

Reflective Practice in Teacher Education: A Look into Past and Present Theories, and Some Pertinent Issues

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Highlights

Reflective thinking is resulted in the intellectual growth.

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ABSTRACT: Many educators regard the practice of pedagogical reflection as a prime motivator in the professional growth of teachers. This idea has spurred the realization of the practice of reflection since the early stages of the university's teacher education program. Several scholars have developed their ideas regarding excellent practices in reflection throughout the years. They presented methodologies, concepts, and ways to construct the course of reflection from non-reflective to critical reflective by identifying the reflective thought process and underpinning the degrees of reflection. These ideas would also allow educators to create evaluations for reflective practice. However, this sound theoretical framework is frequently riddled with flaws that linger to the present time, particularly about the extent to which such activity will provide noteworthy growth for teachers, as well as the legitimacy of its reflexivity itself. This paper tries to revisit the origin of the concept, the development, and pinpoint the persistent issues. This, hopefully, would enable us to seek the deeper insight into the dynamics of reflective practice in teacher education program.

Keywords: reflection, reflective practice, teacher education

Introduction

The practice of reflection in pedagogical viewpoint is recognized by many educators as a driving force towards the teacher's professional development. This notion prompts the realisation of the practice of reflection since the early days of teacher preparation program at university (Spark-Langer and Colton, 1991; Farrell, 2001). Over the years a number of scholars have formulated their concepts about best practice in reflection. They proposed methods, models, approaches, and try to conceptualize the trajectory of reflection from non-reflective to critical reflective by determining the process of reflective thinking as well as scaffolding the levels of reflection. These concepts would also enable the educators to build assessment for reflective practice. However, this valid theoretical framework is often without issues which continuously persist to this day, especially regarding to what extent such practice will give prominent development to teachers, and the authenticity of its reflective practice itself.

This paper comprises of some pertinent topics relating to reflective practice. I discuss the original idea of reflection, the process of reflective thinking, levels of reflection, the practice of reflection in teacher education, and issues concerning the implementation of reflective practice in teacher education.

The origin of reflection

The American education scholar, John Dewey, might be one of the earliest academic figures to discuss the concept of reflection and point out its importance in daily life. In his

seminal book *How We Think* (1933) Dewey urges people to exercise their thinking behaviours by thinking reflectively. He specifically made a distinction between reflection and other types of thinking (i.e. belief, imagination, and stream of consciousness), and posited that reflective thinking is a rational, scientific, systematic, disciplined, and rigorous way of thinking, which should entail 'active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of grounds that support it and the further conclusion to which it tends' (p.9).

Additionally, Dewey also posits that this reflective, rational way of thinking should be equipped with three qualities of attitudes: 'open-mindedness' to new ideas and thoughts; 'whole-heartedness' to seek out newly approaches and fully engage with them, and; 'responsibility' as to be aware of the consequences of our own actions. Dewey argues that Open-mindedness is not merely a blind acceptance of all ideas without intelligent critique. It should involve our willingness to entertain the ideas from different perspectives to enable us to sharpen our judgment towards a subject matter. Whole-heartedness is a reflective thinker's total enthusiasm he/she demonstrates to the experience, which requires the depth of common sense and a lot of energy to make observation for reflection. We might feel overwhelmed and perplexed with the situation and this feeling will somewhat cloud our judgment. But throughout the time it will gradually shift from our partial self-judgment to impartial self-awareness. The last quality, responsibility, is about the realisation and consequences of action one has taken as the outcome of reflection, be it requires a shift of perception or paradigm and it might be a radical change. From the concept put forward by Dewey above, we might conclude that besides knowledge capacity, attitude is needed to be taken into account.

Dewey's advocacy to reflective thinking is akin to his fundamental view on education. The purpose of education, according to him, was to achieve the growth of the intellectual, moral, and emotional of the individual, which in turn will lead to the evolution of a democratic society (Dewey, 1916). Because society is democratic in nature, Dewey emphasises that it needs a platform of education which would give the individual a personal interest in social relationship and control, and the habit of mind which secure social changes without introducing disorder (Dewey, 1916: 99). This platform of education he later defined as 'reconstruction or reorganisation of experience which adds to the meaning of experience and which increases one's ability to direct the course of subsequent experience' (p.74). This definition could be interpreted as the practice of reflection.

The existence of reflection was further developed in the mid 1970s with the introduction of the concept of experiential learning by educators David A. Kolb and Ronald Fry (1975). If Dewey regards reflection as a particular thinking activity, Kolb and Fry recognise it as a part of the learning process, which they call the experiential learning process. According to Kolb and Fry, experiential learning is a distinctive mode of learning where knowledge is obtained through exposure to experience. Kolb and Fry state that besides the willingness of a learner to be actively involved in the experience, the learner has to be able to reflect on the experience from many perspectives (1975: 36). Besides the exposure to experience, the experiential learning emphasises that learning and change of knowledge result from the

integration of concrete emotional experiences with cognitive process. This, in particular, is echoing what has been put forth by Dewey about the attitude quality in reflection. Kolb and Fry's theory is directed to the development of action research of a particular group of learners, such as management students, however, it might be possible to be implemented for an individual learner.

Approximately a decade later, a professor of urban planning Donald Schön, through his book *The Reflective Practitioner: How Professionals think in Action* (1983), saw reflection as a learning practice towards professional development. He introduced the terms 'reflective practice' for a variety of reflective activities and 'reflective practitioner' for those who practise such activities. In order to be a reflective practitioner, Schön advised professionals to critically examines their performance, become open to any new ideas for improving their performance, and then in turn realise those ideas into action.

Schön originated his idea from the growing rift between professional practice and academic practice which he saw during the 1970s and his criticism towards the concept of Technical Rationality in academic and professional practices. Schön particularly observed this phenomenon in teacher education, health and social care professions, and architectural design. At that time, Schön claimed that the concept of Technical Rationality was gaining popularity and as a widely applied framework in both of the practices. This concept was first introduced and put forward by a sociologist Herbert Marcuse in his 1941 article *Some Social Implications of Modern Technology* and was included in his later book *One Dimensional Man* in 1964. From the perspective of Technical Rationality, professional practice is a process of problem solving. Choice or decisions are to be made through the selection, from available theories, methods, or techniques. Schön argued, by the emphasis on problem solving, problem setting is ignored. Problem setting is the process by which one figures out the most appropriate decision, the results of the decision, and the kinds of method to obtain those results (Schön, 1983).

Based on his observation, academic institutions, essentially, taught and prepared students to be professionals in their respective fields, but this did not help those students after they entered employment. Schön noticed how, after venturing into the working environment, students had crises of confidence about their professions and faced 'uncertain, unstable, unique, and conflicted problems' (p. 9) which were not identified in any textbooks and could therefore only be solved by relying on their prior experience. He made an example of engineers who worked on road development in rural areas and encountered problems related to socio-cultural condition in the area.

In real-world practice, he argued, problems do not present themselves to the practitioners. They are derived from the problematic situations which are puzzling, troubling, and uncertain. In order to convert a problematic situation to a problem, a practitioner has to set the problems. He/she should make sense of a troubled and difficult situation (Schön, 1983). The process of making sense of an uncertain situation is where the professionals critically examine the situation as well as open to any new ideas. In the end, these ideas are materialised into action.

On the basis of this observation, Schön promoted the importance of practising reflection and introduced two types of reflection to distinguish people's response to the issues emerging from their working environment; 'reflection-on-action is when one contemplates previous experiences and considers future improvements in one's strategies, and reflection-in-action, when one is required to be responsive when dealing with impromptu problems arising out in the work environment' (Schön, 1983: 54-55).

Despite slight differences, what these scholars have in common is that they conceptualised reflection as a process which involves experience, knowledge, and attitude. However, the attitude quality is not directly stated thus lack of elaboration. The presence of attitudinal quality in reflective practice was further emphasised by Boud, Keogh, and Walker (1985) based on their studies in health care professions. Boud et.al (1985) add reflection as a combination of 'intellectual and affective activities where individuals engage to explore their experiences in order to lead to new understanding and appreciations' (p.19). Therefore, we might conclude that reflective thinking is a particular type of learning activity, which results in learning gain, with the goal of intellectual growth. At the same time, it also requires attitudes which will add value to our personal growth.

The influence of these scholars, notably Dewey and Schön on the practice of reflection in later years saw the improvement and not only applied in education and management but also to other disciplinary fields such as healthcare, teacher education and might be also applicable to other disciplinary fields.

In health professionals, for instance, because of continuous change of context of healthcare and ever-development of medical knowledge, the demand of healthcare professional is inevitable (Smith, 2011). Smith particularly related to the interpersonal relationship with the patients. By practicing reflection, these healthcare professionals might be able to understand one's motives, perceptions, attitudes, values, and feelings related to the clients; to provide a new insight to practice and to explore how the practice may be approached in a different way (Price, 2004). The practice of reflection, therefore, would assist healthcare practitioner's professional development. In a similar fashion, Larrivee (2000) maintain the importance of being a reflective teacher, in which the teachers study his or her own teaching method and determining what works best for the students and the consideration of the consequences of classroom instruction on students.

The process of reflective thinking

Since Dewey's introduction to the concept of reflective thinking in 1933, various scholars have tried to adapt and developed their own interpretations of the process of reflective thinking, which adds to its versatile characteristics. The table below summarises several interpretations of the reflective thinking process in chronological order.

Table 1. Several of scholars' interpretation of the process of reflective thinking

Scholars	Theme	Process
Dewey (1933)	Reflective thinking process	<ul style="list-style-type: none"> - The occurrence of difficulty - Definition of the difficulty - Occurrence of a suggested explanation or possible solution

		<ul style="list-style-type: none"> - The rational elaboration of an idea - Corroboration of an idea and formation of a concluding belief
Kolb and Fry (1975)	Experiential learning cycle	<ul style="list-style-type: none"> - Concrete experience - Reflective observation - Abstract conceptualisation - Active experimentation
Schön (1983)	Reflective thinking approach	<ol style="list-style-type: none"> 1. Reflection-in-action <ul style="list-style-type: none"> - Problematic situation - Problem setting: frame/reframe the problems - Experimentation 2. Reflection-on-action: review consequences/implementation
Boud, Keogh, and Walker (1985)	Reflective learning process	<ul style="list-style-type: none"> - Experience(s) (behaviour, ideas, feelings) - Reflective processes (revisiting back to the experience) - Utilising positive feelings - Removing obstructing feelings) and re-evaluating experience) - Outcomes (new perspectives on experience, change in behaviour, readiness for application, commitment to action)

In order for a reflection to occur, Dewey (1933) proposes five steps of reflective thinking process. It starts when one is undergoing particular experience which is unexpected, strange, or disconcerting. This might lead one to think. This sort of experience might be based on a situation, event, or state, or even a concrete object (someone or something). It then leads to the second step, where once one gets exposure to this baffling experience, there are necessary observations deliberately estimated ‘to bring to light just what is the difficulty, or to make clear what the specific character of the difficulty’ (p.74). Initially, it might be interpreted spontaneously. This spontaneous interpretation might vary from individual to individual. A persistent reflective thinker might interpret the experience with a balanced attitude, but often without being reflective, others might just ‘jump into conclusion’ without entertaining other possible ideas.

Dewey argues that the process of reflection occurs in the third step, when after one spontaneously interprets the experience (define the difficulty), one tries to step back to see ‘the bigger picture’ or the underlying matter of the difficulty, and further try to suggest explanation or possible solutions of the difficulties. Also, a reflector utilises every possible source of information to try to make sense of the situation. Therefore, this step may require a lot of energy for a reflector to think deeply about the subject matter. One then moves to fourth step where one tries to rationally elaborate ideas of the solutions. This may need reasoning skill. Dewey refers reasoning as skills to express what is called the ‘notional and dialectic process of developing the meaning of a given idea’ (p.76). After all sources and information have been exhausted to support the reasons, in fifth step these reasons are corroborated, experimented, and concluded, which might lead to the discovery of new knowledge or belief. Dewey’s process of reflective thinking ends when corroboration of an

idea and formation of a concluding belief are achieved. However, many scholars in later years have adapted his model as a cyclical phase.

Kolb and Fry interpreted Dewey's model as an experiential learning cycle (1975). They initially designed this model in developing action research for a particular group of learners. Although with different terminology, their experiential learning cycle shares almost the same features as Dewey's. Kolb and Fry summarise it into four phases: concrete experience, reflective observation, abstract conceptualisation, and active experimentation. Kolb and Fry maintain that any kinds of experience should be a concrete experience. In this sense, concrete experience indicated that there should be an active involvement and direct participation of reflectors into the experience. Such experiences involve 'attitudinal and cognitive processes' (pg. 36). This cognitive process might vary depending on one's ability to interpret and give judgment on such experience. Thus, reflective observation is akin to Dewey's phase two and three, where observation can initially be perceived spontaneously, but after careful reflection (by identifying the problems or difficulty from such concrete experience), possible explanations posed from such problems are generated. Next process, abstract conceptualisation, is by which Kolb and Fry explain as the process of creating concepts into logically sound theories or hypotheses. But it is not clear what they mean as 'abstract' conceptualisation, because this term is seemingly mismatched to the goal of developing a logically sound theories in this phase. Finally, the last phase, active experimentation is using those theories or hypotheses to make decisions and solve problems (Kolb and Fry, 1975). Based on the interpretation of Kolb and Fry's model, I assume that their concept of reflection is only limited part to observation and identification of the problems, whilst other phases are not included as a reflective process.

Schön (1983) follows almost similar formula to Dewey's and Kolb and Fry's. He tends to use the term 'approach' in his reflective thinking concept and interpret what Dewey calls as a spontaneous interpretation of experience as a mode of 'reflection-in-action'. Schön also uses the term problem setting, i.e. framing and reframing the problems as the act of standing back to see the whole picture of the problems in order to generate a possible explanation from the experience. In the last phase of his reflective thinking approach, he includes reviewing the consequences and implementations based on the experimentation/hypotheses testing. However, the last phase of this process then leads to what Schön termed as reflection-on-action, where it reflects 'after the event, to review, analyse, and evaluate the situation' (Schon, 1983: 55).

However, unlike previous reflective process, Boud, et.al (1985) emphasises the presence of attitudinal aspects (behaviours and feelings) as accompanying part to ideas for their reflective thinking process. However, these initial experiences are not part of the reflective processes. They described these reflective processes in three stages. The first stage of reflection involves returning to an experience and recollecting the events that occurred. The second stage involves attending to feelings. This includes utilising positive feelings by identifying what can be gained from the experience and removing any obstructing feelings. The third stage involves the re-evaluation of the experience and integrating any new insights with existing knowledge. In the end, the outcomes of the reflective cycle include new

perspectives on experience, change in behaviour, readiness for application and awareness to action (Boud et.al, 1985).

Looking at the reflective thinking processes that these scholars describe, it is quite difficult to detect any radical change, apart from the interpretation of various terms of reflective phases. These scholars might suggest that the process of reflective thinking is cyclical and continuous. Dewey and Schön include experience as part of the reflective process; however, Kolb and Fry and Boud et.al. exclude it, although it is a part of their reflective cycle. At the same time, Schön, and Kolb and Fry overlooked the concept of attitude/affective in formulating the process of reflection. This might be because Dewey did not state explicitly about the role of attitude in his work. Nevertheless, while I tend to agree that the presence of attitudinal knowledge should be as prominent as cognitive knowledge in reflection, exposure to experience should also be included as a part of reflective processes.

Levels of reflective thinking

Whilst the formulation of process of reflection indicates the evidence of reflection taking place, some other scholars formulate the levels of reflective thinking in order to qualitatively measure the quality of reflection. Table 2 below provides information on the levels of reflection:

Table 2. Levels of reflection

Scholars	Theme	Levels
Van Manen (1977)	Levels of reflection	<ul style="list-style-type: none"> - Technical reflection - Practical reflection - Critical reflection
Hatton and Smith (1995)	Reflective practice framework	<ul style="list-style-type: none"> - Descriptive writing - Descriptive reflection - Dialogic reflection - Critical reflection
Poldner et.al (2014)	Levels of reflection	<ul style="list-style-type: none"> - Description - Evaluation - Justification - Dialogue - Transfer

Van Manen (1977) might be the first educator who formulated a framework for understanding the development of reflectivity. Particularly in the field of teacher education, Van Manen suggests that these levels may serve as tools to measure the progression and growth of a teacher/educator in enhancing his/her reflective practice. These levels are: technical reflection, practical reflection, and critical reflection. Technical reflection is considered as the lowest form of reflection. At this level, educators/teachers implement a problem-solving method in classroom setting but the method selection is only limited to the technical aspect of teaching and basic curriculum principles. These methods or actions are not to be analysed and therefore cannot be modified. In other words, these methods/actions are performed without any considerations of the reasons for implementing the method or the

reasons why the actions are done in a particular way. In the next level, however, the teacher/educator becomes concerned with evaluating and clarifying assumptions on the experience or situation they encounter in the classroom and school (educational processes). The last level, critical reflection, is the deepest level of reflection. In this level, the teacher/educator has broadened their concern not only in the practical aspect of teaching but also in social and ethical aspect of education (Van Manen, 1977). Van Manen has laid upon the basic framework for level of reflection, however, to the best of my knowledge he did not specify the sub indicators for each of the levels.

In a similar purpose in teacher education, Hatton and Smith (1955) developed reflective practice framework, but specifically for reflective writing assessment and provide more detail definition for each of the levels. They conducted a study that analysed reflective writing and classified four levels of reflective writing: descriptive writing, descriptive reflection, dialogic reflection, and critical reflection.

In Descriptive writing, reflection has not occurred yet. Experiences (events, situations, problems) are described without analysis or justification. Nevertheless, Hatton and Smith note this type of writing is important as it provides background information for subsequent reflections. At the level of Descriptive reflection, the experiences are described but there are some analyses and an attempt to provide reasons for these experiences. The reflectors may also refer to external sources and show evidence of consideration of one or more alternative perspectives. At the level of Dialogic reflection, Hatton and Smith describe this type of reflection as a 'stepping back' from experience. It is similar to the term 'frame/reframe the problems' by Schön, where reflectors entertain multiple perspective and attempts to provide a rationale for experiences that occur. The deepest level of reflection, Critical reflection, as well as exploring multiple perspectives, the reflectors finally demonstrate an awareness of broader social and cultural aspects.

Hatton and Smith (1995) framework is, in some ways, similar to the work of Van Manen (1977). The Descriptive writing level of the Hatton and Smith framework is similar to the technical rationality level described by Van Manen while the Descriptive reflection and Dialogic reflection levels are akin to the level of practical reflection. The Critical reflection level described by both Hatton and Smith (1995) and Van Manen (1977) sets reflection in a broader context.

More detailed levels of reflection have been put forth by Poldner et.al (2014) in the domain of teacher education. They extend the levels of reflection into five categories: description, evaluation, justification, dialogue, and transfer. Their framework is comparable to Van Manen (1977) and Hatton and Smith (1995), in that the lowest level is description. Evaluation and justification are akin to Van Manen (1977) practical reflection and Hatton and Smith (1995) descriptive reflection. Dialogue is akin to Hatton and Smith (1995) dialogic reflection, and transfer is similar to critical reflection.

It should be noted that, in a similar way to the work of Hatton and Smith, Poldner et.al's framework focuses on reflective writing. They claim that by providing broader context in each of the categories, it would cover all the more detailed subcategories of experiences the teachers/educators encounter in their teaching practice in each of the levels, i.e reflection on the teaching practice (teaching instruction and method), classroom management

(relationship with pupils), and school dynamics (relationship with school colleagues and school's policy). This may be relevant to the work that I will carry out in this study, which examines written modes of reflection stance. Therefore, Poldner et.al's framework (along with the categorisation of reflective stance based on the Appraisal system of Systemic Functional Linguistics) might be selected as accompanying model for reference in this study.

The practice of reflection in teacher education

The works of Dewey, Kolb and Fry, and Schön have influenced the writings on reflection in the field of teacher education. Dewey (1933) pointed out that not all thinking can be considered as reflection. This might imply that not all thinking about teaching can be categorised as reflective teaching. Richards and Lockhart (1996) explain that a reflective approach to teaching takes place when 'teachers collect data about teaching, examine their attitudes, beliefs, assumptions, and teaching practices, and use the information obtained as a basis for critical reflection about teaching' (p.1). This in turn will assist their continued professional development. However, as teaching is a complex activity which requires teachers to focus on improving their knowledge and classroom management, the practice of reflection should be done as early as possible, starting from the pre-service teacher education program.

Pre-service teachers engage in many types of activities which might foster reflection, such as action research, case studies, microteaching, and reflective writing assignment (Hatton and Smith, 1995). Reflective writing or reflective journal is almost used as a standard requirement for reflective practice (Richards and Lockhart, 1996), because of their visibility in providing direct account of student's reflective teaching. Moon (2004) asserts that reflective writing 'is a representation of a reflective process and, as we put ideas down on paper, we are sorting out our understanding of those ideas' (p. 14). In addition, reflective writing has several advantages, as Broekman and Scott (1999) note that: 'it allows students to have time to think carefully about what they want to write; it is possible to rethink and rework ideas and experiences over an extended time, and; the product of writing set a clear position statement which can be observed, clarified, discussed, and developed further' (p. 236). In sum, there is a possibility that reflective writing might assist student teacher's progress in their pedagogical knowledge which might benefit them when entering the teaching profession.

Issues on reflective practice in teacher education

To this point, the practice of reflection might have had longstanding applications in educational contexts, with many of education practitioners have emphasised its role in teacher professional development. However, often theoretical framework does not seem to go along with real-life implementation. Therefore, the role of reflection might still need verification on its accountability and reliability in support of the development of teachers, especially in the teacher preparation program. Several issues gleaming from the practice of reflection may be divided into two phenomena: persistent issues (i.e. theoretical and

methodological) and emerging issues (i.e. artificiality and ethical value) (Beauchamp, 2015; Collin, Karsenti, and Komis, 2013).

Regarding the persistent issues, Collin et.al (2013) argue that numerous scholars have replicated and redefined the theory of reflection over time it becomes lost its fundamental understanding, thus might create confusion among the reflective practitioners. This lack of clarity and consensus impact on the underlying elements of reflection, i.e. the relationship between cognitive and affective knowledge. Rodgers (2002) urge the practitioners to revisit and reflect what has been put forward by Dewey regarding to the theory of reflection. However, in different view, Beauchamp (2015) maintain that, because of the ever-complex of educational context over the decades, theoretical framework of reflection may entertain multiple definitive aspects, based on the reflective processes, objects, and rationales. She concludes that reflective practice is conceived as a process (examining, thinking and understanding, problem solving, analysing, evaluating and/or constructing, developing and transforming), concerning a particular object (practice, experience, information, theories, meaning, beliefs, self-and/or issues of concern) to achieve a particular goal or rationale (think differently, justify one's stance, change thinking or knowledge, take or improve action, improve student learning, alter self or society).

Another theoretical issue which Collin et.al (2013) claim is because of the centrality of reflective practice in the western concept which relies on logic and problem solving, rather than considering other conceptualisations, such as incorporating other context of society. Because reflection is a particular type of thinking activity, the teachers are led to believe that every problem occur during their teaching experience and their beliefs and assumptions relating to teaching are technical-centric. On the basis of this claim, I think the term of 'western concept' is mistakenly interpreted, as we recognise that Dewey and Schön formulated in their theory of reflection is that it could encompass universally between two axes of culture. What I assume is, that the authors have misunderstood the belief of 'academic tradition of problem solving' of Technical Rationality, which might still be mistakenly implemented in the practice of reflection, even though there is no direct evidence of its influence. This concept was previously criticised by Schön in order to introduce the practice of reflection as a solution in professional practice.

In methodological aspect, the authors claim there is an inadequate comparison between empirical studies and its lack of grounded theory, as well as the medium and the instruments for use, especially in assessing pre-service teachers' reflectivity in their teaching practicum. But we have to draw some understanding here, that, because of the pre-service teachers have no real teaching exposure beforehand, we have to realise that their reflection might not be able to reach the critical level.

Furthermore, Beauchamp (2015) notes on the trend of emerging issues in reflective practice, such as the tendency of artificiality of reflective practice. She notes there is some discrepancy between teacher educators' understanding of the concept of reflection and what actually happens in the field. Because of their biased concept of reflection (i.e. the neglect of emotional aspect of reflection), these teacher educators do not really instil the knowledge of reflection to their students thus creating what Beauchamp calls as 'surface reflection', a

reflection which does not reflect on the writer's cognitive and attitudinal quality. Another emerging issue she mentions is about whether the reflective practice should be viewed as an ethical value, as we know we could not easily dismiss the personal value of being reflective and the consequence of misjudgment on this practice to be discussed in open discussion. According to Ghaye (2007), ethical value concerns certain reflective activities such as the requirement for student teachers to keep reflective portfolio. It is related to ethical issues of autonomy, privacy, and confidentiality; There is a tendency that these student teachers fail to produce a genuine reflection because they neglect their emotion/feelings when expressing their ideas in their reflective journals. This negligence might happen because of fear of being misjudged by their peers and mentor teachers. Boud, Keogh, and Walker (1985) has stated that we could not just leave the aspects of emotion and feeling when reflecting on our teaching performance. Pollard (2008) also dismisses the idea to bring reflection as a different matter in fear of lack of better judgment because we have to see reflective practice as a means to improve our knowledge about teaching and as a pathway toward professional development.

Conclusion

Reflective practice may have had long-standing uses in educational environments up until this point, with many education practitioners emphasizing its significance in teacher professional development. However, theoretical frameworks do not always appear to correspond with real-world application. As a result, the role of reflection may still require verification of its accountability and dependability in supporting teacher growth, particularly in teacher training programs.

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