

From the word confiscated to the word taken
*From the colonization of discourse by “authorized” professionals to an epistemology of the
testimony of “users”*
Accounts of experiences where the user becomes a trainer

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It is a characteristic and an invariant that we constantly encounter in social work training institutions and in professional fields that revolve around three terms: representation, interpretation and confiscation. Indeed, the "users" are spoken more than they speak, express themselves in the discourse of those who, accompanying them, tend to silence them by setting themselves up, often involuntarily, as those who "speak of 'them the best'". How then can we deal with the terms citizenship, autonomy or responsibility when in fact the practices of social workers (or trainers) have naturalized the fact that individuals can proclaim themselves spokespersons or interpreters of people who are often largely able and capable? to speak on their behalf.

Even if the term is strong, a form of "colonization" of social work audiences is expressed, in the sense of working and preventing people who are able to do so, not authorizing ("authorizing" in the sense of Jacques Ardoino) the latter to express themselves, participates in a symbolic violence (Bourdieu). It is within the framework of a thesis defended in 2018, relating to adolescents under the control of justice, that a feeling, an observation that could be summed up by an expression borrowed from one of them: "(...) What's the point of talking, there are people who talk about me, it seems, better than me! (...)". How can we not take these elements of discourse into consideration by giving them a place in research?

Besides, is there not in the form of this process a dynamic that would transform the so-called "user" into an "indigenous"? "No cultural dope" affirmed Harold Garfinkel, father of ethno-methodology, when he demonstrated that those who are apprehended by the researcher are not "cultural idiots". They have, whatever their place, their background, their capital, a real ability to rely on ordinary knowledge to act and report on their action. Indeed, for Garfinkel, the social order (as a predictable world) is not imposed on individuals, it is produced by them. Individuals generally have the skills to interpret the situation in which they find themselves and act appropriately. While speaking, the actor constructs at the same time, as he speaks, the meaning, the order, the rationality of what he is doing at that moment.

To consider oneself an expert and to take the place (and the word) of the user as a certainly unconscious process of depreciation, of disqualification, refers to the power relations between actors - some of them putting in a certain way "under guardianship and without consent", of people in vulnerable situations. This is similar to the test of "hogra", an Arabic term that refers to contempt in the Algerian dialect and has the particularity of combining injustice and humiliation (real or perceived as such).

Having had the opportunity to work on language and discourse through two issues of the journal Sociographe (one published, one to be published), this proposal aims to report on a training device entitled "Epistemology of testimony" in a French training institute, through which people affected or concerned in the first degree by various difficulties or problems, report from the stage of an amphitheater towards future professionals, students, professionals and curious people from all walks of life about their experience and expertise. By taking care to avoid the traps of sensationalism, the picturesque, sentimentality or fair game, while allowing an economy of emotions, these improbable encounters make it possible to give voice back to those who have sometimes been deprived of it. At the heart of this agora, social worlds scrutinize

each other, appreciate each other, question each other. The presence of plural actors in a space freed from traditional issues dissolves borders, promotes a fresh look, upsets representations. Welcomed with the status of trainer, these “users” who are metamorphosed by this device into “bearers of knowledge”, allow to go without taboo, to the heart of sometimes very sensitive questions. These talking spaces are as much training time, which become research material in the academic sense of the term and allow teachers, trainers and learner-students to come back to specific sequences, combining knowledge, professionalization and conceptual support. Training institutions then become what educators are in essence: "creators of circumstances (Deligny, 1998), conduits between worlds, spaces for smuggling (Touil, 2020), "space for initiative and attempts" (Deligny, 2007, 1122) of reciprocal support, on the margins of formalized spaces.

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