and legitimization of social benefits reflects "professionalism". Sorel and Wittorski point out that originally, the stake of the professions was the monopolization of the ways of salvation (religious origin); the stake becomes the monopolization of the chances of gains on a market. Appear the figures of the expert, the scientist and the politician accompanying the economic rationalization (Sorel & Wittorski, 2005). For these authors, the word professionalization "translates the passage from occupations to professions, the passage from empirical knowledge to scientific knowledge". Quoting Merton (1957), Sorel and Wittorski add the idea that professionalization designates the historical process by which an activity (occupation) becomes a profession because it acquires a university course that transforms the empirical knowledge acquired by experience in scientific knowledge learned in an academic way and evaluated in a formal if not indisputable way (Sorel & Wittorski, 2005).

Citing Dubar and Tripier (1998) again, Sorel and Wittorski finally specify two meanings of the word professionalism. It is first of all: "A process of improving capacities and rationalizing the knowledge implemented in the exercise of the profession, which results in greater efficiency. […] It then designates the process of collective improvement of the social status of the activity" (Sorel & Wittorski, 2005, p. 16).

In France, adds Bourdoncle, professionalism: "Designates at the level of the individual adherence to the rhetoric and to the standards established collectively" (Bourdoncle, 2000, p. 118).

For Wittorski, the concept of "professionalization" needs to be clarified. The author rearticulates the three intentions. He calls it polysemous, covering: "Above all a social intention and that as a result, it is the subject of a strong ideological charge". For the author, the polysemy of professionalization covers at least three possible interpretations that it contains in social practices.

> Professionalization-profession, in the sense of the organization of a social group whose members share the same activities. […] - Professionalisation-training, in the sense of the training of applicants for the exercise of a profession. […] - The professionalization-efficiency of work, finally in the sense of research, […] This sense appears more recently in connection with the word competence, from the years 1970-1980 as far as France is concerned; it accompanies a search for greater flexibility of people. We speak here in turn of the development of versatility, multiple skills which, of course, come into contradiction with a logic of specific skills sought by a professional group when it constitutes a profession (first meaning mentioned). (Wittorski, 2011, p. 4)

For Barbier, the cultures of professional action or "professional intellectual life" represent all of the discourses and verbalizations of subjects about their activities; these are therefore the constructions of meaning; these are the processes of implementing actions and their evaluations. In the end, it is therefore notably the knowledge of action. Cultures of professional action are characterized first of all by the strong presence of invariants in discourse and in particular in management. "These regularities appear as self-evident thought"

(Barbier, 2010, p. 166). Cultures of professional action are then based on the participation of employees in social production. Similarly, cultures of professional action refer primarily to learners.

The development of the educational dimension of the social and medico-social field of action is highlighted by the professional culture in the notions studied by Weick. The latter brings a nuance to the principle of sharing the mental schema. The schema of shared mental models being knowledge structures held by the members of a team, allowing them to formulate explanations to solve a problem, coordinate their actions and adapt their behaviors (Canon-Bowers, Salas, & Converse, 1993). For Weick, it is not mandatory for the individuals in the group to share the cognitive structures but simply to demonstrate them during the action in a consensual or negotiated manner. The sharing of values, beliefs, behaviors and paradigms cannot be uniform for there to be meaning in the collective action of individuals. Our work focuses on the essential question of professionalization in the social and medico-social fields. Therefore, we are interested in the construction of meaning at work. The construction of meaning promotes in this sector of service to others, the continuation or resumption of the work in progress in the institutions.

Business cultures highlight the usefulness of learning by analogy, similar to vicarious learning; by observing the failures of systems sharing identical properties. For example, there may be major lessons to be learned from an incident on board an aircraft by submarine technology engineers. In his work, Weick manages to evade the contingencies and situations studied to grasp the concepts and issues.

Contrary to many works which privilege the event compared to the process, those of Weick, give the primacy to the processes. Weick observes that in organizations in tension, the management of critical moments is the subject of research. In other words, research is centered on the exceptional and without concern for the information that the exceptional moment brings to the organization. But Weick situates the initiating event of the tensioning in the field of contingency and therefore of a particular order. Roux-Dufort explains it this way:

> By relating the apprehension of the crisis to the analysis of a sudden and one-off event, the event-driven approach gives it several characteristics: surprise, unpredictability and improbability. It also focuses attention on the symptoms or on the specific events that triggered the crisis [...] The improbable, unpredictable or surprising nature of a crisis leads organizations to focus their efforts on limiting the damage more than on a process of anticipation and prevention. (Roux-Dufort, 2000, p. 18)

The strength of the business culture lies in the fact of associating the event and the process. Weick puts organizations and concepts in motion even when they are known to be rigid. Moments of tension are not, for Weick, accidents or isolated situations, but a social production in search of meaning or significance of destabilizing events. The starting point of a tense situation is not the destabilizing element. For Weick, the concept of the event at the source of the tensioning of the organization is in fact the trigger point for an intense cognitive activity of construction of meaning, organizing the trajectory of the tension at each cycle. In a business culture sense, "Errors are inevitable, so the big challenge is to understand how to prevent errors from getting bigger" (Weick, 1988, p. 308). We infer that contrary to the classic approaches of the events of tension in the organizations which hold the systemic properties of the tensions for responsible for the unexpected and nonlinear character of its effects—case of the butterfly effect for example—the business culture is rather in an approach micro of activity in the organization of the social. As an illustration of the differences between the "business" culture of the "*association*", the references expected from the business of the "*association*" via its management, which are the interest in failure, the reluctance to simplify procedures, the sensitivity of executives in field operations, commitment to longevity and resilience, respect for technical expertise. While its

professional culture comes from its practices of social, educational and pedagogical support based on the relationship between the user and the guide, it is also based on ethics, training, strengthening the level of diplomas and professional training of its employees.

How Would It Be Desirable to Favor a Professional Culture in Training?

Culture designates what is different from nature. In sociology, culture designates what is common to a group of individuals or connects them. It is therefore about what is learned, produced and invented. Culture therefore integrates the arts, letters, lifestyles, sciences, laws, values, traditions, beliefs, ways of thinking and acting. Culture is thus defined by a body of knowledge transmitted by belief systems. In our sense, cultures of action are defined: "As an evolving mode shared by several subjects, of organizing the constructions of meaning around the activities in which they are engaged, these constructions being able to give rise to communication within the framework of interactions with others" (Barbier, 2010, p. 169). The culture of action is taken here in the sense of the notions of "*relation*" (Foucault), of "*topos*" (Ducrot), of "*type*" (Schutz, 1974, p. 109) or even of "scheme of experience" used more regularly in psychology. These notions, like those of "*relationship*", of "*links*", have in common to favor the cognitive dimension to account for the construct born of interactions during activities. The culture of action, like the other notions, calls upon the phenomena of assent and beliefs which makes them take as true by the subjects. The functioning of the culture of action, of links, associations and other logics of action relates to the relationship of the subject and his action. These are tools held to be mobilized by subjects in their quest to construct meaning. Lévi-Strauss speaks of "*tinkering*" (Lévi-Strauss, 1962, p. 29). In the operation to construct meaning, the subjects bring together the cultures of action and the social representations resulting from the experience of the protagonists. Schutz speaks of "*social typification*" (Schutz, 1974, p. 112). Cefaïspeaks of "synthesis of identification and recognition" which takes place via the "*awakening*" or "recall of sedimented experiences, through passive syntheses of congruence and recovery" (Cefaï 1994, p. 109). For Barbier, the cultures of action permeate the constructions of meaning both in the environment of the activities, the activities themselves, and around the stakeholders in the activity (Barbier, 2010, p. 179). The author goes on to say that cultures of action are integrated through learning, evolve, are transformed more generally in layers or incrementally. We find here, by semantic and practical shift, the dimension of social representation developed both by Boutanquoi (2001) and by Johnson (1987) in his development of the strategic paradigm, when it was called into question.

Cultures of professional action are defined by Barbier (2010, p. 166) firstly as: "The very strong presence, in a given situation, of invariants in the discourses held by very different individuals on the design and the conduct of professional actions, and more generally on the management of actions". These are, he says, "*self-evident*" thoughts such as the use of rational terminologies, the determination of objectives and their evaluations. A methodology shared in most contexts. Next, professional action is characterized by the "repetitiveness of the formal models of action proposed which, despite the variations in form, are based on largely similar references"; the injunction of subjectivity via the reference frameworks of activities, the real involvement of professionals in the process of social production and the adaptation of training to the user. Finally, professional action is characterized by the recurrent confusion between activities and verbalizations of activities. This confusion is made both in the context of analyses of activity and in research frameworks. By professional action cultures, Barbier designates: "Educational action cultures, social action cultures, therapeutic action cultures, management action cultures, cultural action cultures, etc." (Barbier, 2010, p. 167). We understand by cultures of educational action; those of teaching, those of training and those of accompaniment. Barbier postulates in the emergence of

cultures of professional action, issues of "*mental habits*", "*folds of reason*", "*obvious facts acquired and shared*" by a set of individuals in a given setting (Julien, 2000, p. 11). Professional cultures are therefore more generally cultures of action. This notion of action signifies the "*manners-in-deed*" shared by a tribe. "Ways-in-action" for actors to think, design and conduct actions by giving them meaning. We thus find the broader definition of professionalization engineering. It is understood that "*action*" in this sense is not only the action of constructivist individuals on social production but also and much more widely; the production of meaning in the activities of human social interaction by the protagonists entitled to social production. In other words, professionalization is a concept of interpretation and a material to be interpreted (Barbier, 2010). Professionalization is anchored in a context and integrates cognitive mechanisms (Panofsky, 1951). Professionalization can be favored because of its revealing character of the stakes of the balance of power between cultures, revealing the phenomena of acculturation in particular. Professionalization integrates all thoughts of action that generate actions (knowledge, repositories, social representations, professional identities, work organizations, organizational structures, among others). Like retrospective analysis, Barbier also considers that the step aside taken by professionals in the context of analyzing the practices of their own activities is a factor favoring the construction of meaning through their actions. In fact, this objectification through the analysis of practices is favorable to the development of the professional culture by reducing the risks of deviations by the reproduction of inappropriate practices but anchored in behaviors, habits, beliefs. The goal being to "*thwart*" them, "*benefit*" from the "*step aside*" by using the Barbier formula (Barbier, 2010, p. 168) quoting François Julien, "to take a step back from our own thinking, to take for object " (Julien, 2000, p. 11).

The main characteristic of the training culture lies in its articulation of the coupling of the trainer's activities with those of the learner. The intention being the production of new skills in the learner who will in turn be likely to transfer them. In training cultures, the relationship to the environment is situated in decontextualization-recontextualization (Barbier, 2010).

The movement of professionalization of university training in the social and medico-social field is a favorable framework for promoting a professional culture to the benefit of professional culture. The movement launched in the 1960s in France leading to the creation of IUTs (university institutes of technology), then that of cycles more integrated into classic university courses AES (Economic and Social Administration), LEA (Applied Foreign Languages), MST (Master of sciences and techniques), DESS (Diploma of specialized higher studies), IUP (Professional university institute) participates in the political will to professionalize university courses. This professionalization movement has been accompanied in France by the development of regional social work institutes (IRTS) in particular. According to Lessard and Bourdoncle, vocational training in France means:

> All training that explicitly prepares for the sustainable exercise of organized and recognized work. […] It includes: - the development of the skills necessary for the accomplishment of the professional act (know-how); - the appropriation of the knowledge which is the basis of the professional act (knowledge); -socialization, i.e. the acquisition of values and attitudes specific to the professional group (savoir-être). (Lessard & Bourdoncle, 2002, p. 261)

Since 1999, after the Bologna declaration, there has been a desire to standardize the European job market and set it in motion within the space of the union of the 29 signatory countries of the agreement. There is in fact a creation of a common diploma market with a view to greater mobility of applicants to the various professions of the European Union. As Lessard and Bourdoncle again point out, "Professionalization and more broadly employability are central dimensions of this process of Europeanization, if not globalization of higher education"

(Lessard & Bourdoncle, 2002, p. 261). In addition, the two authors insist in this respect on the growing autonomy of university professional training compared to the reference model of the University Institute of Technology. And the two authors add: "An autonomy that is certainly relative and still a subject of debate, but a real autonomy in terms of aims, curricula, institutional and functional methods, as well as in terms of pedagogical training methods" (Lessard & Bourdoncle, 2002, p. 261). The two authors conclude, citing Haug (2002):

> An autonomy that is accentuated both by the evolution of research funding and the opening up, thanks to new technologies and the construction of a European area of higher education, of international markets for university training going hand in hand with the central place accorded to employability. (Lessard & Bourdoncle, 2002, p. 261)

However, university vocational training is as old as the university itself. In the activities of social and medico-social interaction, the purpose is to construct meaning via interactions among those entitled to social production. Ardouin gives priority to this construction of meaning over the means and techniques to achieve it (Ardouin, 2015, p. 61). Thus, it is necessary to a certain extent to promote a business culture in training for the benefit of a professional culture. Quoting Bourdoncle and Lessard, Wittorski recalls that:

> The very first universities were formed by the gathering of masters and students who studied complex professional subjects, making it possible to solve certain complex problems encountered in their lives by their contemporaries: in Bologna, it was the law which governed the relations of men among themselves, with their property and at the time with the church (canon law); in Salerno, it was medicine that governed the relationship between man and his body; finally, developed in Paris, theology, which regulates the relationship between man and god and the beyond. Soon, moreover, these disciplines gave birth to higher faculties, all professional and where one entered after obtaining the baccalaureate from the faculty of arts. (Wittorski, 2016, p. 266)

Somewhat contrary were the conceptual principles of the liberal university, for Wittorski quoting Newman: "The university is first and foremost a small community where teachers and students discuss, evaluate and explore difficult and sometimes original ideas and always general in scope" (Wittorski, 2016, p. 267). This concept will echo later at Ricœur. However, it remains essentially a concept of the Anglo-Saxon world. On the other hand, the concepts of *research university* which one owes primarily to the German researchers Wilhelm von Humboldt and Karl Jaspers, respectively in the 19th century and the 20th century, gave full consideration to the professionalization of university education. For these authors, the university as a community of researchers and students has the vocation of seeking the truth. Research is therefore their first objective. Full freedom is given to teachers and students as long as the research is based on ethical and epistemological approaches. In this concept, research and university teaching feed off each other in a circular relationship of interdependence.

In the concept of the *service university*, where the university is at the service of social progress, knowledge is socially useful knowledge. Whitehead, who theorized this concept in *The Aims of Education and Other Essays* (Whitehead, 1929), develops the idea that general culture and science must marry action in order to bring about social progress together. For Whitehead, the symbiosis between theory and practice, of which the university is the receptacle, is a primary condition for innovation and social progress. Thus, with regard to professionalization in France, we conclude on the idea that professionalization is old, diverse at least by its nature, its objects, the trades for which it prepares and the places of its implementation. Delivering diplomas ranging from university degrees (DU) to doctorates, the action of professionalizing is implemented in France both in secondary education, in vocational high schools such as general and technological high schools, as well as in universities and *grandes écoles*.

The philosophical concepts of *service university* and *research university* consecrate professionalization as a social demand at the source of the creation of university education. Moreover, the philosophical concepts of today devote the professionalization essential to innovation and social progress. In France, the law of 2007 for example, renews the responsibility and autonomy of universities, entrusts universities with the mission of professional integration of students, alongside its traditional missions of teaching and research. It even sets up the professional integration assistance office (BAIP). This office is responsible for an annual update on its activity with the Council for Studies and Student Life (CEVU).

What to remember from the concept of professionalization? As we can see, the question of professionalization has long been a major subject. Today, it takes on a more constrained topicality because it concerns both work and training. This is one of the essential reasons for the strong social demand which covers the question of professionalization. Participate in this, the new developments in the organization of work, the emergence of new production activities, new professions whose corollary is the need for new skills (-skill of adaptability: flexibility, poly-skills... -social and collective skills: cooperation, teamwork... -methodological and cognitive skills: problem solving, analysis... -skills related to taking a step back or process: stepping back from practices...). Alongside this avalanche of new skills, the concepts of project-based approaches, statutory flexibility, just-in-time production, and quality circles are developing (Aubrun & Orofiamma, 1991).

Interaction Between Reproduction of Professional Practices and "*Professional*" Culture

In the definition of "*cultures*" proposed by Barbier, one of the essential elements of characterization resides in the terms "of the organization of construction of meaning around the activities in which they are engaged". We understand that meaning derives from the association by a subject of social representations born of his activity in action but also of social representations coming from his history and impacted by the environment of the activity. In other words, this second wave of social representation comes from the continuum of learning by the subject. Bruner speaks of assigning "meaning to things according to different arrangements and in given circumstances" (Bruner, 1996, p. 17). The attribution of meaning occurs in a precise cultural context. This characteristic of culturally situated meaning makes it precisely a scientifically interpretable object. Thus, the assignment of meaning is so only because this given meaning constitutes knowledge and therefore scientifically communicable thanks to its own symbolic cultural references. In our view, business culture alone is not enough to allow the reproduction of professional practices, even if it favors the production of professional practices.

Assuming that "the organization is a 'organizing process'" (*organizing*), Weick considers the latter as "a place of permanent constructions and deconstructions", nourished by interactions between people. The situations thus generated develop meaning, both for individuals and for the organization. "To organize is to make sense together in and through joint activities" (Weick, 1993). In our French monograph of the professionalization of an establishment in the social and medico-social field, the symbolic socio-organizational interactionist thematic study presents how the management practices of the "*association*" are specific, how the tools are different and what educational particularities cover these practices and tools.

The coding grid of this thematic study includes five dimensions, which are: interest in failure, reluctance to simplify procedures, sensitivity to field operations, commitment to longevity and resilience and finally respect for the expertise of educational teams. These points of analysis come from the work of Weick (1995) following that of Roberts (1989), regarding high-reliability organizations. The results show:

Interest in failure: Several elements in 5 interviews processed and coded out of 6 provide answers confirming the interest of the professionals of the "*association*" for its failure. Failure even seems to be an obligatory step in supporting these suffering populations. It appears in some answers from the "*experts*" as a major element allowing some users to bounce back. Failure allows the work to move forward. Some even consider that "if there is no failure, it is because the user did not need the support of the institution". There was no reason to ask for the intervention of the professional. Paradoxically, failure confirms a professionalization of the work or action of the social worker. We are indeed faced with what should be called the pedagogy of error. Here, the error is used for discovery, for learning. In education, it is indeed a material used for the construction of knowledge. Moreover, the regulation of failure serves both the accompanied and the accompanying person.

The reluctance to simplify: All of the interviews covered provide some answers on this specific point. This idea of not simplifying or taking into account each particularity seems to be important to the organization "*the association*". Managers and employees all express it with metaphors well understood by everyone.

Sensitivity to field operations: With the exception of a response to all the interviews, it is expressed without veil, this proximity of the management of the "*association*" with the users while preserving the autonomy of management of field education teams. This autonomy must be preserved both in normal situations and in times of heightened tension and crisis phase (Amavi, 2022).

The commitment to longevity and resilience: It is expressed in various ways. For some they are expressed through metaphors and for others, explicitly. But the interviewees all express it except one. We can therefore say that this characteristic of OHFs is also present in the collective action of the "*association*" but shared in different ways.

Respect for expertise: Respect for expertise appears to be one of the values best shared by the members of the "*association*". Everyone expresses it clearly and explicitly. Our constructive posture allows us to abound in this direction. Groups of sentences (our coding unit chosen and explained), to the words collected during the interviews seem precise and express relatively clearly this relationship of mutual respect, territory, skills between the management team and the educational teams. The results of this thematic study also show that the mechanisms constituted by the accommodation structures, the school, the pedagogical practice workshops and the staff participate in the production of professional practices, the reproduction of which stems from training and reflections on the practice.

On analysis, we observe a limit to this implementation of the business culture alone. *Sensemaking* offers one of the relevant analysis frameworks of business culture. With regard to current developments, the behavior of individuals and social groups and more particularly, with regard to the professionalization of the latter. Our general postulate concerns the entanglement of multiple reciprocal interactions and interpretations that shape the elaboration of meaning in an "*experiential process*". We will borrow from Tauber, the notion of "*experiential process*" (Tauber, 1972, p. 46) and from Holbroock and Hirschman (1982). The experiment in research on the behavior of the individual, for example, is developed by Cova as: "A personal experience charged with emotions, the basis of which is the interaction with stimuli such as products and or services" (Caru & Cova, 2006).

The accompaniment of the "*association*" or *experience* is the central element, both in the life of the institution, of the various stakeholders in the educational and/or care teams, and in the life of the beneficiaries of personal services. The institution, the accompanying persons, the users in these circumstances form a whole in search of meaning. In economics, an *experience* could be summed up in a new category of product and or service offerings added to the existing one, in a strategy of differentiation and protection of a level of profit. It is a

question of soliciting individuals, all their senses (Hetzel, 2002), by inserting them into a social process of initiations, learning and discoveries (Filser, 2002). The theory of sensemaking has been developed in particular around the properties, which are "*identity construction*", "*continuity*", "*retrospection*", "*extraction of clues and meaning*", "*enactment*", "*plausibility*", "*sociality*".

Thus, and in the very first place and limiting, within the framework of our interactionist study, as an echo to retrospection, continuity and the extraction of clues and meaning, the experience places the users and sometimes the employees of "*association*" in a treasure hunt and semiological adventure. Then, the experience lived by the user, inviting them to co-construct their support with the institution, appears to us to be a "*hyper-real*" situation which is similar to *enactment*. In other words, a more plausible situation than the exact reality of the user's life. Moreover, and finally, we infer the idea that—*the experience*—through social support therefore participates in the identity and social construction of the user. The contributions of the various stakeholders or professionals of the educational or care teams constitute a "pool of services" from which the user can draw to "*tinker*" with his "other self" or his "*hyper-real self*". A kind of breeding ground, of stories to create, of meaning to extract, of codes and objects to divert and poach, allowing everyone to build, destroy and rebuild lives, personalities, identities (Badot & Cova, 1992). The accompaniment of users is therefore based on the permanent readjustment of the "*hyper-real self*". By using analytical tools, quantitative and qualitative projection methods, *the experience* makes users, professionals and the institution itself actors in mythical experiences such as narratives to be read, decoded and shared. Everyone will have understood it, through a delimited flow of experience and combined with a refined work of interpretation (by the extraction of numerous clues and the interrogation-decoding of multiple symbols); the experience leads all the parties stakeholders to enact a social construction, a reality... a "*hyper-reality*". The "*association*" appears as a veritable playground of trails and semiological adventures containing economic dimensions (price per day for example) and utilities (functional value). The user's journey symbolically becomes an itinerary of clues and the extraction of meaning. "*Association*" is like a realm of ambivalence, both closed in on itself and at the same time open to the outside. It surfs both on the non-market register and the managerial logic, promoting both the transparency of information and using the traps of capture. We postulate that the *continuous character* as well as the *permanent adjustment* of the accompaniments reside in the permanence of the accidents of life, failing that, to lend a hand, and therefore the assurance of the existence of a continuous demand for social accompaniment. The consequence is the need for renewal of *stimulation* or social and educational or medical support in action and in situation. We see it as a way of giving meaning to the permanence of demand. Faced with this demand, there are prescribers such as justice, the general councils which seem to adapt to a strategy of loyalty of a population determined by extraordinary means. These actors seem to us in a strategy of domination and preservation of corporatist interests. These are the salient features of a certain professionalization of professions that revolve around socio-educational and/or medical support. These prescribers of the offer have raised the model to such an advanced level of complexity that few external actors are able to distinguish the "*front-office*" from the "*back-office*" of the management tool of the *experiential process*. This is again one of the characteristic features of the implementation of the business culture alone in the professionalization of the "*association*". Social and medico-social support in France was born out of the need to allow individuals who are victims of the vagaries of life to rebuild a "*self*" or an "*other-self*" and therefore by constructing a "*hyper-real self*". But the "*association*" as places for extracting clues and meanings, seems to us to be moving away from the objective as the causes for the prescription of socio-educational and/or medical support multiply on the basis of the implementation of the only business culture. "*Association*" is found in a polluted

semiotic field, making deciphering complex. One of the results of this complexity of decryption is the fact of generating cognitive dissonances in users as well as in those accompanying them. We find here the question of the ambiguity contained in the themes of Weick (1995) with regard to the environment, a source of phenomena inducing at the same time different interpretations. We clearly observe here that the objective of giving meaning to the action must crystallize all the attention.

The mobilization of *enactment*[1] suggests a more complex pattern than the usual *stimuli-response* alone. We are in fact forced to recognize accompaniment as a "*hyper-real production social*" of the educational team. A production—fruit of an isolated part in a set of experiences—and of a team interpretation. Aubert-Gamet, highlighted, in management sciences, three types of appropriation of *experience*: first, "*exploration*" which makes it possible to locate, receive, extract various information and therefore to initiate the interpretation of the subject. Then, "*marking*" which consists of the user giving a particular meaning to the experience. Finally, "*nesting*" which corresponds to a home (we think of the concept of social centers which suggest individual rooms of "the house" and in which the users are invited to settle down and try out the objects taken from the central or common space of the institution) (Aubert-Gamet, 1996). This illustration suggests the idea of the plausibility of a reality... We can, at this stage of our criticism of the meaning of social and medico-social support by the professional culture alone, consider that there are social, educational and pedagogical reasons (to make desocialized users take up cognitive benchmarks and lead them towards a more common behavior, the elaborate universes and the stories which are told to them by the professionals, to appear plausible in such a way as to be linked to schemes of previous experiences or in any case categorizable by example). These stories and universes are very rarely absolute realities, let alone naive truths. From this perspective, users are not in situations that allow them to systematically seek a certain optimization of the allocation (the support allocated to them) through a detailed rational analysis of the stages or attributes of this support. Above all, the user retains the "plus" or hedonic gratification. The young people accompanied by our field often project themselves into holistic imaginations. They are generally in the service consumption here and now. What generally matters to them is to live experiences that satisfy their projections. Projections in the form of quasi-identity dreams. These experiences experienced by the users of our site are part of a reality that is stronger than reality for them. Representation and reality seem to be dominated by the simulacrum. Similarly, the signs representing the real replace the real and the signifier dominates the signifier. The use of Weick's *enaction*, to *the hyper-reality* of the social, educational and medico-social support of our field is explained by a recurrence in the desire to fill *the horror vacui* produced by the absence of history and the harassing awareness of the present without depth which translates into a strong need to extract meaning from users and professionals alike the "*association*". Recent developments in France, in the social behavior of tribes in terms of consumption in particular, tend to show the attachment of individuals in yellow vests to the question of real self-realization. This is reflected, among other things, in changes in consumption habits. Needs having induced the introduction of Taylorism and the mass production of the past, the trend is now towards an individualized demand, inventive and dispersed, creative and do-it-yourself (Dosse & de Certeau, 2002). From this point of view, social and socio-medical support in France—which has gone from care in the past to individualized support today—invites each of the users to build and constantly adjust their "*self-hyper-real*". The permanent adjustment in the identity construction of users through what should be called

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[1] Analysis of the process of perception, selection and attribution of meaning to the environment. Know how individuals act in the organization.

"*tinkering*" is here again one of the central and recurring themes in the work of Weick, in particular (Weick, 1995). Ferry speaks of "*forging an interpretative identity*" (Ferry, 2004, p. 217). To use the words of Merleau-Ponty (1945), "*experience*", the social and medico-social support implemented in "*L'association*" on the sole basis of professional culture is strongly "phenomenological" in the sense that it consists of a method leading thought as close as possible to experience and situating the pre-comprehension of appearance as close as possible to explicit comprehension. Likewise, it gives "naive contact with the world" an ontological or quasi-philosophical status. The analysis in educational sciences, of educational, social and medico-social support, of the users of the "*association*" from several angles is justified by the transdisciplinary approach that the treatment of the subject imposes on us. The Weickian theoretical framework seems to us to be suitable for accounting for the behavior of individuals and social or tribal groups. This framework allows the analysis of the behavior of users and professionals alike, flushing out signs of meaning to produce meaning in such a way as to enable everyone to pursue their projects. Who, by acquisition and implementation of professional knowledge and knowledge of action, which, by acquiring aptitudes, skills, knowledge, knowledge to flush out oneself in a temple of educational support strewn with clues. The reference-narratives indicate to the users the directions and the new steps to follow. The process of construction of meaning is in this context triggered by the unexpected or the insignificant in the action and a strong sensitivity to the context. The accompaniment aims to "re-enchant" the daily lives of users and professionals alike in order to encourage them to pursue this quest for meaning by nurturing projects. There is therefore a strong proximity between the concept of social and medico-social support, *experience* or *hyper-reality* (our reformulation in a Weickian environment) and the particularities of sensemaking. However, some may—rightly in our view—see in our "*hyper-reality*", a manipulation or even better a well-understood compromise of the user. The latter, knowing that he is instrumented, can in turn choose his level of deception, and play on it to enhance his daily life (Badot & Lemoine, 2013). Taking into consideration the interactionist logic, compromise or deception and manipulation intertwine in what we can read as being a "*social-meta-reality*" due to the exclusive implementation of the "business" culture alone, in ignorance of the professional culture. In other words, the "business" culture produces a professional practice, but is also more exposed to the production of errors, and to the reproduction of deviations.

Professional Culture and Enhancement of Specific Knowledge and Skills Different from Those of a "*Business*" Culture

Professionalization goes through the question of training. Training and professionalization underpin individual projects, projects institutional and the need to integrate identity dynamics and strategies for a beneficial process of professionalization. So that, according to Sorel, the professionalization through training can apprehend of two ways. It can be from the perspective of unity (work-training), or from the perspective of the actors (Sorel, 1986).

From the foregoing, we therefore retain that the professionalization of social and medico-social human resources in France is a necessity vis-à-vis users and beneficiaries which tends to become an organizational culture. Beyond that, this implicit injunction to professionalize social and medico-social workers contains a more general and more political intention, particularly in relation to the ravages of unemployment in France. The social and medico-social structures play more than other actors, the function of workplaces and major places of training, insertion and integration at the same time. First, initial training, it can be designated today, as the first training obtained at the end of a cycle of study. It is also the training acquired by the individual within

the educational framework and within the framework of learning and experience acquired within the company. It differs from continuing education. Continuing education is all training acquired outside initial training. This is a sector with a vocation of greater magnitude. It covers all training throughout life. It can also have a part of self-training. However, until then, the most imposing part was carried by the programs of the traditional system of the initial formation and more symbolically, following programs of popular education. It can also take the form of a resumption of studies. In this case, in-service training is carried out according to methods similar to those of initial training. However, the best known sector of continuing education is continuing vocational training (FPC), established in France since the law of July 16, 1971. It is another branch in its own right of continuing education. It is provided by a multitude of organizations with varying statutes. Its financing is ensured by co-financing of employers' contributions, a contribution from the State and local authorities.

Vocational training is one of the routes most taken by applicants for a profession in the social and medico-social fields. Vocational training is the process that allows an individual to acquire the knowledge and know-how (capacity and aptitude) necessary for the exercise of a trade or professional activity. Historically linked to organizations in the world of work, vocational training is closely involved in the creation of professional identities. In December 2013, three French unions signed the agreement on the reform of vocational training: the CFDT, the CFE-CGC, and the CFTC. The text provides in particular for the creation of a personal training account, the establishment of a professional interview and professional development advice (CEP). The reform entered into force on January 1, 2015, pursuant to law no. 2014-288 of March 5, 2014 relating to vocational training, employment and social democracy.

Integrated into the education system mainly by the GRETAs, within the French National Education and by the AFPA, vocational training is still traditionally associated with the practice and technique of post-secondary and/or non-university tertiary levels, rather than the theory and conceptual abstraction that characterize university teaching aimed at professionals in the sector.

Training is a tool for managing ongoing changes. For Bourgeois and Nizet: "It is an indicator of social space"; "it functions as a relatively autonomous" and "protected" space. And the two authors add: "The internship constituted the canonical form" (Bourgeois & Nizet, 2005, p. 17). Indeed, we have seen the multiplication of a set of various devices, and the integration of equally diverse fields. As a result, we have seen the crossing of concerns, questions and even the varied vocabularies of these different fields. For Barbier, quoted by Wittorski, professionalization is defined more formally:

"As a space organized around an intention to produce new capacities likely to be transferred to other situations" (Barbier & Wittorski, 2015). There is a highlighting of specific knowledge and skills. Barbier sees training as an indicator of professional activity. Indeed, he specifies: "If the culture of training has more influence in the world of education, the professional group of trainers seems to have changed in terms of number, status and type of activity" (Barbier & Wittorski, 2015, p. 5). This coherent recomposition of the sphere of training is based on and at the same time is part of the major social changes underway.

Thus, a number of professionalization paths whose common characteristics are identified by Barbier (1996) can be summarized in five points. First, the need for the operator or practitioner to develop a very specific activity. Then, the activities are necessarily mental, cognitive (work of transformation of representation). Then, consider that this activity is not specific to a determined academic discipline. It covers all disciplinary fields. The object is natural, transversal and uncategorized. Continuing this development, we observe that the activity

is singular to the professional in action individually or collectively. Added to this is the fact that the mental activity must relate to the action itself. The action must be the object of the activity. In this case, the professional is the "expert" in the Weickian sense of the term. Degot puts it this way:

> In his field, the professional compared to the specialist has (…) a more global conception of things. The role of experience is different in his case: the professional is an expert in the implementation of fragments borrowed from various specialists and whose judicious combination is the fruit of experience. (Degot, 1990, p. 78)

Finally, mental activity here can be the object of a dialectic and even of didactics unique to the professional, the mission or the institution. The aim here is to reassure or show the underlying intellectual character of the action. In doing so, show the "professorial" skills of the referent. We thus come back to the etymological meaning of the word profession: pro-femi. From the point of view of didactics and the dialectic of "professionalization", Sorel and Wittorski present it and articulate it around four poles, which are work, the place of formation of knowledge, training and the individual. In fact, what is at stake is a specific link or the articulation of the challenges of skills and knowledge, existing between the individual, the training, the work and the place where the knowledge is created.

The third thematic study of our French monograph of an establishment in the social field, from which this article is taken, shows that the development of cultures of educational action within the "*association*" is accompanied by new knowledge. New knowledge in terms of adaptability, flexibility, speed of execution, mastery of new communication tools and enhancement of institutional action in particular. Would it be only this knowledge which allows the "*association*" to adapt to the imperatives and codes of communication of our time in jerks, disruptive and nourished by contradictory injunctions.

Professional Culture as a Brake on the Innovation of Practices or on Professional Development?

The acquisition of a professional culture alone, in ignorance of the need for an acquisition of general culture is likely to be a brake on the innovation of practices and professional development. It would be the same for a professional practice without a regular step aside for a reflection on this same practice. To this, work-study training provides an answer. It makes it possible to make the acquisition of professional culture a continuum of acquisition of knowledge, skills and their renewal. This method of training is old. In the Middle Ages, it was called "cooperation" to become, after the Second World War, "evening classes". For Fernagu-Oudet, this training path seems to have won its letters of nobility, and has gone through numerous reforms in the educational world. "In 1971, institution of apprenticeship contracts—in their current forms—making it possible to repair the simple idea of a restorative device in order to tend towards a device allowing many young people to train differently" (Pinçon & Pinçon-Charlot, 1998, p. 73). The planning law concerning social cohesion, in the 2000s, will make it, according to Agulhon, "A real tool for transition to the labor market" (Aguilhon, 2007, p. 11). The underlying idea is that the establishment of an official cooperative link between the place of training of the subject and his place of work would promote the process of professional integration. In doing so, we bring about the necessary and coordinated rapprochement of practice and theory. The success of this mode of training is such that today, few structures and training offers do not systematically offer work-study training alongside traditional or master-class training offers. Alternate training systems are now professionalized by a specific pedagogy of knowledge acquisition which justifies the fact of

periodic trips back and forth between the place of theoretical training and work; the place of practical training. In addition, by the law of March 31, 2006 in France, the public authorities and the representatives of production organizations issued an injunction to alternate by introducing an obligation for certain structures to have 3% of work-study trainees in their human resources staff.

We are not hiding the fact that behind the apparent success of the alternating mode of training, there are significant technical and financial contingencies for teachers, theoretical training organizations, trainers and production organizations. This imposes contingencies on the learner which should also be taken into account. It is a question of organizing and setting up a real alternating, experiential and even confrontational pedagogy. In other words, work-study training is another way of mobilizing and acquiring theoretical knowledge, knowledge in situation and therefore another way of professionalization. We are aware that there is still a market. Certainly a market among training markets but above all a market for the contemporary world.

Fernagu-Oudet defines alternation as follows:

> Any training system organizing consistency between periods lived in places of learning. […] Where there is an iterative and interactive link between periods (places, universes) and where these links give rise to learning, we can then speak of alternation in the strong sense of the term. (Fernagu-Oudet, 2012, p. 117)

The work-study program is therefore at the intersection of two places of training with divergent interests. Fernagu-Oudet adds, "at school or university, knowledge has a value in itself, whereas in business, it is only worth what it allows you to do" (Fernagu-Oudet, 2012, p. 117). Alternating training methods can have very distinct aims. The alternation can be institutional; to integrate, organize logistics and organizational functioning without pedagogical intention. It can be purely dialectical. This is the case when the alternation adapts to the pedagogical intention to cooperate together. The alternation can also be circumstantial. It happens in specific cases that the alternation imposes itself on the stakeholders when there are determined and precise goals to achieve. Work-study is a preferred mode for organizations in the social and medico-social field. This is especially true for professionals in the "*association*". It is a source of new dynamics for the acquisition and/or improvement or updating of knowledge and skills. It seems necessary to mention certification as participating in the dynamics of new professionalism, innovation, and which:

> Refers to an act consisting in certifying that a person has been assessed on the basis of a formalized reference system. However, this repository can list objects to be assessed concerning exclusively general or "academic" "knowledge", as well as skills or capacities to act specifically linked to professional contexts governed by economic and functional injunctions. (Charraud, 2011 , p. 13)

In short, economic contingencies can induce differences in mission, positioning of establishments, approaches and therefore differences in the concept of "professionalization". These differences generate differences in the qualification of professionals in organizations. Both qualifications and certifications complement each other and are set up as components to provide professionals with knowledge, know-how, procedural knowledge, methodologies, ethical attitudes and procedures. De facto, professionalization depends on the positioning over the long or short term by the actors—stakeholders—in the training. For Charraud again:

> Training participates in the process of professionalization insofar as its objectives are based on legible and clearly defined representations. It can then develop according to very diversified modalities. Certification constitutes formalization and indicates its characteristics in what refers to the concept of "qualification" of a given societal space, including professional. (Charraud, 2011, p. 14)

In France, faced with the confusion and the need for clarification in the abundant supply of training, faced with international issues, particularly with regard to the organization of the Francophonie, the players in education, training and professionalization have taken the public authorities in the creation of the National Commission for Professional Certification (CNCP). The same is true for the creation of the national register of professional certifications (RNCP). On April 23, 2008, this clarification of French certification served as a model for the European Parliament to present this recommendation at European level and appeared in the official journal of the European Union (C111/5 of June 5, 2008). In France, the classification of certifications has been based since 1969 on the question of their readability. This first refers to the nature of the paths allowing access to it. Then, it is based on the social use of certifications with regard to the professional world. The scale of levels established in 1969, relates the levels of certifications and the hierarchy of employment and even employability. This grid has six levels from I to VI. VI, for the lowest level. Subsequently, levels VI and V bis were abandoned due to the strong growth in the number of learners. At the same time as the establishment of the nomenclature of training specialties in 47 groups. In 1994, this nomenclature was subdivided to now include 97 specialties divided into 17 sub-domains and 4 major domains. The aim is to identify the content of training and certifications in relation to disciplinary fields and professional fields. This two-dimensional identification—level on one side and specialty on the other—has structured orientation and professional integration in France since 1969 and is reinforced by the establishment of the national register of professional certifications (RNCP) in 2002. "The addition of the P ('professional') to the wording of the directory of certifications marks the desire to accentuate this principle of readability in relation to the world of work. […] research activities are thus considered to be professional activities in their own right" (Charraud, 2011, p. 15). It appears with a little more evidence that the question of the legibility of certifications and training involves identity and therefore political and societal issues. Experienced professional identities reveal societal choice and the type of society envisaged for the future. In a definition given to certification by the national council for professional certification, it specifies:

> That one could state that a person is said to be "qualified" when he has demonstrated a set of know-how, knowledge and skills enabling him to carry out a combination of activities in a broad professional context, at a defined level of responsibility. (Cereq, 2017, p. 59)

Wittorski does not say anything else by postulating that "The process of professionalization, the central reference of which is competence, is based on a logic of reflection on and for action" (Wittorski, 1998). Since it directly prepares the individual for the exercise of the work. The human resources of organizations want to be recognized as professionals. There are multifactorial causes for this wish. There also appears to be an environmental interaction impacting the desire for recognition of professional identity. This is the case for prescribers in social and medico-social structures in France. The same is true in France, for organizations—outside the professional group—whose training offer aims to improve performance, greater mobilization, increased efficiency of group work, specific occupational group. This is the case with work analysis groups (Sorel & Wittorski, 2005).

The analysis of practices, the practices of reflexive analyses also act as a bulwark against the brake on the innovation of practices and professional development constituted by the acquisition of a professional culture alone. The analysis of practices designates a method of training or improvement based on the analysis of professional experiences, recent or in progress, presented by their authors within the framework of a group

composed of people exercising the same profession. It is most often used by professions with a predominant relational component, such as doctors, teachers or social workers, and postulates that experience is a source of knowledge construction. Historically, the analysis of practices as a training process has been developing since the 1940s. It was initiated by the English psychoanalyst Michael Balint who then made it a tool for developing the relational practices of doctors. Balint postulates the decisive importance of the patient/doctor relationship in the healing process (Balint, 1957). It calls upon psychoanalytical theory and the notions of transference and counter-transference in an attempt to shed light on what is at stake in this relational practice. The transference in psychoanalysis is an emotional projection of the accompanied on the person of the accompanying person. The countertransference is the reaction developed by the professional vis- à-vis the accompanied in response to the transference. However, rather than teaching these notions to practitioners, he considers it more relevant to have them work on understanding countertransference from real situations, cases that have posed problems for them. Subsequently, professions in the health and social field, healthcare teams and educational teams working in various institutions will have recourse to this type of positive device, called Balint Groups.

The reflexive analysis of practices emerged from the work of Sch ön and Argyris. Based on the idea that academic learning is ineffective in solving problems encountered in the context of professional practice, it offers practitioners the opportunity to build action models that are responsible for the subjective organization of the elements of the situation, and therefore of the framework from a reflection on their own actions. This reflection on action being productive of knowledge.

In practice, the idea is to compare or mirror practices. It is a question of asking first, what we do and which we do not talk about because it does not necessarily correspond to what is prescribed; difference between work (prescribed) and work (actual). Then, what you would like to do and what you can't do (impediments to act) and (professional ideal). After that comes what we do that we would like not to do. Finally, what we do without really being aware that we are doing it, either because it is more comfortable not to know it, or because this action is so (incorporated) that we no longer see it at all as a modality of our action.

The work of analyzing practices comes from becoming aware of one's actions. It consists for the participants after having stated the (experiences of the action) to find explanatory and comprehensive tracks by questioning it. Various approaches from the human sciences can be used to achieve this (work on statements). However, more generally it is a matter of constructing the experience by verbalizing it and confronting it with the cross-views of the group. Build the experience, by releasing the subjective and objective components, show the emotional and affective dynamics which the experience carries, bring out the imagination in values, stories and identifications. The success of a practice analysis group depends on a certain number of fundamental parameters. This is so because its practice must be a need and a request emanating from professionals and not only prescribed by the organization. Similarly, ideally the third party should be external to the organization. For the good behavior, a certain number of questions must be treated upstream. This concerns, for example, the rhythm and duration of sessions, respect for the confidentiality of exchanges, the positioning of the external third party, listening to psychological suffering, the search for understanding, the search for possible solutions, the involvement of participants, in particular. One of the riches of (the analysis of practices) resides in the wide variety of possible resources. The approaches can indeed be made from various angles such as psychological, psychoanalytical, sociological, systemic, phenomenological, educational, transdisciplinary, humanistic. Reflective practices therefore appear as one of the instruments of professionality. An instrument among others. In this social and medico-social field in general and in "*association*" in particular, other ways of acquiring

professionality also make it possible to attenuate the brakes on innovation and professional development through professional culture alone. Indeed, on-the-job learning consisting in (recognizing oneself, knowing, validating and gaining recognition of a professional experience, made up of behavioral skills, "knacks", practical achievements in situation, all things omnipresent in the world professional), companionship (a branch of the French labor movement, famous for its Tour de France, which reached its peak of fame with Agricol Perdiguier in the middle of the 19th century before disappearing almost entirely as a result of industrialization, the transformation of apprenticeship and the authorization of trade unions. Companionship refers to this traditional system of transmission of knowledge and training in a trade, which is anchored in communities of companions. An aspiring companion training in a profession through a series of educational practices supervised by the community of companions he wishes to join. These multiple practices can include school teaching as well as educational itinerancy and initiation rituals). Tutoring, as a mode of learning within the "*association*" to accompany the learner on his training path. This, by sharing values, visions, and by real work. It also allows the integration of the learner into an educational team. Finally, it allows an acceleration of the acquisition of new skills. In this perspective, the tutor is a pivot for the learner. The tutored project must be considered as a training mission through local support. Under these conditions, tutoring obeys a more demanding degree of evaluation. Tutoring is a method of learning backed by four main bases in the acquisition of knowledge and skills: discipline, involvement, mimicry and valorization. The tutoring process requires from the learner, an increased discipline and a reinforcement of the greater personal implication in the access to the competence or the acquisition of well determined knowledge. Tutoring has this important characteristic of favoring mimicry and the valorization of the learner insofar as the latter plays an active and preponderant role. Tutoring is ultimately a formative relationship between a teacher, and a learner, or group of learning learners. In the tutoring relationship, the teacher is more in the role of accompanying and guiding than in that of repository of knowledge. Tutoring is a training method whose pedagogy is old but involving and effective. Tutoring is also a pedagogy allowing the teacher or tutor the possibility of involving learners to help other learners who are less advanced in their mastery. There seems to exist in the learner a desire to pass on his achievements in turn. This desire gives the learner pleasure and a certain confidence that can allow him to perfect his own knowledge. It is therefore a pedagogy that multiplies the possibilities of transmission. This perspective underlines by itself, the idea that practice facilitates the assimilation of knowledge. The first works on tutoring were developed as a model of pedagogy in the 18th century by Pestalozzi (1781) in Switzerland, and materialized by the construction of institutions for underprivileged children.

Conclusions

The "*association*", our field of investigation having served for our doctoral research work "Professionalization of an establishment in the social and medico-social field: a French monograph after the law 2002-02 of January 02, 2002" and from which this article is taken, develops its activity with a particularity that makes it a qualifying structure. Our analyses focused on the social, educational and pedagogical dimensions of support. We worked on this research from the angle of the professionalization of actors, practices and the "*association*" itself. This study consisted of an analysis of and by the narration of the activity in action of and in "*association*"; of the group carrying out the activity of the sector, of the people carrying out the activity within the "*association*", the training they receive, the knowledge they hold. In this monograph, we have therefore sought to explain the particularities of the activity and the skills it requires. We looked for and showed the way in

which the employees organized themselves to keep the privilege of this professional knowledge resulting from the constructions of statements often in a retrospective way for purposes of improvements of the professional activity. The way in which they have organized themselves for the deployment or translation of professional cultures into cultures of educational action. We have concluded that there is indeed a logic of social construction implemented by the human capital of the "*association*". This is an approach leading to the singularization of the ways of working of educational teams taking into account the particular cases encountered by educators, referents or not. For this article, we infer that there are elements that translate—initially for some—an activity in profession in the sense of professionalization through training. As the "*association*" is part of a network of organizations in the same sector and whose objectives are to represent the interests of its members with the public authorities, the construction of barriers to entry into the social and medico-social sectors is manifest. The thematic studies and the analysis of the narrative have also made it possible to show the competence and effectiveness implemented in and by the "*association*". In short, our monographic study confirms the statement of professional knowledge and action knowledge professionalizing the "*association*", professionalizing its core business (social and medico-social support, educational support, educational support) and professionalizing its users, as well as its employees.

• This article consecrates the professional culture as organizational and structuring a habitual occupation, a profession at the end of a general training or acquisition of knowledge by learning on the job in particular. Professional culture is made up of the acquisition of specific knowledge resulting from professional training, the acquisition of specific knowledge and skills in action through analyses of practices, reflective practices or even case analyses from university research as well.

• This article concludes on the idea that it is useful and even essential that in the case of the professionalization of university training, in university training for social professions, in training structures dedicated to professions in the social field such as regional institutes of social work (IRTS) in France, preference is given to a professional culture in favor of a professional culture. Indeed, in human interaction professions more than elsewhere, there is reason to question the qualities and legitimacy of the professional with regard to his intervention in social production. In this field, learning by error can be a source of "cosmological" events to use this Weickian terminology to describe events whose unforeseen and unexpected occurrence temporarily annihilates any capacity for rational reaction of the protagonists.

• Through this article, we also conclude that the "*business*" culture allows the production of professional practices. At the same time, the "*professional*" culture is a source of production and reproduction of deviations in professional practices. In other words, the deployment of a "*business*" culture alone favors errors and deviations. The reproduction of professional practices is subordinated to the acquisition of specific knowledge resulting from professionalizing training or analyses of the practices of professionals by themselves thanks to the side step allowing an analysis of and on their own practices in action. Our actionist and interactionist thematic studies (Amavi, 2022) respectively made it possible to support in this respect the possible limits of the "*professional*" culture of management instrumented alone in the social. The same is true of the possible deviations of the education "*professional*" culture (culture of support, culture of teaching, culture of training) without accompanying it either with the thought of action in the training environment, or analyses of practices, reflexive practices, particularly in the professional environment, on one's own practices.

• Through this article, it is proposed that in general, the enhancement of a professional culture is preceded by the enhancement of specific knowledge. As our monograph on "*association*" in the social field shows, the

cultures of scientific action and the cultures of educational action are part of a professional culture and are specific with regard to a "*professional*" culture, which comes under general and/or organizational knowledge. The enhancement of a professional culture emanates from the progressive establishment of a scientific approach, the constitution of scientific disciplines with its corollary of the formation of a scientific community nourished by various epistemological postures (Amavi, 2022). Similarly, the scientific nature of the professional nature of the "*association*" also and concomitantly comes from the process of making knowledge available and its appropriation by those concerned. Contrary to the framework of the "*professional*" culture, our monographic research from which this article stems has supported the fact that the "*association*" presents its educational professionalism as an activity jointly articulated between professionals and users. The educational intention being that users derive new capacities for other purposes. The "*association*" makes the educational activity a complementary work for the users who are individually enrolled in a first work of self-reconstruction. These are therefore particularities that scientifically differentiate the professional culture from the professional culture of the "*association*".

• Finally, in order not to be a brake on innovation and professional development, professional culture must be shared by employees, shared in practices and shared by the organization itself. The professional culture is intended to be regularly revisited and updated. In other words, the professional culture must result from an approach to action. It must be a vector of concept but also a vector of action. In fact, the acquisition of professional culture must be contextualized. To serve the innovation of practices and professional development, the acquisition of a professional culture must be adapted to the mental processes at play in individuals. As a result, the acquisition of a professional culture is phenomenologically crossed by acculturation. It is not limited to epistemology. It must integrate the broader process of constructing meaning for a given tribe-subject. It therefore integrates the paradigms, the social representations, the environment of social production and therefore the "*business*" culture as well.

Professionalization is used for everything and its daily use is enough to justify almost everything and nothing. This precisely because professionalization is the main object of all training and all work. The professionalization of the "*association*" is an implicit social emanation from the players in the sector. This obeys to significant transformations of work. Transformation of technicality, evolution of users and/or beneficiaries; both with regard to pathologies and at the same time, with regard to their age pyramid. We also add among the constraints, the transformations of the environments, in particular legal and ethical. These transformations concern individuals, the activity as well as the organization itself. The dynamics of professionalization also bring into play regulatory practices, reflexive practices, the analysis of practices and training. It appears that reflexive practices, the analysis of practices and training are both generators of new skills and at the same time sources of the growth dynamic of job creation through "*association*". Training in particular has long been considered only as a powerful lever for developing the skills of staff in organizations. This is because it is intended to improve organizational performance. In France it represents an annual expenditure of 26 billion euros, "investment-training". We generally seek to evaluate its effectiveness and its hypothetical profitability in the immediate future. Our research suggests the benefit of moving from focusing on training actions and programs to focusing on training policies and systems.

The constant dynamic of professionalization of the "*association*" connects a triangular loop: training—skills—work. This dynamic creates in the "*association*", a secondary effect which is that of the development of a dynamic of identity search specific to the social and medico-social professions. There emerges both a collective group

identity (sector, institutional, profession) and a dynamic of individual identity research specific to each of the professionals who evolve there. What emerges synthetically is a tangle of dynamics of professionalization between actors, institutions and the instigator of the initiative. Finally, our work allows us to state that in "*association*" there is a real modification of the very notions of profession, of training as well as of the product of training; professionalization.

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