THE REFLECTIVE SPIN REF

**Case Studies of Teachers in
Higher Education Transforming Action**

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Case Studies of Teachers in Higher Education Transforming Action

Edited by

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***This book is dedicated to
the late Professor Donald Schon
Massachusetts Institute of Technology, U.S.A.***

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PREFACE

reface to The Reflective Spin

S. Gopinathan

National Institute of Education

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In spite of the many advances made in our understanding of educational processes in the last fifty years, and in particular the contributions made by the social sciences to such understanding, an enduring problem continues to confront educators, that of developing adequate models for professional education. The necessity for well grounded theories based on the knowledge represented by the social sciences and on the insights, stories and understandings of those individuals and groups in professions has now become urgent. As the century and millennium draw to a close, complex problems such as environment degradation, poverty, malignant diseases, vicious prejudice as represented by “ethnic cleansings” face societies and states around a shrinking globe. It was earlier expected that the professions with their claim to expert knowledge would be equal to these challenges but many are sceptical of such claims. In profession after profession the consequences of an over abundance of knowledge accompanied by a lack of wisdom are apparent. Centres for professional preparation, and universities are but one site, faced with a crucial issue. Many would accept that it is their responsibility to instill in their students both a capacity, and if possible, a disposition to reflect on their experience and learning. However,

universities are faced with dynamic change, even turbulence. Capacity for change management and strengthening the organization's ability to learn will be crucial.

This volume represents a modest but impressive effort to tackle the major issue of professional education and the potential for reflective practice within that education. The case studies represented in this volume are the product of a fruitful 3-year Nanyang Technological University–Massachusetts Institute of Technology collaboration inspired by the seminal work of Donald Schon. It represents in twenty chapters the experiences of teachers of professionals who have wrestled with the issues involved in developing educational processes that would create contexts, conditions and opportunities for reflection. What distinguishes the volume is the credible effort to take account of and acknowledge the significance of difference, of norms, values and traditions that colour and shape understanding. The writers and the cases and experiences they talk about do not remain at the level of technique. Importantly, these accounts move the reader to a consideration not only of the purpose of reflection and reflective practice but also of its potential for empowering the individual, and through him/her the collegial communities he/she work with.

The editors, Chen Ai Yen and John Van Maanen are to be congratulated on their devotion to a project which has been long and sometimes taxing. The result, for our benefit, is this handsome volume. That this is a volume bursting with energy and ideas is seen in Schein's use of his Foreword to advance the idea of dialogue, or reflection in a group. I am confident that this book will contribute to the dialogue just begun.

FOREWORD

Dialogue: How to Reflect in a Group

Edgar H. Schein

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I would like to take the opportunity in this Foreword to reflect on reflection. It seems to me that there are many calls from various pundits that learning will occur if we learn to reflect, but there is remarkably little advice or even analysis of what might be involved in this process of “reflection.” Don Schon showed us brilliantly what this process looks like in reflective practitioners and professionals. I would like to add a small voice to his on what this process looks like if we consider reflection to be a process that occurs within groups as well as within a given individual and if we take the concept of culture seriously, especially if we extend the concept of culture to organizations and occupational communities (Schein, 1992, 1999a).

My basic point is that reflection implies some self-understanding but that in a group how people may understand themselves does not necessarily guarantee that they will understand each other. In fact, if group members come from different organizations or occupational communities, the odds are very high that they will not understand each other because they will have particular ways of interpreting words and concepts based on their histories. Yet they may fall into the trap of thinking they understand each other if the

basic language they speak is the same. The problem then is how to uncover this dilemma, confront it together, and do something to overcome it.

Let me give an example. The words “organizational learning” have been very widely used lately by managers, consultants, and academics. Yet one would be hard put to find any kind of common definition that they might agree on. If one looked at the words individually we would find that the word “organization” means different things to different people, and the word “learning” is all over the map in terms of what associations we have to it. Then add the connotation that organizations have to “unlearn” something before they can learn something new and we have a semantic mess. The result of this mess is that we have advocates suggesting all kinds of solutions to how organizations can learn without realizing that they are not talking to each other in any meaningful way. If we take this issue into the domain of “teaching” we find the same complexities. Is teaching science the same thing as teaching history as teaching soccer? Can there be a single theory of teaching? If teachers get together to learn from each other, to reflect together, how can they get past the fact that their language and thought are all different and individual.

The answer to this dilemma lies in finding a new way for people to converse with each other, a way that acknowledges at the outset their different occupational and organizational culture roots, a way that begins to build a new set of concepts and a new set of meanings for old words that are shared, Bill Isaacs in his book on Dialogue (1999) calls it “the art of thinking together,” and I think this is a very appropriate concept. How can individual thoughts based on different culture roots come together? Is there a form of conversation that will begin to make this possible? I believe that the way Isaacs conceptualizes Dialogue may provide one avenue. Let me describe briefly my own version of Dialogue based on his seminal work (Schein, 1999b).

We must begin with some motivation to reflect together, to have a conversation that leads to the uncovering of our own assumptions and thought patterns. Dialogue as a form of conversation cannot induce such motivation, but once one gets involved, the rewards in terms of personal

insights and mutual understanding keep the process going. Getting involved means the suspension of several norms of conversation that have come to be taken for granted. First, we sit in as nearly a circle as possible. Second, we agree that we are each talking to the group as a whole which can be behaviorally symbolized by talking to a hypothetical campfire in the center of the circle. The point is we do not maintain eye contact, contrary to many “rules” of communication. Third, we begin by “checking in” which means that everyone in the group contributes something before we engage in any kind of exploration. During the check-in we do not ask for clarification or interrupt in any way until everyone is “in.” Fourth, we suspend the norm that if we are asked a question, we must answer it, and we try to catch ourselves before we ask a question or voice a disagreement.

For me these are the minimum requirements to get a dialogue started and the purpose of all of these suspensions is to open up my own mind to my own thought processes. The goal is to become conscious of and reflect on what I say and what I think and what my impulses are. If I get in touch with my own assumptions, filters, biases, and impulses, I can begin to listen for these in the contributions of others to the conversation. And as we struggle collectively to listen more to ourselves and each other we are actually building a common framework from which to build joint reflection. The topic is not important, and there need not even be a topic. If we want to be more reflective we just have to begin and see where the process leads us. As you read the fascinating tales in this volume, get together with others who have also read it and begin to reflect together in a dialogic manner. Have Fun.

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PROLOGUE

Landscaping the Reflective Spin

Ai-Yen Chen

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*Recent
writings on
reflective practices
by teachers and researchers
are as diverse as the **landscape** of the Earth.
It seems apt for those of us who believe in
critically and creatively thinking about our practices,
our beliefs, knowledge, competence along with an ethic of care
will eventually generate **changes in learning:**
field and system-wide changes in
how people teach people how to learn
in different disciplines and professions.
These changes can be evolutionary or dramatic
depending on our mountain-top and valley,
plateau and canyon, or desert and at sea experiences.
Each change is significant because of our
Reflection upon the problem and the multiple contexts,
our Recognition of the crux of the problem,
our Realization that we can contribute to the solution,
our Response to the situations
and our Resolve to
make a
difference
!*

Landscaping the Reflective Spin

Ai-Yen Chen

The new millennium brings with it new challenges and possibilities. A globalised world in which education is going to be the key for cross-national relationships necessitates an understanding, a fundamental understanding, of the ways in which education is practised in different cultures across geographies. The Reflective Spin represents a collection of essays and cases which are going to have an increasing relevance in the world of tomorrow's educational practices as they bring together different perspectives with each their own frames and insights. When the idea for such a book was mooted, few of us realised just how critical the whole education enterprise would be; today we are convinced that the different engagements herewith contained offer a rich resource for educators everywhere. And especially for those of us who are preparing professionals of the future, The Reflective Spin is timely as it allows our students and colleagues to get a handle on those newer and more exciting potentials offered by the new millennium's globalised impact.

To begin with, this collection of cases on reflective practices is a spin-off from my conversations with Donald Schon during my sabbatical leave at the Massachusetts Institute of Technology in 1994. As teachers of professionals, Don in the field of urban planning and I in teacher education, we quite naturally focussed our discussion on reflective practices among teachers of professionals. In our reflection on the relationship between theory and action in a teacher's life, we discussed the focus, cycle and stages of reflection. Don was insistent on focussing on content or professional knowledge in a learning-teaching situation. He firmly believed in the impact of the triadic interaction of the learner, the teacher and the content in understanding a puzzle, confronting a dilemma or solving a problem of a subject. I believe that while content or professional knowledge may be the focus of learning and teaching, the multiple-layered context

of learning is crucial in transforming our understanding and beliefs, subsequently changing our actions and professional practices.

On hearing about our conversation, John Van Maanen, Chair of Organisational Studies at the Sloan School of Management, MIT, joined the lively intellectual dialogue. He noted that as there are many different perspectives and ways of analysing the development of reflective practices, the case method would be most appropriate to capture some of the dilemmas and contextual peculiarities. Alan White, the Director of International Studies at Sloan felt that my study on the reflective practices of teachers of professionals is worth sharing among a larger international audience and Sloan was happy to fund the research. His suggestion prompted my journey not only to visit and to observe the different interesting practices of professionals working and teaching in different social and cultural settings but also to invite a number of teachers of professionals in the world to reflect and write about their own practices. John graciously agreed to be my co-editor of the collection of cases while Don consented to comment on their reflections. To generate a collegial setting and negotiate a common framework, we organised two case seminars, one with Don and the MIT writers in Cambridge, another with writers from Asia, Australia, Britain, New Zealand, the United States in Singapore in 1995.

This book is the result of such a prolonged period of reflecting, sharing, and negotiating as the writers faded in and faded out because of their busy schedules and personal commitments. Don Schon's illness in recent months and his untimely death was a tremendous blow to me as he could not fulfil his commitment to critique the cases. However, I greatly believe that the cases in hand offer such valuable insights into the learning of reflective teacher-practitioners that they should be published even without Schon's comments. Schon's zeal and passion for reflective practices have been such an inspiration to me and many other educators that this collection of cases must be dedicated to him for all his educative leadership in this area.

This unique collection of essays and cases focuses on the content, method and contexts of reflective practices by twenty tertiary teachers of professionals from six countries in the East and West. Though writing in

different styles and in different contexts, and using different theoretical frameworks and inquiry approaches, they share a great many ideas, values and principles about learning and teaching in higher education. They do not only believe in the role of the individual and the group in active learning and collaborative inquiry into some academic topics and thorny issues, they practice what they believe based on the ethic of care and concern for the individual, the community, their disciplines and professions. Their beliefs and practices seem to spiral in an over-lapping yet very distinct manner in their own disciplinary, social and cultural contexts.

To them, learning and thinking are inseparable. Doing always involves problem-solving. Teaching is most effective when there is a right balance of will, heart, mind and spirit. The writers are knowledgeable and experts in their own fields, yet humble and ready to confess their troubles and toils. They are eager to reflect on their past experiences, joys and failures, extend their capacities and faculties by learning from others, by experimenting with new ideas and technologies, and by discussing with others in their fields. Most of the writers are in their mid-career. A few of them are quite mature in age though not necessarily set and fixed in their ideas. Surprisingly perhaps, they are the most adventurous in trying out new methods and technologies to extend human thought and action, to improve understanding and performance.

So diverse and wide-ranging are their reflections and practices that the use of the *landscape* and *camera lens* metaphors seem to be the most apt to describe the perspectives and organize the cases for easier reading and better understanding of their stories. Two eminent Canadian teacher educators whose recent book on the Teachers' Professional Knowledge Landscapes (Clandinin and Connelly, 1996) and their use of the *landscape* metaphor for the professional knowledge and experience of professionals seem to be an appropriate imagery to set the scene. What follows after scene setting is to find an appropriate method to present the accounts and narratives of the reflective practices and the contexts that transform learning.

How Can Reflective Practices be Framed?

Section One introduces the various perspectives and contexts of reflection. To Richard Pring, Professor of Educational Studies at the University of Oxford, the importance of reflection among practitioners in a learning community must be highlighted particularly in a teacher education programme. His critical comments span across the entire landscape of teacher education from the East and West as he examines the seven teacher educators' cases and shows how their research inform or even change practices in their universities. In the tradition of Lawrence Stenhouse and John Elliot of the University of East Anglia, Pring strongly argues for teachers as researchers or co-researchers of their practices. By so doing, they would reflect, learn from and improve on their practices. By sharing their findings from whichever perspective: content, method or context, they contribute to the shaping of a vibrant learning community in the university or the workplace.

To set the studies within a theoretical and methodological framework, the three dimensions of reflection: the content, the method and the contexts are first presented. Clandinin and Connelly's use of narrative and stories for presenting human reflections serve as a good introduction to the knowledge landscape of human experiences. They believe in creating *safe* places for the expression of the desires of storytelling of professional experiences, of relationship, of reflection. They have created such a *safe* place for their students to reflect in an alternative teacher education programme. As a matter of fact, these *safe* places can be in the classrooms, in schools and universities. They may exist in actual physical spaces, in the minds or hearts of professionals, or in an electronic telecommunication system. Safe places become educative because of the opportunities for telling stories, sharing and reflecting on professional experiences, and building relations in a socio-political context.

John Van Maanen, the eminent sociologist of Sloan School of Management, has been engaged in some major sociological studies, for example, on the London Police Force and Disneyland, justifies the use of the case method for research into the varied and particular nature of

reflective practices. Van Maanen's justification for the use of the case method in his essay on 'Case Studies: Why Now, More Than Ever, Cases are Important' in presenting reflective practices can be likened to the human eye focussing on the landscape by using different camera lenses, sometimes clearly focussed in an intimately subjective close-up, sometimes captured in a wide-angle shot, appearing to be distant and objective. The human eye can sometimes zoom-in, sometimes zoom-out, as we think, learn, reflect, and remember people, places and events of the past that will serve as lessons for the present and the future. There are diverse approaches to the use of the case method for sharing knowledge and experience. Some representational, some exemplary, some bottom-up, when the concepts are grounded in the case itself and what the case is about is discovered while doing the research and some are top down, that is, the case is selected to illustrate a general concept.

Ai-Yen Chen and Joyce James reflect upon the multi-layered perspectives of context. Learning and teaching take place in multiple textual, intellectual, emotional, social, cultural, institutional, media and technological, and political contexts. Our understanding and thinking shift and change according to the landscape changes in the physical, disciplinary and institutional settings, not to mention the different lenses through which we perceive and affect changes. There are multiple responses to the different circumstances. These are peculiar and particular to the time and place. They are effective but not necessarily generalisable. Even the changes are positive and transferable, replication of the efforts may be unwise and should not be insisted upon.

The fourteen cases can be categorised into three main perspectives of reflective practices. First, Reflecting On Self and Text; Second, Learning In Community; and third, Educating the Larger Life.

Can Reflective Practice Be Initiated by Direct Reflection On Self and the Text?

Five writers share their personal reflection in disclosing very candidly about themselves, their experiences in teaching in Section Two: *Reflecting*

on self and text. Louis Schmier, a history professor at Voldosta ruminates about his teaching at the Georgian university and takes a dramatic turn because of a critical personal event in his life. He confesses that he has not been as student-centred in his teaching as he has wished. He calls himself “a talking addict” that overwhelmed his students with ideas, concepts and questions but seldom addressed the questions to himself. After realising the nub of his teaching problem, he reorganises his curriculum and changes his teaching style. He tries to engage his students in discussion and collaborative inquiry. He learns to listen rather than talk incessantly. Best of all, he makes teaching his life mission rather than just a lifelong career.

In a different vein, Alan Watson of the University of New South Wales, Australia, writes about teacher knowledge in the context of a Sydney classroom. He collaborates in an action research with an exemplary 6th Grade teacher by using mainly classroom observation and interview techniques framed by a series of teaching episodes. In each of the episodes, the teacher shares his dilemma in teaching by focussing on a question or questions, or a practical problem which the teaching procedure sought to address. For example, the question “How can individual spelling lists be taught in the class context?” is addressed alongside the question “How can cheating be discouraged?” The teacher reflects upon these two issues and discusses them with Alan, the researcher-writer. No solutions are offered but the individual and collaborative reflective process is valuable in generating a deeper insight into the complexity of classroom practice even though the teacher is experienced and exemplary, no neat solution to problems are found.

Soh-Loi Loi and Jack Teo of the Nanyang Business School, Nanyang Technological University, Singapore, propose the use of the key ideas in two Chinese classical texts to help their business students reflect on their dilemmas and solve problems. They embed the strategies of Sun Tze in *The Art of War* and the *Book of Change* to plan their business administration lessons, prepare teaching materials, learning activities and assessment modes to enliven their students’ learning and stimulate creative and critical thinking about business practices. They reflect on their use of the seven sets of strategies in their classroom and feel that the art of warfare can be used

in teaching as they are also grounded in human psychology and can be employed to solve problems in times of rapid changes. By embedding Chinese classical teaching in their course, they hope to enable their students to be more aware of the new contexts in doing business in Asia.

Kirpal Singh's sharing of his experience in teaching the reading of Shakespearean plays such as *King Lear*, to Singapore student teachers shows the need for multiple readings. This is necessary because of the students' multiple cultural backgrounds and learning contexts existing in a multi-racial, multi-religious and multi-lingual society. A classical text in English has richer meaning for a readership in Singapore if the teachers were knowledgeable and skilful in guiding the discussion so that learning literature becomes truly enjoyable, creative and educative as readers think about what is universal and what is particular or individual response, and how such readings open our mental horizon and deepen our feelings for different levels of relationships.

Will Learning In Community be More Effective and Extensive?

Section Three with five cases about teachers learning in community is introduced by Christine Bennett of Indiana University in the United States. In her study on *Teacher Perspectives: As A Tool For Reflection, Partnerships and Professional Growth*, she inquires into the classroom practices of her own pre-service middle and secondary school teachers in the Teachers as Decision Maker Program (TADMP). She recognises the importance of knowledge about one's own beliefs about teaching and learning for student teachers to becoming an effective teacher. She describes the tools she used to map the student teachers' perspectives such as interviews, concept mapping, classroom observations with video-taping of lessons, and follow-up interviews. Her use of a colour wheel to analyse, categorise and describe the varied perspectives is vividly innovative. The result is a color wheel representing eight perspectives of teacher beliefs: teacher as a scholar, as a psychologist, as an inculcator, as a facilitator, as an empowerer, as a nurturer and as a pedagogue.

Employing a different approach, Ora Kwo of Hong Kong University helps her pre-service students to reflect on their classroom practices by writing journals, analysing data collected and doing action research into their own teaching experience during their Practicum. Her students are guided to examine their pedagogical knowledge and skills in the teaching of the English language. They are to reflect on their skills in planning and curriculum design, teaching in particular the use of textbooks and material development, and evaluation of the pupils' learning. From the data collected, the student teachers are to draw some conclusion regarding their learning experiences, their development of personal knowledge about teaching and their actual development in classroom practice.

From the National Institute of Education, Singapore, Christine Lee and Maureen Ng's case study of a geography teacher's instructional innovation in her class yields further insights about the teacher's problems in initiating such a process in a secondary school. Cooperative learning groups are organised by the teacher to bring about deeper understanding of certain geographic concepts and skills in a secondary classroom and to improve the academic performance and attitudes of children toward learning and their classmates. However, problems and tensions emerge in the process as most of the girl students preferred a teacher-centred approach.

"They wait for the teacher to provide them with information. They do not think for themselves and also do not trust themselves to learn on their own".

Even after the students learn to be more independent and co-operative learners in a collaborative environment, the momentum fails to sustain when the students move to classes with competitive or alienating environments. The dilemma is whether the efforts should be sustained.

At the university level, Ziqi Liao and Ai-Yen Chen presents his Group Learning Model for Doing Case Studies in an Engineering and Technology Management Course in the School of Accountancy and Business at the Nanyang Technological University, Singapore. The Model systematically structures a learning process into three phases: establishment, preparation and class. It involves rule setting, group formulation, individual study, group discussion, random group sharing, presentation and reflection. By

following the process the students are encouraged to actively participate in group discussion. Both students and their teacher learn to reflect collaboratively and improve on each other's thinking and problem solving skills in complex fuzzy situations. In solving real life problems, they improve their learning about the fast developing technological management field where students have to learn to confront new challenges and solve new problems everyday.

In New Zealand, the reflection of teaching practices takes place at a Masters in Education degree level. Mollie Neville of Massey University, a course lecturer and two participants use work diaries to reflect on their practice in the tradition of the Schonian idea of reflection-in-action which was elaborated by Chen's Cyclical Model of Reflection (1993). As mature practitioners, the three are able to practice reflection before, during and after an event, and the revised or new action. In other words, reflecting on the theory as content as well as the process and the outcome. Mollie Neville is able to draw some conclusion regarding the use of the theoretical framework to guide reflection on and the development of practice. All three learned a great deal from each others' reflections and are deeply satisfied with the experience of joy and sorrows, failures and successes during the programme.

The last case in the section is written by Marnie O'Neill who reflects on a range of practices by lecturers in a Western Australian university. Marnie uses a number of video clips to stimulate the analysis of lecturers about their own knowledge and teaching and others who would like to learn from their honest reflections. How can this knowledge and expertise be transferred from the experts to the novices? What are some of the methods to be used to develop teaching competence in the university? Does knowledge only reside in the cognition of teachers and in their interaction, or does it span over cyberspace? These are some of the research questions posed by Marnie O'Neill of the University of Western Australia in her reflection on university practices. In attempting to answer these questions, a number of multimedia packages have been produced using the computer. Tertiary teachers from diverse disciplinary backgrounds in the university are interviewed to evaluate their learning from such a medium.

Is Reflection A Key Educative Tool or Medium for Higher-Order Education?

Section Four of the book is entitled *Educating the Larger Life* — the title of the chapter by Lori Breslow of Sloan School of Management (MIT). Lori opens this section by posing the all important question about the purpose of education — to stimulate and guide self-development, particularly the importance of communicating responsibly and sensitively. She narrates an incident in her multinational MBA class that deals with the relationship between men and women in the workplace. A presenter during the course did so in a way that was offensive to some of the women students. The situation during and after the class was tension-saturated but the instructor-researcher tried to use incidents such as this one as an opportunity to teach real-life and workplace communication issues and how they can be treated responsibly and sensitively.

Lum-Peng Lim, a dental professor at the Faculty of Dentistry, National University of Singapore, adopts Chen's 5-R Reflective Thinking and Collaborative Inquiry Framework (1995) in examining her own teaching based on the problem-based learning approach and project work. The framework guides her thinking about the learning strategies introduced. Upon reflection, several problems of the dental course are identified. These include a lack of integration of the basic sciences into clinical dentistry and also across disciplines, the saturated curriculum and the teacher-centred approach in teaching. Her recognition of the specific problems enables her to realise that she could be the solution by changing the teaching approach and assessment mode, hence the creation of a problem-based learning module and the use of project work to assess the students' learning. From the experience of the module, she feels that certain improvements are required and shares her thoughts of what can be done.

What constitutes a fair assessment system usually poses problems for teachers in universities. Fred Kofman, a Sloan professor for the MIT Leaders for Manufacturing programme, which integrates engineering and management, is confronted with this problem in his Accounting for Manufacturing course. His radical change of the curriculum and the grading

system is meant to bring real life situations into the classroom. His reflection on the process of the change and the result is extremely insightful. He summarises his action research by concluding that “Most things don’t work like they are supposed to work.” (P. Crosby, 1979, p. 132) and how this realisation promotes strategic thinking and improved solution.

Howard Mehlinger rounds up Section Four with his reflection on 44 years of teaching. In recollecting his career as a history teacher, a university professor of education, a dean of the School of Education in Indiana University, and the current director of the Center for Excellence in Education, he highlighted his struggles and efforts to find answers to two questions in his teaching: 1) Do I know enough about the subject I am teaching that I can fulfil the role of teacher? 2) Are my students learning what they need to know? The two questions have universal significance and application for every teacher. Mehlinger believes that the first question looms much larger in the initial years of one’s teaching career. The second question assumes greater importance as the teacher matures in his profession. In times of rapid change and knowledge and technology explosion, it is extremely important for all teachers, particularly teachers of professionals, to make the right assessment and judgement about what their students need to know. Teachers of professionals have the important role of being change agents themselves. As they learn, they also model learning how to learn, even about deliberately changing mind sets, habits and attitudes as well as more specific learning to learn strategies.

All the writers of the fourteen cases in the Book consciously or unconsciously follow a reflective thinking-learning process. They may use different perspectives, languages and tools to express their thoughts and feelings. However, their thinking falls quite naturally into a pattern and stages that resemble Chen’s 5-R Reflective Thinking and Collaborative Inquiry Framework (1995): Reflection, Recognition, Realisation, Response and Resolution.

Their reflection usually starts with a significant happening that is contextualised within time and space, be it a classroom or an institution in a particular setting. It is usually problematic from the learner or teacher’s point of view. When the “problem” is subjected to some critical scrutiny,

the “real problem” seems to emerge and is recognised as a puzzle, a dilemma or *the* problem. Sometimes the reflective process skips a step and arrives at a deeper understanding of “self” as part of or the solution to the problem. The teacher-researcher realises his/her possible contribution to improve the learning process or situation. S/he responds with some worthwhile and dynamic action, and resolves to continue the effort until the results are evident.

In all the cases, thought and action work hand-in-hand to bring about changes and improvement. The action is continuous and sustained. The positive impact and results are visible and the influence could be quite extensive, class-wise or institution-wise, even though it starts on a small scale and in a focussed manner. The teachers of professionals make a difference to their student professionals’ learning. They manage to do so by reflecting on their practices and acting upon their reflections using concrete pedagogical and assessment measures. They certainly reflect-in-action and reflect-on-action as Schon has always advocated in his exposition on the Reflective Practitioner (1983, 1987). This Book is about the reflective spin-off actions of these teacher professionals. In their journey uphill and down-dale and traversing across the *knowledge and thought landscape*, they have sustained their efforts to improve their practices, to transform learning, and to educate for the larger life.

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