

# **Reflective Practice: A Professional Learning of English Teachers**

**A Thesis Submitted to the Department of English Education  
In Partial Fulfilment for the Master of Education in English**

**Submitted by  
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**University Campus  
Faculty of Education  
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Kritipur, Kathmandu  
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**Declaration**

I hereby declare that to the best of my knowledge, this thesis is original, no part of it was earlier submitted for the candidature of research degree to any university.

January 10, 2022

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Somy Paudyal

**Recommendation for Acceptance**

This is to certify that Ms. Somy Paudyal has prepared this thesis entitled 'Reflective Practice: A Professional Learning of English Teachers' under my guidance and supervision.

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### **Abstract**

Reflective practice is included in M.Ed. course and is being taught to the students by professors and teachers at the Tribhuvan University. Research on reflective practice is prevalent in school level and not so much in university level. Therefore, this research entitled *Reflective Practice: A Professional Learning of English Teachers* is an attempt to find out if university teachers specifically of Tribhuvan University practice reflective practice in their classrooms and to unwrap university teachers' experience on reflective practice with the help of stories. I purposefully selected two university teachers from Tribhuvan University, Central Department of English Education, Kirtipur. Non-random purposive sampling procedure was used to select the university and the teachers. Interview guidelines were used to collect the data and stories of the university teachers were recorded. The findings of the study showed that teachers of Tribhuvan University practice reflective practice on their own efforts which has helped them in their professional learning. They shared their reflective experiences to students or expressed through journal publication. Although the university was not found to have any programs for the teachers to practice reflective practice, these intrinsically motivated teachers have practiced it in their own ways.

This thesis has been divided into five different chapters. The first chapter deals with the background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations of the study and operational definition of the key terms. The second chapter includes review of related theoretical literature, review of related empirical literature, implications of the review for the study and conceptual framework. The third chapter covers all the areas of methodology. Likewise, the fourth chapter presents the analysis and interpretation of results and the fifth chapter includes conclusions and recommendations at three different areas (policy related, practice and further research related).

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## **Chapter 1**

### **Introduction**

This unit consists of a short background of the study, statement of the problem, objectives of the study, research questions, significance of the study, delimitations, and operational definition of the key terms.

Teaching is not as easy as some people might think. "Teaching is a complex process which can be conceptualized in a number of different ways" (Richards & Lockhart, 2007, p. 29) as for some people it might be just a profession while for others it might be a hobby and a means for personal growth. There is a saying "Teaching is learning twice". Teachers learn many things as they get involved in teaching and learning activities. Sometimes, they learn from their students, sometimes from the environment and at other times from other critical incidents. Nevertheless, teachers are lifelong learners who learn continuously whether it be through books, articles or through their experiences.

One of the important ways teachers learn is through reflective practice. However, "Teaching is portrayed as an unreflective technical process" (Carr, 1989, p.2). Teachers may reflect upon their teaching but may not necessarily adopt reflective practice in their teaching which is more than just reflecting upon one's teaching. In this case, they should be given opportunities and resources to study their own practice through systematic reflection and research (Carr, 1989) which can help them to grow professionally and personally.

Therefore, my study has focused on Nepali English teachers and their experiences of reflective practice, use of reflective practice in their daily classrooms and how reflective practice has helped in their professional development.

### **Background of the Study**

Reflection and reflective practice are two key terms that we often hear in teaching profession. Dymoke and Harrison (2012, p.20) claim "notions of reflection and reflective practice are now well-established in a number of areas of professional education" and have attained a central position in professional development (Mann and Walsh, 2017). Moreover, passionate teachers have a disposition to engage in reflection with the mind and the heart (Day, 2005). Therefore, it is essential for



teachers to be reflective practitioners and reflection upon one's practice is a must-need trait of a teacher.

Reflective practice has been a dominant approach to teacher training and professional development nowadays (Golby & Viant, 2007 as cited in Creemers et.al, 2012). This approach took its ground when the traditional notion of teaching as science lost its footing in teaching profession. Schon (1983; 1987) criticized "technical rationalism" and said that there is no "one best way" to teach as every situation and context is different. Later, Dewey (1997) also opposed customary act of teaching where the students acquire knowledge as "theoretical spectators".

Traditionally, lecture method was used as primary method of teaching. This method was known by many names. Bolton (2001) has given some names related to lecture method which are banking model (Freire, 1972), transfer theory (Fox, 1983) and didactic model (Rowland, 1999). For change in education system, Dewey (1933) brought forward the concept of reflective thinking that was later developed by Schon (1983, 1987). Dewey (1933) emphasized on thinking; not any kind of thinking but systematic thinking which he called reflective thinking. Both Dewey and Schon believed that teaching is teacher specific and they have to engage in finding out the solutions to their problems themselves which they can do through reflective practice. Now, students are the teachers and teachers are the reflectors.

In the context of Nepal, though teachers may have heard about reflective practice, doubt exists on whether it has been practiced. The teachers who teach in the university have to teach about reflective practice to the pre-service teachers but it is uncertain whether the teaching may just have been theoretical and not practical as Carr (1989, p.7) says 'much of the theoretical knowledge made available to teachers often lacks practical application'.

Previous studies (Mandal, 2017; Acharya, 2012) have shown that Nepali English teachers claimed to have practiced reflective practice in their teaching. However, no research was found to have been done in university teachers regarding reflective practice. Furthermore, previous researches were quantitative in nature which had survey as their main research design where teachers were not interviewed in depth. Therefore, to find out if university teachers of Nepal have only theoretical understanding of this term or if they have actually practiced reflective practice, this study is important. As "teaching quality cannot be improved other than by improving

teachers' capacity to realize their educational values through their practice" (Carr, 1989, p.9), this study will also help teachers realize their practices. Furthermore, teachers' professional learning through reflective practice has been unpacked.

### **Statement of Problem**

Even though the phrase reflective practice is common in teaching arena, all the teachers may not be engaged in its practice. Some teachers may have heard of this term but may not have actually understood its deep meaning. Similarly, some teachers may have claimed to have knowledge of this phenomenon but may have limited their knowledge to only lectures and not in their teaching.

Studies (Mandal, 2017; Acharya, 2012) undertaken in Nepal have shown that many teachers claim to have practiced reflective teaching and agree on the fact that reflective practice is important for professional development. However, since these studies were quantitative in nature with questionnaire as their main research tool, the data does not show the understanding of teachers about reflective practice.

In order to fathom the understanding of teachers, a qualitative study is needed which has not been done by previous researchers. Qualitative methods though may give a wholesome picture, fails to record deeper understanding in most of the cases.

Through a set of questionnaires with open and close ended questions, general idea about the topic was abstracted but it was not like a structured interview where there the conversation is to and fro but instead there was negotiation of meaning. Therefore, to unravel what teachers think about reflective practice, a small scale research was conducted. Consequently, my research is an extension of previous researches carried out in Nepal regarding reflective practice. As a secondary part of my research, I have looked into significant matter like whether reflective practice has been used in professional learning by the teachers.

### **Research Objectives**

The main objectives of my study were:-

- a. To explore the experiences of Nepali English teachers regarding reflective practice.
- b. To explore the role of reflective practice for professional learning.
- c. To suggest some pedagogical implications.

## Research Questions

As "for the success of any study, it is important to limit the chosen research problem to a research question that is manageable" (Flick, 2012, p.84), the following research questions have been formulated on the basis of my objectives:

- i) What are university teachers' reflections on the practice of reflective practice in the university?
- ii) What experience of practicing reflective practice do teachers recollect when asked about it? How fruitful or unfruitful has it been in Nepali context?
- iii) What tools have the teachers been using while practicing reflective practice in the context of Nepal?
- iv) Has reflective practice helped in their professional learning?

Although these questions are by no means exhaustive, they serve to identify some of the central issues of teachers' struggle and their practice regarding reflective practice.

## Rationale of the Study

This study is significant because of two main reasons. The first one is that the stories of the teachers are written in detailed account which can be used as authentic source of data for further analysis by other researchers and on the other hand, this data in the form of story is easy to read and understand about teachers' professional life. Along with that, a wide range of literature has been provided in the literature section which can be mostly used by teachers, students and administrators to understand about reflective practice.

In addition to that, university teachers along with other teachers can benefit intellectually by reading the stories. The stories of teachers' everyday lives and their practices will help other teachers and educators to understand the state of reflective practice and teaching at university in Nepal.

Secondly, teachers' struggles while practicing reflective practice, their take on practices of the university and reflective practice have been revealed through the stories. Daily workplace experiences of the teachers have been taken into account which can help teachers understand and related with teaching English in the context of Nepal.

My study has not only focused on theoretical aspects or understanding of reflective practice but also practical aspects of it. The policy makers can benefit from it as they will know the situation of teachers and their understanding of widespread phenomenon like reflective practice when they read my research.

To sum up, this study highlights reflection practices as a contemporary approach for teachers' professional development and showing the state of reflective practice in Nepalese context. Furthermore, this study demonstrates a wide range of literature related to reflective practice that can help other reflective practitioners and researchers to find the available literature in a concise form. Lastly, it gives details accounts of data in the form of narrative that can be used for further synthesis by other researchers and used by policy makers to make policies.

### **Delimitations of the Study**

This study has included two English teachers teaching at Tribhuvan University. The research is based on interview and discussions done with the teachers regarding reflective practice. Since the number of teachers is only two, the findings may not be generalizable to all the teachers. Furthermore, the research design is narrative inquiry. Therefore, the data analysis approach is done through thematic approach that is based on narratives of the teachers and the focus is laid on content rather than structure of the narrative. Nevertheless, it is hoped that the study will give some insights into reflective practice.

### **Operational Definition of the Key Terms**

Some operational definitions of the key terms are:

**Reflective practice:** University teachers' practice of reflecting on their teaching, making changes, posing questions about their teaching, environment, university and bringing changes in their teaching profession.

**Professional learning:** In my research, professional learning refers to learning many things about one's teaching profession through experiences and reflective practice by the university teachers.

**Reflex:** It is the decision made by the teacher there and then when any problem occurs in the classroom.

**Reflection:** It is the thinking process whereby a teacher thinks about what happened in the classroom and problems that had arisen after the class is over. It is also

pondering up on one's practices and questioning oneself when one is not teaching in the classroom but is outside the classroom setting.

## Chapter 2

### Review of Related Literature and Conceptual Framework

In this section, I have incorporated both the theoretical literature and empirical evidences regarding reflective practice. The stress has been laid on the key concepts that I have pointed out in the introduction section.

#### Review of Theoretical Literature

In this section, I have subsumed the theoretical insights regarding reflective practice and teaching. These acumens were taken from different printed and e-books as well as journals. Various aspects of reflective practice are presented under different headings.

**Reflective practice as a way of lifelong learning.** Learning is a lifelong process. "Learning can and does happen in different ways and at different points in one's life" (Ryan, 2015, p.4). It is no longer limited to certain courses that are learned in teacher education. Teachers should keep themselves up-to-date with the recent methods and techniques of teaching. Teachers are continuous learners whose learning does not cease once they have received their degree as "given that our frames of reference are continually and rapidly changing, there is no longer a blueprint from the past or from others that we can reliably draw upon to guide future actions" (Ryan 2015, p.5). In this changing world, teachers are the ones who have to be flexible and keep themselves up-to-date and modify their teaching according to the context.

Teachers might have learnt some techniques or some methods when they were taking their degrees. However, as context changes, their knowledge of those methods and techniques may not be applicable. One size fits all does not hold true in today's classroom. Therefore, they have to imbue themselves with new ways of teaching, however challenging that might be.

Thus teachers, more importantly, reflective practitioners are lifelong learners (Cirocki and Widodo's, 2019) and for lifelong learning, teachers should be given "well-scaffolded opportunities" (Ryan, 2015) so that they can practice "reflective thought and reflective learning" (p.8). Various issues might come up in the classroom which may have gone out of notice from the teachers. Reflections on one's classroom provides this opportunity to think about all that happened in the classroom, analyze the events and to make a decision on what to do next. In this regard, Ryan (2015, p.16) says:

Thus, academic or professional reflection involves learners making sense of their experiences in a range of ways by: understanding the context of learning and the particular issues that may arise; understanding their own contribution to that context, including past experiences, values/philosophies and knowledge; drawing on other evidence or explanation from the literature or relevant theories to explain why these experiences have played out or what could be different; and using all of this knowledge to re-imagine and ultimately improve future experience.

Hence reflective practice can be one of the ways through which lifelong learning can take place as the notion of reflective practice is embracing change through reflection and bring about change in one's teaching. Day (2005) states that teachers possess a passion for learning whether it be about their subject, student's needs, teaching approaches and tools, change, context and most importantly about themselves. He goes on to say that, teachers also wish to learn from others either directly, indirectly or vicariously. Therefore, in lifelong learning, learning happens in so many different ways but one of the most common ways is through reflection.

**Teachers' reflection on teaching experience through storytelling.** We all are familiar with stories. "Stories are the mode we use to make sense of ourselves and our world" (Bolton, 2001, p.1). We can be certain about one thing and that is uncertainty. The oxymoron certain uncertainty (Bolton, 2001) helps us to understand that teaching is not a linear straightforward process like walking on a straight paved road. Rather it is like walking on the countryside roads which are unpaved and windy. Therefore, to make sense of what is going on we develop and listen to stories. A man can never experience child birth but sympathize with woman who is in child labor and help her as if he himself is experiencing it because either he has seen the pain or heard stories of how difficult it is, to give birth. Likewise, a teacher too, may never understand how stressful assignments can be but when a student shares about their story of struggle, the teacher may feel the tension themselves and try to help that student.

Bolton (2001, p.101) affirms, "We are brought up surrounded by stories: they flow through us and ratify us from birth, telling us who we are and where we belong, what is right and what is wrong." Therefore, stories help in connecting people as popular stories consists of shared experiences.

Sharing our experiences is also a form of telling a story which instills in us a sense of security. When stories are shared, experiences can be explored and understood. Stories tell us "what to expect of each other and ourselves" (Bolton, 2001, p.102). Therefore, teachers too by telling their classroom stories to others can feel connected with other teachers and also with the students. However, it is when they analyze their stories, the teachers can get critical insights on their teaching and learning process.

Stories can be both success stories and failure stories of teaching. The success stories motivate the teachers while the failure stories give insights to the teachers on what needs to be improved. Bolton (2001, p.13) says "much of our knowing is in our doing." We can learn from our own and each other's mistakes and successes, each other's ideas, experience, wisdom, and tackle and come to terms with our own problem areas." Reflective practice provides a way for the teachers to reflect on their teaching which can develop into success or failure stories later on.

Reflective practice is not only reflecting on personal experience but also thinking about social and political structures that influence what we feel. These structures hem professionals in. Therefore, the culture of one's university and one's country should be taken into account while practicing reflective practice.

**Reflection, reflective thinking and reflective practice.** Reflection comes from the Latin word *reflectere* which means to bend back (Rushton & Suter, 2012). In the context of teaching, reflection refers to looking back at one's teaching, events and consequences. Reflection begins with reflective thinking which is an orderly process and there is not only sequence of ideas but also what Dewey (1933) calls consequence of ideas. Dewey tells us that a mere thought or idea is just a mental picture of something which is not actually present but serious thinking is "succession of such pictures".

The thinking in reflective thinking is back and forth of "outcomes" and "predecessors" (Dewey, 1933). Reflective thinking, according to Dewey, leads to discoveries. He gives example of Columbus who discovered America despite the fact that many people in those times believed or thought that the earth was flat but his opposite thinking is what led him to discover America.

For a change or for discovery, reflective thinking is a must which "begins in what may fairly enough be called a forked-road situation, a situation that is



ambiguous, that presents a dilemma, that proposes alternatives" (Dewey, 1933, p.14). Therefore, thinking is primary which leads to reflection that leads to reflective thinking and when it is done over time, reflective practice is developed.

Reflective practice is systematic process (Dewey, 1933) which has an orderly sequence that can lead to a conclusion. Therefore, in a sense, reflective practice begins with some kind of problem. Dewey (1933, p.125) says "we do not approach any problem with a wholly naïve or virgin mind". We already would have some kind of understanding or experience about that situation. What happens in reflective practice is that those understanding or experience would become evolved or some meaning can be educed.

These experiences are "everyday practice, challenges and triumphs of the teacher's working day" (Rushton & Suter, 2012, p.1) that carry some meaning in them. Sometimes, the experiences derive from observing others too. When a teacher is involved in reflective practice, they do not only look at their situation but also think about students (Day, 2005) and other factors related to teaching. Furthermore, some forms of *action research*, *professional enquiry* and *self-study research* have grown out of these roots of reflective practice (Dymoke & Harrison, 2012). Therefore, in reflective practice, multiple dimensions are thought of, problems are posed and solutions are sought.

There are often queries about reflection and practice. Different scholars have interpreted what reflection and practice means in teaching practice in their own unique ways. For example, Ghaye (2011) has connotated the term reflective practice with projection, review and implication while Paige-Smith & Craft (2007) relate reflective practice with not only seeing and thinking about our practice but also exploring both how we feel about it as well as how we understand it. Simply put, reflective practice is bettering or improving everything related to teaching.

The roots of reflective practice esteems from experiences. Ghaye (2011, p.9) states, "Good reflective practitioners are good at observation." Through observation, the mind instills relations of the actions and tries to cohort a situation. Dewey (1938, p.38) mentions, "Every experience is a moving force. Its value can be judged only on what it moves toward and into." Therefore, reflection entails not only past experiences but also present and future experiences. However, "having an experience does not constitute learning about it; having an experience and thinking about it to make sense

of it does" says Richert (1991,p.113). Therefore, reflective practice is working on experiences and continuing to do so and not simply think about it.

In this regard, Paige-Smith & Craft (2007) mention, "through questioning what we do and how we might develop our practice, it builds bridges from our professional to our personal lives, and vice versa". Therefore, reflective practice is an important aspect of professional learning also. With time, the teacher slowly even changes one's identity when he/she begins to look at situations from different aspects. Richards & Farrell (2011, p.20) state, "...what works well in one teaching context does not work so well or in the same way in a different teaching context" which can reshape teacher's identity as they gradually assume the role of teacher. Gradually, reflective practitioners become reflective teachers which leads to reflective teaching.

Reflective teaching means looking into ourselves as others might have looked at us. McEntee et.al (2003, p. xiii) state,

reflective teaching is peeling back the layers of our own daily work, looking under the surface of our own teaching, making a conscious attempt to see our teaching selves as students see us, or as an observer in our classroom world

Reflective teaching is generated by reflective practitioners as they are the ones to look deep inside and analyze and evaluate their teaching selves along with their teaching styles and teaching techniques.

**Reflective practice and its mottled side.** To reflect upon events and one's actions is not an easy job. Some people are "better at getting on with the job and leaving the thinking about it to others" (Bolton, 2001, pg. 47). Therefore, it is not necessary that people naturally reflect upon events. It is something that needs to be practiced.

Sometimes, teachers are so frazzled from workload at school or university that they may not have strength to remember let alone reflect what happened in the class. Rushton and Sutor (2012, p.3) tell that even experienced teachers who "manage their practice and their classes with a degree of apparent fluency and ease' may not be aware 'when and why some things do not work". Not only that, the duo further mention that "Some (teachers) report that reflective writing has been workload for the teacher and there are issues of time" (p.87). Therefore, as much as teachers may want to engage in reflective practice, all teachers may not find time to do so.

Furthermore, teachers' reflection varies greatly among teachers, depending on the context and proclivity for reflection which might be because relatively few teachers have been trained properly to engage in critical reflection and they might not be trained to analyze their own classroom practice in a systematic way or to study the practice of others. (Creemers et.al, 2012). For instance, the results of a study by Huang (2008 as cited in Creemers et.al, 2012) showed that teacher reflection content was mostly at the level of reporting what occurred, rather than that of analyzing.

Therefore, reflective practice can be exhausting at first. Not only that, reflective practice needs a great deal of personal commitment as the teacher has to manage extra time for reflective practice. In addition to that, reflection without action can be sterile (Wragg, 1993 as cited in Creemers et.al, 2012). Therefore, at first, the teacher should be convinced that reflective practice is effective and worth their time and secondly the teacher should engage in action after reflection.

There are some teachers who may lean on their "tacit knowledge" and "experience" and may not periodically question, or think about "the values which underpin their work" (Bolton, 2001) and there are some other teachers who, though maybe involved in reflective practice, may focus too much on procedures which Dymoke and Harrison (2012) call reductionism. These teachers focus on procedures of reflective practice than the essence of it.

Additionally, some teachers might have some misconceptions regarding reflective practice. Reflective practice can be seen as merely confessing one's events rather than analyzing events to have a critical understanding of one's experience and situation. This misconception may fall into "the trap of becoming only confession" (Bolton, 2001) or may become a "superficial activity-another hurdle to jump, or a bit of a chore" (Dymoke & Harrison, 2012). Teachers need to delve into the subject of reflective practice if they are to engage in it seriously.

Therefore, although reflective practice may be seen as a fairly easy to understand phenomenon, lack of deeper understanding of the term may lead it to become just "seriously overused buzzwords" or a "catch-all term" (Dymoke & Harrison, 2012). Hence, it is important that teachers understand different aspects of reflective practice to motivate themselves to practice it themselves.

**Why reflective practice?** One may ask, "What is the use of reflective practice in education?" The answer to that is simple – to know oneself and others and to be the

change. Again one might question why it is important to know oneself and change. Well, ancient saying goes "Know thyself" which is important because the change that you want to see around you begins with the change in you and this is possible through reflective practice.

The soul of reflective practice is reflective thinking. When one begins to seriously think, they will be able to understand a lot of things and when that kind of thinking is done on a daily basis, the experience can be liberating. Teachers, through reflective practice can understand not only pedagogical aspects of teaching but various roles of social, political and cultural aspects in education.

It also helps in teachers' professional learning. Let's suppose a teacher has hold a grudge against school management that made them overwork. Without reflective practice, the teacher might just express frustration, anger or insults because they would have focused on only one aspect, that is, overwork. Contrary to this, if the teacher has been practicing reflective practice, they will have noted other aspects like curriculum structure, political situation of the country, expectations from the parents and so on which will have led to his understanding of the situation better. Hence, they would be better informed of the situation and can take steps towards solving their problems rather than just be sad about it.

Not only that, reflective practice allows teachers to collaborate with other teachers and hence they can jointly solve the problem. After reflecting, it is incumbent upon them to do something. The teachers can read each other's ideas rather than taking ideas "off the peg" (Rushton & Sutor, 2012). The teachers might have read a lot of literature on what should work but through reflective practice the teachers can actually know what works.

Furthermore, with diverse nature of learners and sector, reflective practice helps the teachers in 'constructive spiral of professional development, learning and growth that never stops' (Rushton and Sutor, 2012, p.6). It helps the teachers to analyze not only technical aspects of teaching but also makes them to take into consideration the practical and critical issues inside and outside the school which can affect the quality of teaching and learning in the classroom (Dymoke & Harrison, 2012). Furthermore, with reflective practice, the "attitude to events, relationships and values in professional life" (Bolton, 2001, p.94) may change.

Scholars have given various reasons and benefits of reflective practice. Rushton and Suter (2012) have given three reasons for reflective practice. The first reason is to improve and develop teaching and learning. The second reason is to accommodate change and the third reason is to comply with regulatory systems.

Similarly, Brubacher (1994, as cited in Day, 2005) has given three principal benefits of reflective practice. The first one is reflective practice helps to free teachers from impulsive, routine behavior. They look for change. Second benefit is reflective practice allows teachers to act in a deliberate, intentional manner. It helps in making teachers more organized. The third benefit is reflective practice distinguishes teachers as educated human beings since it is one of the hallmarks of intelligent action.

Day (2005) has added two more benefits to Brubacher's benefits of reflective practice. The first one is reflective practice enables teachers to assert their professional identity as change agents with moral purposes and the second one is reflective practice is essential to self-knowledge. Thus, reflective practice is important.

**Effective reflective practice.** Having known the use of reflective practice, one might wonder how reflective practice can be made effective. The key to effective reflective practice is to focus on details. The details of one's actions, experience, scenarios, feelings, thoughts are what make reflective practice effective. Rushton and Suter (2012, p. 101) assert that "Reflection will not be effective unless it is systematic. It is sustained, planned reflection that will result in the desired changes."

Teachers may give occasional thought about their professional practice but this is not enough. A teacher has to look at different aspects while teaching like classroom management, teaching strategy, learner assessment, planning for teaching and learning, developing resources and materials for teaching which can be used for reflections. Along with these, the teachers should possess competencies like observation, communication, judgment, decision-making and team working (Dymoke and Harrison, 2012) to be a good reflective practitioner.

Day (2005) asserts that the following is imbibed in a good teaching:

Teachers revisit and review regularly the ways they are applying principles of differentiations, coherence, progression and continuity, and balance, not only in the 'what' and the 'how' of their teaching but also in the "why" in terms of their core "moral" purposes (p.105).

Therefore, visiting and reviewing one's work can be one of the ways to practice effective reflective practice. In addition to that, the teachers can co-ordinate and work together for effective reflective practice. With exchange of ideas with each other, teachers can constantly learn new things. In conversation, the meaning can be negotiated by two parties or more parties and hence by working in a team, the teachers will know more about other's experiences as much as theirs.

Sometimes simple observation of one's practice and other teachers' practice can be the basis of effective reflective practice. Observed facts can act as data (Dewey, 1933). These data (observation, experience) can be written down for future reference. Rushton and Suter (2012, p.19) say "Writing down reflections is helpful as it is a record that can be referred back to, useful if the teacher is dealing with a number of issues, which is usually the case!" Therefore, reflective teachers are good writers and more importantly good reflectors.

Another component for effective reflective practice is that the teachers should have "a *critique* of practice" (Day, 2005) where the values implicit in the practice and the various contexts are analyzed. For this reason, *critical moments* (Dymoke & Harrison, 2012) can help one in developing skills of reflective practice. These critical moments can be recorded in the form of stories. By creating stories based on reflection, one can make one's experience "seem extraordinary" and at the same time, by reading or listening to others' experiences their extraordinary stories can be "more comprehensible" and not foreign (Bolton, 2001, p.44).

Another way to develop effective reflective practice is to pose different questions (Rushton & Suter, 2012). They are: what? where the emphasis is on challenge or issue they have to deal with. In other words, framing the issue at hand. Next question that can be asked is when? – the time when the problem usually occurs. The third question is where? as the teaching and learning environment may have affected or created a problem. Who is involved? is the next important question that teachers can ask. Is it a group of students or specific student or no one at all or some other factors like environment or situation? Next two questions are why and how which leads the teacher to actually come up with solution to the problem. By answering why, the teacher comes to realize the reason behind the challenges or issue at hand and by addressing how, the teacher thinks of ways to address that challenge or issue. After this, the teachers will implement their plan and evaluate how it went.

On the basis of these key questions, other questions can be further asked like did the changes that were implemented worked? If they did not work, then why not? and what further can be done to make it work? Posing these questions indicate that reflective practice is not a linear process but rather a cycle that needs continuous amendments.

In addition to the questions, other means of effective reflection practice are action research, case studies of students, teachers, classrooms and schools, field experiences and practicums, microteaching, and other tools, including the development of curriculum units and their implementation (Creemers et.al, 2012). Along with these, ethnography, writing, supervisory approaches, curriculum analysis and development (Zeichner, 1987 as cited in Creemers et.al 2012) are some other ways to practice reflective practice effectively.

The most important thing in effective reflective practice is motivation, support and openness to new ideas. No single strategy will always work in every school, for every teacher, all of the time. The differences should be embraced rather than criticized. Continuous support while teachers are making changes, either in the form of a series of workshops or informal collegial support, or both, is essential (Creemers et al., 2012) for encouragement and motivation for effective reflective practice.

**Reflex and reflection.** In reflective practice, we come across terms like reflex and reflection. What is the difference between reflex and reflection? The dictionary of education (compiled by Wagley & Dahal, 2011) defines reflex as "involuntary action not consciously controlled action that is independent of the will" (p.173) and reflection as "thinking about experiences, concepts etc. for discovering and considering relationship" (p. 173). An example of reflex and reflection can help readers better understand these terms.

Let's suppose a class is full of noise when a teacher enters the class. The teacher is somewhat annoyed by the noise and therefore, bangs duster on the board to get everyone's attention. The class becomes silent. After the class is over, the teacher thinks over what happened in the class and wonders why they were making a lot of noise when he entered. The teacher begins to analyze the situation and comes to a conclusion. Hence, the teacher banging the duster is a reflex while the process of thinking about it, is reflection.

In addition to that, looking closely at one's actions, thoughts, feelings and their effects come under reflexive and analyzing other people, situation, place comes under being reflective (Bolton, 2001). Teachers should know what constitutes reflection and its types in order to be effective reflective practitioner.

**Types of reflection.** We have looked at the differences between reflex and reflection. Reflection as proposed by Schön (1983, 1987) is of two kinds: reflection-in-action and reflection-on-action. Harrison (as cited in Dymoke & Harrison, 2012, p. 10-11) has defined reflection-in-action as 'almost unconscious, instantaneous reflection that happens as a more experienced teacher solves a problem or dilemma.' This is possible due to experience and knowledge the teacher has had over the years to solve a problem.

Carr (1989, p.8) "Reflection-in-action" is the process central to the "art" by which professionals deal with "problematic situations". It occurs precisely when a situation arises which indicates that the professionals' existing stock of knowledge-their "knowing-in-action" – is no longer adequate. Thus, for Schon, "reflection-in-action" involves reflecting on "knowing-in-action" (p.9). In this sense "reflection-in-action" is a research process through which the development of professional knowledge and the improvement of professional practice occur simultaneously.

On the other hand, reflection-on-action is described by Harrison (2012) as something that "takes place after the event or teaching session and is a more deliberate and conscious process" (p.11). She also calls it "retrospective reflection" as the teacher recalls the events and there is more critical thinking and evaluation of those events. These two categories of reflection may seem like reflex and reflection. However, there is a difference between them. Reflexive is more personal and reflection is more environmental. If personal experiences are analyzed, then it becomes reflexive and if scenario is taken into account then it becomes reflective.

Dewey (1933) tells that every reflective practice has pre-reflection where the mind begins to question and is in a state of confusion. When that is resolved through systematic thinking, the person reaches post-reflection where they know the reason for it, can handle it and is satisfied with what is found out or addressed.

Although Schon (1983, 1987) and Dewey (1933) have classified reflection into two kinds, many scholars after him, have proposed modes of reflection. For example: Rushton & Suter (2012) have posed three levels of reflection. They are



technical, organizational and critical. Technical refers to reflection on one's teaching, classroom or workshop. Organizational reflection is reflection on managerial aspects like course organization, teaching and learning activities and resources, learner support. Similarly, critical reflection is reflection upon wider social, political and economic contexts within which the teachers work.

Similarly, Grimmett et al. (1990, as cited in Day, 2005) has proposed three modes of reflection- technical, deliberate and dialectical. Technical reflection is reflecting upon existing prescribed curricula without questioning its value. It is the reflection done to improve the efficiency of how teachers deliver lesson in the class being based on curricula. Deliberate reflection is looking at different views and practices of teaching and choosing the best from them. Dialectical reflection is transformation which is done by reconstructing concepts of social justice and emancipation.

Similarly, Day (2005) has mentioned four modes of reflective practice. Mode one is preparation for what must be done to get by. Mode two is coming across critical incidents which lead to mode three where there is autobiographical reflection. Last but not the least, there is action research.

Furthermore, Day (2005) mentions Wellington and Austin's (1996) five "orientations" of reflective practice: the immediate, the technical, the deliberative, the dialectic, and the transpersonal. The immediate orientation is what teachers do for 'pleasant survival'. The word immediate suggests that the teacher focuses on immediate tasks that are set before him. They do not look at diverse aspects of pedagogy. In technical orientation, the teacher focuses on the technical aspects of teaching. They seek perfecting their methodology and delivery. In deliberate orientation, the teacher begins to seek the personal meaning in the educational setting. There is negotiation of process and content. When teacher reaches dialectic orientation, they begin to question educational aspects being based on political and social issues. The focus here becomes on empowering and personal development. Lastly in transpersonal orientation, the teacher tries to establish relationship between the internal and external self through self-development.

What is common to Grimmett, Day and Wellington and Austin is the fact that they all recognize that reflective practice takes time. In Grimmett's mode of reflection, actual reflection and change comes at the last mode i.e. dialectical reflection.

Similarly, in Day's modes of reflection, actual reflective practice is done in action research stage and in Wellington and Austin's orientation of reflective practice, the teacher transcends Grimmer's dialectical reflection and further moves to transpersonal orientation where the teacher actually understands and through self-development tries to establish peace between the inner and outer self. Hence, reflective practice, whatever may be its kinds, modes or orientation comes through deliberate practice.

**Models of reflective practice.** Chater (2007, as cited in Creemers et.al, 2012, p.33) mentions three levels into which a reflective teachers' strategies, practices and activities can be categorized. They are: micro, meso and macro levels. He says that micro level is confined to classroom which has an impact on the school like on school playgrounds and corridors. The meso level, however, impacts not only one's school but other schools in the community or region. Lastly, macro level operates at regional and national levels, where they influence schools and classrooms. He goes on to say that it is at the micro level that reflective teachers could perform frequent and thoughtful self- evaluation on the quality and the process of their own teaching.

Rushton & Suter (2012) have presented different models of reflective practice given by different scholars so far. Dewey (1933) in his book *How we think*, one of the earliest modern books on reflection, talks about five distinct functions/phases of reflection. First of all the phases are listed then the discussion follow. The phases are: i) suggestion ii) intellectualization iii) the guiding idea, hypothesis iv) reasoning (in a narrower sense) v) testing the hypothesis by action

Applying these phases of reflection in terms of teaching, we can say that the first phase i.e. suggestion is immediate reaction to a teaching situation. When a student is making a noise, the teacher's immediate reaction would be to tell that student to be quite. The suggestion, as Dewey explains acts as *overt response*. When some problem arises, our mind wants to solve that problem immediately by any means and hence different suggestions may pop in our minds and our mind chooses the best suggestion and works on it.

However sometimes, there can be blocked suggestions. In teaching context, it could be that the student didn't become quite even after the teacher told him/her to do so which shows that the suggestion applied was not that effective. Now, the mind begins to think and that's when reflection comes in. Dewey (1993, p. 108) says, "A

blocked suggestion leads us to reinspect the conditions that confront us" which can lead to analyzing the problem or the situation more closely, thinking about it or "intellectualizing" in order to resolve the problem.

After intellectualizing the situation or the problem the teacher begins to make a number of hypothesis. The teacher may think that the reason for the student not being quite is because he is distracted by the football match that is going on in the playground or he discovered something very funny or important that he feels the need to share with his friends and so on.

These hypotheses lead to reasoning. Among all the probable reasons for the student not being quite, the teacher reasons about the cause of the student behavior and hence may choose one hypothesis among many to test it and see if that worked. Hence, from shouting at the student to be quite (immediate reaction) to thinking and reasoning to help the student to pay attention to the lesson and not make noise is reflective practice.

Therefore, in the last phase, the teacher tests the hypothesis through action and sees if it works. For example, the teacher might ask the student about his interest in football and by talking with the student, the teacher can get more idea on the reason for the student not being quite. After knowing the reason and formulating a solution, the teacher becomes satisfied and this incidence also helps the teacher in other similar situations. However, sometimes the teacher can fail and may not succeed to solve the problem. Dewey (1933, p. 114) says that "the person who really thinks learns quite as much from his failures as from his successes." Therefore, whether there is success or failure, reflective practice helps in personal growth by making people aware of things that they hadn't thought of before. Dewey (1933, p.115) tells that "the five phases, terminals, or functions of thought, that we have noted do not follow one another in a set order" which means sometimes failure can lead to new suggestions and hypothesis may precede suggestions in some cases. Sometimes, these phases may have sub-phases and sometimes even one phase may solve the problem if analyzed in depth.

Another model presented by Rushton & Suter (2012) is Boud, Keogh and Walker's (1985) "experiential model of reflection" which is based on Dewey's work.

Their notion of reflection is 'response to experience'. They believe reflection is always followed by experience. Therefore, through experience, learning can take place even at times when one did not intent to learn. Dewey (1933, p. 99) says in this

regard, "thinking arises out of a directly experienced situation". He goes on to say that those experiences arouse inquire and lead to reflection. Boud et.al. have presented three stages namely "returning to experience", "attending to feelings" and "re-evaluating the experience". Putting these stages into a teaching situation, the first stage refers to the stage where the teacher experienced something and began to think about it. In the second stage, the teacher tries to attend to it by either discussing about it in a supportive environment or by writing about it. The last stage is re-evaluation of the experience which is further split into four elements: "association", "integration", "validation" and "appropriation". First the teacher associates old ideas and feelings into new ones. Then there is integration of some new ideas to the old ones. In validation those new ideas are applied in new situation and tested out. In appropriation, that new value or whatever is learnt becomes a part of one's value system. Boud et.al. emphasize on the fact that only reflecting is not enough, they must learn from that reflection and put it into practice.

Similarly, Tripp (1993, as cited in Rushton & Suter, 2012) proposed the idea of critical incident in teaching, which is another model of reflective practice. By exploring the incidents, the teachers can interpret the challenges they face in their profession. Asking questions to oneself on how, why and what is a crucial aspect of critical incident analysis. Sometimes critical incidents are created through observation and analysis of that incident is done and resolution is found out before creating yet another critical incident. Tripp (1993, p. 43) says, "In analyzing events to create critical incidents, we are usually trying to confirm (verify) something we already suspected (hypothesized), but analysis can also reveal something entirely new." In this aspect, reflective practice becomes a cyclical process with incidences being created and recreated as we discover new and new things. In of the techniques of developing critical incidents, Tripp (1993) mentions as how reversal technique can be illuminating. For example: We hear many teachers complain that they cannot work with certain class because the students simply would not obey the teachers. As a result, they might give up on that class and say, "I cannot teach this class" but once the teacher begins to ask questions to themselves such as: should I not prepare well for the class because the students are loud? Or should I not prepare well for the class because the students have not learnt to respect teachers' presence yet? The second question and the word 'yet' give a whole new perspective to the problem. The first

question is pointing out at others but the second question makes the teacher to think about the possibilities of teaching discipline to the students of that particular class. Tripp goes on to say that oftentimes teachers only analyze one aspect and jump to conclusions and fail to take into account all other aspects of the situation. Therefore, it is very important to revisit the situation and look at it from different perspective.

Rushton & Suter (2012) also discuss Brookfield's (1995) three sets of assumptions that affect our thinking which can be linked with reflective thinking. The first one is paradigmatic assumption where we see objective reality of the world and therefore, we feel difficult to question or change any aspects of it. The second one is prescriptive assumption which are the things we think "ought to" happen and it is based on paradigmatic assumption. Therefore, if we think that teachers should not get feedback from their students on their teaching, we slowly come to believe that this ought not to happen. Last one is causal assumptions- where cause and effect relationship is established. For example, if communicative language learning is used then students will surely learn language better. These assumptions can be "hunted" by the teachers if they look at these assumptions through critical lenses. The four critical lenses include autobiographies of teachers and learners, looking at themselves through the learner's eyes, colleagues' experiences and theoretical literature.

Schon (1983, 1987) had also presented two models of reflection—reflection in action and reflection on action but we have discussed them in types of reflection. Explaining them again would only be redundant.

Therefore, the thing that is common in all of these models is that they all emphasize on teachers reflecting upon their work and practice whether it be through linear stages, reflection-in-action and reflection-on-action, critical incidents or critical lenses. Schon and Boud focus on practical aspects of reflection rather than mere reflecting. Dewey too emphasizes that reflection is not random thinking but is an orderly process. They all stress that reflective practice takes time to develop as it might be overwhelming at times if you are not used to reflecting. Moreover, they also stress on the fact that whether it is trainee teacher or experienced teacher, reflective practice is a must for professional development.

**Teacher's beliefs and reflective teaching.** Teachers come up with different beliefs in the classroom. These beliefs may stem from "goals, values, and beliefs teachers hold in relation to the content and process of teaching, and their

understanding of the systems in which they work and their roles within it" (Richards and Lockhart, 2007, p. 30). Their personal experience of teaching, their observation of their teachers when they were students, practice employed in schools or institutions they teach, their personalities, principles that are derived educationally or through research, approach or methods derived principles are some of the sources of teachers' belief according to Richards and Lockhart (2007). Teachers' beliefs may differ from each other even though they may all be teaching in the same institution.

The duo goes on to say that "individual teachers bring to teaching very different beliefs and assumptions about what constitutes effective teaching" (p.36). There might be differences in beliefs about lesson planning, objectives, assessment, focus of teaching, emphasis on textbooks or authentic books, as a result of which we can see different classroom practices. What the teachers believe is important, however, Creemers et al. (2012) claim that there is no correlation between impact on students' achievement and teachers' belief and if there were any relation it would be an indirect one. Furthermore, they assert that there is no clear relation between teachers' beliefs and improvement of their teaching skills.

Although, they think there is no relation between teaching skills or impact of teaching and students' achievement, they think it is important to study teachers' background studies like gender, education, beliefs and motivation because they can explain why different teachers behave differently in the classroom. Teachers' use of discourse is also related to their beliefs about how one should approach somebody. Carr (1989) mentions that "practical discourse is the language teachers employ when they have to decide what it would be educationally justifiable for them to do in some problematic classroom situation" (p.4). For this, they may have to consult with other teachers or literature at hand about such problems.

Among all the aspects of teaching, most teachers focus on learning of the students. Richards and Lockhart (2007) mention that "those teachers who follow active teaching see the management and monitoring of learning as a primary role for teachers" (p. 102). Similarly, teacher employing collaborative learning may focus on learner autonomy and teachers' role as simply facilitator. Hence the duo tells us that institutional factors, teaching approach or method, personal view of teaching, cultural dimensions may affect how teachers take their roles.

Teachers learn not only from their classroom practices but they also learn through daily interactions with other colleagues and with the school and teacher environment (Creemers et.al, 2012). Therefore, teachers' beliefs may not be stagnant but may change in the course of time as they interact with other teachers. The beliefs that the teachers hold may change according to context as "teaching occurs in particular contexts: particular students interacting with particular teachers over particular ideas in particular circumstances" (Creemers et al., 2012, p.54) which determine the method and approach of teaching a teacher prefers.

Through reflective practice, the teachers can look closely at not only their teaching practice but also analyze the institutional practice and see how institutions or beliefs held by the school or institution or program they are in are affecting their teaching. Dewey (1933, p. 40) asserts that "the teacher has usually more to learn than to teach." Therefore, belief comes closely with reflection as when a teacher begins to reflect, they begin to unpack the beliefs they have about teaching or a situation.

**Reflective practice in unravelling different factors of teaching.** Teaching though at first glance may seem monotonous is actually affected by many factors. We have already looked at how different beliefs of teachers affect their teaching. However, these beliefs too esteem from workplace, culture and environment. Therefore, the factors like school environment, school ethics, goals, curriculum, and aspirations affect much of how teachers teach.

Contrary to this view, there is an argument that though school culture guides how a teacher performs in class, it is the students we look at when we consider school's achievement. Students' achievement are more dependent on classroom environment than the school environment as Creemers et.al (2012) say "students' academic outcomes are more heavily dependent on the procedures and activities carried out in the classroom, than on those carried out at the school level" (p .65) They go on to say that "teaching quality, time and opportunity at the classroom level are also influenced by factors at the school level that may or may not promote these classroom factors" (Creemers et.al 2012, p.109). Therefore, though at first glance one might assume that school factors control everything, looking deeper into the matter make us realize that classroom factors are even more powerful.

It is interesting to note that only when a teacher is engaged in reflective practice do they come to realize these different factors. For example: a teacher not

engaged in reflective practice may ignore the fact that most of their students in the classroom are from minority groups but the school favors the majority ethnic groups. However, if a teacher is engaged in reflective practice, they will look for different factors at play when making any kind of judgment in the classroom. A case in point would be that they will think of their socio-cultural background and will not push them to accept the majority's culture but will encourage to promote their own culture. Same goes with language too.

Language is a factor which can be a barrier or supporter in learning. When teacher engages in reflective practice, they can think about the factors affecting their students' learning and come up with language as a factor in learning and can help to resolve any problems related with it. Therefore, these examples suggest that reflective practice can help teachers uncover the different factors at play during learning.

In teaching a lot of things should be considered like understanding impact of teaching, motivation, smoothness and momentum in lesson planning, how students can get extra help, what options are available when they finish the task and so on. These factors may be overwhelming for only a single teacher to consider. Reflective practice comes to the rescue as it allows collaborative learning and solving of the problems. Creemers et.al. (2012) say that "the sharing of reflection gives teachers the opportunity to come together in collegial groups and reflect together on their work" (p.58). When teachers face problems, it is natural for them to share those problems with their colleagues.

Not only that, in Germany, they have "didaktik" tradition (Westbury, 2012) which believes in teacher forming rather than teacher instructing. There, the teachers focus on forming the students into certain individuals rather than merely instructing them. The curriculum is a factor that comes into consideration when a teacher is involved in reflective practice. Westbury (2012) asserts that the didaktik tradition helps the teachers to think about the "most basic how, what, and why questions around their work" (p.33). These questions roam around the images, metaphors and narratives that embody conceptions of what is desirable in social and cultural orders which in turn help teachers to have multiple perspectives.

Therefore, reflective practice unravels different factors of learning and even teachers to work together to address issues regarding different factors.



## **Review of Empirical Literature**

The review of different empirical literature is mentioned below according to various themes generated.

**Gap between teachers' perception and students' needs.** Bolton (2001, p.52, 53) has presented a story of Malcolm and Kevin which I have summarized as:

There was a special need kid named Malcolm who was struggling to recognize sets of two. Having noticed his struggles, his teacher Kevin came up with a "bright" idea (or so he thought!) to ask Malcolm to count eyes of his classmates. Every time he counted them as "one...two". Having counted few eyes already, Kevin asked Malcolm to guess how many eyes his friend Mathew got. On hearing this, he looked puzzled. Therefore, Kevin asked Malcolm to count eyes of other classmates by calling out their names. Malcolm continued counting "one...two". After a while, Kevin ran out of students, so he asked Malcolm to count his eyes. Malcolm then asked Kevin to take his glasses off (so that he could count them).

This story shows the gap between teachers' beliefs and students' understanding. Though Kevin thought of a "bright" idea to help Malcolm, that child still struggled to guess and had to count every time to see how many eyes his friends had. Bolton (2015, p. 53) says, "the situation of a mismatch between the intention of the teacher and the understanding of the child must happen so often." This mismatch is also shown by a research done by Rai (2008).

**Reflective practice bridges gap between teachers and students.** Rai (2018) conducted a research regarding the perception of teachers and students towards feedback. Using survey, he asked the students and teachers (thirty M.Ed. students and four teachers teaching them) what they felt about feedback. He found that 63% of the students liked oral use of feedback whereas 37% of the students preferred written feedback (p.46). However, the teachers had responded that they mostly provided oral feedback (p.32) and not written feedback. Therefore, the teachers seem to have failed to address all students' needs.

In the same research, 94% students responded that they preferred feedback on content and only 6% preferred feedback on grammar and spelling (3% each). However, a sample of feedback (p.30) shows us that one teacher was giving more feedback on grammar and spelling rather than the content. Therefore, when teachers

fail to understand what students really want, their hard work and time might have been spent all in vain.

Therefore, reflective practice might be one way to bridge the gap between students and teachers. In fact, Rushton & Suter (2012, p.6) assert that "one of the best sources of material for reflection is to ask the students." Not only does reflective teaching help teachers better understand their classroom and students but also develops professionalism.

Mandal (2017) conducted a survey design research on forty secondary level teachers and his conclusion was more than sixty percent (62.5%) teachers agreed that regular reflection on the teachers' present practice of teaching develops their professionalism. Similar study was done Acharya (2012) where 65% language teachers (among 20 language teachers) responded that they obtained feedback from their students as a means of classroom practice.

Hence reflecting teaching does not necessarily only mean reflecting upon one's teaching but also considering students' opinion on one's teaching as a teacher in Mandal's (2017) study said, "Reflective teaching takes place through collecting, recording and analyzing one's thoughts and observations as well as those of students' and then going into making changes."

However, we see that most teachers rely on supervisors for comments on their teaching and not the students when it should be the students to comment on a teacher's teaching. Creemers et al. (2012) has also agreed that simply writing down a teacher's strengths, weaknesses and suggestions (by supervisors or teacher evaluators) for improving teaching generally is not sufficient but reflective practice by taking into students' reflection on their teaching may yield good outcomes.

In Mandal's research 50% teacher agreed that reflective teaching helps to find out strengths and weaknesses of the teacher. Hence, the gist of the argument is that through reflective practice not only does a teacher develop their professionalism but also can understand their students better thereby bridge the gap between students and teachers.

**Reflective practice and its tools.** For reflective practice, various tools can be employed. The reflective practice tools are also mentioned in 'Effective Reflective Practice' section in theoretical literature review. In various studies, various reflective practice tools were for their research.

A study entitled "In-service EFL Teachers' Experiences of Conducting Reflective Practice as Continuing Professional Development" conducted by Tosriadi, Asib and Marmanto in 2018 showed that teachers mostly used teaching journal and students' feedback for reflective practice in Indonesia. Other tools like peer observation, video/audio recording and action research were not maximized yet.

Cirocki and Widodo (2019) employed five formats in reflective practice workshops: writing journals/ diaries, peer observation of teaching, lesson study, action research, and reflecting with digital technologies in their study entitled 'Reflective Practice in English Language Teaching in Indonesia: Shared Practices from Two Teacher Educators'. They considered blogging and photovoicing to be digital technologies unlike Tosriadi, Asib and Marmanto (2018) that considered video/audio recording to be digital technologies that can be used for reflective purpose.

Similarly, Seitova's (2019) study entitled "Student Teachers' Perceptions of Reflective Practice" which was conducted in Kazakhstan recorded that reflection diary helped student teachers to be aware about teaching skills and practices, self-evaluation and professional growth. The research showed that reflection diary helped the student teachers to grow as professionals.

Zahid and Khanam's (2019) classroom observations revealed that trained teachers kept writing regular reflective journals in which they recorded their experiences on daily basis. The teachers who kept journals were able to better solve the problem of the students more confidently and guide them in a competent way.

Contrary to these researches, Gheith and Aljaberi's (2018) study entitled "Reflective Teaching Practices in Teachers and Their Attitudes toward Professional Self-development" revealed that large number of teachers did not keep journal to document their strengths and weaknesses and did not appreciate criticisms from students and peers unlike above mentioned studies.

Therefore, different teachers in different institutions according to different context have used different reflective tools while engaging in reflective practice.

**Attitude towards reflective practice.** Gheith and Aljaberi (2018) investigated the levels of teachers' reflective practices along with their attitudes toward professional self-development in relation to various variables like gender, number of workshops attended and experience. Their study sample included 162 teachers of

Amman, Jordan who worked at different private schools. The study was based on descriptive approach. The primary tool used was questionnaire, the items of which were used to measure teachers' reflective practice and attitudes towards professional development.

Their findings revealed a strong correlation of 0.485 between the reflective practices and the attitudes toward self-development in teachers. The teachers had the same level of reflective practice regardless of gender, number of workshops attended and experience.

**Reflective practice and self-regulation.** Pazhoman and Sarkhosh's (2019) study entitled "The Relationship between Iranian English High School Teachers' Reflective Practices, Their Self-Regulation and Teaching Experience" revealed that a positive relationship exists between the teachers' reflective practices and their self-regulation. However, the study didn't find any significant relationships between teachers' self-regulation and their experiences. Furthermore, their study showed that reflective practice was a strong predictor of self-regulation which was found out through multiple regression analysis. The main research tool was questionnaire and it was a quantitative study consisting of 103 Iranian English teachers from different senior and junior high schools who were selected through convenient sampling.

**Reflective practice, teachers' performance and teachers' learning.** Here, we will look at the impact of reflective practice on teachers' performance and teachers' learning. At first, we will look at the impact of reflective practice and teachers' performance. Zahid and Khanam (2019) in their research article "Effect of Reflective Teaching Practices on the Performance of Prospective Teachers" experimented on 40 prospective teachers in a women university's teacher education program who were divided into two groups (experimental and control groups) consisting of 20 teachers each.

The teachers were given training for one and a half month for reflective practices and their replication of that reflective practice was observed. The result was that the training had improved the skills and performance of teachers as the teachers revised and modified their teaching strategies through reflective practice.

However, not all reflective skills were practiced in their practicum which led to the modification of the training module. It was also noted that no significant difference was found in the performance of experimental and control group in

brainstorming, self-reflection, lecture presentation, conducting learning activities, critical thinking skills, creating affective classroom climate, utilizing instructional time, classroom management of trained and untrained teachers, and concept clarity.

Nevertheless, the experimental group had significant difference in teacher's appearance, lesson planning, communicational skills, mechanism of feedback and assessment strategies of experimental group as compared to the control group. The study concluded by stating that reflective teaching practice helps teachers to develop their teaching and learning skills. Therefore, it should be an integral component of teachers' professional development.

Now, let's look at the impact of reflective practice on the teachers' learning. Slade, Burnham, CatAmana and Waters (2019) conducted a study entitled "The Impact of Reflective Practice on Teacher Candidates' Learning" to determine the impact of reflective practice on undergraduate teacher education candidates who were enrolled in a foundational course focused on student development.

The study consisted of 186 candidates that were enrolled in different courses but most of them were enrolled in early childhood or elementary education. In the study the students were asked to write reflections that responded to three prompts viz. what?, so what? and now what?

The first prompt is the summary of the experience. So what? answers the significance of the experience and now what? addresses impact of the experience for the future. These questions were addressed by the students in approximately in three pages which were analyzed and interpreted by three rates who analyzed levels of reflection, incidence of content and content of reflection.

Four levels of reflection (habitual action, understanding, reflection and critical reflection), professional practice (planning and preparation, the classroom environment, instruction and professional responsibilities), reflection efficiency (identification of course content and personal connection to course content) were analyzed through those reflective writings.

Regarding levels of reflection, more than fifty percent (56%) wrote reflections related to understanding and only one percent did critical reflection. Similarly, regarding professional practice, most often (215 times) students reflected upon classroom environment and 149 references were found regarding planning and

preparation. Furthermore, 61% of the time, students reflected on teaching, 84% reflected on instruction and 24% reflected on engagement of students in learning.

Regarding reflection efficiency, two-thirds (64%) of the reflections included personal experiences or connections to the classroom experience and only 34% mentioned narratives about course content.

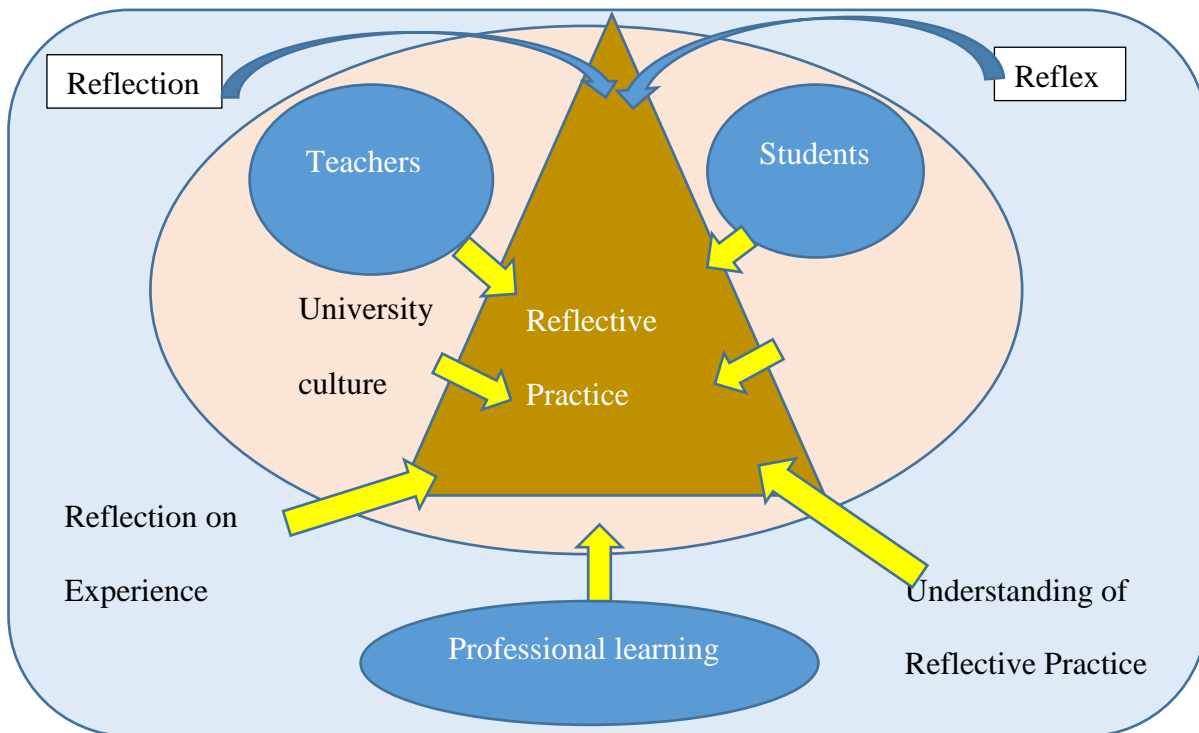
The above results show that reflective practice impacts teachers in various ways. It makes teachers think about different aspects of teaching and makes them aware about different aspects of teaching and contributes to professional learning of the teachers.

**Typologies of reflective practice.** Similar to Zahid and Khanam's (2019) study, Cirocki and Widodo (2019) conducted a study where they collected data on what tools of reflective practice do teachers usually employ and they also mentioned four component typologies of reflection. They are: reflection before lesson, reflection during lesson, reflection after lesson and reflection beyond lesson.

They assert that reflection before lesson consists of critical thinking about lesson plan. Reflection during lesson involves reflecting on one's teaching like Schon's (1983) reflection in action. In reflection after lesson, there is evaluation of lesson which is similar to Schon's (1983) reflection on action. Last but not the least, reflection beyond lesson involves a complex process where the teacher explores moral, political, social issues affecting their teaching practice. The teachers begin to think about the impact of their pedagogical practices in society.

To sum up, they mainly presented four typologies of reflection and they have presented activities for workshops on reflective practice based on these typologies. They also assert that in Indonesia, the government as well as universities focus on reflection and reflective practice in schools; the primary technique employed for reflective practice are microteaching and teaching practicum modules. Therefore, reflective practice is focused mostly on pre-service teachers.

### Conceptual Framework



### Implications of the Review for the Research

Reflective practice is ubiquitous part of teacher's professional development. The literature review mentioned above has made this point clear. However, empirical studies have shown conflicting results regarding whether teachers use reflective tools or not. For example: Some researches (Tosriadi, Asib and Marmanto, 2018; Cirocki and Widodo, 2019; Seitova's, 2019) have shown that teachers used different kinds of reflective tools like journal, reflective diaries for reflective practice. However, Gheith and Aljaberi's (2018) study showed that teachers were not only unenthusiastic to keep journals and write in their diaries, they did not even like being criticized by students and peers regarding their practice. This has made me aware that, I should ask teachers not only about their practices but also whether they liked reflective practice. Furthermore, Tosriadi, Asib and Marmanto's (2018) study suggested that teachers need help from the institution if they are to engage in reflective practice seriously which made me want to include questions about institutions and their support in my interview guidelines.

Another important factor that was very useful to me was data analysis procedure. Tosriadi, Asib and Marmanto (2018) adopted a four step process to

analyze their data viz. data collection, data condensation, data display and drawing conclusion. I want to incorporate this idea in my data analysis procedure.

The literature review has also made me vigilant on false notion of reflective thinking as reading Dewey's (1933) book made me more aware about reflective thinking and what reflective thinking is not. Last but not the least, Mandal's (2017) and Acharya's (2012) research gave me an idea of the state of reflective practice in the context of Nepal and provided impetus to do research on reflective practice in qualitative design so that more could be unraveled about its state.



### Chapter 3

#### Methods and Procedures of the Study

This chapter consists of design of the study, population, sample, sampling strategy, study area/field, data collection tools and techniques, data collection procedure and lastly, data analysis and interpretation procedure.

#### **Design of the Study**

Carrying out qualitative research is not always straightforward. It can be like "walking in the swamp" (Kim, 2016) where you have to try really hard to not sink in the ocean of designs that could be used to carry out a research. I chose narrative design for my research as this design suited the purpose of my research the most.

"On Narrative" was the first book published in 1981 that became the basis of narrative enquiry which is a type of qualitative study. The word narrative is from Latin *narrat* - "related," "told", *narrare* ("to tell"), or late Latin *narrativus* ("telling a story"), all of which are akin to Latin *gnârus* ("knowing"), derived from ancient Sanskrit *gnâ* ("to know") (Kim, 2016, p.6). However, narrative, narrative inquiry and storytelling have differences between them.

Narrative is organized in a temporal sequence while story may not have events organized in chronological order (Kim, 2016). On the other hand, Lyons & LaBoskey (2002, p. 11) assert "narrative is a mode of inquiry, a way of knowing" while narrative inquiry on the other hand, "presumes the importance of the everyday, the ordinary, the quotidian stories that have frequently gone unnoticed" (Kim, 2016, p.23). The research design that suited my research was narrative inquiry.

The reasons for choosing narrative enquiry for my research was because of the fact that this design was used in educational research in 1990 with the view that education is the construction and reconstruction of personal and social stories of teachers and learners. As I was going to research on teachers and record their experiences, I thought this research design would be the best. Secondly, through narrative enquiry, multiple interpretation was possible (Kim, 2016). Thirdly, this design could be used as a device which facilitates empathy since it provides a form of communication in which an individual can externalize his or her feelings and indicate which elements of those experiences are most significant which can result in transformation (Elliott, 2005). Fourth, narratives could open up ways to approach the interviewee's experiential yet structured world in a comprehensive way (Flick (2010).

Last but not the least, narrative inquiry was said to improve internal validity as 'participants are empowered to provide more concrete and specific details about the topics discussed and to use their own vocabulary and conceptual framework to describe life experiences' (Elliot, 2005, p.23).

Therefore, I collected as much narration of experience as I could, noting that "experience is the starting point and key term for narrative inquiry" (Kim, 2016, p.18). According to Dunne (2003, as cited in Kim, 2016), narrative inquiry can be used to know how teachers have been involved with the students. We have seen in the literature review that for reflective practice, students' opinion on teachers' teaching is very important. Furthermore, when teachers are asked to reflect on their experiences, they make sense out of experience and hence would actually be involved in reflective practice; however rudimentary that may be. Consequently, the teachers will also be aware of cultural framework they work in and how that has affected their reflecting experience and ' a relatively small sample of individuals may produce evidence that is considered to provide an understanding of the intersubjective meanings shared by the whole of a community' (Elliott, 2005, p.28). Hence, the use of the design is justified.

My philosophical consideration are as follows

**Ontology.** Ontology is the nature of reality. In my thesis research, my participants shared their understanding, experiences and perception regarding reflective practice. I have incorporated all their ideas in my thesis and have given equal voice to all the participants. Therefore, my ontological stance is relativist as I believe that nothing is fixed and everything is relative and should be understood in the context. My finding is based on constructivism as the themes were constructed on the basis of the narratives and I did not adhere to one single aspect only. I tried to incorporate many aspects in my theme on the basis of my literature review.

**Epistemology.** As epistemology is related to knowledge, in my research, my epistemological stance is subjectivity as I believe that knowledge is present in the society and through interaction with the members of the society, knowledge can be acquired. While interpreting and discussing the data, I gained insights from the narratives of the teacher. In the interview, we talked to and fro about reflective practice and teaching experiences. Through multiple interaction with the teachers, the teachers and I came up with new ideas that became vital for my understanding of the topic that I researched in.

**Axiology.** Axiology is related with values that people place in certain things. Therefore, one person's values may differ from another person's values. The participants of my study were value laden. Their narratives were based on the values that they placed in their teaching career which helped them shape their professional life. Therefore, in my research, different values of the participants can be observed.

### **Population, Sample and Sampling Strategy**

The participants in my research were two university teachers from department of English education of Tribhuvan University. The sampling strategy that I used was non-random purposive sampling.

The research was conducted in Tribhuvan University through face to face interaction. I went to the university and took interviews with the teachers.

### **Sources of Data**

The data that I collected were from two university teachers of Tribhuvan University. The two teachers that I selected are permanent teachers of Tribhuvan University. For ethical purpose, they have been given pseudonyms namely Aman and Bir. Aman has been affiliated with Tribhuvan University for 20 years now. He started his university job in the year 2058 B.S. He pursued his PhD. from Hyderabad in India. He is an enthusiast who wants to incorporate new ideas and techniques in his teaching and who likes to read a lot.

Bir has taught in Tribhuvan University for thirty years and still running. He is involved in curriculum revision of university textbooks of English education. He has also been a training coordinator in most of the trainings held in Nepal. He was also NELTA vice president in 2006. He is a reputed teacher of Tribhuvan University.

### **Data Collection Tools and Techniques**

I used interview as my tool of data collection as in qualitative research, we can generative various storylines recalled through interview can provide various storylines within the plot (Saldana, 2015). Interview can be used to collect information from people (Kumar, 2011) and it is also a site for production of data (Elliott, 2005). In my research, I wanted to collect information from the participants about reflective practice through stories and provide data for further research, therefore, I used interview as a tool of data collection.

When interviewing, I used voice recorder function on my phone as "without tape-recording all kinds of data are lost: the narrative itself, pauses, intonation,

laughter" (Elliott, 2005, p. 33). I carried out the interview in two phases. The first interview was 30-minute-long which was directed at getting to know the participants and also for opening up about reflective practice. I then transcribed the recordings and then on the basis of the first interview, I carried out a second interview which was about an hour long. While interviewing, I had some guiding questions and the questionnaires were not structured. As interview progressed, I dug deeper in the subject and got the whole story. Doing so helped me to know the actual event on one hand and on the other hand, I could generate a general theory of processes (Flick, 2010) through analysis of narrative life histories.

### **Data Collection Procedures**

Narrative can be carried out in a number of ways. Elliott (2005) says, "there is no *single* narrative method, but rather a multitude of different ways in which researchers can engage with the narrative properties of their data" (p.37). Therefore, I scheduled time to meet with two university teachers and met with them face to face. I met with them two times in person and after I wrote out their narratives, I communicated with them via email and asked them if they agreed on the narrative that was written based on the interview. They both gave a heads up and so their narratives were completed.

### **Data Analysis and Interpretation Procedure**

Data analysis in case of qualitative data analysis is not easy. We can understand this by looking at what Davies (2007) says about it:

The job of qualitative data analysis is not ring-fenced. The various stages that you work through while practicing qualitative research are "all of a piece": your planning and data collection processes (which overlap with each other) very largely predetermine the *potential* quality of the end-product although its *actual* quality will depend substantially on your skills as a disciplined and imaginative analyst, theorist and author (p.187)

However, though it was a hard task, I found solace in the fact that Mishler (1995, as cited in Elliott, 2005, p.38) presented three approaches to narrative data analysis. Mishler's framework for understanding the different approaches to narrative analysis is based on three different functions of language, namely meaning, structure and interactional context. She mentions, first, researchers may be primarily interested in the actual events and experiences that are recounted in a narrative, i.e. they focus

on *the content* of the narrative. To elaborate further, the content of a narrative can be thought of as having two functions: one is to describe past events, i.e. to produce a chronological account for the listener or reader, and the second is the evaluative function, making clear the meaning of those events and experiences in the lives of the participants (Labov and Waletzky, 1967; republished 1997 as cited in Elliott, 2005). Second, researchers may be more interested in *the structure* or form of the narrative, i.e. the way in which the story is put together. Third, the interest may lie in *the performance* of narratives- the interactional and institutional contexts in which narratives are produced, recounted and consumed.

My data analysis procedure focused on content of the narrative and less attention was given to structure and performance of the narratives. Since qualitative methods are ideographic (Elliott, 2005), I looked into each individual case and built up from that. I looked at it from realist tale, that is, I wanted to omit the authors while looking at the data and focused only on preserving the facts.

### **Ethical Considerations**

This study was conducted with the consent of the participants. At first, the purpose of the study was explained to them and permission to record their voice on my phone was taken. Then after writing their stories, they were sent a copy of their stories so that they could ask for some parts to be taken out or some parts to be revised. After they were approved of their narratives, their narratives were added in the thesis with their full consent.

## Chapter 4

### Analysis and Interpretation of Results

I have analyzed and interpreted the data in accordance with the literature review. Readers can find the narratives of the two university teachers in the appendix section. While interpreting the data, I have given various relevant headings so that it would be easy to understand what I found in the narratives about reflective practice. First extracts from Aman's narrative is given followed by excerpts from Bir's narrative and then themes are generated from both of their narratives and themes are discussed.

#### Aman's Profile

Aman is a university teacher who has been teaching in the university for 20 years. He started teaching in the university in 2001 and is still teaching at the university. He has done two masters, one in English literature and another in Education from Tribhuvan University. Furthermore, he has also done PhD. from EFE university in Hyderabad, India.

**Beginning the journey of teaching career.** Aman has a lot of degrees. He has two masters, one in English literature and another in Education, both of which he got it from the Tribhuvan University where he has been teaching since 2001. His job is running for 20 years now. He also has done PhD. from the university of India, EFE in Hyderabad.

He started teaching in Surkhet while he was writing his master's thesis. He also taught in Kailali Multiple Campus. He became a permanent teacher in 2064 B.S.

**Changing methods of teaching through reflective practice.** After teaching for seven/eight years, Aman realized that the methods he had been using in the classroom were "totally wrong". He says, "*I realized this when I attended different types of workshops, seminars in the country and abroad.*" Then I just totally modified my style of teaching." This shows that after certain years, the teachers, through some incidence reflect something about their teaching practice and modify their teaching.

He used to follow European and American methods in his teaching but later became aware of the fact that "*all the European writers have only brainwashed us. They have used such knowledge only to get money and to make us foolish and dull. Following their methods blindly made us a failure in third world countries.*" He recalled an example of CLT method that has been considered most effective method of language teaching in Nepal till date to be nothing but an ineffective method to

teach language as he came to know that this method was used to teach language to adult learners and not used for pedagogy. However, he says, "*we have been brain washed by CLT method. We find it in the syllabus but in the classroom, we find GT method. That's why the context is one and the use of method is another in our context.*" This is another realization about teaching method that Aman came to encounter when he began reflecting on his teaching. In his words, "*when I realized that we should be very expert in our subject matter and we should share ideas by following the reflective practices techniques, I was totally changed.*"

After this realization he never blindly followed any western method but rather tried to incorporate one's culture in his teaching. He also started focusing on the context of teaching rather than content of the teaching that may not be in line with the context the teaching is taking place. With reflective practice, he began using different methods while teaching. He says, "*while teaching, I do not use one particular technique, method at all. I use eclectic method, which means, according to the context, situation, I follow different types of methods and techniques. Consequently, I draw techniques from different methods.*" This shows that reflective practitioners are creative people who do not like to adhere to only one method but want to bring change in everything even in the techniques they use.

This generation of new techniques in his teaching esteems from experiential reflection. He shares an example of how he uses experiential reflection in his classroom which is shown below.

*Sometimes I ask any one student to present and sometimes I even ask his peer to evaluate and monitor the presentation on the basis of use of language and content. So, I never only evaluate or monitor the students' reflection, students' performance from my own side only, but ask students to evaluate their peers. So, I also see the paradigm shift from teacher to student as well. This paradigm shift happens when students get opportunity to develop their own efficacy by evaluating their own and other's capacity.*

He also shares an example of how reflection can be used in the classroom to enhance learning. An excerpt is given below from the narrative.

*Sometimes we should follow L1, the students' mother tongue method or technique. Sometimes, we can share ideas to them or share ideas from group discussions. Sometime we can also give them task following task based*

*language learning, TBLT also. Sometimes we should follow some of the techniques like teacher centered technique and problem centered technique. So context and situation determine the method.*

*I mean we should make the classroom very interactive. We should draw some of the information of the students and then we should be only facilitator and as a facilitator, supporter, we should just draw more ideas from the students because classroom is full of sources, resources also. If we just give chance to the students, there would be also lots reflection of the students from students' side also and then classroom will be very interactive.*

Being a reflective practitioner has helped him change the paradigm shift of power relation between teacher and student. He not only wants to bring change in himself but wants to see change in his students too. Therefore, without hierarchical boundaries that can exist in traditional teacher student relationship, he wants to make the class very interactive.

Having said that, Aman realizes the responsibility of the teacher to be apt in his knowledge of the content he is required to teach in the classroom. Therefore, he encourages teachers to be proficient in what they are teaching. However, contrary to traditional ways of learning from textbooks and lecture notes, he wants teachers to use ICT to gain information about teaching. He says

*Content based knowledge is a must now. Teacher must be expert on content knowledge. They must be able to handle the ICT as ICT also helps to browse some of the ideas from different sites and then he would be equipped with his knowledge. He can also impart knowledge on others by the use of ICT by writing articles, sometimes writing about personalization of one's idea or seeing students, you can also sometime write the journal. The writings can be sent to journal on the website and even the students can share and there is no need to just give the lecture in the classroom. Content should be integrated with ICT.*

With the use of ICT, he encourages both the teachers and students to grow in their learning. By sharing one's knowledge, others can also reflect on what is being said and they can further comment and there would be a group of practitioners who think, reflect and improvise.



**Making lesson plans there and then.** In the beginning years of his teaching career, Aman used to make lesson plans but with time, he stopped making lesson plans. He shares his experience as,

*In fact, though we are all trained as teacher educators and have formally practiced lesson plan, we already have lesson plan in our minds, a kind of mind set up. We would have already made up our objectives in our minds on what we are going to teach. So the objectives are identified and in order to make students understand, we know what should be done. According to different classes, we give different types of examples, personalization of the events in the classroom and we even draw some of the events from the classroom like selecting nature of topics from the students. So, we use so many strategies plus direct experiences from the students are combined to make them understand.*

A reflective practitioner is someone who doesn't like routine work with no improvisation on what and how something is done. It is not possible to write down every details of the lesson and expect the lesson plan to go as planned as with context, teaching scenarios may change, new things may come up and it is best to have a framework in mind but have flexibility to any changes on those plans and that is exactly what Aman does. He has a mindset of what should be taught but is open to other options depending on the situation of the students. Therefore, before starting his class, he asks the students the topics they would like to learn about.

**Students are different and so should be teaching techniques.** There are different kinds of students in the classroom namely two kinds: those who want to study and those who do not want to study. Therefore, the teacher can face challenges regarding how to balance the learning and teaching objectives. Aman has had both kinds of students in his classroom. He says,

*Some of the students are really very supportive; they are learning orientated and very curious while some of the students are like propagandist because of not getting academic environment. They never like to study. They don't like to listen to the lecture. They sometimes even laugh at teachers. They are not serious regarding some of the articles and knowledge. They just like backbiting, criticizing and teasing the teachers. It's very difficult for us to*

*make them understand in the classroom. but these type of students can also be brought in the mainstream track through research.*

Aman thinks the main reason behind demotivated students is because of poor household academic background. However, as is the nature of reflective practitioner to accept challenges, Aman sees this inequality in the classroom in terms of learner motivation as an opportunity to reach out to those students who have not got proper academic background in their homes and help them. He tries to uplift those students in his classroom and gives extra attention to them if they are struggling with something he is teaching. He encourages bright students to speak up so that the poor students can understand. He says, *"because of the linearity of the syllabus, horizontally and vertically, even some of the students also share their reflection in the classroom, as a result of which, some low learners or average learners understand from their peers as well."* In this way, Aman helps the students.

**Sometimes culture comes in the way.** Though Aman wants to be close with his students in order to understand and help them, due to our culture, students feel hesitant to be close with their teachers or even share their ideas with the teachers. Aman's take on our culture is as follows

*Our culture is such that, the students don't like to share their ideas in the classroom and even when asked, they don't speak as they feel very shy. They fear that if they make some errors or give incorrect information, they will be ashamed and their friends will laugh at them. This fear becomes a barrier for the students to be open in the classroom...therefore, in the classroom, we can see students who are from certain ethnic groups, marginalized groups, madeshi groups who feel shy to speak in front of other students and teachers. They can write well but because of lack of practice, their spoken skill is very poor and they have poor communication performance where they can't even share what they have learnt. Therefore, as they don't speak, they don't become good communicators in the future.*

This situation has arisen due to lack of inclusive curriculum says Aman. There has not been proper reflection on the type of students that the teachers have to teach and one size fits all policy is still prevalent in our curriculum. He says, *"there must be reflection from the students, teaching colleagues, people who are marginalized and who live out of valley in remote places. If we do so, there would not be this type of*

*students as they would be very studious, very conscious oriented, very supportive and very creative students might be pass out from university."* Being a reflective practitioner, Aman is conscious about the culture and wants to bring change in the education system itself in incorporate and include every ethnic groups in the mainstream educational scenario.

**Facing Aman's classroom problems.** While teaching in the classroom, teachers come across various problems. While facing different problems, Aman reflects on those problems and takes help of literature to solve those problems. He says, when he figures out a problem, *"immediately I develop a topic, a research topic on that particular problem and I just browse some of the articles in the net for literature. For me, literature is like motivation. It shows psychological and linguistic aspects of society."* He uses literature not only to solve problems but also to motivate the students. He shares different stories from different writers and tries to keep the environment of the classroom light. Along with that, he publishes his articles in national and international journals so that other teachers can also benefit from his experiences.

**Reflection and evaluation.** One of the most important characteristics of a reflective practitioner is to reflect within one's teaching self. This reflection can be done immediately after the class is over or after reaching home. Aman reflects on his teaching mostly after going home. He says, *"I also evaluate myself at home after performing in the classroom because that also help you to develop, to correct some of our errors while speaking while presenting the content and this kind of habit or judging our performance would also help in our reflective practices as well."*

However only reflection is not enough, action is required.

Through his reflection, Aman has been able to bring some changes in the courses like CDA, Reading English of university level. When he was given the task to modify those courses, he used his reflectional experiences to incorporate useful things in those courses that would help both the teachers and the students. He says, *"If we include such type of reading materials in the courses, the teachers would also motivate students to read more materials and they would also definitely ask the students to read. That is also reflective practice."* He further says,

*Whenever I have small reflection which I think is very useful, I just like to share this with my seniors and my colleagues as well, and then after having*

*such discussions, I decide to just include such type of reflection in the courses. In CDA, there were no text of Michel Foucault regarding society, language, power. Therefore, I advised the subject committee to include some of the articles, books of Michel Foucault in order to make CDA very effective as a course.*

This clearly shows that Aman is enthusiastic to change and is not afraid of the changes he has brought. He openly shares about his opinion with his colleagues and seniors and enjoys to have academic discussions.

**A change agent.** Aman is a changed agent.. He likes to change the students' attitude and motivate them. He also likes to give students some very genuine ideas so that they would change and they would bring about change. This he does on the basis of his own reflection. He says, "*whenever I am talking, whenever I am in the classroom, whenever I am engaged in discussion, I reflect and I think reflection is also very important.*" He believes that a good teacher is bound to be a change agent who raises awareness in the classroom, in the university and in doing so, in the society. He says that reflective practitioners are change agents. They are the ones who bring change. He says, "*even our VC, rector, register are all teachers. If they have very sound knowledge, then they would have given first priority for teachers who are reflective practitioners and for teacher development. They will not involve in some corruptions and wrong doings in the university.*" What he means to say is only becoming a teacher will not make him/her a change agent, to be a change agent, one should be a reflective practitioner.

**Exposure to reflective practice and the "aha" moment.** Aman came to know about reflective practice only in his mid-career. In his words, "*I have some regret because I came to know about reflective practice only in my mid-career after teaching for seven/eight years.*" He has regrets because he thinks that if he had practiced reflective practice from his preservice years, he would have been in much higher position now. The reason why he said this is apparent in his statement, "*I have seen so many professors who are good reflective practitioners*".

After being a lecturer at Tribhuvan University, he went to Hyderabad to pursue his PhD. During his studies, he found the teaching practice of the university to be totally different from T.U. There, the teachers would enter the classroom and would ask the students to reflect on different subjects. He was amused as well as

angry looking upon the teaching style as in T.U., the teachers talked and the students listened. He even thought, *"This teacher is useless. He is not a real teacher like the ones in our country."* However, later he came to realize that the teacher had been practicing reflective practice.

Aman had never learnt about reflective practice in his master's degree. He never saw any of his teachers practicing reflective practice. For him, student centered technique is also a form of reflective practice as in following that technique, the teacher is thinking more about the student and himself. However, in T.U., all his teachers totally followed teacher centered lecture method. Therefore, when he went to India, it was a shock for him to see teachers giving more priority to the students and their opinion. He felt so embarrassed that he even stopped saying, *"I am a lecturer"* of T.U.

**Yearning to know more.** He came to know about reflective practice when he started attending conferences and workshops at home and abroad. In those conferences and workshops, he came to know of the importance of practicing reflective practice. After knowing the necessity of becoming a reflective practitioner, he started practicing reflective practice.

For him, reflective practice is *"sharing your experiences, what you have collected from the books, seminars or conferences regarding particular areas of study"*. To be a reflective practitioner, teachers should be *"intrinsically motivated"*. When teachers are intrinsically motivated, they can willingly participate in different conferences and workshops and be up-to-date about different things that can help them in their teaching.

For his professional development, he said that he visited Chennai university in India multiple times by selling one of his lands. Due to intrinsic motivation and a zeal to learn more, he visited different universities across the world by spending his own money.

**Journey of being a reflective practitioner.** Aman did not receive any formal trainings specifically directed at reflective practice. M.Phil. and PhD. courses become like formal training for him. He says, *"There were many workshops in the courses of MPhil and PhD that centered around reflective practices...the experts of our university would write on reflective practices through which I came to know more about it and started practicing it."* Following his teachers' footsteps, he too started

writing and publishing in local and international journals. He has written many articles. He says, *"I wrote those articles reflecting on my practice based on my experiences of mid-career."* Not only does he write articles, he uses experiential reflection in the classroom.

After entering the classroom, he asks his students to share their experiences on particular topic. Sometimes, he forms groups and asks the group to discuss on a particular topic. After discussing, one person from the group can share their reflections and thoughts on that topic. He says, *"This is also the best way of sharing experiential learning and knowledge in the classroom."* Following this technique of reflective practice is very fruitful as the students can develop proficiency on their own and they become more confident to share what they think. He says, *"Students in the classroom come with experiences and reflection"*. Therefore, he thinks that harnessing those experiences and reflection in the classroom is very useful.

**Reflective tools used.** The reflective tool that Aman mostly uses is action research. He shares his experience as follows.

*Initially, I did action research because as a teacher, you have to face so many problems in the classroom. Classroom is full of different kinds of students. Some are low learners and some are high learners and you question, why low learners can't be like mid or high learners? I think about this and as it is an issue, I formulate a topic around it and do my action research. After conducting action research, I publish the article in the journal. This not only helps in my professional development but also helps me to get my promotion. Along with that, doing action research provides me with a lot of experience.*

*I want to share one experience of action research. When I was teaching IR in the classroom, I noticed that the students only wanted to listen to the lecture from me and get notes from me. Therefore, I decided to carry out an action research. I wanted them to be self-regulated learners. The problem was they never wanted to search some of the ideas independently. They wanted to be depended on teachers only. They would ask for slides and notes all the time. In a book chapter of monogram published in Norway, two teachers had written about ICT and that gave me an idea to conduct action research. I personalized their ideas and helped the student.*

*I used ICT to develop the students' knowledge of IR which is interdisciplinary in nature. I conducted this study for three months where I asked them to open some of the sites in google. I would of course give some core ideas but I would also ask them to download some articles from the internet regarding the topic. I even asked them to download some thesis. Along with that, I sometimes asked them to download some referential materials on some topics like Osho.*

*When I did so, I noticed that the students began to browse in the internet and slowly they didn't even want to listen to my lecture. They didn't ask for slides as they had started to read on their own. At the end of the semester, they were telling me, "Sir, we don't need much help. We have browsed the internet to get the ideas." I noticed that they had even downloaded some of the pdf files and thesis. Surprisingly, they even began to cite the sources too. So, I believe, I made them quite expert in ICT to search some ideas in Google and to cite information from different search engines.*

This is an excellent demonstration of bringing about change in the classroom through reflection. He reckoned a problem and instead of ignoring it, he chose to act on it and with time, he saw the changes. This shows that teachers who are reflective practitioners need patience as sometimes it might take months before actual change is seen in the students. Alan through action research achieved success in bringing change in studying habit of the students.

**Professional learning through reflective practice.** Reflective practice had one remarkable change in Aman's life. When Aman was studying for his PhD., he was poor in ICT. Therefore, he was always behind while doing his assignments as he was slow in typing and did not know much about computer. He shares his story as

*The interest in ICT esteemed after one critical incident. When I was studying in Hyderabad for PhD., we were given an assignment that was twenty-five pages long and we were told, "You should submit the assignment within four hours." However, I was illiterate in computer technology and I didn't know how to operate computer. I even didn't have my own computer.*

*After thinking about the situation, I went to dean and I took three months leave and then I went to hi-tech city. I spent 50 thousand rupees for taking the training of how to operate computer. Within three months, I became expert.*

*This was critical incident of my life because I realized that being a critical reflective practitioner, a teacher should be familiar with ICT as well.*

*Now I am well. I can also operate and handle any type of ICT activities. Once I have even gone with one of the experts out of valley to train the teachers regarding the ICT on how to operate Microsoft team. This has been my experience.*

Interesting fact about his story is that it was he alone who thought about getting a training on ICT. Nobody forced him to do so. Therefore, intrinsic motivation is a key element in success in learning. When he looks at that experience now, he feels proud that he was able to learn then as these days, he is called upon by different colleges to give ICT training to the teachers. Therefore, reflective practice helped him in his professional development. Not only that, as a reflective practitioner, he has presented in different seminars, workshops and conferences. Along with that, he also started sharing with his students about his reflections. He says, *"I also started to share my reflections in the classroom. Earlier...I never shared my reflections. When I started sharing my reflections, the students even liked me more and they got exposure from me."* Therefore, reflection has not only benefitted him in his professional development but has also helped his students.

**Reflective practice in TU.** Aman says that in department of English education, teacher development course was introduced just in 2010 or 2011. Therefore, this course is relatively new for the university. Therefore, students and teachers before then did not know much about reflective practice. He says, *"So teachers weren't aware of professional development and the students too who passed out before 2010 didn't know about reflective practices."* However, Aman through his own efforts came to know about reflective practice.

Aman says, in structural reflection, the university or the institutions force or compel the teachers to attend conferences, write articles, engage in workshops for promotion. However, this is not a long-lasting approach as the teachers are extrinsically motivated. Therefore, he thinks to be intrinsically motivated is very important for the teachers.

**Challenges and changing scenarios.** As everything needs time, Aman thinks that all the teachers may not be practicing reflective practice as this is a new topic. In his words,



*In my observation, not all of the teachers are following reflective practices. Teachers are not given full-fledged autonomy. If the teachers are given the full-fledged autonomy, teachers can also design their own course and can use their reflective practice as much as possible; that is also lacking in this university.*

He thinks that in order to be a reflective practitioner, you need support from your university also. If you are not given autonomy, you are restrained in many levels and cannot bring the changes you hope to bring. However, it also depends on the teachers if they want to change or not. Aman is of the opinion that there are some teachers in the university who are not very proficient in their work. He says, *"even if those teachers were given the responsibility of modifying the courses of changing courses, they wouldn't be able to do so because of lack of sufficient knowledge and good handling ability."* He further adds, *"teachers are not given full-fledged autonomy because recruitment of university teacher is also not very fair. Teachers' entry point must be with PhD. or M.Phil. degree."* He thinks that if proper recruitment of enthusiastic teachers are done, there might still be a chance of reviving this university and making it one of the bests in the world.

Furthermore, he does see some change coming to the university. He shares, *In the past, such was not the culture. The teachers would involve in politics and they used to get promotions on the basis of which political leaders they followed and after they got their promotion, they would not do anything and be stagnant in their profession. This context has been changing nowadays. Young faculties are entering the university who have M.Phil., PhD. This young generation has realized that knowledge is very important in the university. Some of the faculties have taken ownership in the university. Even university commission service has given a lot of space for some very qualified candidates who have been out of university service to join Tribhuvan University. So this is instrumental motivation from the side of TU for reflective practitioners.*

This changing scenario has brought some hope for the university in terms of practice of reflective practice in the future by all the teachers although there are still teachers who are involved more in politics than in teaching. The university asks the teachers to publish journal articles for promotion but Aman says,

*Our teachers are very influenced by the politics. There are some teachers who copy and paste and some teachers who even pay money to have their articles published. However, those professors, faculties who have been motivated intrinsically, do real research and their research is very genius, outstanding. That's why intrinsic motivation for reflective practice is very important.*

Aman's motivation is intrinsic but when he looks around and see teachers who are not as motivated as he is, he becomes sad and sometimes even frustrated. However, he adds that this is the situation of university as a whole but English department has till date remained apolitical. He says, "*Our department has very apolitical environmental*" and he is glad that it is the situation in English department.

**Reflective practice must be made mandatory.** Aman is of the opinion that reflective practice should be made mandatory so that the schools and universities would have books and resources for the teachers to learn about reflective practice. He says,

*If it is made compulsory, the schools and universities would provide good library and e-library where teachers would get access to electronic journals. By subscription of different teacher development journals, our teachers can get knowledge from the readings of the journals and they can know how to write, how to share reflections in the classroom, how to draw reflection from the students and how to practice reflective practice.*

He also thinks that making it mandatory would make the teachers who have passed out before 2010 an opportunity to learn about it on their own. He is also hopeful that those who have learnt about reflective practice would go in higher level someday and make it a mandatory thing to bring change in education.

### **Bir's Profile**

Bir has taught in Tribhuvan University for thirty years and still running. He is involved in curriculum revision of university textbooks of English education. He has also been a training coordinator in most of the trainings held in Nepal. He was also NELTA vice president in 2006. He is a reputed teacher of Tribhuvan University.

**Beginning the journey of teaching career.** Bir started teaching after completing his high school. He was not a trained teacher at that time. He came to know about teacher training only when he started his bachelor's in education. He later

completed his master's in English which was one of the main reasons for him becoming an English teacher.

Teaching experiences. He started his teaching career in his hometown teaching primary school kids. Then he taught grade nine students in Kathmandu. Regarding university level teaching, Bir started his career from Mahendra Ratna campus. He also taught at Butwal campus. Therefore, he has taught in different T.U. affiliated campuses and presently teaching in T.U. Unlike other teachers, he has taught at all levels.

**The waves in a teacher's life.** He was inspired by one of the teachers of Palpa who was very famous. He wanted to become as famous as him. Then after, he worked really hard to become a famous teacher. He reflected on his teaching and realized that he was also a famous teacher now.

He observed that there were not many books in the market written by Nepali writers. Therefore, he wanted to bring change to that and started writing books. However he was not a professional writer. He started writing as a hobby and slowly he gained popularity in writing too. He says, "*writing was not my profession. It started off as hobby and later I came to realize that I had again become popular.*" As a reflective practitioner, he always wanted to bring change, both in his teaching and himself according to the context. He says, "*these all things are contextual. Context arouse interest in me*". Therefore, nowadays too, he is busy in research.

**Making lecture notes to teach.** Bir used to use lecture card in which he used to write the content of the lesson when he taught at schools. However, in the university level, there is a tradition of calling lecture plan as lecture note. Being a reflective practitioner, it is very important for Bir to always prepare lesson plan or lecture note. He writes detailed lesson plan so that it is easy for him to teach and to make improvements if necessary. He says, "*In a lesson plan, lesson should be there but these days there is no lesson in lesson plan. Lesson plan is the content that you have to deliver in the classroom.*" He not only uses lecture note but also makes power point.

His way of teaching is a bit different from Amar's. He wants everything to be preplanned. He says that teachers would only have a framework of what they are going to teach but would not have the actual things preplanned. He says "*in the classroom, the teachers go and start making one question and try to continue but*

*since they had not prepared what question, they have to again think up of questions. So, this is actually bad.*" Therefore, he wants to be well prepared before entering the classroom.

However, at times, his lesson plans do not go as planned. Sometimes he has also given wrong explanation of grammar. In those times, he does not hesitate to correct himself the next day. Although most teachers would be embarrassed to admit that they are wrong, he is not like that. If in a lesson plan he felt that more good explanation of the topic could be given, he did that. He would say, *"Yesterday I explained it in this way but this can be the explanation."*

**Techniques used while teaching.** Bir has his own unique way of teaching. He shares his first year of teaching as follows

*I was the most junior teacher at that time. I started teaching the book "English for Further Education" in compulsory English. This book was used for the first time at that time. Therefore, it was not only my first time of teaching that book, it was other teachers' first time too. So, it was kind of advantage or fortunate thing for me as all were inexperienced. If my seniors had taught that book for once or twice then they would be experience and I would be new but since it was applied for the first time, all were inexperienced.*

*Therefore, to teach essays of that book, I used to bring some essays and show the students and would write down essays and I used to ask the students to write similar kind of essays. This technique is called parallel technique that I used to teach essays. I didn't observe other's class. So I didn't get to know how others taught. I taught through this technique and slowly I followed guided writing techniques. Among different guided techniques, I followed question answer technique. I would give questions to the students and they would write answers to the questions separately first and then I would tell them techniques of joining the questions with connectors. I would supply the connectors and they would write. I don't know if this technique was very good or not but at least the students enjoyed and they told me that they liked this technique.*

Novice teachers are always experimenting and trying new techniques to use to teach. Bir too used his own unique way to teach writing and it worked for him. However, over the years, his techniques have been revised and he is no longer only a

teacher but also a teacher educator and teacher trainer. He sees a lot of teachers inclined toward using power point but he thinks power point is not to be used in every class. He says, *"I think it should not be used on its own but alongside it, lecture should be there, blackboard should be there, classwork should be there but nowadays power point has spoiled us"* He thinks the teachers are not using the power point but the power point has been using them.

Being a reflective practitioner, Bir likes to criticize on techniques that has been used these days. He says, *"the teachers think that if they are using power point then they are employing student centered technique which is wrong. Power point is actually teacher centered technique."* He uses student group work technique in the classroom. He says, *"I tell students to read and give them different topics and the students prepare on those topics and present in the classroom."* He uses student centered technique but doesn't use only one technique while teaching.

**Getting students' feedback.** Bir gets students' opinion about his teaching directly or indirectly. He says that getting students' opinion regarding their teaching is not formally done in Nepal but teachers do it indirectly. He says that he has also learnt from his students. He says his students, *"Sometimes, they even have corrected my word meaning, my pronunciation, sometimes even grammar. Many things they have corrected."* Relating to this, he shares one story which goes like this

*One boy came to Kathmandu from rural place and he wrote a letter to his parents saying that, "My dear dad and mom, I am fine. Now I am teaching my teachers." He later completed his study after many years and again he wrote a letter. He said, "My dear dad and mom, I completed my study. Now I have a job and the job is a teaching job and now my students are teaching me." So this story is really applicable to everyone in teaching field and it has been applicable to me too.*

This story shows that for a teacher, learning never stops and students can also be a teacher's teacher. The students can make teachers realize different aspects about their teaching. Bir, therefore, asks students about his teaching sometimes in the classroom. He says, *"if some students say they are not satisfied, I change my teaching."* However, sometimes the students do not speak honestly and this makes Bir sad. He shares one incident as

*One very interesting incident happened not long ago. The exam was approaching. I had taught a topic long ago. One student asked me "Sir, I could not understand this topic." I said, "Good" and then I looked up at the attendance and saw that, that day she was absent. Then I said, "This is quite natural that you didn't understand but you asked question in a wrong manner. Why did you say I didn't understand? You should have said that day I was absent. Could you please help me? but you said you didn't understand." I said in that way. Sometimes I become strict with the students to those who don't put question in a proper manner.*

Bir knows that there needs to be honesty between teacher and student for successful teaching learning activity. He becomes strict with those students who do not tell the truth.

**Evaluation of one's teaching.** Bir believes that evaluators focus on the result of the students. If the students have got good results, the teacher is considered a successful teacher. However, if the students have not achieved good results, the teachers are blamed. He says, *"There is no educationist, no expert who see the quality, our so called educationist are spoiling our education system because they don't analyze the situation, they don't know the quality, they only see the figure."* Therefore, the focus of the teachers have always been on making students get good grades in their results.

In this regard, Bir also has helped poor students with their exams. He says, *"Poor students want to pass the exam while good students want to obtain more marks. Though poor students may also want to obtain more marks, their ultimate goal is to pass the exam."* Therefore, he personally provided help to those students by selecting topics to read for the exam. Therefore, Bir examines his teaching on the basis of the results of the students.

**Influence of institution in one's teaching.** Bir believes that it is up to the teacher rather than the institution to bring about change in teaching. He says that many teachers are recruited yearly in English education. He says,

*After the recruitment, some teachers start teaching one subject their whole career for the same level also. In the past, in Tribhuvan university, there was intermediate level and later this level was taken out of the university system*

*and many teachers denied to teach at bachelor's level saying that "We can't do this", some teachers did not teach. However, some teachers started teaching at the same time without doing any degree. They developed themselves. They studied whatever new things came and they developed themselves and some even went for higher education and they started writing books, articles and journals and then they developed.*

*So my point is that the environment is the same. Here, you can see varieties of teachers. Some have not improved. They have not been able to apply new ideas, new technologies but at the same time, some are doing these even though the environment is the same. Therefore, environment is there, you have to be adjusted to the environment. So you should have intrinsic motivation.*

Therefore, Bir believes that only the effort of the institution is not enough to bring any kind of change. The department also encourages teachers to write journal articles but only intrinsically motivated teachers pursue. Bir reflects on his past experience of teaching at one school. There he felt a hidden pressure given by the school to make all the students pass in SLC exam.

Being an experienced teacher, he was provided with different opportunities to teach in various campuses. Not only that, he was also asked to change some courses. After 2063 B.S., many colleges outside Kathmandu valley started teaching master's degree and Bir was asked to go to those colleges and give training and orientation on those courses. He reflected on the situation and decided to write books to help teachers teach those subjects easily. In this way, Bir was always at the forefront to bring about change in English language courses.

As Bir has been affiliated with Tribhuvan University for the longest time, he thinks that,

*the students from TU should be very fine and they should be very competent but only my thinking is not enough because the government does not think so and our authorities don't think so. The higher education board of government implemented grade system and then they categorized who can join which faculty. The vice chairperson of higher education said, "All those who had not obtained D grade would go to education faculty". So if the government has this kind of policy then we can do nothing. We cannot make quality and we cannot bring quality.*

He emphasizes on the fact that, teachers can change themselves and their teaching inside the classroom but to bring wider change, there needs to be efforts from the government. He sometimes is demotivated when he thinks about it but his philosophy is *"you do what you can from your place, if you can't change the world, the whole institution, then leave it but at least from your side you do."* With this belief, he moves ahead.

**Political influence in education.** Bir believes that Tribhuvan University has always been politically influenced. Therefore, sometimes he notices the impact of politics in the classroom though he is not able to pin out what impact. He says, *"not explicitly but I have noticed students becoming affected by politics. I have not actually bothered to know also."* However, Bir personally has not encountered any situations where he was pressurized from political leaders regarding his teaching. Furthermore, these days, he has noticed some students wanting to get more marks just because they were from certain political parties. He says, *"just recently, I have found three, four students who never paid attention in the class who wanted more marks. Maybe it was in this lockdown period. These kinds of cases are increasing nowadays."*

He believes that politics should not be discussed in the classroom. In his words,

*Telling students about politics is useless in the classroom. Not only students, even teachers are affected by politics. So when everyone is affected, given moral of this thing is useless. There are some people, who are fully political and with the ladder of politics, they have got some position. However, they start preaching to others not to be political. So people laugh and people mock. Therefore, we have to accept the truth and we have to manage.*

Bir believes that it is important to acknowledge the power of politics in every arena, even in education but that should not be the only focus. The focus should be laid on change, a change that can help in the betterment of education without involvement of unnecessary politics.

**Personal impacts/contributions.** Bir has contributed a lot in terms of writing books. His passion for writing comes from visiting and analyzing different colleges. Through this, he thinks about it and brings changes by writing books to help others. Therefore, he has had small influences all along through reflective practice. He shares



*I visited different colleges and I found different formats employed in thesis writing. Even in our department, there were many formats of thesis. Therefore, in the meeting I told the dean and other friends, "Let us have one manual so that there will be uniformity" and then the responsibility was given to me and then I completed that work. So this maybe one small influence. I have had some small influences all along. For example, earlier, here, we had teaching practice but we didn't have orientation. There used to be no orientations. When I was a student, there was no orientation. Later when I came to teach here, I found that still they did not have any orientations. Then I was a junior teacher here but I proposed that there should be some orientation and the teachers agreed and we started giving orientations of teaching practice in our department.*

Not only that, when the department used to publish "Voices", he used to edit a lot of their students' work. He also helped in revision of a grammar course and the new course was called "English Grammar for Teachers". In this way, whenever he got the opportunity, he was involved in change.

**Teachers as change agents.** Bir says, *"Old teachers, new teachers all are the same."* He thinks that only the quality of the teacher would differ. These days, there are a lot of teachers as many teachers are needed these days. Some are good and some are not so good. He gave an example of a sea where you can find "pearls" as well as "useless" things, good things as well as bad things.

He proposed to bring a new course instead of old course which was discourse analysis. His proposal was approved and he developed a new course called critical discourse analysis. also prepared critical discourse analysis course. He says,

*While developing any course, we have to think about society, culture, context, politics but we have different courses so all courses may not address all these things. For society, culture, we have new course. That course also earlier we had sociolinguistics and we thought why sociolinguistics? So together with other professors, a new course was made: language, society and power. That course includes politics even critical discourse analysis. Not only politics, language, society, power, such things are there in that course. So we cannot include, we cannot take care of everything in one course but as a whole package, they must be taken care of.*

Therefore, he has been working actively in making changes in the courses which he hopes to bring changes in teachers and students. Bir has been a change agent and he is proud to have been so.

**Reflection.** Bir is of the opinion that teachers always reflect on their teaching. Reflective practice was not in the master's course when he was studying his masters. However, it is now included in professional development course. Though it was not included, he says, *"the practice was there even long ago."* Sometimes, teachers realize that they have not answered the students in a proper way. They realize this and the next day they try to improve. Bir says, *"I don't remember particular incident but I have realized, oh, I shouldn't have answered this way. Why did I do that, I shouldn't have done that way, these things sometimes I have realized."* Furthermore, his reflection is centered not only on his teachings but also on the university that he has been teaching. He says, *"I think of Tribhuvan University even in my dream but I should say that I can do nothing."* It is interesting to note that though he reflects on the university, he feels helpless to bring about some major changes.

**Reflective practice.** Bir heard about reflective practice only after completing his master's degree and teaching at Butwal Multiple Campus of Tribhuvan University. Bir being a curious student wanted to learn and later writing became his hobby. For that, he had to read a lot of books. When he came to know about reflective practice, he started using it.

He started reflecting on his teachings when he went to far western region as training specialist. He says, *"Then I also wrote some articles on reflection for teacher development, reflective practice kinds of article. That was from 2062 to 66. That was very good time for me to reflect."* Not only that, he used to reflect on his teaching on a daily basis, period wise but did not keep record. He would be dissatisfied with his teachings sometimes and he would come home and think about it applying reflexive approach of reflective practice. Furthermore, in his words, *"Sometimes I wrote diaries. I did action research. I didn't write diaries for journals but I wrote sometimes in diaries too."* This shows that Bir used many tools of reflective practice though not on a regular basis.

Bir says, *"Teachers have to practice reflective practice. I say that almost every teacher does reflective practice but the thing is that using some formal tools and showing the record is something different otherwise people are doing."* He is of the

opinion that in Nepal, people are poor at record keeping. That is why, even when the teachers may reflect, they do not necessary know that they are exercising reflective practice.

**Reflective practice training.** Bir has given many trainings in life than received it. He says, "*Regarding reflective practice, a workshop was conducted in 2006.*" He was a NELTA vice president and for that conference, a workshop was conducted of which Adrian Holiday was the speaker. He taught them about reflective practice. Bir says, "*Our teachers, senior teachers and we, also participated. This was particularly on reflective practice.*" Other than this, Bir has not had trainings on reflective practice.

**Reflective tools.** Bir bought a tape recorder once when he was beginning his teaching career. That tape recorder was worth his two month's salary. He would look at the book and listen to the recording on the tape recorder. Therefore, Bir used tape recorder to improve his listening and speaking skills. In addition to that, he used tape recorder to record himself. He says, "*I was preparing my methods for teaching class for IA level, grammar translation method, which was my first class, I was not confident and then I just did mock teaching in my room and recorded myself in the cassette.*" He recalls that he did that only once and since then he has never recorded himself. Therefore, he has not used audios and videos as tools of reflective practice.

He says, "*I have observed others' classes also and have learnt many things. I have written journals. I have conducted action research. I mostly did small scale action research.*" He likes to use different techniques in his teachings and he writes articles on them which have been published.

He recalls one technique that he used at a school once where he asked the students to not to repeat the errors otherwise they would be penalized. This technique worked for them. Therefore, he applied the same technique in another private college too and the students improved a lot. He says, "*I applied the same technique then they were very good*" and at the end, everyone passed. Through reflection, he was able to apply the same technique in other contexts too.

**Changing times.** Reflective practice is also about keeping oneself up-to-date according to the context and situation. In order to do that, Bir, wrote many books in his teaching career. He wrote books on phonetics, phonology and sound system. However, when he was doing his PhD., he thought, "*I am PhD and I have written*

*books in linguistics, sound system but my English is still Nepalese English".*

Therefore, he tried speaking with correct pronunciation for a while but the students made fun of him and he stopped. This implies that though through reflection, teachers want to change themselves in some ways, other people may affect that process and therefore, they stop the change.

As Bir reflected on the scenario, he realized that speaking correct English with an accent is not important these days as it was in the past. He says, "*Nowadays...people do not comment about your English speaking*" because now, there are terms like Englishes, world Englishes and the challenge against English imperialism. Therefore, he did not continue to improve his spoken English.

**Culture and reflective practice.** Reflective practice is concerned with being considerate about students. This applies to language that is used in the classroom too. Bir believes that though there is a debate on what language should be used in the classroom, the teacher should be very clear about their job. The job of an English teacher is to teach English not about English. Regarding use of mother tongue in the classroom, he says, "*we should be very much cautious because we are teaching English language, not about the language.*"

Bir believes that it is fine to speak in Nepali. However, if one is trying to learn English, one should also speak English. So, for content teaching English should be used but for others, Nepali can be used. For this, the teachers should try to speak in English so that the students can listen and learn from them. Lower level students cannot speak but higher level students can speak English. Therefore, they should be encouraged to speak and communicate in English.

However, he is conscious about the culture and teaching in the classroom. He says, "*Culture actually affects. If you are in Nepali culture, you cannot bring everything from other culture.*" Therefore, he too emphasizes on contextualizing while teaching.

**Reflective practice should be made mandatory.** Bir is of the opinion that reflective practice or any other teaching practices should not be made mandatory. He said, "*If we make reflective practice mandatory, then nothing will happen in Nepal.*" As institutions are places to invent new things, he thinks that if something is made mandatory, there is no chance of new creation.

He said that, "*Reflective practice was there from the very beginning*" and so was action research. However, people just did not coin those terms then. He gave an example of a farmer. When a farmer notices that the potatoes are not good. He tries to find reasons for it and work on it so that next year, the potatoes would be good. So, in this scenario, the farmer is doing action research but he may not know that he is doing it. Similarly, all the teacher practice reflective practice in some way. He said, "*Everybody is doing reflection. Everyone is practicing. Even diary writing is a very long practice but regular diary writing nobody does. If someone is doing, it's very rare.*" Therefore, many teachers exercise reflective practice according to Bir.

### **Themes**

I have looked at Aman and Bir's narrative on reflective practice. Based on those narratives, following themes have been generated. The themes are kept under different sub-headings in order to interpret and analyze Aman and Bir's narrative.

**Lifelong learners.** Aman and Bir's learning did not stop when they passed out from the university. As teachers they had to keep themselves up-to-date with English language teaching methods and techniques. Furthermore, they had to customize teaching methods to suit their need. Therefore, they had to be continuously learning, not only about teaching methods and techniques but also about their students.

Learning never stopped for them. Learning happened in different ways (Ryan, 2015) in Bir's and Aman's teaching career. There were no blueprints from the past experience of their university education that they could follow without any thought. They had to make changes to their teaching practice through reflection and practice.

Bir's learning was more centered on methods and techniques of teaching. He enjoyed developing his own techniques to teach the students. When Bir was teaching the course "English for Further Education" for the first time, being the most junior teacher at that time, he had to devise his own technique to teach the students the new course. For this, he brought some essays to the classroom and wrote them on the board. He used to ask the students to write similar kind of essays with the sample he had provided on the board. He called this technique "parallel writing". After some time, he adopted guided writing technique in his teaching. Among many guided writing techniques, he preferred question answer technique. He prefers using his own techniques in the classroom which come to his mind like *déjà vu*.

His whole teaching career has been centered around learning, devising ideas and sharing those ideas and knowledge through classroom lecture or through his books. Though with time, he could not forever rely on his old techniques of teaching like using board to write whole essays, he still wants to bring originality to his teaching. He says, *"I think power point is not the thing to use every day in every class. I think it should not be used on its own but alongside it, lecture should be there, blackboard should be there, classwork should be there."* He is the perfect epitome of the old and the new in terms of teaching.

In his teaching career, Bir has not only learnt from books but also from his own students. He said *"I have learnt from my students. Sometimes they even have corrected my word meaning, my pronunciation, sometimes even grammar."* He does not feel intimidated by students' correction but rather as an opportunity to learn new things. Therefore, although he is a teacher, his life has all been about learning.

On the other hand, Aman, learnt not only about teaching methods and practices but also about the important of our culture. As a novice teacher, he used to only follow the methods that were developed in Europe and America and considered them to be the best ones. However, after seven/eight years of teaching, he came to the realization through various workshops and seminars that *"all the European writers have only brainwashed us. They have used such knowledge only to get money and to make us fool and dull"* and considered all the methods that he had used previously to be *"totally wrong."*

His new insight was *"following their methods blindly has made us a failure in third world countries."* The more he studied, the more he came to know that our culture is the best. He laments, *"We have deviated from our own culture."* Therefore, while teaching, he now tries to understand the students' culture. He has modified his style of teaching. His reflection on Nepali culture made him sensitive toward his student's culture and he now does not use any method blindly but tries to use methods as per the context which he calls eclectic method.

Lifelong learners are seekers of knowledge. In order to gain knowledge, Aman attended different seminars and workshops from which he learnt a lot of things.

The impact or consequence of being a lifelong learner is that lifelong learners are continuously learning different things. Therefore, they can make critical judgement on what is right.

Aman made such judgement regarding CLT. He thinks that CLT was publicized in Nepal as being the most important but this method was in fact, developed to teach language to adult learners. Therefore, it is not applicable in pedagogy. However, this method can be found in syllabus but in the classroom, GT method is practiced by the teachers. Aman goes on to say that though our context demands one type of method, another type of method is being practiced. As he understands that different context requires different methods, he tries to use different methods according to the context just like Bill.

Aman's teaching career has been more about critical analysis of teaching methods and culture of teaching than about designing own techniques like Bills. Both have their own importance in their own way. One thing is common in both of their cases and that is, they both have never stopped learning.

**Understanding of reflective practice of Nepali English teachers.** Bir stresses on the scenario of reflective practice. He says, "*...almost every teacher does reflective practice but the thing is that using some formal tools and showing the record is something different otherwise people are doing.*" For him, reflective practice is more like reflection. Therefore, he wants to equate reflective practice with reflection and says, "*Teachers always reflect.*"

He says that teachers often think about questions such as what, why, how about their teaching. Whenever he did not respond to students' question in a good manner, he realized it. He recalls,

*I used to reflect on my teaching on a daily basis, period-wise but not formally and maybe I did not record most of the things but at least I thought, because sometimes I taught and I was not satisfied with myself the way I answered the question, the way I presented the lesson, I was not satisfied with myself and then in the evening I would think. I didn't keep diaries exactly. I did action research. I didn't write diaries for journals but I wrote sometimes in diaries too.*

Bir has not written journal diaries on reflective practice. His use of the phrase "*...at least I thought*" shows that thinking about one's action is the core of reflective practice. While talking about reflection, he says, "*...these things sometimes I have realized*" denoting that the instances about teaching made him think about what he

did. These realizations were more centered on his behavior, more particularly on how he spoke with the students rather than how he taught the students.

Therefore, for Bill, reflection is the most important part of reflective practice and if one occasionally thinks about their teaching even without keeping records of any sort, they are practicing reflective practice.

The understanding of surficial meaning of reflective practice might have been the result of him not learning about it in master's course. He asserts,

*When I was studying master's degree, the term reflective practice was not there explicitly but people would talk and some people, though very few, were writing articles and even some wrote master's thesis on it. However, there was no research methodology course when I was studying; it was neither kept as compulsory course nor optional. So without studying research methodology, they would write thesis.*

The last sentence, "...without studying research methodology, they would write thesis" is particularly interesting as it shows that not only did teachers at his time not learn about research methodology but they wrote thesis on reflective practice without even knowing much about research.

Bir heard about reflective practice sometime after completion of his master's degree. He says, "...reflective practice in profession, professional development, action research; I heard after my master's degree because after master's degree, I started teaching at Tribhuvan University, Butwal Multiple Campus." After knowing about reflective practice, he started using it. He had two main reasons for wanting to practice reflective practice. One was that, he was a curious student. Therefore, he wanted to know about this new topic. Second reason, he mentions is that his hobby was writing. To write, he had to know. As a result of his interest in learning more about reflective practice, he wrote articles on reflective practice in the year 2062 to 2066.

Aman considers sharing one's experiences as primary meaning of reflective practice. He also emphasizes on intrinsic motivation to be a good reflective practitioner. In his words,

*...reflective practice is sharing your experiences, what you have collected from the books, seminars or conference regarding particular areas of study. There are two types of reflection. One is structural reflection where the*



*university or institution force or compel teachers to attend conferences, write articles, engage in workshops for promotion. This is of artificial kind and very extrinsic in nature. However, some teachers are intrinsically motivated. Those teachers who are intrinsically motivated would attend different types of conferences at his or her own costs and bear the expenses.*

Aman stresses on intrinsic motivation to be an apt teacher as well as to be a good reflective practitioner. He sold one of his lands to visit Chhenai university in India and he also visited other universities to gain knowledge and for exposure. He asserts that, *"When I started attending conferences, workshop at home and abroad, I came to know that reflective practice is very important. I came to know that it helps both us and students. Then I started reflective practice."* The intriguing factor for Aman was intrinsic motivation to attend conferences to learn and observe about teaching which in turn exposed him reflective practice and seeing its benefits, he ended up practicing it.

His take on reflective practice is as follows:

*I think reflective practice is very fruitful. When you follow reflective practice, students can develop their own proficiency of English and they can share their own vision and ambition. Students in the classroom come with experiences and reflection. If you share everyone's experiences, then you can stay open in the classroom. Classroom is a source of library also.*

He sees benefit of reflective practice extending to the students also rather than just being limited to the teachers. For Aman, reflective practice is more like reflection and even more like sharing of experiences. Therefore, he believes that when teachers and students both share their experiences, it is fruitful.

As a university teacher, Aman is involved while revising courses of the university. He shares his experience as,

*Whenever I have got chance to modify to some extent the curricula of the master degree, I have also incorporated some of the reflective practices to develop the knowledge of the students and also think that the faculties would be more studious, reflective practitioner as well. If we include such type of reading materials in the courses, the teachers would also motivate students to read more materials and they would also definitely ask the students to read. That is also reflective practice.*

For Aman, reading is also a form of reflective practice. When both teachers and students read about reflective practice, they both can benefit. Therefore, he tries to incorporate reflective practice in the course. He says, *"Whenever I have small reflection which I think is very useful, I just like to share this with my seniors and my colleagues as well, and ... I decide to just include such type of reflection in the courses."* This shows that he thinks about reflective practice occasionally.

Both Aman and Bir occasionally think about the values that underpin their work (Bolton, 2001). They think about their teaching, the techniques they use and the students they teach. They both have also been involved in curriculum development and curriculum modification and based on their reflection, they have made changes to the curriculum. Both Aman and Bir have their own way of reflecting upon events. Therefore, Creemers (2012) assertion that reflection varies greatly among teachers, depending on the context and proclivity for reflection holds true.

**Opportunities and situation of university teachers.** Both Aman and Bir have not got exclusive opportunity to study their own practice and reflection. Whatever they had to learn, they had to do it on their own. Aman was a lecturer at Tribhuvan University, the largest and oldest university of Nepal. However, he came to know about real teaching only when he went to Hyderabad for his PhD. studies. While pursuing his studies, he was given an assignment of twenty-five pages long and the given time frame to complete the assignment was just four hours. He, although, was a lecturer, had never received ICT training in his home country. He says, *"I was illiterate in computer technology and I didn't know how to operate computer. I even didn't have my own computer."* This critical incident encouraged him to get training in ICT and he didn't keep this knowledge to himself but also gave ICT training to teachers when he came back to Nepal. This story shows that teachers are mostly on their own in terms of learning and practicing new things.

Not only that, teachers sometimes have sell their land to visit other universities in other countries and gain experiences. Aman mentions that he sold his land to visit Chennai university. In other to reflect and adopt new practices, the teachers have to spend their own money and resources.

**Training received.** Proper training of reflective practice helps teachers to know about reflective practice and to practice it. However, training is defined differently by the two teachers. Aman regards courses of M.Phil. and PhD. as training

of reflective practice where he learnt many things about reflective practice in the workshops organized while studying those courses. Being a self-directed learner, he has read many expert's pieces on reflective practice. In this sense, he is a self-trained person who although has not specifically got training for reflective practice has learnt many things about reflective practice on his own through his university course and workshops.

Bir on the other hand has given more training in his life than received it. Among the few trainings that he received included a workshop on reflective practice that was conducted by Adrian Holiday in the year 2006. However, it was just a workshop. Therefore, it cannot be considered a full phase training of reflective practice. Nevertheless, for Bir that workshop was the training as it was specifically on the topic of reflective practice.

It is interesting to note that in the context of Nepal, these two teachers have learnt about reflective practice basically through their own efforts and through workshops. They have never received full phased training explicitly for reflective practice only. Nevertheless, these teachers know a lot about reflective practice and even claim to have practice reflective practice in their teaching career. Bir asserts that not only him, all the teachers of Nepal practice reflective practice, for some it might be conscious process while for some it might an unconscious one.

**Use of reflective practice in their daily classrooms.** Aman uses experiential reflection in the classroom. He believes that by sharing experiences the teacher and the students can be open to each other. Therefore, before beginning the lesson, he asks the students to share their experiences on the related topic so that he would know what they think about the topic. In his words, *"Before starting the lecture in the classroom, I ask the students to share their own experiences on particular topics and get to know about what they think about the topic."* This shows that Aman is mindful of his students and cares for their opinion rather than imposing ideas.

Aman is inclined to bringing experiences to maximum use in his classroom. Rather than using only lecture method, he thinks that the teacher should *"organize some group discussions"* where the crux of the discussion should be shared by one member of the group leader along with some personal experiences. This he says *"is the best way of sharing experiential learning and knowledge in the classroom."* Therefore, in terms of reflection, he focuses more on experiential reflection.

Aman tries to make himself up-to-date about the latest method used in pedagogy. He says that, *"these days, teachers have been following technological pedagogical content knowledge."* He thinks that the combination of content knowledge with ICT is a must nowadays. He became familiar with ICT when he was doing his PhD. where he took computer course for three months.

Aman does not write lesson plan and go to classroom. He says, *"we already have lesson plan in our minds"*. Since he would have objectives of the lesson in his mind, he knows what and how to teach when he teaches. However, sometimes, the classroom situation also determines what kind of lesson plan he is going to use. He mentions, *"According to different classes, we give different types of examples, personalization of the events in the classroom and we even draw some of the events from the classroom like selecting nature of topics from the students."* This is the result of observation of students' interests and reflecting there and then what would work and what would not. In this case, Aman uses reflex rather than reflection in his classroom.

Sometimes, he even uses students' experiences to make students understand some concept. He says, *"At the beginning of the class, before actually starting teaching, I used to collect some information from the students...even some of the students also share their reflection in the classroom"*. Therefore, he not only uses his own reflections but also uses students' reflection to teach in the classroom.

Unlike Aman, Bir always prepares a lesson plan. He says, *"I do prepare diary or lecture note or teacher note. These days, power point is also used to aid lesson plan. I present through power point also."* However, sometimes the lesson does not go as planned and there are some dissatisfaction with those lesson plan. He mentions, *"Sometimes even though we are not satisfied with our lesson plan, we can do nothing. The work is already finished...In my earlier days, sometimes I said something wrong like some explanation of word, some word meaning, some grammar; especially it happens with grammar and then I would say one answer and later I would find out that the answer I provided was not correct. Then next day, I remember and at first I corrected that one. I had the courage to say because most of the teachers don't have that courage...Sometimes I don't confess the wrong thing directly but say, "That was not actually wrong but this is the better explanation..."*

Bir uses more reflection than reflex in his daily classroom. He is bold enough to accept if he made some mistakes while explaining something or teaching something. This shows that he is not afraid to be honest with himself and his students. The phrase "*then next day, I remember*" denotes that he thinks about his class even after the class is over.

He not only makes lesson plan on a daily basis, he urges his students to do so too. However, since different teachers have different opinion on lesson plans, he is not sure his students make lesson plan in a proper way. He even tells, "*Teachers these days don't prepare lesson plan*" and "*our students write, 'the teacher will tell the summary of the story' but where is the summary?*" In spite of the dissatisfaction, he continues to make lesson plans and these help him to reflect on his teaching.

At times, when his students do not consider his suggestions on improvement, he feels sad. He shared his story as,

*When you teach, you can have some regrets. Today I'm going to attend one PhD viva. This is the final viva. In PhD., we have two vivas: one earlier viva and one final viva. In the previous viva as I was expert, I gave many suggestions there, very explicit suggestions and today I saw his final thesis and I saw that he has not done what I said. Therefore, I'm regretting and I am thinking "Are my suggestions not appropriate? Are they wrong?" but I don't see any point that proves my suggestion as wrong. They were very explicit ones but still, he has not incorporated any of my suggestions. Such kinds of things I find when I go to teaching practice, when I go to evaluate thesis. Even in our department, there are some very obvious things that I have taught and I couldn't find in a thesis. That actually does not make me regret but makes me feel unhappy that I was unable to teach.*

This story shows that Bir feels helpless at times especially when things do not go his way. This also shows that Bir questions himself and his practices when he notices something different. He feels unhappy that he was "*unable to teach*". Even after years of experience, teachers have identity crisis that leads to questioning and self-doubt. It is also interesting to note that rather than blaming others, he tries to find the inadequacies in him. However, this does not hold him from doing good. He is also influenced by a famous Nepali song, "*Phulko aakhama phulai sansar.*" and believes that, "*if you want to do something, you can do that though there may be many*

*obstacles but if you say 'there are many obstacles. I can't do' then you can't do. This applies to English education also."* This shows that though Bir at times is frustrated, he motivates himself on a daily basis and practices reflective practice.

**Tools of reflective practice.** Aman primarily uses action research as a main tool of reflective practice. When he is teaching, he thinks, "*Why low learners can't be like mid or high learners?*" and formulates questions and does his action research. He shares his one such experience as follows

*I used ICT to develop the students' knowledge of IR which is interdisciplinary in nature. I conducted this study for three months where I asked them to open some of the sites in google. I would of course give some core ideas but I would also ask them to download some articles from the internet regarding the topic. I even asked them to download some thesis. Along with that, I sometimes asked them to download some referential materials on some topics like Osho. When I did so, I noticed that the students began to browse in the internet and slowly they didn't even want to listen to lecture.*

He wanted students to be self-regulated learners and did action research for three months which was a success as students at the end did not ask him for teacher notes but they themselves searched many things on the internet on their own. He shares, "*They didn't ask for slides as they had started to read on their own...I noticed that they had even downloaded some of the pdf files and thesis. Surprisingly, they even began to cite the sources too.*" First a problem was posed and then action to solve that problem was taken and it was a success. The problem was his students never wanted to look for ideas on their own. Through careful and planned direction, the students at the end became independent learners and quite an expert in ICT to search ideas in google and cite information from different search engines.

Problems he faces in the classroom are like an opportunity for him to dig into them and work on them. He says, "*While teaching in the classroom, whenever I face some problems, immediately I develop a topic, a research topic on that particular problem and I just browse some of the articles in the net for literature.*" He says that while conducting action research, he reads a lot of literature which acts as "motivation" for him. He was in fact inspired by an article published in Norway on ICT to conduct the action research stated above. He conducts action research for two main purposes; one for his promotion and another to solve the problems. Therefore,

Aman uses action research as a main tool of reflective practice. He reflects on certain problem and acts on it.

Bir does not use audio and videos to reflect on his classroom performance. He says that just one day he recorded himself in the cassette when he was preparing to teach IA level, grammar translation method. He was not confident. Therefore, he did mock teaching and recorded himself. After recording himself, he listened to it and that was the only time he did that.

He, however, has observed others' classes and learnt many things. He has also written journals and has done small scale action research. Those action researches were mostly based on the techniques that he applied in his teaching. Those techniques are unique to him as he says that "*...I often used different techniques of using English which I never learnt from others and not learnt from books that just came to my mind.*" Some of those have been published while others have not been published yet.

Among many tools of reflective practice like action research, case studies of students, teachers, classrooms and schools, field experiences and practicums, microteaching and other tools, including the development of curriculum units and their implementation, ethnography, writing, supervisory, approaches, curriculum analysis and development as listed by listed by Creemers et al. (2012), Aman uses action research while Bir uses small scale action research and observation as tools of reflective practice. Both Bir and Aman do not write much journal dairies but when they write, it is usually for the journal papers for publication.

**Reflective practice in professional learning.** Teachers are continually learning many things from their students, classrooms, university environment, books and so on. Professionally speaking, Aman has learnt about reflective practice more from his own personal experiences and attending conferences like NELTA, IANET than by other means. He says, "*When I started going to these conferences presenting and listening to others' presentation, I started to reflect more. I also started to share my reflection in the classroom. Earlier...I never shared my reflections.*" As a result of this, the students became more close to him. His professional learning was- sharing reflection bring students closer.

Rather than actual experiences triggering him to reflect and think about events, reading helps Aman to reflect. He says reading,

*...will help you and I think it is also a great way of accumulating reflective practice as you can reflect your own ideas by reading journals. I read lots of books that gave me lots of ideas on reflective practices and reading also made me reflect on my knowledge that I had accumulated in my career.*

This is interesting to note that different teachers are prompted to reflect by different things. For Aman, it is reading.

Students have helped a lot in Bir's professional learning. Bir likes to use different techniques while teaching the students. Sometimes his techniques and predicted results come true while sometimes they do not come true. He shares one of his experience as

*In one private collage, there were very good students who would rarely produce erroneous sentences. I applied the same technique then they were very good. Then in that private school, there was a meeting and they asked every teacher the progress and they wanted every teacher to guess how many students would pass in the final exam and I said, "In my subject, all but one." One student was not bad at English but his handwriting was cursive writing and I couldn't understand. I couldn't recognize that kind of writing he had and I often suggested him but he couldn't improve because he was very much habituated to that kind of writing but as the results came out, everyone passed, even the one with whom I was not satisfied.*

This was his experience of teaching in a private school which consisted of mostly good students and laborious teacher. However, he also shared his recent experience of teaching as:

*Just recently, I have found three, four students who never paid attention in the class who wanted more marks. Maybe it was in this lockdown period. These kinds of cases are increasing nowadays. In the past, I would teach 300 students in one class, 300! Power point was not there at that time. There was overhead projector but it was only one so we couldn't get that thing to use. So we used to use our blackboard and our voice. We taught 300 students and the class would be silent. Nowadays, more democracy is coming into the class.*

He has learnt that in teaching profession environment changes and so do students. In private school, he was surrounded by one kind of environment and zeal



while in Tribhuvan university, he faced completely different situation where the students expected him to give more marks even when they did not work hard.

Bir is of the opinion that when one becomes a teacher, one automatically becomes a reflective practitioner as well and so learns a lot of things in his teaching career. He thinks that, *"So, many teachers do reflective practice. The thing is that they don't record. Everybody is doing reflection. Everyone is practicing."* Therefore, for Bill, reflective practice is a way of life once you become a teacher which will help you learn many things in your teaching career.

**Social and political structures and culture.** Teaching is dependent on many factors. Bir has noticed that different teachers have different focus. Some teachers are progressive and want to move ahead while some teachers teach the same subject for many years. Therefore, some teachers "develop themselves" while some teachers remain stagnant. He says that though environment is the same, there are varieties of teachers. Those teachers who have intrinsic motivation are the ones to adjust to all kinds of environment and move ahead.

Aman is not constrained by the university he works in terms of the methods he uses in the classroom. He has got "well-scaffolded opportunities" (Ryan, 2015) to practice reflective practice and to improve his teaching. He reflects on his experiences and develops his own techniques. For instance, he asks one student to present and he asks that students' peer to evaluate his presentation in terms of use of language and content. He gives students opportunities to develop their own efficacy by evaluating their own and others' capacity. He emphasizes on making classroom interactive. He believes that by making class interactive, teachers can learn a lot of things from their students as students are also resources of knowledge for teachers.

The university culture also affects how enthusiastic teachers would be. Bir mentions that the university used to publish journal in the past called "voices". Then after four or five publications, the journal stopped being published. Bir does not know whether it was because the department head was changed or because the students were not as enthusiastic as the previous batches. This demonstrates an important point regarding reflective practice. Reflective practice is a collective process. The environment of the university and the input provided by the university plays a significant role to guide the teachers to be reflective practitioners.

In this regard, only intrinsically motivated teachers can be more than just teachers. They can adopt different roles in different situations. Bir was asked to be a trainer in one of the top schools of Kathmandu. He had to observe and train 100 teachers. In 2060s, when he was teaching a course named "grammar theories", he and others felt that the new teachers were finding this course rather a difficult one and so they changed the course. When many campuses started teaching master's degree after 2060, he trained teachers outside of Kathmandu valley and gave orientation to the new course. Not only that, he used to teach a period or two in the colleges that were outside the Kathmandu valley. Sometimes he even taught for a whole week. He not only taught at that time, he also published many books. This shows that intrinsically motivated teachers can be more than teachers and create an impact, a difference in their workplace and help not only their fellow teachers but also other teachers outside of the university.

Bill, however, feels demotivated at times when he looks at the government policies. Aman too shares this feeling of desperation. The government, according to Bir and Aman have not prioritized education. The government officials turn a blind eye to education sector. Therefore, they think that though they care a lot, at times they are helpless and feel like they can do nothing. They cannot fight the system. Nevertheless, they are determined to do their part, their job and to move ahead regardless of various situations. Bir and Aman are two strong willed teachers who though are bothered or frustrated at times looking at various situation, strive to move ahead and do their best.

**Political influence.** Bir mentions that the university has always been politically influenced. Sometimes the effect of politics is seen in the classroom too. However, he does not dig up the reasons because he thinks that it is quite natural for these things to affect people at times. He thinks that politics should be accepted and teachers should not lecture the students to not be political because some of them are the ones who have got to this position by climbing the ladder of politics.

Bir goes on to say that "*more democracy is coming into the class*" as some students are having the audacity to ask him to give him more marks without paying attention in the class. In the past, it was not so. When he used to teach 300 students, the students used to be quiet and listen to him. The changing scenario is evident of the fact that the political structure of the country affects not only teachers but also

students and the classroom environment directly or indirectly. Bir even has heard rumors about students who identify with certain political parties gain more favor from the teachers than those who are not. He, however, says that he has only heard these things and he himself has never experienced such things.

Contrary to Bir's opinion, Aman believes that in the department of English education, there is no political influence of any kind. He does not think that the teachers or the students are politically influenced. In his words, "*Our department has very apolitical environment.*" However, Aman is talking about his experience and not the whole experience of all the teachers as he says, "*I haven't been influenced by any leaders to make the students' thesis proposal quicker and fast...in some of the colleges where I taught there is some interference of the politics in the classroom.*"

Bir and Aman have had different experiences regarding political influence in education. While Bir has heard rumors of political influence in education, Aman has never heard of it though they both teach at the same university. This may be the result of different interest of different teachers.

## Chapter 5

### Findings, Conclusions and Recommendations

This chapter consists of findings, conclusions and recommendations.

#### Findings

This study found out that the two university teachers, Aman and Bir are reflective practitioners who have been practicing reflective practice in their daily classrooms. They came to know about reflective practice through their own efforts. Both of them knew about reflective practice through their own personal studies. Being curious learners, both were keen to learn about reflective practice and once they learnt about it, they started practicing it.

Bill and Amar are lifelong learners and till date are continuously learning many things related to their professional development. They are very sensitive to their students' needs and interest and therefore, they adopt different approaches while teaching. Reflection for them is an everyday activity though they do not keep journal diaries. Their reflection has had an impact in their teaching, thinking and curriculum development.

Aman relates reflective practice with experiences while Bir relates reflective practice with thinking. Both teachers agree that it is up to the teacher on what kind of teacher they want to be. Therefore, reflective practice is more dependent on the teacher rather than other factors though other factors like good university environment and encouragement from the university can play positive role in encouraging teachers to be reflective practitioner.

Aman and Bir have not got formal training specifically on reflective practice. Aman learnt about it through conferences, seminars and books while Bir had attended a workshop on reflective practice. Though they have not received formal training, they know a lot about reflective practice and they mostly use action research as a form of reflective practice and publish in journal articles. Their reflection is mostly centered around what happens/happened in the classroom. On the basis of that, they do literature review and find out solutions to their problems.

Reflective practice has helped a lot in their professional learning. They both have had critical incidents. One critical incident led Aman to learn about ICT and today, he gives training to other teachers about ICT. Similarly, Bir wanted to be a

government officer but due to one critical incident where his friend told him to become a teacher instead, he became a teacher.

Aman and Bir acknowledge the existence of political influence in the university. However, both teachers have not been influenced by the political environment or political pressure in their teaching career. Therefore, politics has not hampered them to practice reflective practice. Furthermore, both Aman and Bir strongly advocate for teaching according to cultural situation. They both teach according to the context and do not blindly follow any one particular method while teaching. They use their reflection, insight and knowledge and blend everything depending on the context and teach.

### **Conclusions**

University teachers learn many things on their own including knowledge on reflective practice. This they do through their own initiation and motivation. Reflective practice is prevalent in the university where it has been practiced by the university teachers in their own unique ways. The most common tools used while practicing reflective practice are observation and action research. Furthermore, the teachers have learnt about reflective practice through conferences, seminars, books and workshops.

Different things prompt teachers to reflect but mostly reading books and classroom experiences trigger teachers to think and reflect on their teaching. Through those reflections, they have brought changes in their thinking, teaching material, teaching techniques and have solved their problems on their own.

Teachers are mostly on their own in terms of learning and practicing new things. Whether it be learning ICT or learning about reflective practice, teachers themselves have to be enthusiastic. University teachers have not got exclusive opportunity to learn or to exercise reflective practice in the classroom as it should have been.

Nevertheless, though the teachers agree that environment, social and political status of the university can affect in teachers' professional career, they strongly believe that at the end it is just up to the teacher to decide what kind of teacher one wants to be. The teachers believe that intrinsic motivation is the key to be a successful reflective practitioner.

The reflective practice that the university teachers use in their classrooms are mostly experiential reflection where reflective approach is more focused than reflexive approach. This has helped the teachers in their professional learning in terms of knowledge gaining and accumulating experiences which they have used to enhance their teaching.

In a nutshell, university teachers have been practicing reflective practice. They have learnt about it on their own. When asked about reflective practice, they recall stories relating to their experience of practicing reflective practice. They have been using reflective tools like action research and observation while practicing reflective practice. Lastly, reflective practice has been very fruitful to them in terms of their professional learning.

### **Recommendations**

The findings of this research work as summary and the gist as conclusion will be utilized in the following mentioned three levels:

**Policy related.** Some kind of changes related to policy has been felt necessary. First of all in policy level, new plan should be made related to reflective practice. With that view, the following kinds of implication related to policy has been suggested: i) Policies and plans related to reflective practice is found to be necessary to be made by Tribhuvan University as from the research it is evident that Tribhuvan University does not have any policies related to reflective practice. ii) Policies related to providing safe and encouraging environment for the practice of reflective practice should be made by the concerned institutions as it was found that unless teachers are intrinsically motivated, there were no programs from the university to encourage teachers to engage in reflective practice. iii) Reflective practice planner guide should be published and circulated to the teachers so that both novice and experienced teachers can start practicing reflective practice. The guide should be revised from time to time and teachers should be notified about the changes via email or other means. Guides can help the teachers. Furthermore, the things learnt in training may be forgotten but the teachers can have guide with them forever. iv) In teacher education, the curriculum is mostly theory based rather than practice based. Therefore, more practical activities related to reflective practice should be included in the curriculum. The teachers who have been practicing reflective practice on a regular basis can share about their experiences so that preservice teachers would know a lot about reflective

practice. Therefore, in the master's level, more practice based course on reflective practice is recommended. v) The university should provide facilities of audio and video recording so that teachers can go over their classes and make improvements. vi) Favorable environment for peer observation should also be made available in the university. Not only that proper incentives for the teachers to engage in reflective practice should be provided to the teachers.

**Practice related.** Following changes are recommended for teachers to effectively engage in reflective practice: i) Reflective practice should not be taken as a burden but rather as an opportunity to become a better teacher. For that the teachers should be willing to take initiation to engage oneself and others in reflective practice. There may be teachers in the university who need more than intrinsic motivation to engage in reflective practice. For that, opportunities should be provided to the teachers. ii) Teachers should engage in peer teaching, action research, peer observation, analyzing critical incidents more often so that they remain enthusiastic in engaging in reflective practice. iii) Teachers who have had experience of reflective practice in low resourced setting should share their ideas with others so that it would be helpful to the teachers who are struggling to practice reflective practice due to various constraints. Therefore, teachers should be encouraged to share their ideas to more people and should also be given platform to share their experiences. iv) Teachers from their early years of teaching should be encouraged to keep a teaching journal so that they can uncover their strengths and weaknesses. v) As reflective practice is about bringing change, the teachers should bring up new ideas based on their knowledge and experiences and the university should support such progressive teachers.

**Further related research.** This research work has further importance which is stated as follows: i) This research could be extended to research more on reflective practice and its stance in the context of developing country like Nepal. ii) This present research was conducted in Tribhuvan University by taking interview with two teachers. The research could be further extended to other universities in Nepal by taking interviews of more participants. iii) As the research was conducted for university level teachers, other researches could be done for other levels.

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## Appendix A

### Guided Interview Questions

- a) Tell me about your teaching experience so far- how you started, what has it taught you, what regrets you have.
- b) Tell me about your relationship with the students. Have you learnt from them?
- c) Do you practice reflective practice? In what way? How fruitful has it been?
- d) What are the tools you use for your reflective practice?
- e) How has it helped in your professional learning?

## Appendix B

### Aman's Narrative

Following is a detailed account of Aman's narrative. In the narrative, there are stories within stories which are given various titles to make them interesting and meaningful. First person pronoun is used to make the readers connect with Aman in a personal level.

**Beginning the journey of teaching career.** *I completed my first degree in English literature from humanities department. Then, I did my second degree in M.Ed. from department of English education and I earned my Ph.D. degree from the central university of India, EFE in Hyderabad.*

*In the course of writing my master's thesis, I started teaching in Surkhet. During that time, I also taught in KMC, Kailali Multiple Campus where I was a lecturer from the year 2056 to 2058, for almost one and a half years where I taught proficiency level students which is equivalent to plus two nowadays. In those days, proficiency certificate level was included under university which was phased out after 2060 B.S. merging it with school level whereby university only included bachelor's, master's, M.Phil. and Ph.D. courses. In the meantime, I competed for assistant lecturer at Surkhet Campus and I became qualified and got formal entry in the campus in 2058 B.S. as a contract teacher, after which, I gave up my job in Kailali. I became permanent in 2064 B.S.*

*I have been teaching at the university since 2001. My job is running 20 years right now. I chose teaching rather than government or civil officer or officer of army and police because I thought sharing knowledge with the students is very important. I feel very proud to impart knowledge to the students. There are many people who prefer different types of profession but I prefer teaching in the classroom.*

**I do not use one particular method.** *After teaching for seven/eight years, I came to know that whatever method I followed in the classroom was totally wrong. I realized this when I attended different types of workshops, seminars in the country and abroad. Then I just totally modified my style of teaching.*

*Earlier I used to follow only methods developed in Europe and America that were useless. All the European writers have only brainwashed us. They have used such knowledge only to get money and to make us foolish and dull. Following their*

*methods blindly made us a failure in third world countries. In Nepal, people at first publicized CLT method as it being the most important one. CLT method was developed in the early nineteen seventies to teach language to adult learners in Europe and it was not developed for pedagogy. However, in Nepal, since 1990, CLT has been used. It was used in India in 1980s, in Bangladesh in 1990s and in Nepal after 1990s. So we have been brain washed by CLT method. We find it in the syllabus but in the classroom, we find GT method. That's why the context is one and the use of method is another in our context. We failed to take context into account. When I realized that we should be very expert in our subject matter and we should share ideas by following the reflective practices techniques, I was totally changed.*

*I never just follow westerner's style, I follow my own culture which is determined by the context and the situation. In oriental philosophy, especially if you read Geeta, Mahabharat, Ramayan, you will find these scriptures mentioning that you must follow your cultural practices. Kumaravadivelu has also published a book on beyond the method. However, we have been following western cultures. We have deviated from our own culture and in a sense left our own culture and followed westerners. Therefore, reflective practices of our own culture is left behind.*

*The methods you use depends on what type of teacher you are, what type of students there are, what type of expectations they have, what is the topic and what kind of environment there is. My teaching style depends on what kind of students they are, what level of proficiency they possess, what their expectation are and what their level is. While teaching, I do not use one particular technique, method at all. I use eclectic method, which means, according to the context, situation, I follow different types of methods and techniques. Consequently, I draw techniques from different methods.*

*Because of experiential reflection, I have developed my own techniques. Sometimes I ask any one student to present and sometimes I even ask his peer to evaluate and monitor the presentation on the basis of use of language and content. So, I never only evaluate or monitor the students' reflection, students' performance from my own side only, but ask students to evaluate their peers. So, I also see the paradigm shift from teacher to student as well. This paradigm shift happens when students get opportunity to develop their own efficacy by evaluating their own and other's capacity.*

*Sometimes we should follow LI, the students' mother tongue method or technique. Sometimes, we can share ideas to them or share ideas from group discussions. Sometime we can also give them task following task based language learning, TBLT also. Sometimes we should follow some of the techniques like teacher centered technique and problem centered technique. So context and situation determine the method.*

*I mean we should make the classroom very interactive. We should draw some of the information of the students and then we should be only facilitator and as a facilitator, supporter, we should just draw more ideas from the students because classroom is full of sources, resources also. If we just give chance to the students, there would be also lots reflection of the students from students' side also and then classroom will be very interactive.*

*Nowadays we have been following technological pedagogical content knowledge. You can forget about GT (Grammar Translation) method, audiolingual method, silent method, translation method even communicative language teaching method. Nowadays, if we have some knowledge or want to seek some knowledge then we should have good expertise to handle the ICT. Also, the teacher must be very expert and knowledgeable in the content.*

*Content knowledge is very important. First of all, teacher must be very heavy loaded with his content. The combination of ICT and content knowledge is a must nowadays. Content based knowledge is a must now. Teacher must be expert on content knowledge. They must be able to handle the ICT as ICT also helps to browse some of the ideas from different sites and then he would be equipped with his knowledge. He can also impart knowledge on others by the use of ICT by writing articles, sometimes writing about personalization of one's idea or seeing students, you can also sometime write the journal. The writings can be sent to journal on the website and even the students can share and there is no need to just give the lecture in the classroom. Content should be integrated with ICT. So, content based integrative knowledge is very important. This type of knowledge is emerging nowadays.*

**We already have lesson plan in our mind.** *We are all trained teacher educators in the university. We have formally practiced lesson planning when doing our teaching practice where we used to make and follow the lesson plan thoroughly*

*but after being trained, we never just made lesson plans, we made lecture notes and with the help of lecture notes we used to teach.*

*In fact, though we are all trained as teacher educators and have formally practiced lesson plan, we already have lesson plan in our minds, a kind of mind set up. We would have already made up our objectives in our minds on what we are going to teach. So the objectives are identified and in order to make students understand, we know what should be done. According to different classes, we give different types of examples, personalization of the events in the classroom and we even draw some of the events from the classroom like selecting nature of topics from the students. So, we use so many strategies plus direct experiences from the students are combined to make them understand.*

**There are differently motivated students.** *However, in the classroom, sometimes attitude of the students and teachers do not match. There can be some conflict in the classroom because I have one motivation, one type of attitude but students have different ideas. In the classroom, there are different motive students. Some of the students are really very supportive; they are learning orientated and very curious while some of the students are like propagandist because of not getting academic environment. They never like to study. They don't like to listen to the lecture. They sometimes even laugh at teachers. They are not serious regarding some of the articles and knowledge. They just like backbiting, criticizing and teasing the teachers. It's very difficult for us to make them understand in the classroom. but these type of students can also be brought in the mainstream track through research.*

*Whenever we talk about serious matter, the students ask, "Please, today we would like to crack some jokes in the classroom". This happens because of not matching the attitudes of teachers and students. The students are from very low background. I mean they are not from the very conditioning environment. In our context, the students who enroll in education faculty are mostly from far distance brought up in middle class family. They are not from elite groups nor do they belong to low class people. Also, the students of education are not very bright learners; they are average learners.*

**The fear esteems from our culture.** *Our culture is such that, the students don't like to share their ideas in the classroom and even when asked, they don't speak as they feel very shy. They fear that if they make some errors or give incorrect*

*information, they will be ashamed and their friends will laugh at them. This fear becomes a barrier for the students to be open in the classroom. Not only that, this fear esteems from our culture too. Our culture is very dominating culture where women are dominated in the society by men and pahadi people dominate other people. Even in the houses, we can see that some women cannot speak in front of some of the guests as they fear their husband. The husband does not allow the wife to speak to strangers. Therefore, our culture has played a significant role in how students behave in the classroom.*

*Furthermore, our country was ruled by the Ranas then the pahadi people, especially the Brahmins began deciding the rules of the society and so the marginalized people and madhesi people lost their voices. Therefore, in the classroom, we can see students who are from certain ethnic groups, marginalized groups, madeshi groups who feel shy to speak in front of other students and teachers. They can write well but because of lack of practice, their spoken skill is very poor and they have poor communication performance where they can't even share what they have learnt. Therefore, as they don't speak, they don't become good communicators in the future.*

*Along with that, our students haven't got the right type of curriculum. Therefore, our course book designers, curriculum designers must be very inclusive and while designing curriculum or syllabus, there must be reflection from the students, teaching colleagues, people who are marginalized and who live out of valley in remote places. If we do so, there would not be this type of students as they would be very studious, very conscious oriented, very supportive and very creative students might be pass out from university.*

**Facing my classroom problems.** *While teaching in the classroom, whenever I face some problems, immediately I develop a topic, a research topic on that particular problem and I just browse some of the articles in the net for literature. For me, literature is like motivation. Literature is a reflection of society. It shows psychological and linguistic aspects of society. Therefore, whenever the class is demotivated, I bring lots of my personalization, my stories and stories from different writers, and some of the experience of the society in the classroom. I encourage the students to face the situation and they become motivated. So, in a sense, I warm up the students with the help of literature. Also, with classroom issues, I browse the*



*internet for literature and on the basis of the literature available in the topics, I just fill the gap. Based on some issues in the classroom, I even started writing. I used to publish and still publish so many research articles based on the classroom, in the national and international journal.*

**Teaching is not one-sided.** *Classroom is like a miniature society. The students are from very far and distant areas. Classroom can be considered as amalgamation of different students with different multiple intelligence. Some of the students are very out spoken. They like to just share their problems, their issues in the classroom. They are frank and they even complain that, " You should repeat the classes, what you taught yesterday" but some students because of being shy and because of being dominated, some student do not ask to repeat the classes even if they have not understood.*

*Teaching is not one sided. It is interactive. In course of just imparting knowledge, I used to even draw some of the ideas from the students. I mean in course of interactive environment, even the some of the students who are really interpersonal nature students like to share their ideas. This is how classroom situation also become very interactive and very reflective as well.*

*At the beginning of my class, before actually starting teaching, I used to collect some information from the students. This is also a type of warming up, brainstorming as well. Some of the students are very bright students. They come with reading also. Because of the linearity of the syllabus, horizontally and vertically, even some of the students also share their reflection in the classroom, as a result of which, some low learners or average learners understand from their peers as well.*

**I evaluate my teaching on my own.** *As a teacher after teaching in the classroom, I evaluate my teaching like how I did; did I do well or not, what about my presentation and performance? I also evaluate myself at home after performing in the classroom because that also help you to develop, to correct some of our errors while speaking while presenting the content and this kind of habit or judging our performance would also help in our reflective practices as well.*

*However, because of lack of infrastructure in our university, we don't have podium and we don't have laptop running in well condition. Because of that, we cannot run audio-visual material in the classroom but if we get such well sophisticated classroom or smart board, podium and laptop in the classroom,*

*definitely we'll use. We have been using even some of the university's resources whenever we were outside of the country.*

**A small step taken can have a great development of whole humankind.**

*Earlier I was junior to some of the faculties but nowadays because of the influence of my department in other areas of education, even senior faculties, professors also ask for some advice and my suggestions are also included while modifying the course nowadays. So, I have just got chance nowadays.*

*I have been given the task of modification of some of the courses like CDA, reading English of second semester. Whenever I have got chance to modify to some extent the curricula of the master degree, I have also incorporated some of the reflective practices to develop the knowledge of the students and also think that the faculties would be more studious, reflective practitioner as well. If we include such type of reading materials in the courses, the teachers would also motivate students to read more materials and they would also definitely ask the students to read. That is also reflective practice.*

*I have got this idea of reflective practice from my mother institute like Kailali campus, even this university and even the university of my PhD. When I was doing PhD from EFL University, I got such environment. I came across so many PhD scholars, my professors, experts and they focus on reflective practices. I like to include this type of experiences whenever I was assigned to modify this in the courses' university.*

*I am of opinion that small step of a man can also have a great development of whole humankind. Whenever I have small reflection which I think is very useful, I just like to share this with my seniors and my colleagues as well, and then after having such discussions, I decide to just include such type of reflection in the courses. In CDA, there were no text of Michel Foucault regarding society, language, power. Therefore, I advised the subject committee to include some of the articles, books of Michel Foucault in order to make CDA very effective as a course.*

**I consider myself a changed agent.** *I consider myself a changed agent. I like to change the students' attitude and motivate them professionally. I try to motivate as an expertise in different walk of life. Even while selecting thesis topics, while writing, while appearing in the examination, I like to give some novice ideas to them, some very genuine ideas so that they would be changed. I think inspiration is the most*

*important thing. Whenever I am talking, whenever I am in the classroom, whenever I am engaged in discussion, I reflect and I think reflection is also very important.*

*If the teacher is very expert, every fine, very knowledgeable, he is also the course, syllabus, university, professor, everything. That's why I suggest the faculty that teachers must be promoted professionally. If the teacher is professionally sound, he can share some ideas of different countries, different cultures and he would just create very constituent environment in the classroom. If the teacher is very sound professionally and shares genuine experiences, even rowdy and vandalistic students listen to him. Therefore, teacher development is very important in our country.*

*If teacher is very sound, knowledgeable, definitely the landscape of the society will be changed. There will be creative changes psychologically, socially and politically. Teachers are the icons of the society like exemplars of the society. Teachers have very broad knowledge as they collect ideas from different conferences. If they share their ideas, then they can handle the classroom peacefully and the classroom will be academically very effective. That's why teachers must be very reflective in the classroom. If the teacher is sound and professional, he would create very conditioning environment in the university. Even our VC, rector, register are all teachers. If they have very sound knowledge, then they would have given first priority for teachers who are reflective practitioners and for teacher development. They will not involve in some corruptions and wrong doings in the university. They will think everything positively. They will also give priority for the society, for the mass rather than personal benefit.*

**Exposure to reflective practice and the "aha" moment.** *I have some regret because I came to know about reflective practice only in my mid-career after teaching for seven/eight years. If I had got exposure of reflective practice during my preservice, I would have been better expert and if I had started reflective practice from the beginning of my profession, I would have been in much higher level than this. I have seen so many professors who are good reflective practitioners who started practicing from the beginning of their career as they got good expert from good universities.*

*I recall one critical incident of my life. I was a lecturer at TU and I had gone to Hyderabad to pursue my further study. A teacher came in the classroom and he didn't speak anything and left silently. He only asked students to talk about their*

*reflection. I was not from such environment where students talked and teachers listened. So, I assumed at that time that "This teacher is useless. He is not a real teacher like the ones in our country."*

*Then I went to complain regarding the style of that teacher to dean also and the dean wrote to me and said, "Oh Aman, you are not ready for doing PhD, so you should take admission in masters' degree in our university." He told me that. Then I was very puzzled and I couldn't understand why he told me so.*

*I later realized that it was because of lack of reflective practice. In our country, the environment here is such that the teacher shouts and controls the class. I had earned my first degree in 1999 and we didn't have reflective practice in our course. My teachers at that time used to come fortnightly and deliver lecture like leaders for three to five hours and so they never followed reflective practices. Having gone from an environment like this, it was quite shocking to see how teachers taught there as there, the teacher just sits quietly and observes the class and only the students are asked to talk. Thus, there is real student centered technique that the teachers follow.*

*After that incident, I even stopped saying "I am a lecturer". I felt very embarrassed to be a lecturer of English teachers, as at that time, the teachers here used to shout very enthusiastically in the classroom and that technique was not used there. From that day, I realized that I should be like a teacher like that of my class.*

**Yearning to know more.** *When I started attending conference, workshop at home and abroad, I came to know that reflective practice is very important. I came to know that it helps both us and students. Then I started reflective practice.*

*My understanding of reflective practice is that reflective practice is sharing your experiences, what you have collected from the books, seminars or conferences regarding particular areas of study. There are two types of reflection. One is structural reflection where the university or institution force or compel teachers to attend conferences, write articles, engage in workshops for promotion. This is of artificial kind and very extrinsic in nature. However, some teachers are intrinsically motivated. Those teachers who are intrinsically motivated would attend different types of conferences at his or her own costs and bear the expenses.*

*I visited Chennai university in India four or five times by selling one of the lands in Kohalpur. So, I spent two-three lakhs to visit some of the universities. I went*

*to so many places. I even went to Europe when I was in the university. So I think intrinsic motivation is the most important thing for reflective practitioners.*

**Journey of being a reflective practitioner.** *Doing MPhil and PhD became like formal training of reflective practice. There were many workshops in the courses of MPhil and PhD that centered around reflective practices. When I was doing my MPhil, PhD, the experts of our university would write on reflective practices through which I came to know more about it and started practicing it.*

*As a reflective practitioner, I started writing and publishing in journals, some local and some national journals. Even during this lockdown, I wrote ten articles and I wrote those articles reflecting on my practices based on my experiences of mid-career.*

*Teacher's quality is determined by institution and the number of students. When I was teaching in far western and mid-western regions, teaching was very challenging. When I came to Kathmandu and taught at Madanbhandari college, central department of English education, I had to teach students from different parts of the country. They were very selective and very interesting as well. That also helped me to be more reflective teacher also. That also encouraged me to study more because there is compulsion in the classroom. I have to give lots of examples. I have to be very expert at every work of life, every area of study. That's why students and the place of institution also motivate teacher to be reflective practitioner and then determine the teacher's quality as well.*

*I mostly practice experiential reflection in the classroom. Before starting the lecture in the classroom, I ask the students to share their own experiences on particular topics and get to know about what they think about the topic. I think lecture method should not be adopted. Teachers should organize some group discussions. The outcome of the group discussion must be imparted by one group leader and then each group leader can also share their own experience in the classroom. This is also the best way of sharing experiential learning and knowledge in the classroom.*

*I think reflective practice is very fruitful. When you follow reflective practice, students can develop their own proficiency of English and they can share their own vision and ambition. Students in the classroom come with experiences and reflection.*

*If you share everyone's experiences, then you can stay open in the classroom.*

*Classroom is a resource of library also.*

**Reflective Tools Used.** *Initially, I did action research because as a teacher, you have to face so many problems in the classroom. Classroom is full of different kinds of students. Some are low learners and some are high learners and you question, why low learners can't be like mid or high learners? I think about this and as it is an issue, I formulate a topic around it and do my action research. After conducting action research, I publish the article in the journal. This not only helps in my professional development but also helps me to get my promotion. Along with that, doing action research provides me with a lot of experience.*

*I want to share one experience of action research. When I was teaching IR in the classroom, I noticed that the students only wanted to listen to the lecture from me and get notes from me. Therefore, I decided to carry out an action research. I wanted them to be self-regulated learners. The problem was they never wanted to search some of the ideas independently. They wanted to be depended on teachers only. They would ask for slides and notes all the time.*

*In a book chapter of monogram published in Norway, two teachers had written about ICT and that gave me an idea to conduct action research. I personalized their ideas and helped the student.*

*I used ICT to develop the students' knowledge of IR which is interdisciplinary in nature. I conducted this study for three months where I asked them to open some of the sites in google. I would of course give some core ideas but I would also ask them to download some articles from the internet regarding the topic. I even asked them to download some thesis. Along with that, I sometimes asked them to download some referential materials on some topics like Osho.*

*When I did so, I noticed that the students began to browse in the internet and slowly they didn't even want to listen to my lecture. They didn't ask for slides as they had started to read on their own. At the end of the semester, they were telling me, "Sir, we don't need much help. We have browsed the internet to get the ideas." I noticed that they had even downloaded some of the pdf files and thesis. Surprisingly, they even began to cite the sources too. So, I believe, I made them quite expert in ICT to search some ideas in Google and to cite information from different search engines.*

**Professional learning through reflective practice.** *The interest in ICT esteemed after one critical incident. When I was studying in Hyderabad for PhD., we were given an assignment that was twenty-five pages long and we were told, "You should submit the assignment within four hours." However, I was illiterate in computer technology and I didn't know how to operate computer. I even didn't have my own computer.*

*After thinking about the situation, I went to dean and I took three months leave and then I went to hi-tech city. I spent 50 thousand rupees for taking the training of how to operate computer. Within three months, I became expert. This was critical incident of my life because I realized that being a critical reflective practitioner, a teacher should be familiar with ICT as well.*

*Now I am well. I can also operate and handle any type of ICT activities. Once I have even gone with one of the experts out of valley to train the teachers regarding the ICT on how to operate Microsoft team. This has been my experience.*

*After my education, I started to attend and present in some seminars, workshops, conferences like NELTA in Nepal and IANET in India. When I started going to these conferences presenting and listening to others' presentations, I started to reflect more. I also started to share my reflections in the classroom. Earlier when I was teaching out of Kathmandu to college students, I never shared my reflections. When I started sharing my reflections, the students even liked me more and they got exposure from me.*

*I have realized one important thing and that is, for a teacher, reading is a must. You must read books and read related to your subject matter. This will help you and I think it is also a great way of accumulating reflective practices as you can reflect your own ideas by reading journals. I read lots of books that gave me lots of ideas on reflective practices and reading also made me reflect on my knowledge that I had accumulated in my career. I have been reading lots of books related to the literature, language teaching, methods or whatever is at hand. I never waste my time and sit idle. Sometimes that affects my private life as I cannot spend much time on helping my wife in household work. I have kind of become a 'bookish' person and you will find me mostly stuck to my laptop at home.*

**Reflective practice in TU.** *I can see different courses regarding reflective practices in universities around the world where scholars are given the environment*

*to learn and practice reflective practices but I don't see that in Tribhuvan University. As far as TU is concerned, even our very concerned authority like vice chancellor, rector, register don't have such type of knowledge. They haven't come from such type of reflective practice culture. That's why they haven't included such policy in our university which is causing our university to lag behind.*

*In English education department, the teacher development course was introduced in 2010 or 2011. So, just ten years ago. Before that there was no teacher development course. So teachers weren't aware of professional development and the students too who passed out before 2010 didn't know about reflective practices. So there is a doubt if they practice it in their teaching. Therefore, reflective practice is a newly introduced course and only after the introduction, diary writing practices came into practice.*

*So, our university should give trainings on reflective practice to the pre-service teachers, novice teachers and those who have just started their job. If we give advice to the teachers from the very beginning, whoever pass from our university would get space in the academic market at home and abroad.*

*Reflective practice is a must because it is one of the ways of collecting knowledge also. In order to practice reflective practice, teachers must read, teachers must listen to other's stories, other's reflection, personal stories and they have to do peer observation of the classes of their colleagues. Such type of culture must be enhanced in order to do reflective practice. All the faculties must share their experiences, feelings, emotions, only then knowledge can be constructed and we can reach in some conclusion. In order to reflect your experiences, you have to attend some formal conferences, read some articles, books, thesis and have interaction with the seniors. In course of reading, listening and sharing, our proficiency would be enhanced and our career will be developed. The teacher should question why and how in order to get subjectivity but I think teachers should be subjective but should be intersubjective as well. Intersubjective means inclusion of both, your own personal opinions and students' objectivity. When there is inter-subjectivity then reflectivity will come.*

*So, teachers can know about reflective practice through conferences that are conducted in home and abroad. Our department has already run three consecutive*



*years of conferences. Even NELTA has been running such conferences for over fifteen years now.*

**Challenges and changing scenarios.** *The nature of our course, syllabus, curriculum is such that it forces the teachers to complete the course in time as our courses are exam oriented. Therefore, in my observation, not all of the teachers are following reflective practices. Teachers are not given full-fledged autonomy. If the teachers are given the full-fledged autonomy, teachers can also design their own course and can use their reflective practice as much as possible; that is also lacking in this university.*

*In my opinion, there are only a handful teachers in this university who are expert in their subject matter and who exercise teacher autonomy. Others don't have reading habit, lack confidence and lack teacher expertise on their subject matter. Because our teachers lack teacher autonomy and expertise knowledge on their subject matter, some of the courses have not been changed yet. Even if those teachers were given the responsibility of modifying the courses of changing courses, they wouldn't be able to do so because of lack of sufficient knowledge and good handling ability.*

*Therefore, I have also published one journal article regarding the autonomy of university, autonomy of university teachers, which is based on my own reflection. Teachers are not given full-fledged autonomy because recruitment of university teacher is also not very fair. I may be wrong but there isn't fair recruitment of the teachers. Teachers' entry point must be with PhD. or M.Phil. degree. If the teachers come with M.Phil., PhD. then he would carefully give very rich exposure to the students and then students from the traditional level, would be very good reflective practitioners. That's why even concerned authority of the university must be very thoughtful regarding the recruitment of teachers. If Tribhuvan University recruits best teachers then it could come in one of the best universities in the world.*

*However, nowadays university has also given a lot of chance. Those faculties who have published their research, anthology, research books, reference books, articles in standard peer review journals are allocated some space for open promotion in the university. So, nowadays a good teacher with PhD knowledge can become direct professor or reader. Young faculties are entering the university who have M.Phil., PhD. This young generation has realized that knowledge is very*

*important in the university. Some of the faculties have taken ownership in the university. Even university commission service has given a lot of space for some very qualified candidates who have been out of university service to join Tribhuvan University. So this is instrumental motivation from the side of TU for reflective practitioners. This should be so because if the university is ours, we should be very accountable. We have to modify the university in order to make it like other European universities.*

*In the past, such was not the culture. The teachers would involve in politics and they used to get promotions on the basis of which political leaders they followed and after they got their promotion, they would not do anything and be stagnant in their profession. This context has been changing nowadays.*

**University, teachers and students.** *Our university classes are still very outdated. Classroom management is totally like fifty years earlier of the European context. So, there is no regular entering in the classroom, there is no podium at all, even the classroom management looks like it is made for the lecture method. There must be very radical consideration in professional development.*

*There must be very absolute modification of the classroom management, and then there should be podium, there should be free downloading app. There should be different types of articles, books in the classroom so that students will not involve in some politics. They will not go out of the classroom as well. They have come here to make their career.*

*Whenever the students don't have good environment, they will be out of the track and be demotivated. Sometimes in order to express their frustration, they involve in vandalism and strike by giving up their studies. If the classroom is very conditioned, very motivated, they will not leave such opportunity because they are here for four semesters which is two years. With good environment, they will be motivated and this will be like a main temple, heaven for them to make their career.*

*As for teachers, the university asks us to write journal articles because for our promotion from lecturer, reader, we have to also submit our research articles. . Our teachers are very influenced by the politics. There are some teachers who copy and paste and some teachers who even pay money to have their articles published. However, those professors, faculties who have been motivated intrinsically, do real research and their research is very genius, outstanding. That's why intrinsic*

*motivation for reflective practice is very important. My motivation is mainly intrinsic.*

**Political influence in education.** *So far English education department is concerned, we never have influence of any politician in our department. Even in the classroom, while interacting with the students, they never seem to be influenced by their own ideology and politics. Our department has very apolitical environment. I haven't been influenced by any leaders to make the students' thesis proposal quicker and fast. I haven't heard that type of intervention but there is also, but students of English department are very studious, they have intelligence. They are fair. They do politics in their own level but they never interfere in the classroom. They never ask to do thesis under their own teachers who have same ideology; that type of environment we don't have.*

*Regarding group discrimination, in some of the colleges where I taught there is some interference of the politics in the classroom, in examination but in the department of English education, we do not have such environment. I have never heard and never got any pressure from the student leaders. I haven't experienced such type of things*

**Reflective practice must be made mandatory.** *Reflective practice must be made mandatory for teachers' personal as well as institutional development. If it is made compulsory, the schools and universities would provide good library and e-library where teachers would get access to electronic journals. By subscription of different teacher development journals, our teachers can get knowledge from the readings of the journals and they can know how to write, how to share reflections in the classroom, how to draw reflection from the students and how to practice reflective practice.*

*This department is the central department where teachers throughout the country have got their certificate. At least those teachers who passed out before 2010 have got no exposure of reflective practices. Even the ministry of education has not made reflective practices compulsory at school level as it is a newly brought concept. However, the students who have got exposure are hoped to reach in some higher position in government sector and they might make reflective practice a compulsory thing.*

*For a couple of years now, the teacher service commission has been very active in recruiting the teachers. The newly appointed teachers felt that reflective practice should continue and there must be teacher development. So, maybe the concerned schools, colleges, universities will give priority to reflective practices.*

### **Bir's Narrative**

Following is a detailed account of Bir's story. Various parts of the story are kept under different titles to make readers understand his story. Similarly, meaning of some of the Nepali words is given in brackets. Likewise, the names of the teachers, professors are given pseudonyms. However, the names of the places and campuses are kept as it is.

**Beginning the journey of teaching career.** *I actually started teaching after I completed my SLC which was of ten years but now it's of twelve years. At that time, I was not a trained teacher. Along with teaching, I continued my study and did my intermediate which was called IA. Then I heard that there is a course called B.Ed. that trains teacher. Before that, I didn't know about teacher training.*

*There was one critical incident. I was an English teacher in my district and once I had to teach with another teacher. Then I learnt about this training degree B.Ed. degree and so, I came to study in Kathmandu in Kritipur and I wanted to join the government job. My friend was in charge of this public service commission office. I went there to fill up the form and he denied me to even sell the form. He said, "You are quite good teacher and why should you come here? This teaching is a very good profession and it suits you." He told me this. So, I didn't go and I'm happy.*

*So, I again started teaching. I did my master's in English. This was the reason I became an English teacher. If you do your master's in English, then naturally you will be teaching English. If you do masters in mathematics naturally you will teach mathematics.*

**Teaching experiences.** *My first class of teaching was in a primary school of my birthplace in Gulmi. I have memory of that day but more than that day, I remember my first class in Kathmandu. I was a B.Ed. second year student and I was assigned to teach grade nine students. I remember the first class and the first question that was asked to me by a student. He asked me, "Sir what is the meaning of this sentence? Those books are not the books which have no covers. Those girls are not girls who have no lovers." This was the very first question asked by the student of*

*grade nine in my very first class. I remember that. This school is located in Patan. When I was teaching there, it was a moderate school but now, it is in top schools' list of Nepal. We had our contributions to make that school one of the top schools.*

*Regarding university level teaching, I started my career from Mahendra Ratna campus. I had requested Sirish sir who was our head of department at that time to give me a part time job. I went to Mahendra Ratna campus as a teaching practice student of M.Ed. and I was offered one class as a part time job. Dashian was approaching at that time. The teacher whom I substituted for a while asked me to complete the course as he was going to Illam. Therefore, I taught for extra two months as a part time teacher. After I completed my teaching practice, I left because Butwal campus offered me a full time job and I went to Butwal. At that time, I was offered jobs from different campuses as a full timer.*

*I also remember my first class in Butwal where I had to teach I.Sc. second year students from the book 'English for Further Education' which consisted chapters like how to write essay. This much I remember.*

**The waves in a teacher's life.** *There was a teacher in Palpa, Tansen who was very famous in teaching English. Every year, he used to attract the students not only from Palpa, from Gulmi, from Rupendehi and even from Kapilbastu and from Nawalparasi. I had studied my school level education in Rupandehi, Butwal. So I was inspired by him. I wanted to become a famous school teacher like him. Therefore, he was one of the inspirations for me to become an English teacher.*

*Later when I started teaching English in school, I came to know that I was famous like him. This I came to know by evaluating myself. In the beginning years of my teaching, I wanted popularity. I taught at different colleges and different tuition classes and with classes came money but that was not the primary motivation; money was there but it was not a direct motivation. Money came with popularity.*

*When I realized that I had got what I wanted which was popularity, I left teaching in different colleges and I focused more on writing. I said earlier that to become an English teacher, the teacher from Palpa was my motivation but regarding writing, scarcity of books written by Nepali authors was my motivation. I couldn't find books in the market and then I started teaching. I wanted student to consult the original books but they were not available in the market. They totally dependent on*

*teachers' notes. So that encouraged me to write books and then I started writing books.*

*In my time, there was not a single book written by Nepalese people. However, when I was in second year, one book came written by George sir. That book was very helpful for us. I saw some other books written by him. I did not know him, only later I came to know him. Anyway, he is the first person to write the textbooks in our department. So I thought I should write books and people would know me.*

*However, writing was not my profession. It started off as hobby and later I came to realize that I had again become popular. This I came to know from one incident in Illam. I was just wondering in a bookstore and as I was leaving, I noticed that the shopkeeper wanted to talk to me but seemed hesitated. He seemed like he wanted to ask my name or something. He summoned courage and asked me my name. When I told him my name, he very quickly said, "Namaste sir", instantly recognizing me. I thought, "Ok, name is ok, I am recognized by people."*

*Similar incident happened in Pokhara also and also in Dhangadi. This happened in many other places also and I thought, "Ok this is also good." These days I am not intensively writing but am engaged in research as I thought writing also to some extent I have done and now I have to engage in research. Therefore, these all things are contextual. Context arouse interest in me.*

*Nowadays, I don't want people to call me a language teacher. We are language educators and we are trainers. Some of my colleagues started their teaching career from the central department. So this means, they have never been a language teacher. However, I taught from school level and have taught to lower level students, intermediate level students, bachelor level students. In my time, we had intermediate level. So I have taught at all levels.*

**Making lecture notes to teach.** *When I was teaching, I went to New Road and I, for the first time bought lecture card. I had never used nor seen lecture card before. I bought the card and I wrote in those lecture cards the contents of the lesson; not what people usually do these days.*

*In our days, at university level, we used to call lecture note for lesson plan. The word lesson plan was not used. For B.Ed., we used to call lesson plan but for M.Ed., we used to call lecture note.*

*I always plan lessons but I do not plan what most teacher's concept of lesson plan is. Actually regarding lesson plan what teachers are doing is wrong, exactly wrong. People are doing wrong thing in the name of lesson plan. Teachers these days don't prepare lesson plan. Even our teachers are not teaching lesson plan. So, even in our teaching practice, students don't prepare lesson plan. In a lesson plan, lesson should be there but these days there is no lesson in lesson plan.*

*Lesson plan is the content that you have to deliver in the classroom. Therefore, content should be there but our students write, "the teacher will tell the summary of the story" but where is the summary? There is no summary. For me, your lesson plan is a summary. You have to write the summary and teacher will tell the summary. Writing "teacher will tell the summary" is not necessary.*

*So I don't prepare that kind of lesson plan but I do prepare diary or lecture note or teacher note. I always prepare that. These days, power point is also used to aid lesson plan. I present through power points also. You must have seen my lesson plans when I taught you. I don't prepare the structure. "The teacher will do this, that", I never write because the teacher of course will do. What is important in a lesson plan, how is not important. Many teachers say, "the teacher will ask the questions" but what questions is not written in the lesson plan. Therefore, in the classroom, the teachers go and start making one question and try to continue but since they had not prepared what question, they have to again think up of questions. So, this is actually bad.*

*Sometimes I am not satisfied with my lesson plan. Sometimes even though we are not satisfied with our lesson plan, we can do nothing. The work is already finished. I think this happens with almost all teachers. In my earlier days, sometimes I said something wrong like some explanation of word, some word meaning, some grammar; especially it happens with grammar and then I would say one answer and later I would find out that the answer I provided was not correct. Then next day, I remember and at first I corrected that one. I had the courage to say because most of the teachers don't have that courage. So first of all I would say that, "You know yesterday I said this but it was actually this. I found out that it was not correct and this is the correct answer." I remember doing so in two or three classes. This is one thing that I do. Sometimes I don't confess the wrong thing directly but say, "That was*

*not actually wrong but this is the better explanation. Yesterday I explained it in this way but this can be the explanation." So I have done this also.*

**Techniques used while teaching.** *I think every teacher has their own techniques. All teachers apply different techniques while teaching. Nobody follows the exact method and technique. Everybody has their own techniques. So, I also have my own techniques.*

*I remember my first year of teaching. I was the most junior teacher at that time. I started teaching the book "English for Further Education" in compulsory English. This book was used for the first time at that time. Therefore, it was not only my first time of teaching that book, it was other teachers' first time too. So, it was kind of advantage or fortunate thing for me as all were inexperienced. If my seniors had taught that book for once or twice then they would be experience and I would be new but since it was applied for the first time, all were inexperienced.*

*Therefore, to teach essays of that book, I used to bring some essays and show the students and would write down essays and I used to ask the students to write similar kind of essays. This technique is called parallel technique that I used to teach essays. I didn't observe other's class. So I didn't get to know how others taught. I taught through this technique and slowly I followed guided writing techniques. Among different guided techniques, I followed question answer technique. I would give questions to the students and they would write answers to the questions separately first and then I would tell them techniques of joining the questions with connectors. I would supply the connectors and they would write. I don't know if this technique was very good or not but at least the students enjoyed and they told me that they liked this technique.*

*Regarding the techniques that I use nowadays, I actually am not a teacher in traditional sense. Here, we are not directly teachers but we are teacher trainers. So, mass teaching to master's students is meta-teaching because we teach what to teach. Therefore, it is called meta-teaching or teacher education or it's the training that we give to the students who want to become teachers. These students are called preservice trainees who are receiving preservice training.*

*So speaking of techniques, these days, power point has spoiled teachers' methodology and students' learning. Power point is good but nowadays people are using power point as panacea. The mentality of teachers has changed so much that*



*when some teachers peep into anybody's classroom and see the teacher using power point in their classroom then they think that the teacher is a modern teacher and that they is a good teacher. However, if the teachers observe someone's class and if that person is not using power point, they blame that teacher. They criticize that teacher for not using power point.*

*I think power point is not the thing to use every day in every class. I think it should not be used on its own but alongside it, lecture should be there, blackboard should be there, classwork should be there but nowadays power point has spoiled us. It has spoiled especially younger teachers because if we are spoiled then nothing much will happen as it is time for our retirement but for younger teachers, if they are spoiled by power point then they are misusing power point. We can see that teachers are not using power point but the power point is using the teachers.*

*Many teachers are taught that teacher centered technique is not good and student centered technique is good. Therefore, the teachers think that if they are using power point then they are employing student centered technique which is wrong. Power point is actually teacher centered technique. Power point is never student centered technique but with power point we can also use student centered technique.*

*So nowadays power point is guiding us. We are not using our own kinds of techniques and are not being innovative but sometimes we do. We apply student group work technique in the classroom. I tell students to read and give them different topics and the students prepare on those topics and present in the classroom. I used this technique in your classroom too. This is student centered but if I use this technique always then that becomes again routine.*

**Getting students' feedback.** *In so many cases, I have learnt from my students. Sometimes, they even have corrected my word meaning, my pronunciation, sometimes even grammar. Many things they have corrected.*

*I often remember one story. The story goes like this- One boy came to Kathmandu from rural place and he wrote a letter to his parents saying that, "My dear dad and mom, I am fine. Now I am teaching my teachers." He later completed his study after many years and again he wrote a letter. He said, "My dear dad and mom, I completed my study. Now I have a job and the job is a teaching job and now my students are teaching me." So this story is really applicable to everyone in teaching field and it has been applicable to me too.*

*I directly or indirectly get students' opinion in my teaching. I do and I did. I think not only me; other teachers also do this thing. Formally in Nepal it's not done. I am QAA expert also, quality assurance expert. Any department or any campus can apply for quality assurance in UGC (University Grants Commission) and then there is a long process and finally they give the certificate. So, there are such provisions. Though there are different provisions (for quality assurance), in reality they are not found. Nobody is doing this thing.*

*In quality, there are 120 questions and one question is there: Do you have feedback mechanism, portfolio? Many campuses say yes. They produce some document also; some lesson plans also. I think in Nepal maybe in some private schools, they might have done it but in TU campuses and government schools, formally it is not there to prepare form and ask the students. However, informally old teachers do and I think in that sense I also did.*

*Sometimes I ask in the classroom also. If some students say they are not satisfied, I change my teaching. However, sometimes one student can say "Sir, I didn't understand". At that time, I ask "What didn't you understand? If you say you don't or you didn't understand anything then I am not responsible. Ok? What I taught and you understood nothing then I am not responsible. You can go and you can complain. Ok?"*

*So sometimes, it can be like "Dokaa pani halnu" (to pour water over a basket with holes in it). What I think is if I teach and you are there then you must have understood something. So, if you tell me what you understood and what you didn't understand, it would be better. Some students said, "Yes sir, I understood this and this sir". I then explained to them but some students said, "I listened nothing" and I didn't answer those students who said "I understood nothing". The whole class was there and understood nothing then I cannot teach them. If at least one person, two persons, three persons understood, then I can teach. This is what I responded.*

*One very interesting incident happened not long ago. The exam was approaching. I had taught a topic long ago. One student asked me "Sir, I could not understand this topic." I said, "Good" and then I looked up at the attendance and saw that, that day she was absent. Then I said, "This is quite natural that you didn't understand but you asked question in a wrong manner. Why did you say I didn't understand? You should have said that day I was absent. Could you please help me?"*

*but you said you didn't understand." I said in that way. Sometimes I become strict with the students to those who don't put question in a proper manner.*

**Evaluation of one's teaching.** *I think even though one can evaluate one's teaching from other activities, school administration, society, committee and the government evaluate your teaching in terms of students' performance. There is no educationist, no expert who see the quality. Say for example when SEE exam, this time there was no result but last time when the result was let's say 30%, 40%, our so called educationist would cry saying that there is no quality and when the result was 60%, 70%, they say, "It's satisfactory". They don't see what happened there as sometimes because they gave ten marks grace mark then the result went up. So, actually, our so called educationist are spoiling our education system because they don't analyze the situation, they don't know the quality, they only see the figure. They also don't know in detail.*

*Poor students want to pass the exam while good students want to obtain more marks. Though poor students may also want to obtain more marks, their ultimate goal is to pass the exam. Rather than through institution, I personally provided help to those students. In my earlier days of my career, those students came to me personally and then I selected the topics for them to read. I was selective. I did not introduce difficult things to them, only easy ones and they passed but that was not done institutionally, not in the institution, it was private kind of thing, personal. I think every teacher does this, not only me.*

*When you teach, you can have some regrets. Today I'm going to attend one PhD. viva. This is the final viva. In PhD., we have two vivas: one earlier viva and one final viva. In the previous viva as I was expert, I gave many suggestions there, very explicit suggestions and today I saw his final thesis and I saw that he has not done what I said. Therefore, I'm regretting and I am thinking "Are my suggestions not appropriate? Are they wrong?" but I don't see any point that proves my suggestions as wrong. They were very explicit ones but still, he has not incorporated any of my suggestions. Such kinds of things I find when I go to teaching practice, when I go to evaluate thesis. Even in our department, there are some very obvious things that I have taught and I couldn't find in a thesis. That actually does not make me regret but make me feel unhappy that I was unable to teach.*

**Influence of institution in one's teaching.** *There is a song in Nepali sung by a Buddhist nun called "Fulko aakhama fulai sansara" (In the eyes of a flower, the world is flowery). So if you want to do something, you can do that though there may be many obstacles but if you say "there are many obstacles, I can't do" then you can't do. This applies to English education also.*

*In English education, many teachers are recruited. After the recruitment, some teachers start teaching one subject their whole career for the same level also. In the past, in Tribhuvan university, there was intermediate level and later this level was taken out of the university system and many teachers denied to teach at bachelor's level. Saying that "We can't do this", some teachers did not teach. However, some teachers started teaching at the same time without doing any degree. They developed themselves. They studied whatever new things came and they developed themselves and some even went for higher education and they started writing books, articles and journals and then they developed.*

*So my point is that the environment is the same. Here, you can see varieties of teachers. Some have not improved. They have not been able to apply new ideas, new technologies but at the same time, some are doing these even though the environment is the same. Therefore, environment is there, you have to be adjusted to the environment. So you should have intrinsic motivation.*

*The department encourages teachers to develop but they cannot force. I think they should encourage but not only encouragement, they should also provide environment but in our department, we have not published any journal from the department. Other departments like Nepali and others are publishing.*

*In the past, our department coordinated and then the students published in voices in ELT and four-five issues were published. Then they stopped. I don't know whether it was because of the department because the department head got changed and then it stopped. So I don't know whether it's because of the department head or because of the students because every new batch would publish the journal. So the first batch published and coming batch did not follow. So maybe it's because of the students or because of the head. I don't know how it stopped.*

*When I was teaching in one of the top schools, hidden pressure was there from school's side. Personally, the school could not pressurize me. Some teachers used to be called to the office and they would be pressurized personally but for me,*

*that was not the case but still I felt some sort of pressure. However, what I did was not because of pressure. Of course, there is pressure, if possible all students should pass and then quality would be good as that school had obtained the first position in SLC exam and the school did not want to lose the same position in the coming year also. So that was there but personally, they didn't tell me anything.*

*However, as it was very famous school and very big school, I was asked to observe and train all the teachers. My job was to teach only one period in class 11. There were 100 teachers in the school and I was requested to observe the class, give feedback, if possible to demonstrate all the classes, all the teachers which I did.*

*Before I taught in campuses, I taught in two-three schools. Like this top school, I taught there for just two years and that also to 11,12 students. At that time, there were only two places in Kathmandu, Kritipur and Tahachal campuses that ran master's degree. Only after 2060 B.S., other colleges opened master's degree. So up to 60/62, only two colleges were there. Then the course was changed and I started teaching here (Tribhuvan University) one course which was considered rather difficult. That course was called grammar theories. Mahendra Ratna campus also requested me to teach that course in the evening and I taught there. Later we realized that it was difficult and we changed that course.*

*The year 2060 to 63, 64 B.S. was productive time in Tribhuvan University. Productive in the sense that many colleges and campuses started master's degree courses. When they started they wanted us to train them and to orient them regarding the course. After other colleges were opened, those colleges requested me to take classes in Kathmandu if possible. As it was possible, I took classes at least on class a week. The colleges outside Kathmandu asked me to take classes for one week continuously and I did that. So in that sense I taught in many institutes. I also produced many books during that time. So it was good.*

*However, the major institution that I have been affiliated for the longest has been Tribhuvan University. I taught in many institutes and colleges but not for a long time, sometimes just for one semester only. Campuses too, I have been affiliated with mainly two: Butwal campus and here.*

*As I have been involved in this university for so long, I always think that the students from TU should be very fine and they should be very competent but only my thinking is not enough because the government does not think so and our authorities*

*don't think so. The higher education board of government implemented grade system and then they categorized who can join which faculty. The vice chairperson of higher education said, "All those who had not obtained D grade would go to education faculty". So if the government has this kind of policy then we can do nothing. We cannot make quality and we cannot bring quality.*

*This kind of thing does demotivate me but my feeling is demotivation are of different types. My philosophy is- you do what you can from your place, if you can't change the world, the whole institution, then leave it but at least from your side you do. This is what I believe.*

**Political influence in education.** *This university is always politically very influenced. However, politics has not categorically or particularly affected the classroom but sometimes I see the classroom environment and I sense that something is different. I have not checked but maybe it could be because of politics. Sometimes, not explicitly but I have noticed students becoming affected by politics. I have not actually bothered to know also.*

*I have heard but I can't say for sure that some teachers discriminate. I have heard from M.Phil. class also, PhD class ago. Just three days ago, we had a meeting and students spoke such kind of things. I have heard but I don't know actually. I have just heard about others. I don't know because with me, they have not faced such things. They had not blamed me for such things and I don't know whether they blame such things to others about me. So I don't know but I have heard in many places, many times. Students following the same political ideology as the teacher are favored. I have heard but explicitly I don't know. However, I have not experienced and not see also so I don't know.*

*Telling students about politics is useless in the classroom. Not only students, even teachers are affected by politics. So when everyone is affected, given moral of this thing is useless. There are some people, who are fully political and with the ladder of politics, they have got some position. However, they start preaching to others not to be political. So people laugh and people mock. Therefore, we have to accept the truth and we have to manage.*

*Just recently, I have found three, four students who never paid attention in the class who wanted more marks. Maybe it was in this lockdown period. These kinds of cases are increasing nowadays.*

*In the past, I would teach 300 students in one class, 300! Power point was not there at that time. There was overhead projector but it was only one so we couldn't get that thing to use. So we used to use our blackboard and our voice. We taught 300 students and the class would be silent. Nowadays, more democracy is coming into the class.*

**Personal impacts/contributions.** *I visited different colleges and I found different formats employed in thesis writing. Even in our department, there were many formats of thesis. Therefore, in the meeting I told the dean and other friends, "Let us have one manual so that there will be uniformity" and then the responsibility was given to me and then I completed that work. So this maybe one small influence. I have had some small influences all along. For example, earlier, here, we had teaching practice but we didn't have orientation. There used to be no orientations. When I was a student, there was no orientation. Later when I came to teach here, I found that still they did not have any orientations. Then I was a junior teacher here but I proposed that there should be some orientation and the teachers agreed and we started giving orientations of teaching practice in our department.*

*Our department used to produce a journal named 'Voices' for a time being. It was George sir who started this. He was the head of our department at that time. I didn't start it but I supported. Though I did most of the work in the journal, I don't claim to have started it. He was the one to start and I was the one to work with the students. I edited their work and in a lot of ways, I helped them.*

*The grammar course that I mentioned earlier was a very good course but also very difficult. The students reported that it was very difficult. Actually when different colleges opened, there were no teachers to teach that course and therefore, many complains came. I was teaching that course. As we were revising the course our subject committee head Jay Raj sir who was also a senior colleague in the department told me one day, "Bhandari sir, people are feeling this course very difficult, so let us change this course in this way". So he gave me the direction and in the given direction, I prepared the new course. Though I prepared the course, it was Jay Raj sir's idea. The revised course was called "English Grammar for Teachers". I think as teachers, we can make changes in the classroom. Inside the classroom, you can change but to influence the whole institution is difficult thing.*

**Teachers as change agents.** *Old teachers, new teachers all are the same. As a trend, teachers are teachers always. The difference, however, is in the number I think. In the past, there used to be very few teachers who were very good ones, only very good ones survived. Nowadays, as we need a lot of teachers, we have a variety of teachers. There are good teachers and not so good teachers like water from the river and water from the sea. In the sea, you can find not only water; the content of the things, you can also find pearl, useless things are also there.*

*When we were university teachers, in the education campus, in Nepal there were only ten and there were not private colleges. Even in the city like Kathmandu, it was different. In Pokhara, in Butwal, when you introduced a campus teacher, there were very few. In one city, there were about fifty/sixty teachers but nowadays, there are thousands because there are private colleges. The private colleges teachers also say they are campus teachers and the government campus teachers also say they are campus teachers. That's the thing.*

*This is not the matter of consideration but is the truth that teachers are change agents. They are changing agents. Though there are many, I want to recall one incident. At that time, I was not the chair person, I was member on the committee and then we were preparing semester courses. We had discourse analysis course and we were preparing that course and somebody was given the responsibility but I said before the committee that discourse analysis is old so we should move forward. Noting that I said this, immediately the responsibility of preparing the new course was given to me. Even the name of the new course was not certain. Discourse analysis should be a new course but what new was not clear. Then I prepared critical discourse analysis course. So it was my idea.*

*I prepared the course but at that time, I was not in the department. I was a director in international relation and Mandira was teaching here. So I told Mandira and she liked my idea and together we prepared the course. She also taught this course and she became expert. I prepared that course but I was not in the department and therefore, I couldn't get chance to teach. So this all emerged from the idea that discourse analysis was just one course and instead of just one course, let us have something new course. So this is the recent one that we brought.*

*While developing any course, we have to think about society, culture, context, politics but we have different courses so all courses may not address all these things.*



*For society, culture, we have new course. That course also earlier we had sociolinguistics and we thought why sociolinguistics? So together with other professors, a new course was made: language, society and power. That course includes politics even critical discourse analysis. Not only politics, language, society, power, such things are there in that course. So we cannot include, we cannot take care of everything in one course but as a whole package, they must be taken care of.*

**Reflection.** *Teachers always reflect. They do. Sometimes we might answer the question of a student but sometimes we might answer the student in another manner like in a bad manner. I have also realized this. Sometimes I ask the question what, why, how I did something in the classroom. Sometimes we do. I don't remember particular incident but I have realized "Oh, I shouldn't have answered this way". "Why did I do that, I shouldn't have done that way", these things sometimes I have realized. Sometimes when I was not very polite in the classroom. There were many cases like this and I have realized that I should have been polite. Sometimes technically, I was not proper and I have realized that later.*

*I also always think about Tribhuvan University. I think of Tribhuvan University even in my dream but I should say that I can do nothing. I always think about my institution, my education and the vote that our educationist put.*

*When I was studying master's degree, the term reflective practice was not there explicitly but people would talk and some people, though very few, were writing articles and even some wrote master's thesis on it. However, there was no research methodology course when I was studying; it was neither kept as compulsory course nor optional. So without studying research methodology, they would write thesis.*

*I think reflective practice is in curriculum in master's degree only. Earlier in master's degree course, we had 100 marks course. Later we made most of the courses of 50 marks around the year 2010/11 or 2005/6, I am not sure but we had included this professional development course before semester system also. Anyway, at that time, it was included as a formal course. However, the practice was there even long ago.*

**Reflective practice.** *Teachers have to practice reflective practice. This is highly necessary thing and I don't believe that they don't do. I don't blame that they don't reflect. They do. I say that almost every teacher does reflective practice but the*

*thing is that using some formal tools and showing the record is something different otherwise people are doing.*

*In Nepal, we are poor in record keeping because I worked with foreigners in different NGOs and INGOs. Then I got my dairy planning and many of my friends don't still have dairy planning. So, somebody who works in an NGO becomes very good in recording because in NGOs, they do nothing. They just write record and get money.*

*I think I heard the word reflective practice very late. I don't remember the exact time when I heard it. I think it was after completing master's degree. I might have heard the word reflection. I must have heard but reflective practice in profession, professional development, action research; I heard after my master's degree because after my master's degree, I started teaching at Tribhuvan University, Butwal multiple campus. So then I heard it.*

*I think I practiced reflective practice because I was very much curious as I was a student also and another thing was that my hobby was writing: writing books and helping students because in my time, there was not a single book written by Nepali authors. When I was in B.Ed. second year, just one book came and we found out that the book was very much helping us. Then I thought, "Why shouldn't I write books and help students?" This was one side of thought and the other side was, "When I write book, people would know me."*

*When I started writing, naturally I had to read lots of books. I had to buy books and at that time, there was no internet, no email, no Facebook, nothing was there. Then I was in Butwal. So I often came to Kathmandu to collect books and two times I even went to Delhi to buy books. Once when I went to Delhi, I bought the book "Introduction to Pronunciation of English" by AC Gibson and English pronunciation dictionary and some other books. Then I gradually started writing articles also and started conducting small research without any funds. Nowadays, people do research if they get funds. If they don't get funds, they don't do but I did without any funds.*

*I was a training coordinator in most of the trainings. There, I used to share this experience with the teachers. Once, I was training specialist from the ministry of education and went to today's province seven which at that time was far western region and my job was to train the trainers to train the teachers. There were*

*designated trainers and actually I think that time was the best time for me to reflect on my teaching. I was there for intermittently four years, not regularly four years. I would go there, stay three/four months, two/three months and next year again I would go there and so it was a four-year contract.*

*Then I also wrote some articles on reflection for teacher development, reflective practice kinds of article. That was from 2062 to 66. That was very good time for me to reflect. After that, I became the chairperson of English subject committee. Now too I am the chairperson. So I have to see the thesis of different campuses and I am also on the PhD. committee. I have to see the masters of M.Phil. and PhD. of different subjects and this was also very good time for me to reflect even on my writing.*

*I used to reflect on my teaching on a daily basis, period wise but not formally and maybe I did not record most of the things but at least I thought, because sometimes I taught and I was not satisfied with myself the way I answered the question, the way I presented the lesson, I was not satisfied with myself and then in the evening I would think. I didn't keep diaries exactly. I might have reflected on a daily basis, period wise but not formally. Maybe most of the things were not recorded but at least I thought. Sometimes, I was not satisfied with myself the way I answered the question, the way I presented the lesson, I was not satisfied with myself and then in the evening, I would think today I did this. Sometimes I wrote diaries. I did action research. I didn't write diaries for journals but I wrote sometimes in diaries too.*

**Reflective practice training.** *In my life, I have given trainings than receiving trainings but I have got training on reflective practice. When I was teaching in Butwal campus as a contact teacher, there was a seminar because the course was newly implemented at all levels in all subjects. At that time, intermediate level fell under university. Therefore, I.A., I.Ed., I.Sc. courses were changed. Ours was a multiple campus and I used to teach to different faculties. So, I attended a seven-day seminar which were about the new courses. After the courses were implemented, two three cycles of training were given to us. So that seminar was kind of like orientation cum seminar which I attended. It was a formal seminar. This seminar was related to course orientation and not reflective practice.*

*Regarding reflective practice, a workshop was conducted in 2006. I was NELTA vice president at that time. I was also the treasurer of NELTA for four years and then I became vice president. At that time, we invited Adrian Holiday to conduct a workshop on reflective practice and he taught us about it. Our teachers, senior teachers and we, also participated. This was particularly on reflective practice.*

**Reflective tools.** *Regarding reflective tools, I have not used audios and videos actually. Long time ago, when I was just starting my career, I bought one tape recorder with my two months' salary. At that time, tape recorder was very expensive. So I had to spend two months' salary on it and then I bought some cassettes of the famous songs. I also bought one drama book that was supplied with the cassettes. When I listened to the cassette, I couldn't understand whole English. So my technique was, I used to see the book and listen to the cassettes and then that was perfect. That is one very good technique to improve reading and pronunciation and listening that I did. One day, it was just that one day, that when I was preparing my methods for teaching class for IA level, grammar translation method, which was my first class, I was not confident and then I just did mock teaching in my room and recorded myself in the cassette. That was my first class and I was not confident on how my class would go. Therefore, I recorded and then I listened but later I have not done this but other techniques of reflective practice, I have done all.*

*I have observed others' classes also and have learnt many things. I have written journals. I have conducted action research. I mostly did small scale action research. For example, I applied different techniques in my teaching and then I used to record those techniques and some of them have been published and some of them have not yet been published. So I often used different techniques of using English which I never learnt from others and not learnt from books that just came to my mind.*

*One story is interesting. One school which was the top school in Nepal. This school used to produce excellent results in SLC and then it started grade eleven also. That time, it was a new concept and I started. There the students were very good. They spoke very good English and they also wrote very good English. Then once, I proposed, "Ok, you are very good in English but you have some errors. So, let me see your copy and I will point out the error and if same kind of error you repeat next time, you will be penalized." So, that was the agreement. Because they were very*

*good students, we would not find many errors, very rare. That's why I thought of this. That time, I was also teaching another group of students who were very poor in English. These other group, it was very difficult to improve them because they produced all types of errors.*

*In one private college, there were very good students who would rarely produce erroneous sentences. I applied the same technique then they were very good. Then in that private school, there was a meeting and they asked every teacher the progress and they wanted every teacher to guess how many students would pass in the final exam and I said, "In my subject, all but one". One student was not bad in English but his handwriting was cursive writing and I couldn't understand. I couldn't recognize that kind of writing he had and I often suggested him but he couldn't improve because he was very much habituated to that kind of writing but as the results came out, everyone passed, even the one with whom I was not satisfied.*

**Changing times.** *When I was doing my PhD, at that time, I was very much interested in phonetics, phonology and sound system. I wrote books also and I also completed my PhD. Then I thought, I am PhD and I have written books in linguistics, sound system but my English is still Nepalese English. Then I thought, "Let me speak with correct pronunciation and correct stress and intonation" and then I started speaking in that way. I was teaching bachelor class, B.Ed. class and I started speaking so far as possible with English like pronunciation, English like intonation and stress. I tried and my students were smiling, laughing, giggling and then one student told me that, "Sir, your previous speaking was very good and we have understood that all and now you are speaking and we don't understand". Then I realized that previous one was my identity. "Why should I bother?" I thought and the concept also changed.*

*Nowadays, you know people do not comment about your English speaking. In past, they used to comment, even in seminar. I remember, they would try to speak in English as far as possible otherwise others would comment that his English is not good but nowadays this kind of comment will not come because of Englishes, world Englishes and the challenge against English imperialism. This word was coined by Robert Philipson.*

*So, I thought, "Ok" because it is difficult to change identity. When I was first teaching English, it was fine but later when I started teaching phonology; wrote book; did PhD, I thought, "Let me have such pronunciation" but I did not continue.*

*In my earlier days, good English was considered important. Nowadays, people don't go after good English. In that time, very nice writing was also important. Even in the seminar, there was no power point and people used to write very nice writing. Nowadays they just write phrases and clauses and present in the seminar. That time they would write full paper with very correct English. So that was very much considered in the past. Therefore, those who were scholars, you can even notice nowadays. They are very good speakers. Their vocabulary is so good, very good. Nowadays, everyone is scholar and no one is remarkable.*

*With one teacher, I was impressed by his vocabulary. He was in Butwal. He was not popular as a teacher. He was my senior and my relative too but when we started talking, he would bring words we didn't know. Very often, I remembered his word and then as that that time we didn't have mobile, I would consult a dictionary. I started knowing all the words of dictionary: Oxford Learners' Dictionary and to some extent I did and later I found that my vocabulary level is good and then I left.*

**Culture and reflective practice.** *In Nepali culture, we don't have the tradition of writing as we have oral kind of tradition. I always tell in the classroom, especially not masters, our M.Phil. and PhD classes that thing. Sometimes people debate on this. I told them that why are you debating here, why don't you do the research, collect such data from others and you will know.*

*Once what happened, people were debating about inter-caste marriage and the encouragement from the government. Government encouraged saying that if you do inter-caste marriage, government would give one lakh rupees. In the chautaro (open field with trees where people can gather and talk), people were discussing about it and I told them, "Why do you discuss? Why are you discussing? It is useless because your discussion will have nothing. Why don't you ask at least five or ten families? Ask inter-caste husband, wife, father in law, mother in law, father, mother, maybe brother, sister, ask them and then come with result." I asked them to do this and I always tell me students regarding this issue.*

*I prefer students speaking in English in the classroom. I don't think speaking in Nepali is poison but as a medium, English students should speak in English.*

*Sometimes you can crack jokes in Nepali. I also do that. That is another thing: bringing something interesting, some humor but as content, Nepali should not be used. Content should be in English and delivery should be in English. Outside content, you can talk in Nepali. Asking questions, answering questions should be in English. When I was teaching lower level students, they did not speak in English. They would only listen and write notes. They could not speak but higher level students, they speak. If we speak then students naturally start speaking and those who cannot speak remain silent.*

*Culture actually affects. If you are in Nepali culture, you cannot bring everything from other culture. Culture really affects but the thing is that we need to define the culture. What is culture in English language teaching? There is a debate also. Some people think, for example, that you should use students' mother tongue in teaching. There are also debates on the way of teaching but I think I have tried to follow what the English language teaching methodology suggested considering the students. Sometimes, the students need mother tongue. Of course, we have to use but we should be very much cautious because we are teaching English language, not about the language. So that is very important and then culture really affects. We cannot go out of culture but we have to be very much clear about the goal of the job. If you are teaching, then what is the goal of English language teaching? That is very important to understand.*

**Reflective practice should be made mandatory.** *If we make reflective practice mandatory, then nothing will happen in Nepal. I think especially in educational institutions things should be made mandatory because these are the places to invent new things. If we make something mandatory, then there is no chance of coming new things. Therefore, we should give chance to come new things.*

*Reflective practice was there from the very beginning. When education started, there was reflective practice but formal record of these things were not there. Like action research was also there but recording was not there.*

*Even one farmer says, "This time the potato was not good" and he finds out the reasons for it and then he changes his techniques and he produces good crop. So he is doing action research. During action, he found out some cause and he himself found out the solution and he solved the problem.*

*So, many teachers do reflective practice. The thing is that they don't record. Everybody is doing reflection. Everyone is practicing. Even diary writing is a very long practice but regular diary writing nobody does. If someone is doing, it's very rare. Even lesson plans, we are forcing, even in school level, they force the teachers to make but nobody prepares.*