

REFLECTIVE PRACTICE

Book Review: Taken from Arezou, Z. (2015) the book entitled as “reflective practice”.

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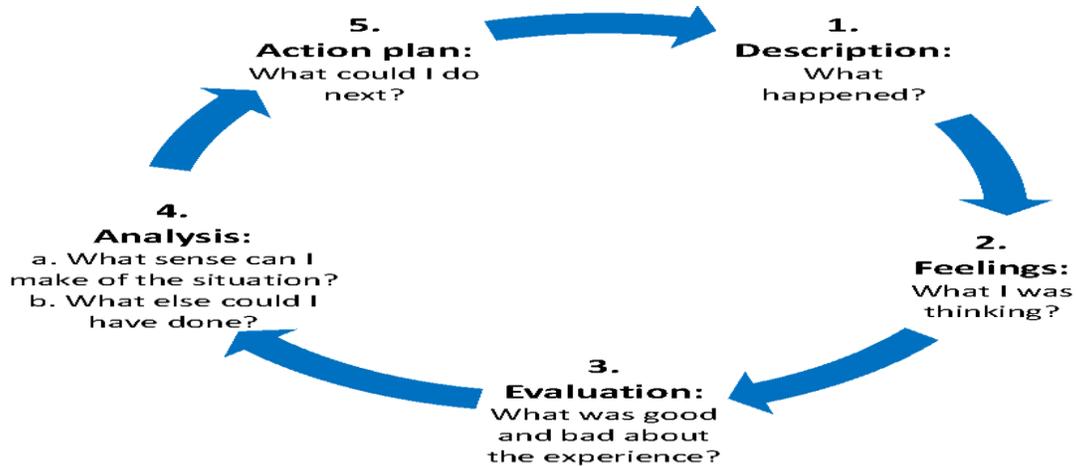
INTRODUCTION

Donald Schön (1983) introduced ‘reflective practice’ in education studies as a continuous process involving the teacher referring to critical incidents in his/her life's experiences. Therefore, this paper incorporates four important incidents which are related with the professional practices and reflections on the nature of the professional encounters of the practitioner’s life experiences. Accordingly, as was suggested by Stephen Brookfield, the path to discovering the worth of your teaching is through a process of critical reflection. In fact, critically reflective teachers are excellent teachers who continually hone their personalized "authentic voice", a "pedagogic rectitude" that reveals the "value and dignity" of the teacher's work "because now we know what it's worth" (Brookfield, 1990, p46-7). Brookfield also adds Vigilant critical reflection delivers several boons: inspirational self-assuredness, the regular achievement of teaching goals, and motivated, critically reflective students.

Brookfield uses the metaphor hunting assumptions to describe an important step toward becoming critically reflective which examines teaching systematically through a range of perspectives or lenses. Apart from student teachers’ personal assumptions, beliefs, experiences and values, three other lenses should be considered to illuminate and further inform practice: pupils, colleagues and theoretical literature. In line with this, In Pedagogy of Freedom (1998), Freire clearly intended that teachers need to be open to change and to bring new ideas, through critical reflection. This reflective activity will support teachers to be consistent in their work, so that there is no incoherence of word and deed (Freire 1998).

Therefore, as Hargreaves, (1995) said good teaching is not just a matter of being efficient, developing competence, mastering technique, and possessing the right kind of knowledge. However, it also involves emotional work. It is infused with pleasure, passion, creativity, challenge, and joy. Therefore, since I am teacher, and teaching is a complex activity that requires teachers to think about or reflect on what they do, to reflect critically the encounters of my profession and it is the path to discover my teaching worth, I selected the practitioner’s reflective

model which was developed by Gibbs (1988) and can be useful to reflect on something unexpected that happened in the classroom, when something went wrong in the classroom that we did not anticipate. As was, pointed out by Gordon “Let us not forget that the model is a tool” (1984).



1. The first incident

1.1. Description: What happened?

It was second semester of 2006 E.C academic year; I was assigned for three department students to teach the basic writing skills course. Then after, I taught all of the three classes, and prepared an exam which was part of continuous assessment. The nature of the exam was the same, but I tried to codify and change the place of questions in order to make it different for each class. Therefore, I informed for the head of the department to assign the invigilators at least one person for one class that the three classes of students can be examined at the same time. However, the day’s drama was challenging for me as a novice instructor who was then with only two years experience of teaching and examining.

The three classes of students arrived at the three exam venues; however, there was no one who came to me as invigilator. I tried to get the immediate solution by informing for all concerned bodies, but there was no one who responded immediately for that of my timely question. For this reason, I decided to distribute the exam sheets for the three classes of students, and to control cheating by running here and there. Then, I made what I decided. However, when I collected the exam paper from the students and started scoring, I got significantly indication of cheating which cannot be tolerated. Therefore, as practitioner, I was expected to take my own decision. Since I believe that the exam items should destruct and identify the capability of individuals who were

examinee, I decided to prepare again, and give them other exam instead of that cheated one. However, I faced again other challenge. That was:

Some students who were beneficiary from cheating awakened the rest students, and they altogether opposed the second examination saying that “according to our schedule we took exam...and we are not obliged to take the responsibility of cheating...; therefore, they said, we don’t take the second exam”. Then after, as practitioner, I came back to my mind and started thinking about how I need to go further. Then, I wrote notice which was full of warning to make them take that exam, and they all feared the warning of the notice, and came to the exam venue. Finally, I involved other invigilators and examined them for the second time. Accordingly, I identified the students’ ability by their exam result on the second exam.

1.2. Feelings: What I was thinking?

Before the occurrence of the incident, I was thinking how to control the atmosphere of the exam, and how to make my examination content based, technical, clear and reasonable so that to be model for all of my students and the instructors offering the courses with me. However, when such kind of unexpected anecdote was occurred, I started to feel that rather than we try to do better: 1. there is no perfect man/woman who is able to change his/her assumptions in to reality/existence. 2. Most of the time we/teachers put our-selves in temptations while there are other options to choose. 3. Being in the dilemma, I was thinking that how to escape legally in terms of rule and regulations and also peacefully in terms of social affectionate with both staff and students.

In line with this, Boud and Walker (1998) point out, teachers need to “be aware of what they can and cannot handle”. All too easily things can spin out of control: “Disturbed by what they have un wittingly elicited, or feeling that they cannot leave the student in the emotional state which they have inadvertently provoked, they may endeavor to work further with the issues raised to the detriment of the student (p.195). What is clear is that both learners and educators requiring support to help them manage the ethical challenges that may arise during a certain incident is occurred.

1.3. Evaluation: What was good and bad about the experience?

The good experiences of the anecdote can be mentioned in three ways. These are: 1st, it was one lesson of life for the instructor that strengths the capability of defending and wining the difficult things probably face through life time. 2nd, it taught me that how problem can be solved peacefully after its occurrence. 3rd, it taught me also the care ought to be made before getting in to one thing that is above one’s capability. For it is said in Amharegna “**zetegn gize leka andi gize qureti**” meaning that, before cutting something, you need to measure it nine times.

On the other hand, as good things were grasped from the anecdote, there were also bad things which can be mentioned in three phases. These are:

1. The event paved the way for the students that they exchange their exam sheets freely. Therefore, this leads the students to internalize the cheating practice as it is normal, and completely depend on the few students who are autonomous. Thus, its consequences reach family, then country, finally the globe. Because, it is said that, **“when you act locally, you need to think globally”** this implies that whatever we do in local areas, (i.e., either it is good or bad) has its own consequences in the global changes of things, for international events are the sum result of national; as well as, the national events are the sum result of the local circumstances.

2. It was difficult for me if the students did not take again the exam. Because, as they said if they say “... we took once, and we want to use our time effectively; therefore, we study for other exams...” it is obvious that I could be asked by rules; as well as my relationship with students also might reach on bad condition. i.e., “accusing and being accused” this bad thing has passed over me even though I feared it.

3. It used my time as well as students’ precious time in the manner of we didn’t expect. Because, to me for exam preparation scoring, and invigilation: to students to be adjusted and be ready for the exam, they took additional time. This was also unexpected and what can be considered as bad thing.

1.4. Analysis: **a.** what sense can I make of the situation? **b.** what else could I have done?

a. It is obvious that one invigilator cannot control the overall activities of students who were taking the exam in the three exam venues. It cannot also be amazing if the invigilator of the three exam venues get tensioned, and worried about what will be happened. Accordingly, what I faced then was not different from these. After that all my tension, when I see the intolerable cheating crime, I felt again worry either the students say ok or not to take the exam; as well as, whether it makes me responsible before rule and regulations of the university/law. In general, my feeling was not normal till I made the students to take the second exam.

b. The possible actions I could take in a critical light, was either prolonging the period of examining the students, or getting the other invigilators with whom I give the exam. Anyhow, even though I tried the second option, and was failed, since I didn’t use the first one I made a great mistake. Anyhow, it can be teachable lesson for me in the future.

1.5. Action plan: what could I do next?

For the future, I learned that, the practitioner can make the exam free of barriers by preparing different exams for each section, by informing for the head of the department to assign and make ready the invigilators before the day of the exam, to tell in formally to my friends if an expected thing is occurred as they need to be ready to bridge the unexpected gap, and if these all are not possible to change the date of the exam. This can alleviate such kind of problems in reverse with a saying which is said in Amharigna “*sergegna meta beriberi Kentish*” which means “the weeding guest has come cut chili pepper” which shows the person who called the guests without any preparation, and start preparation after the coming of the expected guest.

In addition, I learned that I can manage and even if not satisfactorily, I escaped from the consequences of the conditionally occurred problem. Therefore, if such kind of problem is occurred for the future, I can boldly say that the defending gene/ability has been created in me with multi dimensional rationale. I also learned to think more widely as to why learners refuse to take other exam, if the first one is condemned with cheating crime. Therefore, being in the rule and regulation of the university, and finding the best solution for the occasionally created problems, I will be ready to solve each expected problem related with my profession.

The further learning lessons in the incident are: Firstly, as unexpected problem can be occurred that was not planned to solve. Secondly, as things you do for good can be interpreted for bad, and finally, growing one’s experience of an immediate, experience based reasonable solutions for such kind of problems are crucial in the ways of teaching profession.

2. The second incident

2.1. Description: What happened?

It was in 2006 E.C academic year. I remember, final exam was prepared for all departments of first year students, and invigilators of the final exam were assigned from the departments of each faculty. Therefore, students were parted to different exam venues, and the Exam sheets were distributed for all students. Since the course instructor was not allowed to present there.

I was supervising, and controlling the progress of the Exam. In this span of time, one of my students, from Economics department, signed the attendance, and left the exam venue taking his exam/ answer sheet with him. Then after, the invigilator who had suspected the student’s action attended carefully and ordered the student to comeback and realize either he submitted or didn’t submit the exam/answer sheet. Then, the student has tried to run and escape from the accountability of the occurred risk. However, the invigilator called the Guards of the campus, and made them to snatch the exam/answer sheet from the student.

Mean while the Guards took the sheet from the student, and gave back for the invigilator. Then after, he put his signature, on the exam/answer sheet, and after collecting from all students he has submitted to the department. When I took from the department, the problem occurred during the exam was clearly written, and the signature of the invigilator was put on the sheet. Therefore, I thought for a minute, and since the crime was not simple and I myself cannot solve it alone, I made the issue to be discussed in the department meeting, based on the Harmonized academic policy's regulations. Then after, the department passed decision on that student to get "F" grade and to be given the second chance for taking the course again. Then after, this student wanted to take the course again by me.

Mean while, if revenge was intended, the student had made the giant crime up on me. However, for I was obeyed for the ethics of profession and humanity as well, I considered many challenges in which that student probably can be in that time and accepted him. Finally, he attended his class regularly and accomplished the course successfully without any problem with newly assigned students.

2.2. Feelings: What I was thinking?

When I heard that one of my students had done the cheating crime, and on the right time, I perceived that it was the tactic/system used to kidding the invigilator, guards and finally the course instructor. Therefore, I felt hungry even though the student has been identified and the case was being seen by concerned bodies. Therefore, I thought that to address the case to be seen by the discipline council. However, when I call the student to my office and try to realize the intention behind the student, he told me that he was in tension of thinking about the difficulty of the exam, and also he tried to compromise the case mentioning that also he had family problem about which he was thinking then. Therefore, the feeling I had before was changed, and I made the case to be seen by the department. After the decision given by the department committee meeting, I tried to forget the happening and started to see the student in the same eye with the newly assigned students.

3.3. Evaluation: What was good and bad about the experience?

As has been seen in the first incident, there are also good and bad experiences in the second incident. The good experiences are: 1. The readiness of the invigilator that he became careful attendant, and abolished the unexpected consequences of the incident. 2. For it was impressing and which can be lessons/experience for the future teaching professional practitioner. 3. The cooperation of the campus community; such as guards, teachers and heads of different offices in order to solve the created problem are among the positive experiences of the incident.

On the other hand, there were also negative/bad experiences involved in the scene of the event. These are: 1. If the trial of the student was achieved, the consequences of the event might affect many individuals including the invigilators and the course's instructor. 2. Some instructors who were not satisfied on the taken punishment, considered the course instructor as partial, who favor the students more than justice. 3. It has consumed the time of all concerned bodies. For instance, the student was punished to get "F" grade and to take the course for the second time. The course instructor and other concerned bodies spent unexpected time on discussing about the issue. Therefore, involving in such kind of activities makes the individuals to scarify many of their assets.

2.3. Analysis: **a.** what sense can I make of the situation? **b.** what else could I have done?

a. It is expected that every attendance signed student out to submit the exam sheet to the invigilator. However, if the student does to this reverse, in addition to doing crime, it is considered as the student thought hidden thing under which he/she shadowed. For this reason, if intended the happening can be interpreted in many negative implications. However, I understood the student as he was between multi challenges such as family, finance, campus life, and difficulty of the subject matter problems that he was confused up to forgetting what he was doing, and what he was expected to do.

b. The possible action I can do during the incident is, cross checking and trying to come across the right problem what this student has faced, and if possible assisting the student as much as possible to make him/her achieve his/her future goal. If the student has other behavioral and ethical related problems, punishing the student in teachable kind of punishment based on the rule and regulation of the university.

Subsequently, the invigilator went out with the student up to he met with the guards of the campus. Then, the guards played their own role in taking the exam sheet from the student and giving back to the invigilator. In addition to guards, the other students were also got in question that to pretend the intention of the student either it was from either external or internal barriers or what was done purposefully in order to make the teacher criminal. Accordingly, when some of them say it was done intentionally, others say it was not intentional. Rather, the student was confused, and did it unconsciously. Therefore, since my expectation was also the second one, I took it and tried to treat the student accordingly.

2.4. Action plan: what could I do next?

For the future, I will try to be near for my students, and as much as possible, I try to change my teaching style from what Freire said banking concept of Education to problem posed education what can be learned through dialogue; therefore, my students will be subjects of the knowledge

not objects. So they can discuss their problem freely with me, and we try to solve any expected problem before the exam venue. However, if unexpected problem which cannot be treated by the course instructor is created, the issue will be solved by involving the supportive staff to negotiate the issue peace fully. This is known by Friere as dialogue: solving the problem through discussion.

From the incident, and the process of resolving it, I also learned that I can give an excuse for one who intentionally did bad thing up on me, and I tried to make the issue for peer discussion, and made the issue to be seen in multi dimensions. This trained can make the decision made rational and multi dimensional. In addition, if this kind and others equivalent problems occurred in the ways of my profession, I can solve the problem peacefully through dialogue.

The other lesson I learned from the incident and in the process of finding solutions, the mandate of teaching and learning process is not only for teachers and students. Practically, the involvement of guards and other concerned bodies have been seen in the resolving the occurred problem. In addition, I learned that for making more acceptable decision, involving the whole concerned bodies, and be open for the student who is the owner of the issue and making him/her to be convinced through persuasive dialogue is very crucial in the context of liberated learning and teaching environment.

3. The third incident

3.1. Description: What happened?

It was in October, 2008 E.C academic year; which was class beginning time for the students. Government/MOE oriented the Education wing in general and higher institution in particular to implement **DOCO**, i.e., day one class one. **DOCO** obliges instructors who do have class at that date and their students to enter the class and begin the academic year teaching and learning process. However, what happened was different from usual. The supervisors were in the campus from **MOE**, and I was in a certain cafeteria drinking tea, for I didn't have class that day at all. One of the university's top managements came to the place where we were and ordered us to enter the class even though it was not our class time.

I thought that, it was not normal thinking which was made by ignorant who receive from the above and deliver what they received as it is. This are called by Freire oppressed who are trained by oppressor, and extending the controlling under root idea. When the person has forced us either to enter the class or to leave the easily visible place and hide somewhere, it created question in my mind. I said that to whom we work? And when truth and our punctuality for our profession do lead us? Then after, we tried to make him understand that we didn't have class. However, the president who feared the supervisors couldn't able to hear us. Finally, since we

were not voluntary to enter the class, he forced us to leave the place and to go a certain covered place. We didn't obey for all of he had said because we know that he was lying and fabricating artificial instruction which was not from his heart.

3.2. Feelings: What I was thinking?

At that time I was thinking that, how much less value was given for professional ethics, and to what extent many individuals were living by kidding themselves, in doing things what their mind do not accept. According to Friere, persons with this kind of interest and motivations are expressed as:

Who extend the commandments, experiences, knowledge, and perspectives that they do not have other mission rather than forcing others to do their interest either it is good or bad. In this perspective, the person who was forcing the instructors to lie and try even if they didn't have the class to kid others/supervisors by doing false drama was PhD holder and others see him as their model who perceives more than what they can do. However, like what Friere says 'intellectual illiteracy', if the person does not use his/her free environment and atmosphere in which they make their own investigation and provide always the possible ways for the society, those persons are still under the yoke of the oppressors. Unknowingly, they are oppressed, they oppressed, and they also extend that of their oppressing system. Therefore, individuals with these kinds of perspectives are feeding factors for prolonging the bad experiences (i.e., they become force for it, become oppressors by themselves even though they are also unknowingly under oppression, helps the useless system to stay for long period of time). In this line, Friere notes that "There are certain impasses that I do not know how to overcome" (1994, p. 142). Freire also asserts that the question of power is central to academic policy.

3.3. Evaluation: What was good and bad about the experience?

The same as others incidents, there are good and bad things that can be grasped from the anecdote. First, good things are: the intention of Government, when they publicize the tern **DOCO** was, to make teaching and learning process start on its right time and to make the academic year go on without any **OFF AND ON** conditions. However, like what Friere said the principles of learning and teaching (according to Friere, sharing knowledge to each other through dialogue) should not be what come from somewhere. For example, in case of this incident, the teachers, the students, the campus community should involve in the decision of celebrating **DOCO**, so that the perception can be accomplished for the primary purpose it was conceived and born.

On the other hand, the bad things of the incident are: it made the top manager of the campus to be evaluated and to be given the lowest place. I.e. even though as I wrote on the above he was

with better education level and position of title, and being modality is the only thing what was expected from him, since he has feared for his future place/position and political system, he made what is not expected from individual who has learned both life and sciences of things. In addition, the instructors who were forced to get in to class either to leave the place for they were out of class and considering that the supervisor who can see them can have negative image to our institution. Thus, these teachers can learn this false drama from the event, and they starts to extend what they got as experience from the incident. Accordingly, what Friere has said an ‘**extension**’ of similar idea throughout all areas could be the norm of the society; if so, what is called the feller of the society can be realized. Because, only truth that can bear fruits, and that cannot bear fruits cannot survive.

3.4. Analysis: **a.** what sense can I make of the situation? **b.** what else could I have done?

My sense of the situation could be expressed through two dimensions 1. When I observe what was happening then, it made me to doubt about my future too. Because, if the position what made the person is probably given to me, I asked myself that how much I live tidily with truth, and how much you can do also with others if you be able to lead yourself in truth these and other related things were tempting me and I was thinking about these all. I know that I was expected to challenge the action face to face, but it is known that in our country as it is said in Afan Oromo “**nama dhuga dubatufi, nama anan kadhatu namni injalatu.**” meaning that, “no one loves the person, who talks truth, and who beseeches milk”. As this saying, in the context of our country talking truth means opposing the governing system; therefore, since the scarification which is paid for truth is not simple, still I am fighting useless traditions and bad governing system in technical manner. Again in the words of Freire: To exist, humanly, is to name the world, to change it. Once named, the world in its turn reappears to its namers as a problem and requires of them a new naming. Men are not built in silence, but in word, in work, in action-reflection. ... It is in speaking their word that men transform the world by naming it, dialogue imposes itself as the way in which men achieve significance as men (1972: 61).

The other thing I did then was, subsequently, we got confused, and left the place. However, there were teachers who were forced to enter the class even though it was not in the same department, i.e., since the intended thing was showing the false, but truth like action to supervisors, and reporting what was not, but as happened, the institution has tried to use professional practitioners for the sake of e-democrat governing system which was not basically based on the truth scientific investigation of politics. Therefore, since it is said in Amharic “**Alebabsew biarsu barem yimelisu**” for I decided to not cooperate with such kind of actions in which I do not believe, and the other thing was to not quarrel with the person and for I didn’t have other options I can do then we left the place and went to the place where cannot be seen by those supervisors.

3.5. Action plan: what could I do next?

It is said that, **“if the house is built on the strong foundation/ground, it can strongly resist every challenge that comes up on it”** Likely, if the institution’s ; as well, practitioner’s foundation is not truth, it can seem organized, strong and which can go further; however, it is near to be fallen. In addition, as mentioned in the Friere’s work of **“Pedagogy of the Oppressed (2000)”** if scholars keep silent **“culture of silence”** and accept everything they are told, they can be reasons for prolonging the oppressing system. That was why we as practitioners refused to do in which we didn’t believe.

From this incident and the reaction which was between professional ethics and experienced cult; I learned that in the line of my teaching profession, as un wanted and ethics crashing actions are occurred; therefore, as professional practitioner the choice in which I prefer and even though as I early said the current political case is not allowing to talk freely and make the others to stand firmly with truth, up to the whole African’s political system in general, and Ethiopia’s in particular understanding about politics and system of implementation is changed the duty of the practitioners could be challenging the false experiences and showing at the place the possible usage of truth. In addition, doing different researches and revealing the societal problem, and showing the possible ways of solving the problems. Finally, I learned that, all practitioners need to stand against false actions and reports.

For the future, there is one saying which is said in Amharic **“Sew mefrat gedel yiktal”** which means, fearing of men gets one in to the hole. This single saying can be translated in to two meanings: the first one is to escape yourself you get in to the hole/trouble, and the other one has related meaning with which can be understood in Afan Oromo **“Lape Lafetin Choma Inwadu, and Ija Lafetin Firafi Wulfofti”** which means if you always feel fearing, you cannot say and change anything, and if one doubt what will be said in response to what he/ she is expected to say and act, he/she never ever say anything even though the consequence of the action is bad to him/her. Therefore, he/she keeps silent, and waits simply what will happen. This is what is said also in Afan Oromo **“Isha Naboka”** meaning that the person was being eaten by Hyena, but fearing more danger than he/she was in, he/she tries to negotiate others to keep silent. Friere says it **“culture of silence”**. However, if he/she shouts, the reaming of his/her body part may be saved likewise the others will too. However, the decision he took could not saved him as well as his friends. Therefore, I don’t keep silent, I will shout wherever unfair things are done, but I will be systematic.

4. The forth incident

4.1. Description: What happened?

It was at the end of 2005 E.C academic year, the vice president for academic and research affairs was invited to report the annual overall accomplishment of academic and research area works. Accordingly, while he was reporting/ presenting the annual report, the **ELIP** club which by that time didn't get any attention by top management and the department's big question to make it functional was being reported as it was successful and can be model for the other institutions. I felt shame up on the report, and questioned the reporter based on the existed reality. However, rather than accepting as feedback and consuming it for the future report, he considered me as the person with anti government attitude.

By the way, is it false report or true report that makes one anti government? In my understanding, the government to which any body needs to see should be the broad society and their interest. Therefore, if not mimicked, there is no one who hated telling and hearing the true thing, for she/he is benefited from the truth. However, for I reflected then such kind of idea, and then after other questions which could be taken as to me constructive feedbacks, still I am thought as opposer of development and transformation in the context of our country. Now also what I would like to say is in the context of our country, the practitioner who is full of reflection is considered as in Amharic term "**chekchaka or Negeregna**" meaning that, the person who always thinks negative things and sees problems (realist). Even though in the developed countries, the person with such kind of attitude is considered as an agent of change, in third world countries in general and in our country, in particular, either in the past or present governing system no one accepts him/her.

4.2. Feelings: What I was thinking?

Freire, (1998), wrote as are all humans, but by virtue of their exercise of an option to intervene in an imperfect world, they commit themselves to bring about transformative change. Therefore, the daily practice of teaching suggests that the identity of a teaching professional is actively forged and developed, and is constantly evolving. Therefore, as practitioner when I was hearing the report, I was thinking that, firstly, how much the top managements were far from what was on the ground (the visible reality). Secondly, how much the broad gap is available between the reality and the report? Thirdly, how much the persons were also arrogant to accept the comments as feedback. And, finally I was in debate with myself because although there is what Friere said, it is obvious that at this time, in some areas, things are interpreted in to politics perception. Therefore, even though I had ideas I can rise to make things better for the future; because of these constraints I couldn't able to say more than what I asked comparing the report with the existed reality. However, that what I feared to not come upon me has come and they reacted/defended my idea as they do have from their mind, planed to make it functional, etc.

4.3. Evaluation: What was good and bad about the experience?

In the fourth incident, there were good and bad things which can be measured based on their speculated consequences. The good things which can be taken as helping factors are: when reporting such kind of things it seems positive image building. So that, those who, listen or read the report feel that it is well organized and top university. In addition, it makes the listeners (who are not reflective practitioners) to satisfy on the report for they want to familiarize themselves with not the reality, but with whatever it is the reported. The other one is, it may help for the coherence of their writing otherwise more than what can be considered as good experiences the bad things can be seen as follow: firstly, as I wrote in my previous extracts there is no fruit full result for false things. Therefore, rather than positive, it follows negative consequences. Secondly, for reflective practitioners, it was shame full, and it was what they cannot pass simply by hearing; so that, they react and for the reporters were not willing to accept the weak side of their works and did not want to amend it, they stand as revenge to hurt the reflexives by any means and chance. Finally, the change cannot be expected from false reports. Because, in order to be changed and improve one's activities, the subjects (the reporters or the report writers) should know the real things, identify things those succeeds from those which were still not succeed, identify again their affecting factors what made them to not be achieved; as well as, putting the programs sated for the future to alleviate the problem and to bring change. However, since these all were not presented in convincing manner it cannot bring the helpful and expected changes.

4.4. Analysis: **a.** what sense can I make of the situation? **b.** what else could I have done?

“Maybe reflective practices offer us a way of trying to make sense of the uncertainty in our workplaces and the courage to work competently and ethically at the edge of order and chaos...” (Ghaye, 2000, p.7)

a. It is obvious that the people you lead need always action from you. Therefore, as Ghaye tried to indicate in his dictation, if what is reported and what is really on the ground are contradict each other, and those who know this reality keep silent as "**Silence is golden**" is a tradition for the Chinese to respond to challenging events despite the technical information age. However, as to me there is no other indication to say that individual is not in his/her life. Because, in Afan Oromo there is one saying which says "**Gomjif Gomjin Oliti Hinbu'in Sorì Hinqopa'u**" meaning that in order to prepare food the three stones should touch/clash each other. Accordingly, if there is no reflection, and all do agree like what we see currently in the 100% par lama's seating holder governing system, there will not be expected change. Because, they see in the same eye glasses, and hear in the same ears; as well as, there is no question on one, for they do it for one purpose. (i.e., organizational)

b. The possible action I could take at that time was questioning the false reports thinking that the future can be bright by relating the reality. However, although I preferred with this option I had known that, when deconstructing of bad experience is expected there are challenges can rise from those who experienced it for many years and accepted it as their own asset. Therefore, as to me the professional practitioners are expected to challenge, and stand in front of any bad experiences in order to deconstruct it. Subsequently, I decided that to defend/react/reflect such kind of uncertain things, for they are not based on the interest of many. Accordingly, I reflected what was really on the ground, and what was reported. Then after, the reporter upset in the reflection intending that to make me keep silent and say whatever agrees with the false construction of the governing system. For this reason, he started considering everything I say as an attack which made him target. However, Donald Schon has said in his writing of “**The reflective practitioner**”, (1998, p61), a practitioners’ reflection can serve as a corrective to over learning. Through reflection, he can surface and criticize the tacit understandings that have grown up around the repetitive experiences of a specialized practice, and can make new sense of the situations of uncertainty or uniqueness which he may allow himself to practice.

4.5. Action plan: what could I do next?

From this anecdote, I learned that if one wants to leave in peace under oppression, and badly constructed experiences; he/she can keep silent, and live with his/her many problems. However, what we need to do is to deconstruct the society’s problem which is put up on their shoulder as the yoke. To do so, it needs efforts in many directions. Hence, as Foucault said both of the oppressed and the oppressor are victims of the system; therefore, if the oppressed keeps silent, and obey for both bad and good experiences, the oppressing/ bad experience can get the chance to stay for long period of time. So that, reflecting an idea as practitioner and being the reasons for the expected change is the duty of one professional. Therefore, I need to read more about the same experiences of the other countries, and to know the system they used to make the people of their countries free from such kind of bad experience. Then like reformers Paulo Friere and Michael Foucault, made their people to be aware of their own governing system and defended it, making the mass to be aware of their own country’s governing system, and making them defend of their own rights and benefits by themselves is the primary goal of the practitioners.

There is one saying in English which is used in the context of solving the problem with others, “**unity is strength**” and in Amharic “**Dir Biabir Anbesa Yasir**” being in unity all can stand for truth and try to demolish the chance of false actions and reports to be existed. Therefore, although there are many ups and downs on the way, I will stand firmly with the truth, for it can bear good fruits at the end. In line with this, Foucault’s (1980) analysis of power as a dynamic force operating from the grass roots rather than top down highlights the notion that all groups are

involved in multidirectional power relations with power shifting between different participants. Such a perspective, informed by notions of discourse and deconstruction can be seen to provide valuable components of critical reflection on practice, both in relation to the complex power relationships between practitioners and service user and also between practitioners within the multi professional team.

CONCLUSION

It is said that **“If you tell me with whom you were, I can tell you who you are”** and also it is said that the person look likes the kind of difficulties in which he/she has passed. This mans, if the difficulties he/she has experienced and won was strong the person has strong personality too; unlikely, if he/she passed in the simple challenges, it could be said that the person has weak personality to win strong and challenge full scenes infront of him or her. Thus, the incidents have been discussed related with exams, student’s ethics, and reflections on the day to day professional practices, all have their own impacts on the practitioner’s professional capability. Therefore, as it is said **“experience teaches.”** In addition to what have been written, there are many incidents which have constructed the mind of the professional practitioner incorporating social, political, and financial related incidents. Factors such as social, historical or institutional conditions that can affect or determine certain teaching practices also have to be considered. This specific conception of reflection has the aim to challenge existing assumptions underlying the everyday teaching practice and the (broader) context in which teaching takes place (**Zeichner 1981**). Therefore, since education cannot be free of theses all things, practitioners should reflect on the all of these related issues so that education becomes complete.

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