Generating Self-reflection:
Findings from Self-Development Workshops
in teacher training curriculum

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Abstract
Teacher education and development practices across the globe today, insist on having reflective practices at their core. Given that self-reflective process rests upon psychological education, it is widely agreed that student-teachers should be provided opportunities for self-learning through reflection and assimilation of new ideas. However, self-development being a subjective concept, there is lack of established methods for training teachers for self-reflective practices leading to self-development. One such method is the self-development workshops recently added to pre-service teacher-training in India. The present paper analyses the effectiveness of the self-development workshops in teacher education curriculum. Drawing data from self-development workshops, based on Rogerian approach, as part of a teacher training course, the paper traces and documents the intra-personal and interpersonal growth of its participants.
Keywords: Reflective practices; Self-development of teachers; Teacher training, Humanistic Teaching; Self-Development workshops.

Организация саморефлексии:
результаты мастер-классов по саморазвитию
в рамках программы педагогического образования

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Аннотация
Сегодня рефлексивные методики активно внедряются в педагогическое образование и в развивающиеся практики по всему миру. Принимая во внимание, что рефлексивные практики берут свою основу в психологии, ученые соглашаются, что студентам – будущим педагогам – должна быть доступна возможность самообучения, основанная на рефлексии и восприятии новых идей. В то же время, саморазвитие – это субъективный концепт, и поэтому отсутствуют общепринятые методы, которые бы обучали учителей рефлексивной методике, ведущей к саморазвитию. Мастер-классы, направленные на поощрение саморазвития, были недавно внедрены в программу педагогической подготовки в Индии. Данная статья оценивает эффективность таких мастер-классов в педагогическом процессе. При анализе полученных результатов, основанных на подходе Карла Роджерса, был отмечен внутриличностный и межличностный рост участников.
Ключевые слова: рефлексивные практики, саморазвитие учителей, подготовка учителей, гуманистическое образование, мастер-классы по саморазвитию.

The only person who is educated is the one
who has learned how to learn and change.
(Carl Rogers)

Introduction

In the normative, functional and comparative connotations of quality education, the teacher's efficacy is pivotal. With the increased orientation towards humanistic education, studies in the area show that reflections on personal orientations improves the transaction of a teacher in her classroom. Research intended to improve quality of education has documented worldwide that a motivated and happy teacher generate better classroom environment (Day, 2012). However, reports and studies in India repeatedly report teachers being given additional administrative responsibilities, other than classroom activities (Ramachandran, Pal, Jain, Shekar & Sharma, 2006). Despite, some serious debates about the pivotal role of teacher in designing schooling experience of children, and eventually the outcome of education (Kumar and Sanagangapani, 2004), the educational structure in India has systematically ignored what happens inside the classroom, until recently when there have been major reforms in teacher education curriculum. When it comes to the responsibilities handled by a teacher, situation is similar across the globe. In a long-term ethnographic study Acker (1999), explored the various sources of pressures on a school teacher and the way they impact her daily transactions at her work. She describes that complications in personal lives of a teacher teams-up with her professional life to affect her wellbeing in complicated way. The role of a teacher requires being directly and meaningfully involved with other people, which is not found in many professions (Trier, 2001). Because of the nature of interactions and personal investment involved in her work space, the professional life of a teacher is deeply affected by her personal life (Goodson & Hargreaves, 1996). Sometimes, clash between the educational ideals of the school and a teacher's agency also affects her wellbeing (Day, 2012). Thus, challenges around the professional and personal life not only make teaching work difficult for a teacher it also affects her time and focus given to her students. The resultant poor quality of education is reflexively attributed to the teacher.

Effective Teaching and Psychological State of Teacher

Several studies report that teachers face mental health and emotional disturbances (Bauer et al. 2007; Milfont, Denny, Ameratunga, Robinson & Merry, 2008). The fact is that that the emotional complexity of a teacher, the thought patterns, belief and her values filter the process of knowledge transmission in the classroom. Even in teaching of the so-called 'hard core' subjects, it is never merely a matter of transmission of information. The teacher's attitude, mental state and well-being influence the classroom transaction and decide the classroom environment. This aspect is determinantal in the quality of students' experience. Clandinin and Connelly (1995) aptly put it "what we mean by teachers' knowledge is the body of convictions and meanings, conscious and unconscious that have arisen from experience...and that are expressed in a person's practices" (p.7). Therefore, the process of education amalgamates knowledge set, experiences and values that a teacher brings in the class. The cognitive and affective climate of a classroom based on a meaningful teacher- student's relationship is the essential indicator of quality education (Rodgers & Raider-Roth, 2006). This implies that the job requirement of a teacher makes it imperative to equip them with self-reflective and psychological resources to work and re-work on their self and attitude.

Studies report that effective teaching-learning is characterised by positive teacher-student relationships and constructive efforts by teachers to spend extra time and energy

promoting children's success. Two major theories namely, Attachment theory (Bowlby, 1969) and Self-determination theory (Connell & Wellborn, 1991; Ryan & Deci, 2000) validate this assertion. Attachment theory states that babies are born with orientation to form attachment with people in their surroundings. He posited that attachments behaviour are instinctive and form prototype for all future relationship. Subsequent studies have validated the attachment theory in school environment (Hamre & Pianta, 2001; Lynch & Cicchetti, 1992; Pianta, 1999). Self-determination theory (Ryan & Deci, 2000) posits that people are more motivated to do things when they get positive feedback and approval. This satisfies their need to feel competent, relate to others and feel autonomous. Silver, Measelle, Essex, and Armstrong (2005) reported that teacher-child closeness significantly affected the decrease of problem behaviour in children. With all the professional training and personal baggage of a teacher, an effective classroom relies primarily upon her efforts to support students' social and emotional functioning. This nature and requirements of teaching profession calls for mental and emotional resources to deal with the job demands as a teacher. This happens through positive facilitation of teacher-student and student- student interactions (Spilt, Koomen & Thijs, 2011). This kind of relationship draws from the teacher's various cognitive, emotional and relational resources. Eventually, along with being an intellectual exercise, teaching also becomes a social and emotional exercise. And managing the cognitive and emotional challenges require a critical self-awareness and understanding of oneself. Since, children show better socio-emotional adaptation and better performance if their schooling experiences are characterised by positive relationship with their teacher (Hamre & Pianta, 2001), it becomes imperative to work on the wellbeing of a teacher. A teacher with fixed attitudinal pattern and complex thought pattern would find it difficult to react in a positive way. An effective classroom requires a teacher to be able to cultivate an open and accepting classroom.

While, this process of self-awareness may come by itself; a structured and definitive orientation can be provided during teacher training process. As understood widely, self is a dynamic entity, which is continuously constructed and revised in relationship to the experiences and people with which it interacts (Cook-Sather, 2006; Lemmon & Moore, 2001). Kegan (1982, 1994) noted that evolution of the self is a process of constant working upon the boundaries of self and others. A critical self-awareness is key to such growth. When a teacher allows herself to be present both with herself and to students, such awareness can be worked upon and accelerated. The extent to which this situation can be generated depends on what Rodgers and Raider-Roth (2006) call 'presence'. They describe "Presence from the teacher's point of view is the experience of bringing one's whole self to full attention so as to perceive what is happening in the moment." (p.267). These conditions will allow optimum conditions for learning to occur. Similar descriptions can be found in the terms what Dewey (1933) calls being 'alive', what Csikszentmihalyi (1990) calls 'flow', and Rogers (1982) calls 'openness'.

In such situation, one finds Rogers' (1983) traits of facilitator and *fully functioning* person, handy construct to abide by. Rogers coined the term 'facilitator' in place of a 'teacher'. He argued in favour of a *fully functioning* person, being a reflective person, which facilitates becoming a fully functioning student. A fully functioning person, according to Rogers, is open to experiences, coming from herself and others. She is in touch with her emotions and reactions and is able to reflect upon and interpret her experiences accurately. She not only has unconditional self-regard for herself, she extends the same to others. These qualities make a fully functioning person live in harmony with others around her. Rogers suggested qualities to cultivate for such characteristics to manifest. He endorsed the qualities of a facilitators as *realness, prizing, acceptance, trust* and *empathic understanding.* Being real is the basic condition for a facilitator to generate a humanistic

environment in a classroom. This person is open to herself and can freely express her feelings at that moment. She can be happy, excited or upset but without attributing the reasons of these feelings to the other people. Prizing, Acceptance, and Trust is accepting another person in the way she/he is. Since the facilitator has trust in human organism in general, another person with her/his imperfections and irrationalities is also accepted completely by her. Empathic Understanding is standing in someone else's shoes (Rogers, 1983). In other words, it is being able to view the world through others' eyes. Her openness and empathy enables her to communicate unconditional acceptance to the learners and make them feel they are equal and important part of the teaching-learning process dynamics. All these qualities make the facilitator a person who is open to experience, lives in the moment (existential living) and trusts self and human organism in general. Rogers (1994) describes this person in following way:

> This person is able to live fully in and with each and all of his or her feelings and reactions.... The person is using all the information the nervous system can supply, using it in awareness, but recognizing that the total organism may be, and often is, wiser than one's awareness. The person is able to permit the total self to function in all its complexity in selection from the multitude of possibilities, the behaviour that in this moment of time will be most generally and genuinely satisfying (p. 321).

Rogers' (1994) methods of unconditional regard and person-centred approach provide structured guidelines to bring forth these seemingly utopian qualities in someone who is already embedded in her self-concept; beliefs, feelings, values, history, and culture. In order to shape such kind of personality of teachers, Hansen (2017) argues orientation of teachers towards more open values, so that teachers can remain receptive and responsive to classroom situations and connect with her students.

Shaping a Reflective Teacher

The inception of reflective practices for teachers' development can be traced to John Dewey's (1933) idea of reflective practice. He referred to reflection as a process, rather than a product. In his view reflection is a meaning making process with a systematic and planned way of thinking like a scientific process. He further adds that interaction with others is instrumental in reflection to move forward from surface to deeper level of realisations, catalysed by the presence of community. Thus, growth of one individual is inseparable from that of others around her. These concepts help a teacher to understand the framework of the reflective processes. However, when it comes to practice it is difficult to establish the process of 'meaning making process' and 'deeper realisations.' It is crucial to make the process more structured for the benefit of the pre-service teachers. The increase research in this area has gradually recognised the instrumentality of reflection in the growth of a teacher and her teaching. The training of teachers for reflective practices is one of the key components in the teacher-training modules around the world. The challenge, however, lies with the word and the diverse meanings attached to it by practitioners and teacher trainers (Beauchamp, 2006). Reflection has been used to analyse and understand diverse issues in a school setting such as, pedagogical practices, application of theoretical concepts, teaching learning material, classroom setting, school supervision, social practices and self of the teacher. Several processes have been prescribed for reflection such as, examining, thinking, problem-solving, analysis, evaluation, construction and development towards goals including thinking and improving the school system, children's learning or the self (Beauchamp, 2006). The myriad of ways in which reflective practices have been conceived has led, not only to theoretical disagreements, but also ensued diversity and contrast in its processes, implementations and outcomes (Collin, Karsenti & Komis, 2013). While, there

has been substantial discussion and efforts to incorporate reflective practice in teacher-training, there is very little evidence of their effectiveness. Thus, the impacts of reflective training practices are still hard to ascertain (Belvis, Pineda, Armengol & Moreno, 2013). Consequently, there have been discussions to devise empirically verifiable methods and defined results so as to to derive scientific conclusions about the practice of reflection (Ibid). While this seems a worthwhile suggestion and can be done for structured practices like reflection on teaching materials, pedagogy and classroom management, it is difficult to think of such a structured plan for reflection on 'self.' The analysis, and evolution of self as mentioned above is one of the core aspects of a teacher's journey. However, the progress and experiences are very qualitative and experiential in nature. Therefore, when one starts documenting the nature of self-development of a teacher, it is imperative to take their subjective experiences and their reported quality of interactions with themselves and others as an important parameter. Along with this, for the reason of scientific validity of the method, it is important to be able to track the development of self of a teacher.

Rogers' approach has led to a thorough psychological and educational paradigm. Applied and tested in several educational settings from primary to university level, this approach has facilitated sustained learning and performance in students (Motschnig-Pitrik, & Mallich, (2004). While the constructs and outcome of the Rogerian approach is alluring, its feasibility with teacher-trainees with times bound outcome expectations are not known. Since the approach aims at bringing some very deep-rooted changes in a person's mental behaviour, it was not clear how can one use it for the benefit of trainee teachers. In order to find answers of these concerns the approach was implemented in a series of Self-development Workshops (SDW) built into the curriculum of Bachelor of Elementary Education (B.El.Ed.). The SDW sessions are built into the B.El.Ed. course with the aim of bringing reflectivity about, self, identity and communication of a trainee-teacher. The Present Study presents findings from the application of Rogerian approach in teaching of a course on *Human Relations in Education* and a Practicum in tandem with the course called *self-development workshops*.

Method

Participants

The self-development sessions conducted for trainee-teachers enrolled in the B.El. Ed. course in University of Delhi, India, were observed. The observation were part of the sessions for five consecutive academic sessions. The five academic sessions consisted set of 45, 48, 50, 47 and 45 different group of trainees respectively. Thus, a total of 235 trainee-teachers were observed and their feedback about the SDW sessions were analysed. Though the trainees also wrote individual reflective journals, those were not used for the sake of their privacy.

Procedure

The SDW sessions were offered to trainee-teachers, in tandem with a theory course on *Human Relation in Education*, as part of the course curriculum. The author co-facilitated the sessions, which allowed for a participant observation. Along with observation the students' anonymous feedbacks were taken before and after every academic session. Offered through-out an academic session the SDWs are organized by one or two facilitators. Held once a week, each session is for 4-6 hours, for 8-10 times in an academic year. Thus, one batch receives 8-10 sessions of SDW during an academic session of 9 months. For the present study the sessions designed on a Rogerian approach consisted of planned and thought through activities, to touch the deeper issues related to the participants. Although the structure of sessions was flexible, so they could be moulded according to the

nature and requirements of the participants, in general, a session began with some playful and engaging activities, like, playing alertness games, group or individual activities. The games generally implied deeper reflections. For example, if the theme to be addressed was interpersonal relationships, then the opening activities would be playing some games, which require cooperation and coordination between pairs and groups. One such game was blind-fold game. In this game the groups are divided into pairs. Both individuals take turns to lead the other person, taking her for a stroll in the surrounding. The person who is guiding, verbally directs the other person about the way, while the other partner is blind folded and walks on her partner's directions. Once the trip is over, the roles are reversed. This game is a good start for the discussions around trust and responsibility.

Following the games, the participants were asked to share their experiences during the games. From here onwards, the discussions were directed towards seeing extensions of these issues in our own lives. In the entire process, the role of a facilitator is minimal and non-directive. She initiates the games and invites some observations, and realizations after the games. Once the participants start sharing she remains an active observer. She intervenes to takes the discussion forwards whenever there is stagnation and repetition in the discussion. Her openness and non-threatening presence allow the opening up and sharing of non-conforming and sometimes uncomfortable issues in the sessions. The discussions might range from self-realization, disclosure, cooperation, dilemmas, relationships, conflicts, gender roles, violence, and communication etc. Participants engaged in reflective exercises in directive and non-threatening facilitation, co-creating a space where they could accept themselves without being judged or evaluated. The participation in SDW sessions paved way for facing and accepting their unexplored or less explored experiences, leading towards better understanding of their emotions, expectations and fears. It required a sensitive and empathic facilitator to invoke right observations by asking right questions, very modestly and in a non-directive way. She might just begin by saying, 'how did you feel during the activity?'. She would wait for a while, and if no one answered, she would rephrase the question. Though the sharing and reflection did not start immediately, when one or two participants took initiative and shared delicate /difficult experience, the atmosphere changed; acceptance, trust and empathy was manifested in the sessions. This way the participants set forth on a journey of self-exploration, reflection and development.

SDW Structure and Modules

As described above, the process of SDW sessions are not just compilation of fun activities. There are clear rationales behind each game and which lead in a particular direction. The theme/s of the session is pre-decided.

Beginning

The session begins with some warm-up games. It is important to monitor the objective of the game. If the objective of the game is to make everyone speak or move a couple of times then, as soon as that is achieved, the game should conclude, and the activity should change. The instructions given for the activities should be clear and non-directive.

Moving on

After the warm up, the session moves forward towards other activities which lead to reflective exercise about the chosen theme. While conducting the sessions there is no power relation between the participants and the facilitator. The facilitator talks in an inclusive language. For example, "Now we all will move to the next activity. Each of us will call out the names of the person next to us…. Should we do it?" Even when the facilitator

is taking lead in directing and bringing back the participants attention after they have distracted she is non-directive. For example, "Let us listen to each other.." rather than saying 'Please listen to what others are saying.' It is important to note that, though the themes are decided in advance, if a different theme emerges from the discussions, the facilitator must address it, and discuss it, thus keeping the direction of the workshop according to the individuals and group.

Closing the session

Since the SDW sessions are based on semi-structured activities, it is essential that the facilitator is constantly aware of the objective, flow of the sessions and time consumed. She has to see that there is no repetition or stretching of the activity. At the same time, the objective of the activity should be fulfilled. As mentioned above, towards the mid and end part of the session, the facilitator initiates discussions and self-reflective exercises. This, sometimes, lead to emotional outbursts. Handling acute emotional responses is a skill and art. Therefore, it is important that facilitator must be a trained person, preferably a counsellor. She must acknowledge and address the disturbance before closing the session. If required, the affected person can be counselled separately from the crowd. Thus, closing the session means concluding the session and facilitating the teacher-students for further reflection. Conclusion does not mean ending with one view-point. It can just be acknowledging the multiplicity, of thoughts, emotions and value system. But it must lead the participants to the insight into their own thoughts and behaviour along with accepting others thought, behaviour and value system.

Assessment of Self-Development through the workshops

The students were asked to write their expectations of themselves and of the SDW sessions. This was the benchmark to assess their growth at the end of the academic year. They maintained a reflective journal which was analysed at the end of all the workshops. The following elements were observed amongst the participants:

a. Participation: The participants were observed attending the sessions regularly, their efforts to grow and push beyond comfort zone by participating in play activities. Also, their active and sensitive listening were taken as indicators of their self-expression and growth.

b. Self-discovery/ disclosure and communication: The participants' awareness about themselves was observed through their ease in body and being. During the workshops, their intra-personal communication and their sensitive and respectful relationship with self, which was observed in their self-disclosures and acceptance for others.

c. Movement to achieve personal change goals: Efforts manifested by the participants in the above-mentioned domains was tracked through the session. This revealed their progression through sessions.

At the end of the session both, the facilitators and participants gave their assessment about their progress. The assessment was done in two ways. One was a 10 point scale indication from least progress made to maximum progress made; another was their descriptions of how they felt during and after the sessions. This qualitative feedback is analysed and presented in section below.

Findings and Discussion

Since SDW sessions involved playing games and talking during the sessions, one may question what changes it brought to trainee-teachers. As mentioned above, teaching is a profession where the atmosphere created by the teacher becomes another curriculum of

the class. It determines the effectiveness of the pedagogy and learning outcomes of the students. They travel on a journey of self-exploration which brings them closer to being a better person, an accepting teacher and a 'facilitator.' This is an empowering experience. The analysis of the participants' responses revealed the following major features:

Clarity about Self through Focused Group Activities

During the SDW sessions the trainee-teachers start looking at themselves afresh through the situations created in the games or listening to others view point. During the activities, such as blindfold (described above), they can symbolically see what it means to depend upon others and taking responsibility for others. When they take both roles and see both the situation together, they begin to see perspectives which have escaped their understanding. Similarly, it also happens that they see others fighting similar or bigger struggles, of negative emotions. When they know others better, that becomes a filter to look at themselves. The self-reflective and collection of psychological resources creates a genuine atmosphere around themselves. For example, a very shy participant Fatima (name changed) wrote:

> *I used to think so much about myself always. Not thinking what goes on in others' heads. Also, I never thought of sharing my personal views with others. I thought no one liked me in the class. But during the SDW sessions I realised people are engrossed in their own worlds. I also realised during the game activities that we became friends…my classmates thought I was a reserved person. I don't know how they formed such impressions about me. Thanks to the SDW classes I cleared so much air around me…*

Another student Rima wrote about the challenges of starting to think about herself:

> *SDW was a totally different experience in life. I never thought about myself the way I started doing after these sessions. I remember when we were asked to write about ourselves, I could not write more than a para. But since we were asked to write journals after each session gradually I started spending more time on myself. I started knowing our classmates better. Everyone has so many struggles. It was disturbing to know but it helped us strengthen our bonds.*

Another, trainee, Nimmi (name changed) after undergoing the workshop sessions, wrote:

> *It was a different and little disturbing experience in the beginning. Gradually, I began to understand my fears and complexes. The sessions on communication were really helpful. We never realise how much of vague communication we do and end up in so much confusion and conflict. I think I have learned to see myself and others in an entirely different way.*

The above expressions and transformations are evident in the testimonies of most of the trainee-teachers. The participants unravel their positive and negative biases which mediate their interactions with people around them. In other words, they become more capable to interact with themselves, therefore, better prepared to accept others.

Creating and Empathic relationship with other

Not all the experiences shared during the sessions were comforting as it may appear. On several occasions when a student-teacher introspects and faces her 'true core' about certain issues, there are moments of discord between the social realities and her own self. For example, when a participant realises that she has been sustaining a negative

relationship because she has been engrossed with her own perspectives, and failed to see her closed one's challenges. It is these contradictions and dissonance within self and with others that pave way for perspective building, deepening of understanding and strengthening relationships. This accompanies acceptance of self and acknowledgment of various emotions which have been mediating our actions and have sometimes been hidden from our awareness. In fact, it is these contradictions and dissonance within self and with others that pave way for perspective building, deepening of understanding and strengthening relationships. This process paves the way for more questions and reflections leading to acceptance of one's reality as composite whole, made of matching and contrasting layers.

Acknowledging others perspective is a major shift for some of the participants. Sometimes when confrontation with self generates uneasiness or judgments about the self, accepting oneself is another milestone that the trainee-students report after the sessions. They begin to understand one's self and behaviour, communication and complicating thought patterns. For example, Kalpana shared:

> *I never thought our emotions were important enough to give them so much time, thinking about them. Since childhood we learn to be practical and not waste much time thinking about useless things. But in these sessions, we were made to think and talk about our good and bad emotions. In the initial session, I was hesitant in speaking about things I have been ashamed of, but then I saw I was not the only one, and I realised its human to do and feel so. Now, I can be real and still be accepted. I don't have to fake.*

These qualities are central to achieving the process and goal of self-development. The health of such relationship is nurtured or imperiled by the teacher's relationship to herself and other around her. In such situations the facilitator plays a subtle active role. Students vicariously learn the atmosphere that the teacher creates.

With this understanding the facilitator gives direction to the thought of the participant who is sharing and listeners in the group. For example, she may say, "This must be very difficult for you!" or "Yes, I know it takes a lot to put yourself into others' shoes." With these gestures, a facilitator is able to initiate and sustain an environment of trust acceptance and empathy. This leads to many-fold growth and realisation of all the participants, whether or not they share their similar thoughts and feelings.

Continuous Learning

The nature of transformations that the trainee-teachers experiences during the SDW are unlike the syllabus that they only memorise and write in their examinations. Since the SDW workshops take them on an experiential journey, they start critically engaging with themselves, even when they are out of the sessions. It triggers a process of development which does not have a goal or an end. However, there are milestones which are individual to each student. Needless to say, the facilitators' unconditional active listening and the non-threatening atmosphere created by her plays a key role in this. The process of discussion, self-disclosure and 'others realization' sets forth a teacher's journey; a journey where she meets many answers and many questions, and a journey for which closure is not required. Thus, the SDW sessions empower the student-teachers in many visible and invisible ways.

Implications and Suggestions

The SDW sessions are evidently effective in making trainee-teachers look at themselves as The non-judgmental atmosphere required for development of self in the

SDW sessions is a creative process. It is a process because there is no standard outcome decided for teacher-students. Still, the process is very carefully structured because there are defined objectives. As mentioned above, the objectives are in tandem with humanistic and person-cantered approach; it is to initiative and facilitate the change. The purpose is to bring self-awareness in the participants, so that they can themselves, initiative the process of realisation and transformation. For this creative journey to start there are certain attitudinal and procedural considerations for the facilitators. The success of the SDW partially rests on the participants but entirely on the facilitator. He preparedness, her plan of the activity, her alertness during the sessions and her non-directive approach are the key to implementing the workshops successfully.

Conclusion

The role of self-development in a teacher's life is much contested in today's day. The theoretical foundations and NCFTE (2009) all support the need for the same. The cognitive, social and emotional role played by a teacher requires her to constantly work on her cognitive and emotional wellbeing. This not only enhances her outlook, but also improves the quality and effectiveness of her classroom. However, most teacher training programmes do not have such a component. The reflections shared by the teacher-trainees and the observation of the author, as a facilitator, are illustrations that the SDW component of the a teacher-training course provides a critical and effective model. SDW opens up a panorama of self to the student-teachers which has vast potential in making them reflective and critically self-aware. This tool enables her to continuously work on herself, and work towards being open, understanding and an accepting teacher. Undoubtedly these are the traits that build humanistic and learning oriented classrooms. All this, however, largely depends upon an open, trusting and empathic facilitator. Together, the participants and facilitator can start the critical self-reflection which becomes the most meaningful and functional tool for an effective teacher.

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