Reflection Script

We often talk about reflection in the IBO- as a teacher in the iBO reflective is a characteristic of the learner profile- but what is it and how do really get there?

“Reflective Practitioners... Recognise ethical dilemmas and conflicts and how they arise. They are more confident about their own values and how to put them into practice; they integrate knowledge, values and skills; reflect on practice and learn from it; are prepared to take risks and moral blame”

Defensive Practitioners Go by the book and fulfil duties/ responsibilities defined by the agency and the law. There is no need to take blame if prescribed rules and procedures have been followed. Social workers are “officials” or “technicians”. Doing my duty means fulfilling my obligations to the agency, rather than doing the right action; personal and agency values tend to be separated, and the latter adopted whilst in the role of social worker or teacher"

Banks 2009

The 3rd quarter of our definition is contemplation.

A journey into the esoteric- none of our capacity to respond to our authentic self is exempt from a discussion about our existence, our nature, our coping mechanism.

Reflection isn’t exclusively a solitary experience. It’s a process that we have to share. When done correctly and modeled efficiently to our students it enables us to:

• Be conscious of our potential for bias & discrimination.
• Make the best use of the knowledge available.
• Challenge & develop the existing professional knowledge base
• Avoid past mistakes
• Maximise our own opportunities for learning

Simple mantras that promote reflective practice:

if your not using evidence you might be using prejudice.
Getting the most of every mistake
Alone >> together >> alone process...

Organising our learning patters in such a way that we can be open to changing our minds.. john Dewey wrote that we do not learn from experience we learn from reflecting on experience. In fact as often been attributed to Confucius learning without reflection is dangerous.
We should make time for it, promote it: the ubiquitous plenary is a form of
reflection and we should make the space for it in the day. A period of directed
silence? Lets try one as a task.

Lets also consider what sitting in silence might do for us and recognise the
impact both Edward Honey and Kurt Hahn have had in engaging with the
Communal Silence...

Meditation/ mindfulness/ contemplation and reflection. Etymology: reflection
means to bend backwards- and implies a returning to an event.
Contemplation on the other hand suggests placing an to observe- within the
place for observation from the Latin ‘Templum’ – meditate suggests an even
deeper contemplative act- one of a more devotional capacity. So perhaps we
should equip ourselves with a thorough understanding of each if we are to
promote these kind of exercises in our classroom as well as embody them in
our own work.

Getting things wrong, moments of silence, acts of reflection these aren’t in the
regular narrative of school life: but bringing ourselves a little contemplation is
always a good thing:

Here are some questions that answer themselves...

Why should we create moments of calm in the school day?
What benefit could a child get from having an pause to gather their thoughts?
How could we refashion our collective mindset to make us more focused?
Would it be possible to experience stillness/ relaxation in the school day?

Strong Silence
Impact of silence on our emotional state
Being still?
Posture, sound and sound of voice, neighbour, interference- bubble-
Note about bells

I am not promoting any of these practices for your classroom, for your
context, with you as a teacher.

I am saying that there is no copyright on any of these activities, that these
exercise might provoke some interest… in your journey?

How could we can define these words in our own terms:
Solitude versus loneliness
Reflection versus contemplation
Empathy versus kindess
Focus versus attention

“The key to being proactive is remembering that between stimulus and
response there is a space. That space represents our choice— how we will
choose to respond to any given situation, person, thought or event. Imagine a pause button between stimulus and response—a button you can engage to pause and think about what is the principle-based response to your given situation. Listen to what your conscience tells you. Listen for what is wise and the principle-based thing to do, and then act.”

Stephen Covey

These are maps not marches that cultivate the joy in solitude as an alternative to the distractions caused by loneliness