Describing systematic

by Budiraharjo Markus

DESCRIBING A SYSTEMATIC REFLECTION FOR PRE-SERVICE TEACHERS' PROFESSIONAL IDENTITY: A CASE STUDY

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Abstract: To fill the gap and add literature on systematic reflections in the area of teacher identity developments, this research, which is a part of a larger case study, described how reflection class followed by pre-service teachers of English language in a teacher development program in Indonesia (*PPG Pra-jabatan*) was conducted. Using a single case study with embedded design and multiple data sources (observations, interviews, and document analysis), this research found that in its effort to help pre-service teachers' identity development, the reflection class followed a certain procedure that comprises of two phases (i.e. reflection phase and publication preparation phase). In addition, this research also found some protocols that were adhered by the reflection class (i.e. involving social reflection, providing a safe and secure learning environment, feedback provision to the reflections, and giving appropriate prompts). This research recommends the teacher education and teacher professional development programs give more attention to how reflection is conducted. In particular, it is suggested that some protocols of conducting a good reflection are considered so that the pre-service teachers can make the most of the reflective activities.

Keywords: *pre-service teacher, reflection, systematic, identity*

INTRODUCTION

Reflections have become one of the central issues since decades ago, including in the area of pre-service teachers' (PSTs) and their

identity development. Many empirical studies focusing on reflections have documented how reflections can be utilized to assist pre-service teachers in developing themselves as teachers, either for their professional development in general (e.g. Clarke, 1995; Ditchburn, 2015; Mukeredzi, 2014), as well as for nurturing their teacher identity (e.g. Cattley, 2007; Chetcuti, 2007; Körkkö, Kyrö-Ämmälä, & Turunen, 2016; Stoughton, 2007). In her empirical study, for instance, Cattley (2007) concludes that written reflection can be a powerful tool that can help the development of teacher professional identity. In the same light, Turns et al., (2014) argued that reflections trigger teachers to understand themselves better, along with their beliefs and how they interact with other people. In particular, Lutovac & Kaasila (2014) also mention that reflection can help teacher identity development by allowing the meaning-making process through the stories they have lived. Even further, it can also be used as a framework to examine teachers' agencies, such as in Critical Self-Reflection of Assumptions (CSRA) which was utilized by Sutono & Budiraharjo (2020) in their empirical study.

Despite the benefits of the reflections, only limited study has documented how reflections are used systematically to help pre-service teachers develop their sense of identity. Several studies have indeed touched upon the way reflections have been utilized quite systematically in the learning program (see Chetcuti, 2007; Körkkö et al., 2016). However, the majority of these empirical studies focuses on a limited time context, i.e. practicum-related reflections only; they examine how reflections on teaching experiences trigger their professional development as teachers. When reflections on a bigger time context such as to facilitate PSTs to examine their life-histories or past experiences, however, most of them merely focus on how they reflect their past experiences of being a learner (e.g., Lutovac & Kaasila, 2014; Miller & Shifflet, 2016) and have not covered their holistic aspects of these stories to envision a more vivid projection of the future. In addition, to the best of my knowledge, there is little or even no study that has been done to address how reflections which are systematically

used to examine the holistic experiences of pre-service teachers can assist pre-service teachers' identity development.

To fill the existing gap and widen the knowledge on systematic reflection, this research, which is a part of an upcoming larger case-study, focusses on describing *a reflection class,* one of many classes followed by PSTs of English language in a teacher development program in the Indonesian context known as *PPG Pra-Jabatan.* The reflection class is a medium where the PSTs were given a chance and guidance to conduct a reflection on their life narratives. With prompts to reflect on, the reflection class of the present research had an objective to help the development of their identity as a teacher candidate especially in understanding themselves. One research question is formulated to guide this research: How was reflection class followed by pre-service teachers of English language in *PPG Pra-Jabatan* conducted?

LITERATURE REVIEW

Reflection is a process of assigning meaning to experiences and our impressions to them. Four important theorists on reflection, Dewey, Kolb, Schon, and Mezirow agree that reflection has a centrality of meaning-making (Turns et al., 2014). To do some reflection, one is required to think, mull, and evaluate their summoned up experiences (Loughran, 1996, as cited in Brandt, 2008) to do self-examination and self-evaluation (see Husu, Toom, & Patrikainen, 2008). This process also often results in envisioning future actions. Hourani (2013) describes reflection as a process of three phases: summoning experiences, examining how one's beliefs, and considering what is next based on the analysis.

Reflections have been proven beneficial for teachers and teacher candidates in many studies (see Cattley, 2007; Chetcuti, 2007; A. Clarke, 1995; Ditchburn, 2015; Körkkö et al., 2016; Mukeredzi, 2014; Stoughton, 2007), yet several things should be considered to make the most of reflective activities and to promote productive reflection (see Davis, 2006). First, reflection is a communal practice (Gelfuso & Dennis,

2014) and it is a form of a social interchange (Husu et al., 2008). Ideally, reflection is a social activity that necessitates reflective conversation (Brandt, 2008), in which one generally needs others to trigger a more reflective process. Additionally, Chou et al., (2011) found that reflections in a group enhance learning as well as personal and professional development whereas Kelchtermans (2010) argues that audiences, be it peers, educators, or both, and their comments and questions will act as a catalyst for deeper reflection. It has also been found that students generally appreciate the support provided by their peers and the facilitator (Dahl & Eriksen, 2016).

Second, it has been noted that it is important to put the reflection practice within a supporting, safe, and collegial environment (cf. Huntley, 2008). A safe and secure learning environment will make it easier to articulate and deal with emotions that arise during the reflection process (see Chou et al., 2011; Dahl & Eriksen, 2016). Within a safe and secure context to reflect, one will have more freedom to say what is in one's mind without any fear of being judged or evaluated. Hence, it becomes very important to condition the relational trust between the person doing the reflection and the facilitator for the reflection to take place effectively (Clarke, 2014). One way to accomplish this is to make sure that facilitators or peers do not invade each other's integrity and hold tight to any ethical consideration, especially when they intend to challenge the person doing the reflection (Dahl & Eriksen, 2016). Anyone involved in the process of reflection should display a caring attitude towards each other's stories and reflections.

Third, it is important to provide feedback to the reflections. The advantages of providing feedback for students in their learning have been discussed widely in the literature. Schartel (2012), for instance, argues that feedback reinforces the correct performance and progress as well as correction for the errors. Feedback highlights students' strengths and gives comments on which areas students should improve (Leibold & Schwarz, 2015). In the reflection context, providing feedback is also very beneficial. A case in point, Bain, Mills, Ballantyne,

& Packer (2002) show that feedback given to written reflection has an important role to enhance and encourage one's ability to reflect. Similarly, Mohamed (2011) argues that feedback on students' journal writing can also provide a forum for reflection, and thus, enhance one's reflective skill (as cited in Hourani, 2013). To achieve the desired output, however, there are some points to remember when providing feedback. Schartel (2012) suggests that feedback should be given in an appropriate setting and focus more on the performance rather than the person. Furthermore, feedback should be specific, objective, and given using a non-judgmental tone as well as encourage improvement. It is further suggested that the feedback given to reflective writing should also include comments or questions that challenge the students to think of different perspectives of the experiences of the issues they have written on the journal (see Bain et al., 2002; Leibold & Schwarz, 2015). Furthermore, the name of the receiver should be addressed to make it more personal (Leibold & Schwarz, 2015). In the end, it should be noted also that feedback should be also provided timely or regularly (cf. Gursansky, Quinn, & Le Sueur, 2010).

Fourth, reflections need appropriate prompting. Miller & Shifflet (2016) note that the reflection facilitator or mentor should make a purposeful attempt to help one call his or her memories and experience. Generally, one needs some triggers for them to stop and ponder about something. Thus, as Cattley (2007) notes, "a scaffold of suitable prompt questions" is needed to provide a good support structure for reflection (p. 345). These questions or prompts will act as tools to help one recall his or her memories and reflect on them (cf. Husu et al., 2008) and trigger him or her to make a more analytical and evaluative reflection (Miller & Shifflet, 2016). One important point related to whether prompts given should be general or specific should also be considered. In his study, Davis (2003) notes that although providing more generic prompts allow the participants to reflect in their own way, this does not necessarily mean that directed form of prompts does not bring advantages; directed prompts can benefit some students, especially in identifying areas to improve (see Davis, 2003).

What is most important is to always let the students be in control of their own reflection (cf. Callens & Elen, 2011; Dahl & Eriksen, 2016; Davis, 2003). What can be drawn from these studies, hence, is to provide students with prompts which permit an individual's way of reflection while still giving the direction of where to head.

METHOD

This article is a part of larger upcoming qualitative case-study research (see Ary, Jacobs, Sorensen, & Razavieh, 2010). A case study, which "focuses on a single unit, such as one individual, one group, one organization, or one program" whose goal is to attain "a detailed description and understanding of the entity" (Ary et al., 2010, p. 29), was chosen as the methodology for this qualitative research. For the present research, a single case study with embedded design (see Yin, 2014) was used. It is a type of a case study that focusses on a single case yet has the ability to examine its sub-unit(s). This design suits well with the purpose of this present research, which aimed to focus on the case – the reflection class – while at the same time gave attention to its unit of analysis – the participants of the reflection class.

The research was conducted in a *reflection class* situated in one of teacher professionalism programs in Indonesia designed for pre-service teachers (n=20) who graduated from various English Education Study Programs all around Indonesia. Reflection class was one of the many classes and workshops designed to enhance pre-service teachers' professionalism and prepare them to become great teachers. However, unlike other classes and workshops which focused on their professionalism in teaching, this class was to touch upon the heart of the pre-service teachers, especially in getting to know themselves better as future teachers. In this class, the first researcher was given a chance to be an insider who could join and observe the class, while the second researcher designed the class, conducted all reflection phases, and provided feedback to all class participants. As the first researcher took "observer as participant role," she mingled with the participants

to build some rapport but did not get involved in the activities (Ary et al., 2010, p. 433).

The nature of a case study necessitates various sources of data to afford research triangulation and to make a rich and holistic picture of what is examined (Ary et al., 2010; Yin, 2006) and to produce more convincing and accurate findings (Yin, 2014). In this study, the observations were conducted to all seven meetings of the reflection class, involving 20 participants. To get an in-depth understanding of the phenomenon under investigation, six focal participants were chosen using purposeful random sampling technique (see Emmel, 2013; Patton, 2015; Patton, 2002). This sampling technique allowed us to choose the participants randomly from a previously defined category based on their reflection productivity (see Davis, 2006), three from productive one and the other three from unproductive one. Semi-structured interviews were conducted to six focal participants and the facilitator upon the completion of the reflection class around January to April 2019. Each participant was interviewed once lasted between 45 minutes to one hour, whose purposes were about grasping how the reflection class was conducted and their perceived benefits. Upon the completion of the interview transcriptions and each individual reflection write-up, participants received the summary of both data sources for member checking. A pseudonym was given to each participant. In addition, we also examined some documents related to the reflection class, namely: the prompts of the reflection and the evaluation sheets filled by all the participants about the program. Finally, inductive approach, where the researchers build "the patterns, categories, and themes from the bottom up by organizing the data into increasingly more abstract units of information" (Creswell, 2007, p. 38), and three steps of coding namely: open coding, axial coding, and selective coding (see Ary et al., 2010) were used to analyze the data.

FINDINGS

This study reports an empirical study done on a reflection class in *PPG Pra-Jabatan*. The data, drawn from field notes, interviews, and

document analysis (evaluation sheet), were analyzed and presented in an integrated fashion in this finding section. To maintain data accountability, some codes for the data sources are used, namely "I" for interview data, "F" for field note of the observation, and "E" for evaluation sheet.

a. The procedure observed

The reflection class was conducted within a systematic procedure comprising some stages from one meeting to another which eventually led to a completion – publishing a book of reflections. These stages can be divided into two phases; one that comprised 'reflection weeks' and one that comprised 'publication preparations'. Figure 1 illustrates how the reflection class was held from one meeting to the next.

In figure 1, it is shown that there were four stages conducted in reflection weeks. These four stages were done in the first four meetings, the weeks where the pre-service teachers were asked to reflect on certain given prompts. Each of this stages followed a certain routine comprising four steps: 1) *prompt introduction,* where the facilitator introduced the prompt by sharing a thought or personal story related to the topic for the reflection; 2) *group sharing*, in a small group, the participants took turns to share their stories to respond to the prompts given; 3) *individual reflection*, outside the classical meeting, the participants made an individual written reflection about the prompt to be submitted to Google Classroom; and 4) *feedback provision*, feedback is given to each of the reflection in the form of a comment in the Google Classroom. Each of these four meetings focused on four different reflection prompts. These four prompts were: who am I?, significant others, struggles in learning, and future projection.

After the four-week reflection phase was completed, the reflection class moved to the publication preparation phase, which were done in three meetings. As seen in figure 4.1., the publication preparation comprises five stages, namely compiling four reflections, proofreading, revising, lay-outing, and publishing.
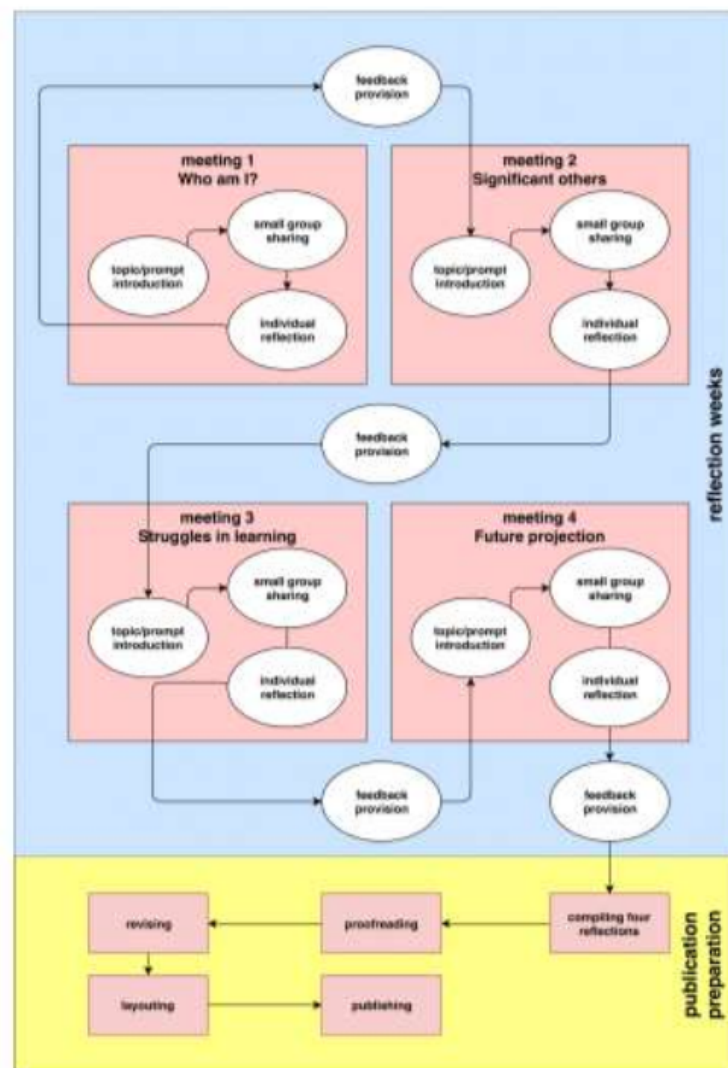
Figure 1. The procedure of the reflection class

b. The protocol followed

1. *Social reflection*

The reflection class incorporated the form of social reflection in the form of *group sharing*. Before the participants were engaged in the individual written reflection, they were to share their experiences and feelings about the given prompt in a small group. From the observation, the participants seemed to enjoy the telling stories and discussion. Here is what is written in the first field note.

"Mostly, the students share what kinds of person they are and how this characteristic affects their behaviour. Some of them also share about their parents and the first time they decided to join PPG in Yogyakarta. What's nicer is the way they genuinely listen to each other's stories, with no judgement or interruption. I think it is the first indication that this class will work really well" (FN 1).

Looking from the facilitator's perspective, it seemed that he believed that reflection should be done in a social context. First, by suggesting social reflection, the facilitator wanted to avoid drawbacks of doing reflection in isolation as it *"would negatively make someone slumped if he or she is alone"* whereas on the other hand, make him or her *"lose control, he or she would become overly proud"* (I.F). Second, the facilitator also believed that the social reflection served a practical aid to do better in the individual reflection later on. The facilitator shared that the social reflection in the form of group sharing was used as *"a process approach, that is, there is a brainstorming"* (I.F). Third, the facilitator also considered that social reflection will encourage compassion. He presumed that *"by sharing own experiences, listening to others' experiences, caring behaviour would grow, compassion would grow"* (I.F). He expected that sharing in a group will inspire the participants to support each other.

On the other side, the facilitator was also aware that social reflection should be done with care. The facilitator believed that the storytellers – the one sharing the reflection – should have the courage *"to face the bitter realities of their lives"* as well as to *"accept other facts provided by others"* (I.F). The participants were expected to be open to tell about themselves and open to listen to others. Furthermore, the participants should also have *"authentic listening skills"* and *"suspending assumption"* (I.F). They should listen carefully without any intention to judge.

From the participants' perspective, they seemed to agree with how group sharing was conducted. This can be concluded from the positive things mentioned by the participants, both during the

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interviews and on the evaluation sheet. Table 1 presents the common themes from participants' comments regarding the reflection class as a form of social practice.

Table 1 Reflection as a form of social practice as perceived by the participants

Common themes	As evident in: (some examples)
be open with friends	"Except that I need someone to ask for me first. I am not the one-who-talks-first type of person. I only can share if someone encourages me to share, first" (Kate, I.3).
learn from each other	"metaphorically, we read more books, our references become many" (Tabitha, I.6).
you are not alone	"[in this reflection class], I can share with my friends. So, it was like, 'Oh, you have this kind of story! I, too, have a similar kind of story. So, we are going through similar situations.' Like that, so, we are not alone." (Carla, I.1.).
knowing their friends more	"…know my friends' characteristics, their diverse background[s]. Thus, we can learn to understand each other" (Mike, I.4).
not comfortable at first but …	"very, very, uncomfortable [for her] at first….so I think, I will let it be. I mean those who had an awful past is not just me." (Elise, I.2).

Many positive things concerning social reflection were mentioned by the participants. First, group sharing allowed the participants to *be open with friends.* The participants felt that group sharing afforded them an appropriate situation to share about what they wanted to share; in which sometimes their friends in the group encouraged them to be open. Second, the group sharing of the reflection class offered an opportunity to *learn from each other.* By sharing their own stories and listening to other friends' stories in the groups, they understood more stories and learned more about life. Third, after getting engaged in the group sharing, the participants

generally developed the feeling of togetherness in this journey, the feeling of *you are not alone*. Many participants, after listening to friends' life stories, felt that others were also facing their own often similar problems in life. Fourth, the group sharing activity conducted in the reflection class can be one way of *knowing their friends more*. The chance given for them to share their stories with their friends and listening to other friends' stories improved their understanding of their friends. Fifth, several participants mentioned that, initially, they were *not comfortable at first* to share their own stories in groups. However, as time progressed, they started to adjust themselves to the dynamic of the class to feel more comfortable in the group sharing activity.

2. *Safe and Secure Place to Reflect*

The safe and secure learning environment in the reflection class was always sought throughout, especially during the group sharing session. This was evident from how the participants were able to freely share their stories with their friends, even when the stories were sensitive for them. Concerning this, during the observation period in the second meeting, an interesting event which can show a safe and secure learning environment happened and recorded in the field note.

> *"When I come to join them, all of them have been crying already. Curious and baffled, I try to sit down and listen to their discussion. It turned out that one of them has just shared a very sensitive topic … She cries telling the story, the rest of the group members cry too. They probably feel that it has been a long journey for them to be able to be in this class. They have experienced ups and downs. They know that they have gone this far and giving up is not an option. At the same time, I feel that they also feel relieved, given the smiles they share afterwards."* (FN 2).

From the facilitator's point of view, it was found that the facilitator regarded an environment that is safe and secure is important to provide the participants with a *"joyful, happy, appreciative"* (I.F) classroom atmosphere. That is, the facilitator hoped that the

participants would feel comfortable being in the classroom. In addition, by hinting that *"if [someone] is brave enough to talk about [something sensitive], it means that he or she felt secure [to do so]"* (I.F), it seemed that the facilitator wanted to make the students feel safe and secure to be open.

To achieve the state of becoming a safe and secure learning environment, the facilitator believed that *"how to give recognition to others"* (I.F) was the key to make the class safe and secure. The facilitator believed that it was important for the participants to maintain a safe and secure learning environment by giving appreciation to others *"beyond the labels"* (I.F) that they have. Thus, the facilitator always tried *"to give appreciation, to recognize, to encourage"* (I.F) the participants.

From the participants' point of view, the participants also pointed out some indications in relation to the class being safe and secure. Table 2 summarizes the common themes of the learning environment of the reflection class as perceived by the participants.

Table 2. Safe and secure learning environment as perceived by the participants

Common themes	As evident in: (some examples)
a good sharing media	"[I can] express what has been buried down inside her heart" (Tabitha, E.20).
non-judgmental friends	"If you felt that the other people, the people around you are judgmental, not all of them are. There are people who will accept your good sides and your best sides" (Elise, I.2).
supporting friends	"Everyone has been very supportive in a way that they give encouragement and motivation. 'You should try this, I have been like that, been there'" (Carla, I.1).
a feeling of being accepted	"I feel like I have a place. I have a place which I have never thought ever before" (Sabrina, I.5).

Referring to Table 2, there are four common themes emerging in relation to the learning environment of the reflection class. First, the participants felt that the reflection class became a *good sharing medium*. The reflection provided a decent chance to share and express what they wanted to. Second, the reflection class became a *non-judgmental* community to learn. In this reflection class, the participants felt that they could share without any fear of being negatively judged. Third, the participants also perceived that *supportive friends* were present in the reflection class. Not only did the participants feel that their friends were not judgmental, but they also felt that upon hearing their stories, their friends or colleagues would give them supports and encouragement to keep moving forward. Fourth, the participants also indicated that the reflection class brought them a *feeling of being accepted*. The participants generally felt that they were accepted the way they were.

3. Feedback on Reflection

The reflection class also incorporated feedback provision for each of the participants' written reflection. Here is an example of the feedback given to the participant for her first reflections.

> *"Andrea, great to read your reflections on your past. What I like most is the part that you realized that your previous thought about something bad turned out to be a fascinating one. It means that you need to learn how to be at ease with yourself.*
> *Best,"(F1.1).*

The feedback given to the participants were specifically addressed to one participant. This was evident from the fact that the feedback addressed to each participant begun by greeting the participants' names. The feedback was then followed by a praise or acknowledgement to a specific part or features of the reflection. The feedback was also typically closed by a specifically formulated wish or a hope that the participants would always be bettering themselves.

Looking through the facilitator's perspective, it was revealed that the facilitator considered giving feedback to written reflections as essential. The facilitator believed that providing feedback became the key to give the participants the motivation to move forward. Feedback acted as a 'proof' that there were people who "*considered [the reflections] important*" (I.F). The facilitator also considered that feedback can also become a way to show recognition to the participants.

To achieve what was expected of providing feedback, the facilitator noted two important points. First, the feedback delivered to the participants should be positive. That is, it should be "*non-judgmental*" and "*encouraging*" (I.F). Thus, it was hoped that the participants would feel motivated upon receiving the feedback. Second, the facilitator also believed that the feedback should also be delivered "*on a regular basis*" (I.F). The facilitator believed that only when regularity was achieved, the participants would benefit from the feedback.

From the participants' point of view, the participants felt many positive things related to the feedback they received. Table 3 shows the themes from participants' comments.

Table 3 Feedback on reflection class as perceived by the participants

Common themes	As evident in: (some examples)
motivating	"Receiving feedback, it feels like, well, it makes me up. It makes me keep walking" (Sabrina, I.5).
feeling listened	"I feel relieved that someone reads [my stories] and give comments" (Mike, I.4).
positive	"They are indeed always positive. I mean, because they are positive, always in the forms of appreciation" (Elise, I.2).
insightful	"They make me think further" (Kate, I.3).
specific	"The feedback is also good, it is related to the story [being told]" (Mike, I.4).

Seen from Table 3, five common themes emerged from participants' remarks about the reflection class' feedback provision.

First of all, the participants generally perceived that the feedback they received was *motivating*. The feedback triggered them to move forward. Second, the participants also mentioned that they were *feeling listened* upon receiving the feedback. They felt happy to know that their reflections were read and given responses. Third, the participants also perceived that the feedback was *positive*. They were glad they always received feedback in a form of appreciation rather than critique. Fourth, some participants also mentioned that the feedback was *insightful* for them. The feedback they received made them think further about what they had experienced or reflected and think from a different perspective. Fifth, the participants also commented that the feedback addressed to each of them was *specific*. They shared that they felt happy that the feedback was connected to what they shared in their reflection; not general 'copy-and-paste' type of feedback addressed for everybody else.

4. Appropriate Prompting in Reflection

There were four prompts or topics for reflections designed for the participants to reflect on the first four meetings. These reflection prompts are summarized in Table 4.

Table 4. All four prompts of the reflection class

Meeting	Prompts	Notes
1	Who am I?	a short autobiography
2	Significant others	people who had been influential, especially those who influence to choose the teaching profession
3	Struggles in learning	challenges they had faced in learning during their study
4	Future projection	experiences they had been through as a whole to envision themselves as a future teacher

Each of the prompts shown in Table 4 was discussed deeper in the class, in which the facilitator shared stories about the prompt.

Figure 2 is the screenshot of the third prompt taken from the Google Classroom to provide an example.

Reflection #03: My struggles in learning   100 points ⋮

What kind of learner am I?

Well, no matter how you define who you truly are, in fact, there is still some drawback within us. We are by nature distorted creatures.

Why do we need talk about this issue?
First, most of us would make use of our own views to determine what we do.
Second, most transformations that we do in our life would come from paradigmatic shifts on the part of us.

Our position as teachers is so fundamental in determining the lives of our students. What we believe to be true will end up leading us to do particular things. An unexamined life of us will only lead us to our poor capability to bring significant impacts on others.

So, we will attend to our own learning difficulties. We will share how we dealt with our learning challenges in our past. It is highly dependent on how able you are to formulate your past learning experiences. I would assume that you will not stop blaming external things that blocked you from growing. I would assume that you are to critically question yourself: did I do justice to myself and others in response to the challenges that I had?

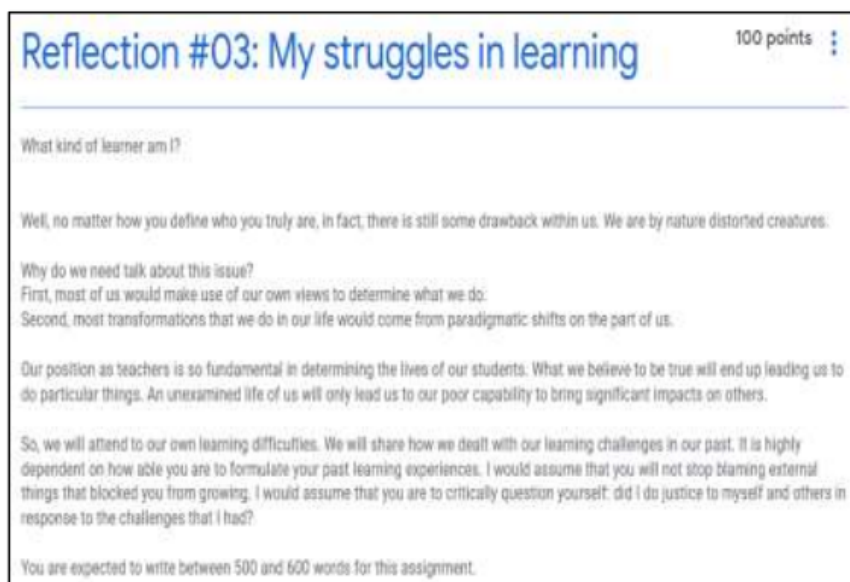You are expected to write between 500 and 600 words for this assignment.

Figure 2. A Screenshot of the Third Prompt

Going further, from the interview result with the facilitator, it is safe to say that the prompts for the reflection class were chosen with care and consideration to help the participants make the most from the reflection class. The first prompt, the 'who I am?', was chosen to help the participants "*be honest with [themselves]*" as well as "*have an awareness that [they] are not perfect*" and that "*they need to deal with that*" (I.F). The second prompt was chosen because of the thought that "*one essential point of professional teacher identity is the presence of significant others*" (I.F). The third point was chosen because it was expected that the participants "*can make peace with the difficulties that [they] had*" (I.F), whereas the last prompt was chosen to help the participants envision their identity as teachers in the future. Hence, from these points, it can be concluded that the prompts were chosen carefully to accommodate a range of topics for pre-service teachers' development.

From the participants' point of view, several positive impressions were mentioned related to the reflection prompts. Table 5 summarizes these findings.

Table 5. Reflection prompts as perceived by the participants

Common themes	As evident in: (some examples)
flexible	"There is still freedom to write" (Tabitha, I.6).
great coverage	"All four topics have actually covered it all. How do I say this? There are a lot of things that can be scrutinized already. [The topics] can accommodate them all" (Elise, I.2).
to the point	"The topics for me is really great. They go straight to the point (Mike, I.4).
can be used as a review media	"[I] can see my past experiences for my own lesson and my experiences in the future (Lily, E.12).

In Table 5, four themes emerged from participants' comments related to the prompts of the reflection class. First of all, the participants perceived that the prompts are *flexible* in a way that they were not too specific; they would not restrict what the participants intended to reflect. Second, the prompts were also considered to have *great coverage*. The participants generally felt that the topics allowed them to discuss a lot of things that had happened in their lives as well as the future projections of their future selves. Third, the prompts of the reflection class were perceived as *to the point*. That is because the participants did not have to go through a lot of confusion to understand the prompts. Fourth, the prompts were considered great to be *used as a review media*. The prompts encouraged the participants to scrutinize their past experiences and learn from them before bringing them all to project their future selves.

DISCUSSION

The findings showed that the reflection class was conducted systematically, making it move beyond a mere simple instruction given for the pre-service teachers to reflect. As elaborated, the present study found that the reflection class was conducted within a certain procedure, comprising two phases: the first four meetings of doing reflection, followed meetings for publishing preparation. The way the

reflective activities of the reflection class conducted in such a systematic and orderly routine added the list to similar reflective activities which were also conducted systematically documented in several previous studies. In Ellis, Carette, Anseel, & Lievens' (2014) study, for example, it was found that three kinds of activities, namely self-explanation, data verification, and feedback, were included in their version of systematic reflection. In Chetcuti's (2007) study, the pre-service teachers were encouraged to be reflective by collecting artifacts and making reflections from them within a certain tutorial group. Similar systematic reflective activity conducted with certain procedures was also observed by Körkkö et al., (2016) who reported several steps of the reflection activities: making personal diaries, discussing with supervisors, joining pedagogical seminars, and making conclusions in the form of pedagogical portfolios. Indeed, the procedure of conducting reflective activities in each of the previous study and the present study were different. Yet, the present study and other studies reported in this section shared an obvious similarity – the reflection activities were systematically conducted with certain procedures, making it move beyond a simple task given to students to reflect on something. The procedures followed in conducting the reflection activity in these studies and the present study showed how time and effort were really devoted to do the refection. That is, more attention was given in these reflective activities.

However, compared to the aforementioned studies, the procedure of the reflection class of the present study went the extra mile in terms of the steps. When the reflection activities reported in Ellis, Carette, Anseel, & Lievens' (2014), Chetcuti's (2007), and Körkkö's et al., (2016) studies stopped when the reflection was produced or concluded, the procedure followed by the reflection class of this study continued to the publication process. This made the written reflection resulted from the reflection class available to more readers beyond the participants and the facilitator of the reflection class. Although to what extent the publication of the reflection results affected the process of the reflection still needs further investigation, we presume that this

additional step would bring several benefits to the participants of the reflection class.

In addition to the procedure followed by the reflection class, there were four kinds of protocols abided by the reflection class as its attempt to create a good reflection support structure, which in general seemed to work well. Each of them showed the effort of creating a suitable context for the participants to make the most of the reflection class.

To begin with, it was elaborated that the reflection class included *social reflection* in the form of small group sharing. The inclusion of social reflection in reflective practice had been regarded as important by previous literature due to its advantages (cf. Brandt, 2008; Cattley, 2007; Gelfuso & Dennis, 2014; Husu et al., 2008; Wang & Quek, 2015). In the current reflection class, it was revealed that the facilitator was aware that the social element added in a reflective practice would help the participants to be able to reflect carefully, not being slumped or over proud about themselves. This is similar to what was suggested by Aronson (2011) who insisted that the presence of others would help the reflectors see themselves more clearly and accurately. Furthermore, many other advantages of the social reflection that were experienced by the participants resonate well with the existing literature, such as the sense of 'you are not alone'(cf. Chou et al., 2011), the chances to learn from each other (cf. Chou et al., 2011; Costa & Kallick, 2008; Pahomov, 2014; Wang & Quek, 2015), and the opportunities to know friends more or getting closer with them (Costa & Kallick, 2008; Wang & Quek, 2015).

Moreover, the reflection class also adhered to a protocol to always maintain a *safe and secure learning environment*. Previous literature had shown that during the reflection process, people were likely to deal with many feelings and emotions; hence, a safe and secure learning environment should be maintained (see Chou et al., 2011; Dahl & Eriksen, 2016). Related to this matter, the facilitator of the reflection class had tried to maintain such an environment by displaying and giving encouragement to the participants to always have authentic listening skills and giving recognition to others. This is similar to the

recommendation given by Dahl & Eriksen (2016) that suggested that maintaining each other's integrity and displaying a caring attitude towards each other were crucial. This way, the secure learning environment of the reflection class was maintained. Moving forward, the findings also showed that the participants agreed that the reflection class had maintained such an environment and therefore they yielded many benefits from it, such as sharing freely and surrounded by non-judgmental and supportive friends (cf. Fook & Askeland, 2007). In addition, the participants also hinted that in such a learning environment, they felt accepted as they were, similar to what Anderson & Carta-falsa (2002) had found related to the importance of creating a safe and secure climate for learning.

Moreover, the reflection class also adhered to the protocol to *provide feedback to the reflections*, similar to what was suggested in the previous research (e.g. Bain et al., 2002; Mohamed (2011) as cited in Hourani (2013)). The findings of the present study had shown that feedback, in the form of a short comment, was given to each participants' written reflection submitted on the online class. The facilitator of the reflection class believed that feedback was important to be given for reflections as it became a proof that he considered the reflections valuable (cf. Aronson, 2011), especially when it was given timely or regularly (cf. Gursansky et al., 2010). Furthermore, by trying to provide feedback that was encouraging – without any judgmental tone – similar to what Schartel (2012) suggested in his study, the facilitator hoped that the participants would gain some benefits upon receiving the feedback. In the end, echoing the existing literature, the participants agreed that the feedback they received gave them many positive benefits, such as motivating them and making them think further (cf. Aronson, 2011). Additionally, the participants also appreciated the specific or personalized feedback they received, just like how good feedback should be (see Leibold & Schwarz, 2015; Schartel, 2012). This kind of personalized feedback, not a type of copied-and-pasted feedback could be a reason that participants felt that they were listened to.

Finally, the last protocol that was followed by the reflection class was dealing with providing the participants with *appropriate reflection prompts*. As elaborated, four prompts were used in the reflection class, accommodating the reflections on past and future experiences. In addition, each of them was determined by the facilitator with some considerations in the hope that the prompts assisted the participants in reflecting on their life histories. Indeed, the importance of giving appropriate prompts of reflections had been discussed in the previous studies. For instance, in her empirical study, Cattley (2007) concluded that it was essential to provide suitable prompts for reflections, especially to provide a good support structure for reflection. These prompts could act as assistance to help one to recall his or her memories and reflect on them (cf. Husu et al., 2008). Similarly, in their study, Miller & Shifflet (2016) also hinted the importance of prompt by arguing that it was very unlikely for students to make their reflection, and thus, a purposeful effort to assist someone in calling their memories and experience was needed. They further argued that appropriate prompts would become a trigger for someone to do a more analytical and evaluative reflection. Looking through these studies, it can be said that by giving the participants a topic to reflect, the reflection class had attempted to assist the participants' reflection. Likewise, from the participants' side, several positive points related to the prompts used in the reflection class were mentioned, reflecting what was considered as good prompts in the literature. The participants mentioned that they could still be flexible in writing even though the prompts were determined; they can tell what they want (cf. Callens & Elen, 2011; Dahl & Eriksen, 2016; Davis, 2003). Furthermore, the present study also found out that the participants considered the prompts to have a great coverage area, were clear or to the point, and were good enough to trigger participants' reflection, becoming another evidence that the reflection class had good prompt provision.

CONCLUSION

This case study investigated how the reflection class followed by pre-service teachers of English language in *PPG Pra-jabatan* was conducted and found out that the reflection class was conducted systematically, in which it followed a certain procedure which comprised of reflection weeks and publication preparation. In addition, the reflection class adhered to some protocols of conducting a good reflection class, in which the participants perceived as beneficial. These protocols consisted of involving social reflection, making a safe and secure learning environment, providing feedback to the reflections, and providing appropriate prompts or topics for reflections.

Several limitations are still present in this research. First, as this study is a part of a bigger case study research which focused on a single context and, therefore, the results cannot be generalized to other contexts. However, this should not prevent readers, educators, or other researchers to gain insight from this study and bring it to other contexts. Second, this study has not yet tapped a deep investigation of the effect of publishing the written reflections for the general audience, which in turn could be a promising topic for future researchers to pursue.

Despite some limitations, this research suggested for the teacher education and teacher professional development programs, both in the Indonesian context and other contexts around the world, to devote some rooms and time to help and guide pre-service teachers in doing systematic reflections rather than merely giving students chance to reflect. It is particularly recommended for them to include social reflection, make a safe and secure learning environment, provide feedback to the reflections, and appropriate prompts reflections so that the pre-service teachers can make the most of the reflective activities. In this case, the researchers hope that what described in this research can be a starting point or a loose example of conducting a systematic reflection class.

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