I sometimes thought, as I read through this Element, that the authors were trying to do too much in the space they had. That being said, their enumeration of the barriers to agency—for example, institutional power in which individuals find it difficult to be autonomous, nervousness about potential language inadequacies—and how these might be ameliorated through collective action, networking, and discussion with like-minded colleagues and peers was very convincing and well-argued.

Reflective Practice in Language Teaching

Anyone who has an interest in so-called 'Reflective teaching' will know the name of Thomas Farrell. As he himself points out he's been worrying away at the topic since his first cited publication on reflective practice in 1999. He is well placed, therefore, to take stock of where his research leads him more than twenty years later. The Element profiles what he calls his 'comprehensive argument for reconsidering a framework [he] devised for a five-stage approach to language teacher reflective practice, supported by an in-depth case study [he] conducted' (p. 1). He starts his offering with a Background section, continues with a section entitled 'Standing on the shoulders of Giants: Dewey and Schön', moves to sections on Reflective Practice in Action, and on Moving Forward with Reflective Practice: Possibilities for Further Dialogue, and ends with a Conclusion section.

Farrell's argument is a mixture of admiration and reservations for the seminal works of firstly John Dewey's writings on reflective thinking and the educative process (Dewey 1933) and Schön's (1987) *Educating the reflective practitioner*. Whereas Dewey 'maintained that the practitioner should suspend action when confronted with a problem and after going through the steps of reflective enquiry, to take action only in the final stage', Schön 'encouraged the practitioner to continue to reflect during action ("action present") in an attempt to reshape what the practitioner is doing while he or she is doing it' (p. 13). In other words, there is a clear divide between *reflective inquiry* (that is, reflection-on-action—Dewey) and double-loop learning (that is, reflection-in-action). Farrell suggests that these two concepts are, in the first place, widely misunderstood and secondly he finds that there are shortcomings in both of these theories. He acknowledges, of course, that both Dewey and Schön are foundational in terms of the field of teacher development (the 'giants' in his description), but—and this is the main thrust of this offering—he wants to expand on their work and propose a new and differently focused model. To explain his approach he maintains that 'the person-as-teacher cannot be divorced from the act of teaching and reflection' and so believes that 'reflection is grounded in the notion that teachers are whole persons and the person-as-teacher should be a part of the reflection process' (p. 15). What he is suggesting, in other words, is that both Dewey and Schön offered models that were too abstract, too divorced from the actual emotions that drive most teachers. Furthermore, both offer 'ends-based models where problems must be solved regardless of when they occur (*in*-action or *on*-action)' (p. 17). This leaves no space for uncertainty or ambiguity and practitioners themselves are somewhat divorced from the process.

What is needed, Farrell suggests, is a more holistic approach to reflecting on practice. We should not prioritize technical, rational teachers, but rather practitioners who know who they are, why they do what they do, what they

want to do, how they do it, and what this all means for them. This leads him to his own new framework for reflective practice which has five interrelated elements: *Philosophy* (practice is dependent on basic philosophy accumulated since birth), *Principles* (a teacher's assumptions and beliefs about ELT, which will become more visible as they reflect on principles of teaching and learning), *Theory* (developed from philosophy and principles and evolving through reflections on critical incidents in classrooms), *Practice* (examining what a teacher does and how this aligns with their philosophy, principle, and theory), and *Beyond practice* (the influence of emotional, ethical, community-based social issues which impact teachers' practices both inside and outside the classroom). This framework, the author claims, is 'descriptive, not prescriptive' (p. 23), and by way of illustration he takes us to Costa Rica where pseudonymous Damien teaches and along the way follows the five-stage framework. Without going into details, what is notable here is the descriptions of Damien's feelings, the clashes he feels between his personal ethics and those of the institution where he worked. 'I've actually been kind of *angry* at the type of advertising they've been doing for courses lately.....I would feel like kind of *offended*' (Farrell's italics, p. 36), he says, whereas when he talked about his students he used far more positive language attributes and showed how much he wanted them to have a good experience with him as a teacher. This goes to show, Farrell claims, that teachers as emotional beings are moved by aspects of their work 'because they are passionate about their practice' (p. 39) and as a result research into teacher reflection should move toward a greater understanding of teacher self and how teachers' emotions can become sites of resistance and self-transformation. Engaging in reflective practice is not just a cognitive issue; it is also a deeply emotional one. Teachers' reflections help them to seek to legitimize their practices within different organizations such as language schools. Further, teachers and other professionals should be enabled to discuss all this, for failure to do so would leave reflection ill-defined and instead be intellectual exercises set to solve perceived problems. That, Farrell argues, is not what this is all about. On the contrary, reflective practice is, in his formulation, 'a cognitive, emotional process, accompanied by a set of attitudes in which language teachers systematically collect data about their practice ....and use the data to make informed decisions about their practice both inside and outside the classroom' (p. 47).

Farrell has argued his case with commitment and passion, two attributes that help to get his argument over the line. The idea of bringing the teacher 'self' into the reflective paradigm seems to me to be convincing as a possible approach to this topic, a development from the two 'originators' (in a sense) of this whole field. That teacher 'Damien' was available to put himself through this way of looking at reflective practice appears as extremely admirable and the researcher's care to observe and report on his (Damien's) thought processes commendable. That being said, however, Damien is only one educator and the experience, as far as I can tell, is based on only a couple of classes and how he engaged with his responses and the world around him. Farrell's five-element framework would need a much more extensive trial than this to become more universally accepted. Nevertheless, anyone involved in thinking about, training about, or practicing reflective processes should definitely read this short account.