



Cap sur l'école inclusive  
en Europe



## Ressource Sheet

### Reflexivity in training

#### Section of the module /E

#### Finding:

The aim is to produce a training module that can, through its pedagogy, put teachers or caregivers in situations of empathy and reflexivity. That is to say, these two dimensions must be included in the construction of the educational course of your modules and in the teachers' work implementation. The trainer himself should have an empathic attitude, he should set up work situations where he can imagine things from the other's point of view.

Empathy: This ability to understand the other to get in touch with him is a skill that the teacher must develop. More generally thought of as an innate knowledge of individuals, considering empathy as knowledge can be regarded in a destabilizing way among teachers as a dimension to be explored and introduced into the transmission of learning.

The interaction between the teacher and the student affects academic outcomes more than teaching tools or class sizes. Why? Because it plays a decisive role in the mechanisms that lead a child to trust his abilities and set goals to himself.

Our goal is to enable students to understand without judging why the other is acting in a different way than their own one in the same situation. *It is a matter of gauging the other no longer by the*

*yardstick of one's own vision of the world, but by the yardstick of the other one's, or at least by the knowledge of the fact that his vision of the world can to be different.*

It is appropriate in our contributions not to seek to train scientists but rather researchers in the term's literal sense (a person *who researches, who inquires*). The notions of doubt and worry are essential to support in our teaching process, they must be in my opinion the pivot of our training module. Adopting a dogmatic position of "knowing person" reinforces the learner's position based on negative criticism. "I know, the other does not." So we must be able to promote working times in all the modules where trainees can confront with these notions of doubt, empathy, reflexivity. As I have already said, this is possible on the condition that the trainer himself is comfortable in this dimension and that he doesn't pose as a dogmatic knowing person.

Reflexivity is the mechanism by which the subject becomes his own object of analysis and knowledge. This posture involves critically analyzing one's own practice and the repercussions of one's own postures in the relationship to the other.

The subject thus takes his own action, his own mental functioning as objects of analysis and tries to perceive his own way of acting. This reflexive thinking is critical and creative and requires the mobilization of a number of metacognitive and argumentative skills (*Pallascio and Lafortune, 2000*). It involves a twofold process described by *Schön (1994)*: reflection in action that allows a subject to consciously think as events unfold, respond to unforeseen situations and reflect on the action during which the subject analyzes what has happened and evaluates the effects of his action.

For Philippe Perrenaud, thinking means doubting and doubting means asking questions. If we lock this possibility of destabilizing the knowing person in his knowledge, we end up as Perrenaud specifies by "no longer thinking what we have no right to say".

- We therefore need to think not only about content but also about an educational approach that will largely use reflexivity in its mode of transmission. Activities with reflexive aims will have to occupy a space-time identified by everyone: it will be a question of planning these stages, of building them in order to be prepared for them.

According to Chaubet (2010, p.70), a "reflexive" training device must be developed in relation to several elements:

- The exercise of reflexive thought must be stimulated by each of the future teachers, because although it exists a priori in any individual, it is unequally present
- The aim of the training device is to develop "*the habit, and ideally the taste, of resorting to it (to reflexivity) spontaneously*"
- The effect of the training device is to allow the individual to reach a "*more complete, more contrasted, more ecosystemic*" vision of a problematic situation;
- The training device aims at adapting the individual to his environment. This adaptation can be of two kinds: passive, in the case of "*an adjustment to the environment*"; active in the case of a "*transformative action on the environment*".

I propose you to rely on techniques allowing each module to implement a reflexive pedagogy.

- The modelling technique: the learner in contact with the instructor's own reflexivity develops his own reflexive capacity. In this perspective, the teacher is considered as an active stakeholder of his learning and of his action, and the participation of a third party is required only because "*the reality experienced by the actor is often opaque to himself but can be made more intelligible by the mediation of an external gaze*" (Donnay & Charlier, 2006, 131)
- The case study: it starts from a real and concrete situation, according to the public it can be written or oral. The work is done by explaining the progress of a normal situation or based on an incident, a problem encountered in front of other learners and by listening to participants' hypotheses of resolution. The trainer doesn't give a solution, he avoids value judgments and installs a non-judgmental security climate.
- Shared reflection: it is done by using a medium (DVD for example) where we will attend a course, the goal is to engage the reflexivity between the concepts of cognition and the role of the situation in learning (context, supports of action and knowledge).