

The issue of reflection education essay

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Contemplation as defined by the Oxford English lexicon (1993) means 'idea originating in the head ' and head means 'seat of consciousness, thought, will, and experiencing ' . It seems therefore that contemplation, in an every twenty-four hours term is about believing that involves will and feeling, therefore contemplation is really personal as we are all alone persons.

So, if contemplation is believing why are we being assessed on it, and how can it be assessed as certainly we all think otherwise. Are brooding model theoretical accounts, an assistance to assist me believe or an assistance to assist the assessor 's buttockss me? Am I being misanthropic or is cynicism accurateobservation? Have we bury how to believe? Are we populating in an age where the gait of life is so fast that people do n't hold clip to believe any more? Is that why contemplation is now being incorporated into course of studies or is it to heighten acquisition and the forming of constructs and connexions? Is it to do me gain what my ain thoughts are, and which are person else 's? Or is it as King and Kitchener (1994 cited Moon 2001, p. 8) propose to dispute my acquisition and thereby better my cognitive ability?

At first I thought that contemplation was a complicated issue, but so I learnt that it was about thought. When I foremost received this assignment I 'thought ' that I would truly bask it, as I would be able to be originative but whilst reflecting during the action of roll uping my portfolio, and researching for my brooding essay, I have become resentful, non because I am immune to alter but because I feel that it is intrusive and a small patronising to give me person else 's theoretical account or formula of how to believe. It seems that Moon (2001, p. 16) would hold with me as she suggests

Are pupils told to reflect when really they will merely follow a formula (e. g. set inquiries ; rigorous attachment to the Kolb rhythm (Kolb, 1984)) ?

Make pupils have their contemplations as kids own their drama? From my personal experience I would implore to differ as when I used the brooding theoretical account of Price (2002) to reflect upon my unit A assignments I found it smothering and found myself over-inflating my beliefs of segregation so that I would hold something to compose about in that portion of the model.

Bolton (1998) would propose that my defensive attitude is 'a get bying scheme ' and that I am defying 'change and development ' . Whereas Lifton (1961 cited Atherton 2003) describes the procedure of idea reform as 'brainwashing ' . For me these theoretical accounts are common sense and hence I have been resentful towards them.

During one of our lessons we were given a sheet of paper with brooding theoretical accounts on it and asked to take one to reflect upon our presentation. Personally, I had already reflected upon my presentation briefly instantly after I had finished it, so once more in more deepness in my auto on the manner place and so once more in even more deepness when I discussed it with my hubby, read all the presentation press releases, and compared my presentation with everyone else 's. Therefore personally I do n't experience that I learnt anything by utilizing Price 's (2002) reflective model theoretical account. However I have since learnt upon reflecting on my acquisition manner that the bulk of my acquisition features are that of the 'dreamer ' (Cottrell 2003, p. 63) .

One of the strengths of the 'dreamer' is to reflect and measure good.

Therefore I can appreciate that Price's (2002) reflective model theoretical account may be more good to possibly, the learner with 'logician' features as Cottrell (2003, p. 63) proposes that their learning country to be developed is 'personal contemplation'. However I do not experience that pupils can be pigeon-holed into certain learning types, although I must acknowledge that most of my features were spot on with Cottrell's (2003) dreamer learning manner. It would look that contemplation has been good to me after all, as it has made me cognizant of my learning manner or manners and made me gain that the usage of brooding models are smothering for me, hence I have thought approximately, 'reflected upon' and learnt something from 'the experience'. It seems that my learning experience is related to Boud et al's (1985) definition of contemplation as they define it as

A generic term for those rational and effectual activities in which persons engage to research their experiences in order to take to a new apprehension and grasp (Draper 1999).

It seems that Boud et al view contemplation from the scholar's point of position, underscoring the relationship of the brooding procedure and the learning experience. For illustration I have learnt from the experience of utilizing brooding model theoretical accounts that I find them smothering.

Whereas Dewey (1993) defines contemplation as

An active persistent and careful consideration of any belief or supposed signifier of cognition in the visible radiation of the evidences that support it and the farther decision to which it tends (Draper 1999).

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Dewey positions contemplation as experiential acquisition and that each experience influences future experiences. For illustration Dewey may hold that from the racial bias that I discussed in subdivision two that I take this experience with me to future experiences. For illustration through seeing some of the black citizens of Africa deformed via non being inoculated against infantile paralysis I have non hesitated to inoculate my kids against diseases such as infantile paralysis, epidemic parotitiss, rubeolas and German measles.

Therefore a past experience can inform a present experience, such as whether I should let my adolescents to be inoculated against meningitis.

Sch & A ; ouml ; n (1993, 1987 cited Moon 2001, p. 3) focal points on contemplation in professional cognition and its development. He has identified two types of contemplation. These are 'reflection in action ' and 'reflection on action ' . Sch & A ; ouml ; n proposes that these types of contemplations are used in alone state of affairss, where the practitioner is unable to use 'theories or techniques antecedently learnt through formal instruction ' (Moon 2001, p. 4) . It would therefore look that 'reflection in action ' and 'reflection on action ' are extremely good to the attention and educational industries as practitioners are working with persons who are more frequently than non, text book illustrations. Reflection is a cardinal portion of my child care pattern as I work with kids and households who are persons with alone qualities. This means that every clip I do an activity I may necessitate to make it otherwise as I will necessitate to see the person demands of the child/children and that of their parents.

For illustration, if you were a mill worker and you packed bars your contemplation in action would n't take as long, because you would be working with inanimate objects. Therefore your contemplations may be more matter-of-fact whereas in my occupation I am covering with babies, yearlings, kids and grownups, hence my contemplations are changeless and are more likely to be based upon emotions, as I am working with persons who have emotions excessively. As the chief ethos of my pattern is to handle each kid and household member as persons, I therefore reflect 'in action ' throughout my on the job twenty-four hours and reflect 'on action ' , sometimes instantly after an action, and sometimes subsequently in the eventide. For illustration when a parent arrives they may inform me of the feverish weekend that they have had. This information that I am provided with affects my contemplation in action. For illustration if I have been informed that a kid is likely to be really tired today and I have planned a feverish twenty-four hours, I would be believing on my toes and accommodate the yearss activities to suit a slumber in for that kid.

It would look that contemplation is a paradox as there are many different significances and types of contemplation, the above being merely a few. What is evident though is that contemplation is really complicated which is dry sing that thought is really easy. Possibly so it is non the procedure of contemplation that is difficult, 'the thought ' but, it is covering with the emotions that reflection brings. Possibly I am being assessed on my contemplation abilities as they are of import to my holistic personal, instruction and pattern development. Possibly my cynicism in the debut is healthy as,

No adult male who worships instruction has got the best out of instruction...
Without a soft disdain for instruction no adult male 's instruction is complete.

Gilbert K. Chesterton

I surely feel that I have got my initial disdain for contemplation out of my system as I have realised that contemplation has helped me do connexions such as the nexus between my learning manner and setting the practical authorship of assignments off for every bit long as possible.

Contemplation has as King and Kitchener proposed 'improved my cognitive ability ' , as I now have a better apprehension of contemplation and myself. I besides feel that pupils do have their contemplations as they own their yesteryear experiences which they draw upon during contemplation.

Personally I do non like brooding model theoretical accounts but I appreciate that they can be really good for pupils who find contemplation hard.