Insights from Reflective Professional Practices Towards Sustainable Community Transformation: A Collaborative Narrative Inquiry

Govinda Chaudhary
Kathmandu University School of Education. STEAM Education, Nepal
Mansingh Aidee
Gopka Youth Club (CSO), Nepal
Dipak Ghising
Tribhuvan University, Central Department Rural Development, Nepal
Iroj Shrestha
Hospital and Rehabilitation Centre for Disabled Children (NGO), Nepal
Shanti Kumari Thapa
Tribhuvan University, Central Department of Education, Nepal

Abstract: This article is the outcome of the 'prolonged and deep engagement' of the participants in this study and is the fair return of one of the research tasks. All the participants were actively involved in generating data collectively as there was a question that expressed lived experiences in the development and humanitarian sectors. Everybody critically expressed their/our journey highlighting the importance and process of practicing 'reflective practices' in their/our professional career. However, in many ways, we have been contributing to community transformation. After multiple consultative discussions together, we decided to bring our experiences through collaborative narrative inquiry. We discussed together, critiqued each other's narratives, and together developed some of the themes as meaning-making. Majorly, we developed the themes for effective implementation of the practices for other professionals in their profession. Reflective practice is not just reflection as a mirror reflects, it is beyond the single reflection, rather it guides us in multiple ways, which can be claimed as a '3D Mirror'. One can analyze situations through the perspectives of various I/NGO professionals as parties involved. Researchers considered both emotional and social factors at play and introspect on how our preconceived notions and biases may have influenced our behavior. Therefore, critiquing our self-practices, and other parties involved by introducing perspectives, fostering acceptance of diverse ideologies and a common consensus on respecting contextualization and generating responses for sustainable community transformation.

Keywords: reflective practice, lived experiences, narrative inquiry, social transformation, development professionals

I. INTRODUCTION

We approached the discussion from diverse perspectives influenced by our professional and personal experiences, as well as our involvement with various organizations. We exchanged our lived experiences and strived to integrate our academic backgrounds with practical insights into organizational well-being and related activities execution. Through this, we gained a deeper understanding of our potential and the realities faced by the communities and people we work with. In our informal discussions and sharing, there is always one of the corners to discuss our own organizational culture and individuation. The extent to which employees feel comfortable speaking up and being themselves without fear of judgment or punishment is captured by the concept of psychological safety (Kim, 2019).

We all got a golden opportunity to participate as participants in the research process and it was the exploration of individual lived experiences, our contributions, and linkage to social transformation. We have been engaging together formally and informally, which always provides us with the opportunity to share current scenarios. There are lots of agree/disagree arguments even with our similar approaches whatever we have been delivering to others. For this article development, we together decided to intensively bring our voices, our culture, and our surroundings by giving it the heading "Reflection on reflective practices as International non-governmental organizations and non-governmental organizations (I/NGO) professional towards transformation".

Reflective practice is a mechanism to communicate issues. Generally, reflection is looking back on how things went, and it reflects how things are going. The definition of reflective practice is a very personal thing and different people define it in various ways because it consists of a wider meaning and sense. Leering (2014) has defined reflective practice as continuous learning from experiences. Therefore, it is important to keep in mind that there is no single truth or way of defining reflection; it depends on our way of perception and our circumstances.

For example, if we take our daily life routine or professional discourse, we talk and discuss various issues while we are having tea, we are always asking something ourselves: Why? How? What? We debate to find the solution. In our professional trajectory, even though we plan for small activities to deliver, we reflect on our experiences, pros and cons, and the transferability, and efficacy of the activities. We explore the possibilities of why we conduct the activities. To some extent, we can define this argument as reflective practice.

Professionally, we call a meeting for discussion, and generally call it 'reflection', we present our views, comment on each other, and apply principles like; thesis, antithesis, and synthesis. These all are some kinds and forms of reflective practice. In another way, we define reflective practice as a way of questioning, debating, and concluding. We ask questions about whatever we are doing to reach reality. In this way, we reflect by asking; what goes or went well, what did I/we learn? What is/was easy? How can we transform? What is/was the difficulty? What do I/we need to learn more about? How can I/we mitigate the challenges? How can I/we improve in the future? (Rushton & Suter, 2012).

A development professional is a person who works in the field of developmental projects contributing to the betterment of highly vulnerable, marginalized, and isolated communities. They complement the government's priority projects and are responsible for managing resources for organizations, such as nonprofits, charities, and educational institutions. They do this by developing and implementing fundraising strategies, cultivating relationships with donors, and managing fundraising events.

II. RELATED LITERATURE

Reflective practice is a process of thinking about and reviewing past events or experiences to learn and improve in the future. It is often associated with professional development and is used in fields such as education, healthcare, and social work. The concept of reflective practice was first introduced by Schön (1983) in his book "The Reflective Practitioner: How Professionals Think in Action." Schön's work emphasized the importance of reflecting on our own experiences and using that reflection to improve our practices. Reflective practice has since been widely adopted and adapted in various fields to promote ongoing learning and development.

Critical reflection is based on the idea that it involves the identification of deep-seated assumptions, but with the primary purpose of bringing about some improvements in professional practice (Fook & Askeland, 2007). Applying critical reflection in my profession

means that we analyze what we do or did. We look at the issues, describe these issues, observe the scenarios, and collect the reactions from others, linking these issues with a particular role. We collect the different perspectives, and then we go only for articulation, putting all the arguments together, and we conclude with a common statement. However, this is not enough to cover the multidimensional facet of critical reflection.

What makes such reflection critical is the focus on the influence of authorized power (Brookfield, 1995) which allows the reflective process to be transformative. Transforming might be the destination but reaching near transformation takes many stages. Of course, critical reflection builds to exploration mindsets that are very much crucial adaptations or starting steps towards transformation. Reflective practices give enhancement, and sensitization of our ways of thinking, it broadens the awareness of the images, which can shape our structures, and pattern our behaviors, then leads to this all-support empowerment and transformation.

Despite the growing recognition of the importance of reflective practice in professional development and effective performance, there is a limited understanding of how to effectively implement and integrate reflective practices within a Non-Governmental Organization (NGO) sector, with whom we have been working for a long period. This lack of understanding leads to the under-utilization of reflective practice among I/NGO professionals and a failure to fully realize the potential benefits of reflective practice in enhancing the effectiveness of our work.

Further, reflective practice is often seen as a time-consuming and difficult process, and many NGO professionals struggle to find the time and resources to engage in regular reflection. As a result, they may not reap the full benefits of reflective practice and may even experience burnout.

There is a lack of study on the use of reflective practice among NGO professionals and how it could be used to improve our work, particularly in the context of developing countries like Nepal.

The Purpose of the Study:
The purpose of this study is to explore the ways of practicing reflective practices of I/NGO professionals in our professions.

The Question of the Study
How have we as I/NGO professionals been practicing reflective practices in our professions?

III. METHODOLOGY

The study methodology is conceived to examine how knowledge is acquired. Specific identification of the problem and solving the problems with appropriate ideation through study (Kothari, 2004). This indicates that methodologies for study can lead to wider lenses and steps that an author takes to uncover and probe a problem, look at real connections, and provide the reasoning behind it.

Collaborative Narrative Inquiry as Methodology

Different methodologies of the qualitative study did not meet many requirements of human-centric issues and the lived voice of people, therefore there are critiques that 'such approaches failed to address real issues of quality associated with learning and teaching' (Mertova & Webster, 2019). Therefore, some leading professionals acknowledge and invest

in exploring the various alternatives as new approaches can be adapted to generate data that will update opportunities and support choice-making.

Struggling to demonstrate the quality of learning and educating presents the difficulties of human pursuits such as learning and living for a better life. In this complex circumstance, narrative inquiry is the method that enables the analysis of these phenomena for professionals to unpack complex concerns related to quality through investigation in depth. We chose collaborative narrative inquiry as a method or approach to clarify the circumstances to distinguish the individual experiences, all through an explanation of what manner people perceive in a situation in a corporation with my views. In the human domain, this usually means humans for depth data and assessment.

Reflection is affected by concerns that authors may have about a phenomenon, whereas reflexivity involves questions about authors as agents in a circumstance (Hibbert, et al., 2010). Being self-conscious of one's evolving subjectivity and engaging in critical reflexivity encompasses both the idea of exposing oneself as well as being aware of the constraints of one's chosen epistemology, approach, and theoretical referents (Denzin, 2003). In this case, reflexivity is not just for something but also about something (Gemignani, 2016). Our goal is that the study required for generating new conceptions of knowledge will be free reflexivity from post-positivism and impact through interpretivism and criticality (Braidotti, 2013; Gemignani, 2014, as cited in Gemignani, 2016).

Narrative, an arts-based investigation, is an elegant and highly useful way to uncover the subtleties and details of historical encounters. Narrative exploration is more than just storytelling, it is sharing people's personal, cultural, and social activities. An investigative method that uses lived perception through storytelling aims to uncover subtleties. As Clandinin and Rosiek (2006) argued, "narrative inquiry" is an approach to cramming people's experiences; we can say there is nothing more and nothing less (p.38). In the opening she described that the narrative is not viewed as a mere tool or expression. It is the live framework of a story that embodies the experience itself.

Narrative inquiry is a method that focuses on understanding and interpreting the stories and experiences of individuals or groups. It is considered a "situated" and "relational" practice because it considers the context and relationships in which the stories are told and the author's role in the process. The goal of narrative inquiry is to gain a deeper understanding of the meaning and significance of the experiences being studied. We can link the notion of narrative inquiry within the three-dimensional space of 'temporality, sociality, and place' (Clandinin & Connelly, 2000; Estefan et al., 2016, p. 1). I was so excited that once I was asked to bring in my journey my understanding regarding who I am. I now realized it was not my story only, but it is beyond just the story. I drew my reflection, my ways of thinking and how I can bring my ideologies and shape towards it within my surrounding that others can be influenced.

Participants' Strengths

The methodological premise and the purpose of the study are to dispel untruths, erroneous beliefs, and incomplete knowledge to enable individuals to act and inherently modify their/our perspectives (Chilisa & Kawulich, 2012). Mertova and Webster (2019) stated that narrative inquiry is better suited to small participant sizes while also being sensitive to how knowledge is developed. As both participants and authors can give reflexivity of self-gained knowledge from real experiences. For some years, participants have been engaging directly in planification, implementation, monitoring and again redefining the problem for further steps.

Consequently, considering the landscape of the study, we all are the participants and authors of this study, and we have been engaging in I/NGO sectors in Nepal for a minimum

of five years. We have decided ourselves the participants purposefully to engage deeply in the exploration of the experiences, understanding, and learning, and through it to establish knowledge and understanding. As Creswell (2013) stated, "Narrative exploration is best for capturing the detailed stories or lives of a single individual or the lives of a small number of individuals" (p. 74). The purposeful selection of participants enables me to squeeze in a lot of perceptions regarding reflective practices.

Approaches for Empirical Material

An open-ended leading questionnaire and discussion with meaningful interaction were used as data collection tools. Depending on the leading question, interview, and conversation: modalities were developed. We conversed with each other directly when using this approach. In face-to-face interviews and group discussions, I, as the lead investigator, asked the contributors a series of questions individually and collected the thematic perception through focus group discussion (*Kachahari*) for common consensus.

"*Kachahari*" is a word commonly used in South Asian countries such as India, Nepal, and Bangladesh. It refers to a government office or administrative center where officials gather to hold meetings, issues-based discussions, and resolve issues related to the administration of the area. *Kachahari* is usually associated with rural or semi-urban areas, and it may refer to a courthouse, district office, or other local government institutions. The term "*Kachahari*" is derived from the Hindi language, where "*kacha*" means unfinished or temporary, and "*hari*" means a place where people gather. However, in our Nepali context, older people use this term in their meetings and discussion process. A *Kachahari* is a people's court traditionally held in Nepali villages (Aryal, 2014).

We collected the information from the participants by interviewing and discussing, and the way of shaping our habits/behavior during the period. There are various ways of collecting data from sources. We selected our participants purposefully; therefore,we already had some kind of connection with them, as a colleague who worked together or as people organizationally familiar with each other.

For the study purpose, we collected our information and perception, analyzed our actions, and tried to establish a new ground of knowledge. We confirmed the places and sat together for the interview, both formally and informally. We also interacted virtually on our practices, and perceptions, and brought the commonality as meaning-making. Collaborating as an author has enormous benefits not only for the outcome of the project but also for the developing working relationship between the researchers and participants (Barkhuizen & Hacker, 2009). In our collaborative narrative inquiry method, we applied the process of critically evaluating, interpreting, and organizing our experiences through interaction, interview, transcription, discussion notes, or other non-textual materials that supported us to deepen our understanding.

Ensuring Quality Standards

In professional fields, educational exploration has its significance and quality of conduct. We as collaborative authors tried maximally to sustain the excellence of the study by considering the multiple responsibilities for accuracy and establishment of the truth of the realities.

During the collaborative article writing, we tried to maintain the maximum quality of the procedures applied while conducting the interview/interaction, designing the action plan, collecting information, and interpreting or discussing findings.

Our article, trustworthiness, in collaborative narrative inquiry, is about establishing four things: credibility, transferability, dependability, and confirmability. Additional criteria for narrative inquiry to sustain the quality standards included honesty of the authors, ease of access for participants and the authors, verisimilitude, authentication of the study process, familiarity, and being reasonably reachable in terms of the economy (Habermas, 1984; Webster & Mertova, 2020).

IV. RESULTS AND DISCUSSION

We have integrated narratives and our professional practices, prompting us to critically reflect on our methods and engagement. By analyzing these narratives, we've identified recurring themes that shape our work. This reflection reveals strengths and areas for improvement, fostering a deeper understanding of how our experiences influence our professional behavior. The narratives guide us in developing practices that are more aligned with our values and goals, ensuring that our actions are both intentional and impactful. This continuous process of reflection and adaptation helps us remain responsive and effective in our professional roles.

Collections of Narratives and Meaning-Making

Recontextualization 'Reflective Practice' and Transformation (Govinda)

Since 2009, I have been working for and with Non-Profit Organizations to explore and engage in different theme-based activities. *During my professional engagement with different organizational ways to make a reflection on and in them. I remember that one of my supervisors frequently and proudly expressed 'I am orthodox, I am the old-fashioned guy, I am not the thematic expert, but I decide everything'. If somebody has a problem regarding my attitude, my face, and my way of thinking, it is not my problem.*
These statements were presented as cover pages before starting any discussion and interaction. At the beginning of my starting career, I thought it was fine because managers or leaders should have such characteristics, and it usually works and was acceptable to many. But when I went through some of the articles and deep discussion on the reflective practice and the ways of reflection for positive change towards contextuality to sustainability, to some extent it does not work for changing the mindset of individuals and the need to think 'Does it support for transformation?' Why is everybody in the organization not following the notion of individuals' knowledge/perception? Why is there always a game of power? How can we shift the individual's power into organizational strengths?
We had always an ideological debate to conclude, different perspectives are/were in the ground to make it more practical, and however, concluding remarks are/were dominant with presenting their own favorable side because of the decision power and position.
In my professional endeavors, I got the opportunity to participate in different so-called reflective practices to bring and respect many voices to be included. I realize that many approaches of reflective practice worked well, however, some events were just to follow and for documentation to others. Some of the very interesting and practical sessions we did in the organization together to find the strengths and points to be improved participatory, also involved and practiced for the growth of the profession through different means, peer review, participatory appraisal, continuous professional development, zonal proximal development, and multiple ways of constructive feedback mechanism.
My understanding of reflective practice and transformation, they are closely linked because reflective practice can lead to transformational change. By reflecting on our past

experiences and critically analyzing them, individuals can identify areas where we need to improve and develop new skills or perspectives. Over time, this can lead to a transformational change in our attitudes, beliefs, and behaviors. Of course, we are guided and have a certain level of status quo, for me, maintaining all positionality, power dynamics, people's existing practices, and motivating factors are challenging for recontextualization, regeneration, and developing positive mindsets for transformation.

There are very few possibilities to raise the question about others' decisions. Often, I found responses like "This is my decision, I have the power to decide, and nobody can raise the question against my decision." Even though I tried the same in my professional life, I used many times my ego as; 'I love to terminate'. Other responses would be "I need the result at any cost, otherwise do resign from your position. An organization can get many candidates like you, I am the boss of this and that organization." Looking at these characters and matching them with the reflective practice essence and transformative lenses, I can say that this style is 'what a USE and THROUGH (*condom*) leadership'.

Since 18, Reflecting on Myself (Mansingh)

For me, development professionals are meant to support the government's priority area of intervention, especially in the development sectors, and may work in a variety of roles, such as program management, fundraising, communications, and advocacy. The goal of I/NGO professionals is to make a positive impact on society and uplift their living standards by incorporating national and international development plans.

Reflecting on myself, I joined as a development practitioner back in April 2015. As an 18 year's 18-year-old adolescent and the country was in a massive earthquake emergency, I built resilience in myself to serve the people in need. It gave hints to me that this humanitarian sector was something where I belong and ultimately, I took this field as a safe space and from where the journey continues.

> *Reflective practices as a development practitioner make me analytical on every action and decision to learn from them and improve future performance.*

In other words, this is also a way to gain insights and improve professional practice. Reflective practices are often used in various development thematic areas such as education, healthcare, social work, and management.

Concluding the statement, we development practitioners practice reflective practices in our professions by intervening in research (learnings, immersion in the community, and interacting) with the communities in their day-to-day work. Complement the government's key indicators and priority programs such as nutrition, child immunization, safe motherhood, and so many others.

Attended and conducted Meetings (Dipak)

Since I began my career in the development sector through different I/NGOs and have performed as a project staff and executive board member. That's why, presenting empirical experiences as management and implementer, regarding its implication of reflection and action in the organization.

> *We know a meeting is one of the best platforms to sit together and review everything possessed by the project and organization to achieve the set goal. Which is the so-called 'bottom-to-top and participatory approach' in many organizations and*

projects. Therefore, we believe in the meeting and reflection process to further action with a full recharge of motivation and inspiration.

However, I felt it is dependent on the moral responsibilities and accountabilities of the management board in the organization and the project head of the project. I saw many reflections were for completing the physical targets rather than ensuring qualitative impacts. Many times, I was part of the meeting when there was discomfort, and associates had a conflict of interest in the program. They called the meeting frequently rather than regularly. Similarly, regular meetings are also conducted as a requirement of event on the number of activities. Thus it is not reflective to effectively implement the action. For example, the project head calls the meeting and has equal chances to share personal thoughts in the meeting regarding the program or activities, however, it is guided by certain personal interests.

Many where I found feedback is collected for just documentation, and very less goes for implementation, they only listen and keep it as minute or record to communicate and then forget. Therefore, I found some of the organizations and projects must fulfill the formality of meetings and only listen to the team but are not active in the field. So, it is one of the hegemonies of the management and project leaders to subordinates and other team members in the sense of implementation of reflection of the meeting.

Besides, if the management team is more accountable for the responsibilities, the meeting is one of the best ways to mitigate the conflict and bring a radical change in the performance. However, it should be a more democratic way, rather than controlling the voice of team members and other concerned stakeholders. Because sometimes management teams are not ready to listen to the root causes of problems and new ideas regarding the program implementation. It's one of the main reasons for the dominant perception of the junior staff or mid-level team.

So as a staff, many times, I participated in the meeting and fulfilled the formality.

They did discuss and collect the agenda too, but it's only a discussion and never taken seriously. Why are they doing such unethical activities in the name of the meeting? I think everyone has not answered about it. Although, as a staff, I presented sincerely my thoughts in the meeting, so rarely I have had a tussle with the senior management team because correction should be the two-way rather than implementing team. In addition, I have experience as a management board member of the organization for about a decade.

When I was a staff in the project and faced many challenges as well as expected the management team to immediately initiation regarding the findings of the meeting and reflection. So, I was very conscious not to repeat, which had already experienced during the project implementation. Most of the time, paid to listen to deprived voices of the project team for the improvement of lacking in the management board. Also formed the task force under the leadership of the board team, including the representative of the project staff. Such a practice was more effective, and the project team also contributed meaningfully to addressing the issue. Sometimes, if the management board leader is a rigid character, it can be more challenging to execute effectively.

Finally, the reflection meeting is a way of self-evaluating the team and self-realization to further improvement. However, another important element is the moral ethics and accountability of respected leaders and management teams. Otherwise, they will have a good showcase to show the public and operate differently.

Reflective practice as a process: Self-critiques (Iroj)

Reflective practice is essential in my personal and professional work as it allows me to evaluate and learn from my experiences and improve my performance. As a professional in the development sector, working in different development sectors and organizations, reflective practice of my experiences brings new strength and ideas that helped enhance my performance.

As my first experience in a development project, I joined an education project that helped local schools of remote Nepal in the education system, strengthening and connecting these schools to the modern education system. As the project implementer, my team introduced a new education system in the schools with learning and sharing platforms, which helped us sustain the improvised education system.

> *The reflective practice introduced in the project enabled us to reflect on our activities, understand the complexity of society and culture, and bring ideas to continue improving education institutions binding the modern education system with local culture and norms.*

I began my journey with an NGO, where I was exposed to reflective techniques and actively participated in their development. I began working in the field of health and rehabilitation in 2016. I began long-term work orientation training as soon as I started my employment. During the training, the instructor urged me to consider the small things in my life and draw lessons from them. Since those were my memories, it was amazing to convey that I could articulate them with ease. Over time, the practice of thinking back on the actions and deriving meaning from that small-scale event inspired me to repeat in other contexts, such as social gatherings and exchanging successes, lessons learned, and difficulties with others.

I have been involved in the discussion process and reflections. I used different methods as reflective practices with my team. I have been following some recognized steps and procedures that have been helping in the reflective process. Some methods worked well, whereas some practices did not give a better result. I always discuss the practice's appropriateness with my team to bring out the best in the team's performance.

As a development facilitator, I am sometimes influenced by international experts and I try to follow the same ideas to localize my perceptions. Nothing is easy; however, everything has a solution. The task of development work is challenging and demanding, as they may be working in complex and often uncomfortable conditions. However, for those committed to positively impacting the lives of others, it can also be an enriching and fulfilling career. I can proudly say this reflective practice or, in general, meetings support me in overcoming challenges.

Although reflective practice is essential for personal and professional development, I have faced a few challenges. Reflective practice requires time and effort, which stretches our workload and responsibilities. I always motivate my team to contribute their time and effort in reflection meetings and discussions. The reflective practice shows areas for improvement and thus requires a change, but we resist the change process a few times.

And in my opinion, transformation is never a single-shot process. It is a continued and long process to bring changes in social structure, values, beliefs, and norms that lead to positive meaningfulness in people's lives. Transformation requires ages of experience and reflecting on these experiences for better processing for a sustainable society.

Claiming

Reflecting on case studies or scenarios

Case studies and scenarios are often used in various fields to analyze and understand complex issues or real-world situations. Reflecting on these case studies or scenarios allows individuals to understand the subject matter more deeply and identify key takeaways or lessons learned. Cogitating upon these processes provides the foundation for good facilitation and the means to become an excellent conductor (Brookfield, 1995). This can be useful in making decisions, solving problems, and developing new strategies. Reflecting on case studies and scenarios can also help individuals identify patterns and trends, which can inform future studies or initiatives.

Narrative case studies are a form of qualitative research that uses storytelling to explore and understand a particular phenomenon or situation. They can be used to develop themes by providing a detailed and rich description of the experiences, perspectives, and emotions of individuals involved in the case. Narrative case studies can be used to identify patterns and themes that emerge from the story, which can provide insights into the underlying causes and consequences of the phenomenon being studied.

Case analysis involves reading and re-reading the data multiple times, looking for patterns and themes that emerge from the story. It can also include coding or categorizing the data, which can help to identify key themes and patterns. It is important to note that narrative case studies are typically used to explore complex and nuanced phenomena, such as people's experiences and perspectives, thus they provide rich and in-depth insights that can be used to understand and develop themes.

Supports a Better Understanding of the Complexities of the Work

Reflective practice is a process of thinking about and evaluating one's actions and decisions to learn from them and improve future performance. It helps professionals better understand their work's complexities by allowing them to critically analyze their own experiences and consider alternative perspectives. Reflective practice can be applied to various fields such as education, healthcare, social work, and business. It can also aid in personal development and self-awareness. Reflective practice enables professionals to gain insight into their thought processes and behaviors, recognize their biases and limitations, and improve their problem-solving and decision-making skills, as Larrivee (2000) stated problems and possibilities are always together like two sides of a coin. Therefore, reflective practice can lead to better outcomes for clients and patients and improved job satisfaction for the professional.

We can see the reflective practice as '3D Mirrors'.

An interesting metaphorical representation of reflective practice, we can see it as '3D Mirrors'. Yes, the metaphor of a 3D mirror can represent the idea that reflective practice involves looking at a situation from multiple perspectives, much like how a 3D object can be viewed from different angles rather than just to say mirror because the mirror reflects only one side. Just as a 3D mirror can reflect an object from different sides and angles, the reflective practice encourages individuals to examine a situation from different lenses or perspectives. This can include examining the situation from the perspective of different stakeholders, considering the emotional and social aspects of the situation, and reflecting on how one's own biases and assumptions may have influenced our actions. Internal supervision is a more accurate way than the generic term 'reflection' of accounting for the kind of "self-analysis that needs to happen at a deeper emotional, sensory, experiential level" that may enable practitioners to contain our thoughts and feelings or not (Ferguson, 2018, p. 10).

By looking at a situation from multiple angles or perspectives, individuals can gain a more comprehensive understanding of the situation and identify potential areas for growth and improvement. This can also help individuals to develop greater empathy and understanding for others and make more informed and effective decisions in the future.

Build Self-awareness, Critical Thinking Skills, and Professional Growth

Reflective practice can help us to become more aware of our thoughts, emotions, and behaviors, and understand how they impact our interactions with others. Reflecting on experiences can help individuals identify areas for improvement and develop new strategies for growth and development. Reflective practice can be used in professional settings to improve performance, problem-solve, and make effective decisions as Mezirow (2000) stated that learning is known because of the process of employing a prior interpretation to construe a replacement or revised interpretation of the meaning of one's experience as a guide to future action.

Reflecting on one's own experiences can help individuals develop empathy and understanding toward others. Reflective practice can be used to learn from mistakes and avoid repeating them in the future. Reflective practice can be used to generate new ideas and approaches. Reflecting on experiences can help individuals develop the ability to cope with difficult situations, bounce back from setbacks, and adapt to change.

Implication

Our Understanding and Appropriateness in Our Profession

Critical reflection and reflective practice are similar in that they both involve thinking deeply about an experience, event, or situation to gain a deeper understanding of it. However, there are some key differences between the two. Both critical reflection and reflective practice are processes of thinking about one's own experiences to improve one's understanding of and ability to perform a task or activity. Reflective practice is a process that facilitates teaching, learning, and understanding, and it plays a central role in professions' professional development (Mathew, et al. 2017). Both critical reflection and reflective practice are used in various fields such as education, healthcare, and professional development.

However, we can dig out some of the differences in the sense that reflective practice is generally more focused on personal growth and development, while critical reflection is more focused on understanding the broader context and implications of an experience.

Critical reflection is more formal and structured. Reflective practice is more often used as a tool for self-improvement, while critical reflection is more often used to evaluate and improve systems or organizations. Critical reflection often involves looking at the situation from multiple perspectives. Critical reflection often involves looking at a situation or experience from multiple perspectives. This can include considering different viewpoints, cultures, or experiences that may have contributed to or influenced the situation.

By looking at a situation from multiple perspectives, individuals engaging in critical reflection can gain a more holistic and nuanced understanding of the situation and identify any potential biases or assumptions that may have influenced their thinking. This can also help to challenge any entrenched beliefs or preconceptions and make more informed decisions, critical reflection provides the opportunity to explore different resolutions (Larrivee, 2000). Additionally, looking at the situation from multiple perspectives can also

help to identify any potential ethical or moral dilemmas that may be present and to consider the impact of one's actions on different stakeholders.

Overall, critical reflection and reflective practice are related but distinct processes. Reflective practice is a broad term that refers to any process of thinking about one's own experiences, whereas critical reflection is a specific type of reflective practice that emphasizes the need for critical thinking and analysis.

The Importance of Reflective Practice in our Professional Career

We do not think that there is no area where reflective practice cannot be applied, however, commonly, reflective practice is developed and rigorously implemented in many disciplines. It is additionally valuable beyond the scholarly community even if it is important if we apply for employment, as a portion of proficient capability, or fair as a way of thinking about our roles.

In our professional and daily life, knowingly or unknowingly, we are reflecting because the somatic is central to reflective practice. After all, it enables actors to explore feelings, expressions, values, and judgments around a specific practice. This supports deeper learning and critical analysis of what happened and why.

Ultimately, this type of practice qualifies us to learn from what occurred to develop and improve future practice. Practically, we have created different portals for reflection and incorporation of things. We can now express that there are many paybacks to doing a reflective practice that empowers us to accomplish better responsiveness of ourselves, our knowledge and understanding, our skills and competencies, and workplace practices in general. We can apply the reflective practice in two ways; one during the action (Reflection-in-action) and another after completing the task (Reflection-on-action) (Schon, 1983).

We practice reflection everywhere during our education, workplace, or as part of our general personal well-being. We practice reflection because it is a process that helps to gain contextual insights and support to bring the lesson learned. It is also good practice in that sense it provides the best options so far based on acquired knowledge and experience. Reflection unites the professional and protects from different myths, sharing builds the team stronger and more cohesive. We, therefore, encourage the involved beneficiaries, stakeholders, and service providers to support each other, and undertake regular reflection because my experiences note that it brings more confidence, togetherness, insight, openness, honesty, analysis, and respect for culture.

Professionally, we have been practicing some of the tailored-made appraisal tools to enhance our professional skills here and there. Once per year, we conduct an appraisal and analyze the performance with a further revised growth plan. This creates a common ground to reflect on the past and plan, also understanding the self from the wider lenses of others in a conducive environment.

Reflection! Actions!! Again Reflections!!!

Reflection! Actions!! Again Reflections!!!

Prefleaction, Actions, and reflecting on, thinks meaning, see impact,
Discover a way that have taken, so that it can lead better.

Always look on choices, take actions,
Expect something to change, thoughts through hand.

Realize past activities that have done, should think further

Appreciate that reflection, be guided ahead.

Reflection as development, it digs strength and alternatives,
Step up with exploration, transfer for self and others for positive change

Reflection as learning, from what have done,
Try reach to moon, nonstop reflection reaching the unreached

Reflecting on each step, be observed a sequence of grim,
Not a final procedure, but constant uncertainty, shame, and gloom.

Mistakes, learning, reactions at the end,
New insights that have, think to lead again.

Hankering around the activities that did, try always to reach the reality
And realize that reflection, adapt these again in another way,
Change ways of doing, if things are not change,
Keep on scrolling, past's actions with some range.

Think back on methods, always be one step ahead.
Ultimately, it's just a means of confining

When back on methods, always be guided with another innovates
My actions! my choice!!, and your perspective are all perceptive!

The process of reflective practice is a journey of self-discovery and growth, through which an individual can learn from their past experiences and find new ways to move forward. Professional growth is an evolving process of learning, shift, and change. It should be based on an individual's personal experiences and reflections which is why it is called a bottom-up approach to professional development (Cirocki & Farrell, 2017). It is an ongoing process that enables an individual to gain insight, make improvements, and find new perspectives. Sometimes, reflective practice is a negative cycle that can lead to self-doubt, guilt, and dwelling on the past. It suggests that reflection can be a way to beat oneself up for things that cannot be changed and that it might be more beneficial to break the cycle of reflection and move on with life. It is important to note that this is one perspective on reflective practice and we professionals find it beneficial in our personal and professional growth. Reflective practice can be used differently by different people and it's important to find the way that works best for you.

V. CONCLUSION AND RECOMMENDATION

For us becoming a critically reflective facilitator is being in the middle of having both positive aspirations and upcoming challenges. Developing as a critically reflective facilitator or practitioner encompasses both the capacity for critical inquiry and self-reflection.

Critical inquiry involves the conscious consideration of the moral and ethical implications and consequences of our practices on learners. Becoming a reflective practitioner, everyone has the task of facing deeply rooted personal attitudes concerning human nature, human potential, and human learning. Reflective practitioners challenge assumptions and question existing practices, thereby continuously accessing new lenses to view our practice and alter our perspectives.

Giving own practices through the lenses of acquired knowledge and its practicality moving towards transformation both for self and others, is important. Looking thoroughly at self-performed activities and their relevance, in that sense these activities brought positive changes in daily living activities. Knowledge generation through collaboration is very powerful because it speaks in collective voices and relates things in a more practical sense.

Generated themes can support further professionals to practice in their regular activities. As highlighted, we can see the reflective practice in the broader sense and apply its application in many ways and that helps to support individuals' instinct for their professional growth, and awareness of critical reflection on whatever professionals are doing in their practices.

Acknowledgement:

References

Aryal, B., L., (2014). Kachahari Performances in Nepal: Towards Liberation, Social Empowerment, Conflict Resolution, and Therapy. [MPhil Desertation], *Tribhuvan University, Central Department of English*. https://elibrary.tucl.edu.np/handle/123456789/3211

Barkhuizen, G., & Hacker, P., (2009). *A Collaborative Narrative Inquiry*: Two Teacher Eduators Learning About Narrative Inquiry. Per Linguam. 2009 25(1):1-16, http://dx.doi.org/10.5785/25-1-25.

Brookfield, S.D. (1995). *Becoming a Critically Reflective Teacher*. San Francisco: Jossey-Bass. Rejective Practice, Vol. 1, No. 3, 2000

Chilisa, B., & Kawulich, B. B. (2012). *Selecting a research approach: Paradigm, methodology and methods*. In C. Wagner, B. B. Kawulich, & M. Garner (Eds.), Doing Social Research: A Global Context (pp. 51-61). McGraw-Hill Education.

Cirocki, A., & Farrell, T., (2017). Reflective Practice for Professional Development of TESOL Practitioners. *The European Journal of Applied Linguistic and TEFL*. http://www.reflectiveinquiry.ca/wp-content/uploads/2016/06/RP-special.pdf.

Clandinin, D. J., & Connelly, F. M. (2000). *Narrative Inquiry*: Experience and Story in Qualitative Research. San Francisco, CA: Jossey-Bass.

Clandinin, D. J., & Rosiek, (2006). *Mapping a landscape of narrative inquiry*: Borderland spaces and tensions. In D. J. Clandinin (Ed.), Handbook of narrative inquiry: Mapping a methodology (pp. 35–75). Thousand Oaks, CA: Sage.

https://www.researchgate.net/publication/291895802_Mapping_a_landscape_of_narrative_inquiry_borderland_spaces_and_tensions.

Creswell, J. W. (2013). *Qualitative Inquiry & Research Design*: Choosing among Five Approaches (3rd ed.). Thousand Oaks, CA: SAGE.

Denzin, N. K. (2003). *Reading and Writing Performance. Qualitative Research, 3(2), 243–268.* https://doi.org/10.1177/14687941030032006

Estefan, A., Caine, V., & Clandinin, J. (2016). *Narrative Works*: Issues, Investigations, & Integration6(1),15–3file:///D:/New%20Volume/SSF_/2nd%20Semester/Advance%20Qualitative_BAL%20CL/Collaborative%20writing/administrator, +nw6_1art01.pdf

Ferguson, H, (2018). How social workers reflect in action and when and why they don't: the possibilities and limits to reflective practice in social work. *Social Work Education, Rutledge,* 2018 Vol. 37, no. 4. 415–427https://doi.org/10.1080/02615479.2017.1413083.

Fook, J. & Askeland, G. (2006). Challenges of Critical Reflection: 'Nothing Ventured, Nothing Gained', *Article in Social Work Education* · August 2007. DOI: 10.1080/02615470601118662

Gemignani, M. (2016). Toward a Critical Reflexivity in Qualitative Inquiry: Relational and Posthumanist Reflections on Realism, Researcher's Centrality, and Representationalism in Reflexivity. *Qualitative Psychology. American Psychological Association*. 2016, Vol. 3, No. 2, 000 2326-3601/16/$12.00 http://dx.doi.org/10.1037/qup0000070

Habermas, J. (1984). *The theory of communicative action:* Reason and the rationalization of society (Vol I). Boston, MA: Beacon Press.

Hibbert, P., Coupland, C., & MacIntosh, R. (2010). Reflexivity: recursion and relationality in Organizational research processes. *Qualitative Research in Organizations and Management 5(1): 47-62.DOI*: 10.1108/17465641011042026.

Kim, N., Y., (2019). Linking individuation and organizational identification: Mediation through psychological safety, The Journal of Social Psychology. DOI: 10.1080/00224545.2019.1644279.

Kothari, C. R., (2004). *Research Methodology*; Methods and Techniques. Second Revised Edition, New Age International (P) Limited, Publishers. 4835/24, Ansari Road, Daryaganj, New Delhi – 110002. www.newagepublishers.com.

Leering, M., (2014). Conceptualizing Reflective Practice for Legal Professionals. *Journal of Law and Social Policy 23. (2014): 83-106.* http://digitalcommons.osgoode.yorku.ca/jlsp/vol23/iss1/5

Larrivee, B. (2000). Transforming Teaching Practice: becoming the critically reflective teacher *Department of Learning, Literacy, and Culture, California State University, 5500 University Parkway,* DOI: 10.1080/14623940020025561.

Mathew, P.,Mathew, P., Prince, & Peechattu, J., (2017). Reflective Practices: A Means to Teacher Development. *Asia Pacific Journal of Contemporary Education and Communication Technology* (APJCECT) ISBN: 978 0 9943656 82; ISSN: 2205-6181, Year: 2017, Volume: 3, Issue: 1 www.apiar.org.au

Mertova, P., & Webster, L. (2019). *Using Narrative Inquiry as a Research Method*: An Introduction to Critical Event Narrative Analysis in Research, Teaching and Professional Practice. Routledge.https://doi.org/10.4324/9780429424533

Mezirow, J. (2000). *Learning to Think like an Adult. Core Concepts of Transformation Theory.* In J. Mezirow, & Associates (Eds.), Learning as Transformation. Critical Perspectives on a Theory in Progress (pp. 3-33). San Francisco, CA: Jossey-Bass.

Schon, D. A. (1983). The reflective practitioner: how professionals think in action. New York: Basic Books, Inc.

Rushton, I., & Suter, M. (2012). *Reflective Practice for Teaching in Lifelong Learning*. Open University Press McGraw-Hill Education, McGraw-Hill House, Shoppe hangers Road, Maidenhead, Berkshire, England SL6 2QL.

About the Authors

Govinda Chaudhary is an NGO/INGO professional and currently as the Executive Director of the Biodiversity Conservation Centre Nepal. He obtained a Master of Philosophy (MPhil) degree in STEAM Education from the Kathmandu University School of Education, and a master's degree in mathematics education from Tribhuvan University. Govinda's research interests include qualitative research with a focus on transformational sustainability. He has contributed professionally with many NGOs and INGOs in Nepal, exploring individual experiences through inductive approaches.

Mansingh Aidee, an indigenous youth and a public health professional hails from the land of western north region of Nepal. He is leading Gopka Youth Club and Planet Pulse and currently works in the field of pesticide mitigation for farmers and communities. He obtained his undergraduate degree in Public Health from Purbanchal University, and a short course on One Health and Climate Change from Ludwig Maximilian University of Munich (LMU). Mansingh's research interests in Sexual and Reproductive Health and Rights (SRHR) access and information, Environmental Health, and Epidemiology.

Dipak Ghising is a PhD scholar in Rural Development at Tribhuvan University, Nepal. For the past 20 years, he has been contributing to uplifting the socioeconomic status of rural communities in Nepal through various I/NGOs. He is also interested in training facilitation, project design, evaluation, and social research. He has been affiliated with and is currently leading as the chairperson of the Community Development Society (CDS), Ramechhap, Goganpani Saving and Credit Cooperative Ltd., Goganpani, Global Research and Development Center Pvt. Ltd., and Khandadevi Investment Company Pvt. Ltd., Kathmandu, where he develops, manages, and implements development projects.

Iroj Shrestha is currently a Project Manager in Friends of the Disabled/ Hospital and Rehabilitation Centre for Disabled Children. He obtained his undergraduate degree in Computer Engineering and a master's degree in business administration with a major in Project Management from Kathmandu University. Iroj's research interests include the development project impact in society and organizational behavior.

Shanti Kumari Thapa has been an NGO/INGO professional since 2012 and is currently working as a Technical Advisor for education projects in Nepal. She holds a master's degree in education from Tribhuvan University. With extensive experience across various organizations in Nepal's education sector, she has actively collaborated with community-based organizations (CBOs), playing a key role in social reform and the reintegration of educational practices and cultures throughout Nepal.