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UMI
AN EXPLORATION AND EXAMINATION OF REFLECTIVE TEACHING PRACTICE AMONG TEACHERS OF ISLAMIC EDUCATION IN KUWAITI MIDDLE SCHOOLS

DISSERTATION

Presented in Partial fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

By

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*****

The Ohio State University

2001

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ABSTRACT

A review of related literature concerning the reflective teaching practice in Kuwait indicated a lack of literature and research studies of the reflective teaching practice in Kuwaiti schools. Research literature in the United States indicated the importance of the reflective teaching practice for the educational process and teachers' professional development.

The present study was designed to explore and examine the degree of availability and comprehension toward the reflective teaching approach of teachers of Islamic education in Kuwaiti middle schools. I investigated the degree to which the teachers of Islamic education reflected upon their work and benefitted from the reflection process in their professional career and activities. Also, I searched to see if teachers of Islamic education were following the reflection teaching strategy. It was important in my study to examine if teachers of Islamic education understood the reflective teaching approach, its values, and its role in enhancing their own professional growth. Also, the study addressed the opinions of the Islamic education Ministry of Education superintendents by interviewing them about the
usage of the reflective teaching practice based on their evaluation of the teachers of Islamic education. The findings formed the basis for this study's recommendations of the reflective teaching usage and its influence on the teachers' professional development.

Data were gathered from (a) teachers of Islamic education in the middle Kuwaiti schools and (b) Ministry of Education superintendents of Islamic education in Kuwait. The teachers of Islamic education responded to a self-administrated questionnaire which included six questions framed to identify their personal perceptions and practice of the reflective teaching. Five superintendents of Islamic education were interviewed to identify their actual roles toward the reflective teaching practice.

Percentage, means, and standard deviations were computed for teachers of Islamic education responses for all questions pertaining to demographic data. A t-test was computed to test the null form hypotheses one, three, and five. A one-way Analysis of Variance (ANOVA) was utilized to test hypotheses two, four, and six concerning the five educational regions in Kuwait.

The findings from the study indicated most teachers of Islamic education in Kuwait were familiar with and practiced reflective teaching. Teachers seemed to have a clear idea of what benefits they might get by applying the reflective teaching. Yet there seemed to be some difficulties such as
time and finishing the curriculum on time that some teachers of Islamic education faced in applying the reflective teaching. The findings also brought to light the need for alignment between the courses the College of Education in Kuwait University and the Practical Education Institute offered for the preparation of reflective teachers.

Furthermore, Ministry of Education superintendents of Islamic education clarified their roles of encouraging the reflective teaching practice and helping teachers to solve teachers’ problems and difficulties.

Recommendations were made from this study for more emphasis on the reflective teaching as an important practice for teachers’ professional development. Reflective teaching conferences and literature materials should be available to the teachers and superintendents as sources for knowing the latest educational developments. Other recommendation were made for future research in other Gulf countries and other school subjects. An observation research instrument was recommended to test the extent to which teachers of Islamic education and superintendents acceptance of reflective teaching practices as a way to improve teaching.
In The Name of Allah
Most Merciful, Most Compassionate

I dedicate this work

To the soul of my father, may Allah take him in His grace
To my mother, whose heart is full of love and care forever
To my husband who is the nearest person to my heart, whose heart is full of love to me and our children, whose soul is full of optimistic and faith in Allah, who sacrificed a lot for me, and who is a father, a brother, a true friend guiding me to the happiness
To the three shining stars of my life, my children Sultan, Aisha, and Asma
To my sisters, brothers, teachers, and friends
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And to my family, Aunt Maleeka, my sisters, my brothers, 
nieces, and nephews, to all of you I offer my thanks for your 
love, support, and unshakable faith of me.

Last but not the least, I express much love to my 
friends, the list of those of you who have been there to 
cheer me up, listen to me, and support me during difficult 
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CHAPTER 1

INTRODUCTION

Teaching is as important as any profession in the world. Teachers are educated in the same way as other professionals, acquiring common knowledge before they are admitted to practice in schools. The main goal of programs of teacher education is to ensure that all schools have teachers with the skills and knowledge they need to enable students to learn (Al-Mejadi, 1996). This means that the nation should provide qualified teachers for every student, which is an essential ingredient in educational reform. Most notable are efforts to establish teaching as a professional endeavor (Holmes, 1986). The future of education depends upon providing the younger generation with teachers who have the skills and knowledge to help students succeed.

In this chapter I begin by defining some important terms in order help the reader to understand the content of the study. Following that is a discussion about reflective teaching practice and the research reasons and purposes in selecting the research topic. Then I consider an explanation about the statement of the research problem, research
questions, research hypotheses, conceptual framework, purposes of the study, and significance of the study. Next, I move into a description about the context of this study including a description about Kuwait and its educational system. The educational system discussion includes the goals of education in Kuwait, the formal structure of education in Kuwait, curriculum development, and Kuwait University. After that, I examine the goals and objectives of Islamic education, the primary sources of Islamic education, the Holy Quran and Sunna, and characteristics of teachers of Islamic education. In the following section, I describe the role of the Ministry of Education superintendents. I also highlight the design of the study, including methodology, data collection, and data analysis. Finally, I discuss the limitations of this study and offer an overview of this dissertation.
Definitions

There are some different terms that the author will refer to throughout this study. Thus, for the purpose of this interpretation in this study, the following definitions are assigned to the listed words and phrases:

**Islamic Education**

Islamic education represents a style that aims to achieve a perfect and balanced human being. The goal of this educational style is to build peoples' self confidence, shape the moral and rational aspects of personality. Islamic education aims to polish the human mind and train it to think, search, and use human creativity to serve society. Mujawer (1976) states Islamic education is a style to form individuals with high values. It is a kind of education that provides the opportunity to discipline and educate the soul and character. Also, Islamic education provides people with morals to prevent them from deviation and direct them to the right path. In this study the meaning of Islamic education in the school
curriculum is the school curriculum that is being taught at all school stages of the Holy Quran, Sunna, Islamic doctrine, Islamic worship, and the biography of the Prophet Mohammed (Al-Sewadi, 1988).

**Islamic Studies**

Islamic studies includes topics such as facts, information, and concepts about Islam. Islamic studies includes surveys, research, papers, and reports that present and deal with specific Islamic topics.

**Mohammed**

The Prophet Mohammed was born in Makkah in 750 A.D. After losing his parents, he was cared for by his grandfather, then his uncle. He had no formal education. However, at the age of 25, he began to meditate and contemplate in a cave in Mount Hira in Makkah. For 15 years, he spent the entire month of Ramadan in this cave. At the age of 40, Mohammed was in the cave when the Holy Quran was revealed to him by the Angel Gabriel (Ali, 1995).

The Prophet Mohammed spent three years secretly inviting people to Islam before the Holy Quran ordered him to make his teachings public. Revelations continued to come to the Prophet, and he devoted his life to spreading the word of Islam. After completing the message of God, the Prophet Mohammed died on June 8, 632 (Ali, 1995).
**Reflection**

The process through which teachers analyze critically their tasks as well as improve their decision-making while performing as teachers (Ross, 1989; vanManen, 1991).

**Reflective Teaching**

It is a process, teachers look at their work and develop meanings for themselves, as opposed to being told what is right or good. The concept of, reflective teaching was developed by Cruickshank at the Ohio State University for the purpose of providing teachers with the chance to participate in the complete act of teaching (planning, instruction, and evaluating) as a peer teaching experience. Peer teachers reflected upon the teaching/learning processes that occurred.

**Reflective Thinking**

Active, persistent, and careful consideration of any beliefs, knowledge, values, and experiences in light of the ground and the consequences which support them (Troyer, 1988).
Sunna (The Prophet Mohammed Tradition)

The Prophet Mohammed’s tradition is called Sunna which means all Prophet Mohammed says and does which we received through truthful ascriptions. Every Muslim is compelled to comply with the Sunna (Ali, 1995; Al-Shaybani, 1985; Esmaeel, 1978; Mujawer, 1976). Scriptures are written by the people who transfer the Prophet Mohammed traditions to us. Sunna is the second source of Islam with the Holy Quran being the first.

The Holy Quran

In Islam, the Holy Quran (Koran) is the book of God that was sent to the Prophet Mohammed (May the blessings and peace of God be upon him). The word of God was revealed to the Prophet Mohammed about 1400 years ago through Angel Gabriel. The author of the Holy Quran is not the Prophet Mohammed but God himself. The Prophet Mohammed was the receiver and communicator of the revelation.

The Holy Quran was committed to memory as well as to writing during Prophet Mohammed’s life and under his supervision. It is still available in its original Arabic text. The Holy Quran contains the principles of all of God’s laws and is further explained by the sayings of the Prophet Mohammed. The name of the Holy Quran is derived from the Arabic word Kara’a which means to read or recite (Ahmed, 1989; Ali, 1995; Al-Houli, Undated; Al-Nahlawi, 1983; Al-Shaybani, 1985; Esmaeel, 1978).
These words and phrases are important to assist the reader in understanding the content of this study. In the next section, there is a brief discussion about the reflective teaching practice and its importance to teacher education. Also a discussion is included in this section concerning the researcher's reasons for selecting the study topic and its relation to the teachers of Islamic education in Kuwait.

**Reflective Teaching**

Today, the terms reflection, reflective thinking, and reflective teaching have become very popular in the educational literature. Since 1975, teachers have come to be perceived as reflective professionals who construct meaning. With this changing perception, teacher education has been challenged to emphasize reflective thinking in professional practice and the development of professional judgment (Clark, 1986; Holmes, 1986; Schon, 1987; Zeichner, 1979). Gore (1987) noted reflection has become part of the language of teacher education. Moreover, Zeichner (1990) indicated reflection in teacher education has become a dominant focus. Zeichner (1990) added there isn't a single teacher educator today who would claim that he or she isn't concerned about preparing teachers who are reflective. Reflective teaching has become an essential aspect of teaching that teachers should know and
practice. Among the sweeping changes at the core of teacher education is the now dominant belief that teaching should be reflective and teachers should carefully, deliberatively, and persistently consider their existing practice and values along with those found in the culture of schools (Williams, 1995).

Cruickshank (1985, 1987) reported reflective teaching provides teachers with the opportunity to be thoughtful about their teaching such as: reflections on the teaching and learning process including what happened in the classroom and why, how the teaching and learning process was managed, how this process could be improved; linking theory and practice; making decisions; solving problems; and evaluating themselves. Reflection, as defined in this study, is the process of teachers taking time to analyze and evaluate their teaching, participating in any educational activities and classroom problems, and thinking about what took place, why the events occurred in the way in which they did, and what they would do differently if they were faced with the same situation again. Teachers must cultivate the practice of thinking deeply and with critical reflection in order to engender the kind of "critical thinking they strive to develop in students, combining tough-minded instruction with a penchant for inquiry" (Holmes, 1986, p. 28).
Studies done on reflective teaching such as Cruickshank (1985,1987), Schon (1987,1983), Troyer (1988), and Zeichner (1981,1982) have emphasized several important benefits that teachers find necessary for professional development and improvement in their teaching performance. These benefits help teachers to be critical, analytical, and are effective sources for evaluating their teaching (Dieker & Monda-Amaya, 1995). Reflective teaching is a whole process of considering the moral, and ethical aspects of teachers' practices. Moreover, it enhances the responsibilities of teachers to care about their professional growth in order to empower their future teaching practices and activities.

The Ph.D. educational classes introduced me to the concept of reflective teaching. Reading about the reflective teaching concept and following the research and discussions in the literature from 1930s until now, has encouraged me and made me inspired about reflective teaching practice. I considered the importance of reflective teaching and that gave me the opportunity to broaden my thinking and link my studies to the teachers in my country, Kuwait. I wanted to increase my understanding of how the concept of reflective teaching was used and adopted by teachers in Kuwait. I conducted an extensive search in the literature, including the ERIC clearing house data base and the Ohio State University library system. There were no studies found that related reflective
teaching practice to teachers in Kuwait. Most reflective teaching studies were conducted in the USA and dealt with the US teacher education. However, some studies were found that related to teacher education in Kuwait in general.

This study examined reflective teaching practices in relation to the national curriculum educational system in Kuwait and how the system encouraged or discouraged teachers to use reflective teaching practices. The national curriculum in Kuwait is the formal educational curriculum that the Ministry of Education designs to ensure that all students in the same grade level learn the same information at the same time. The national curriculum of Kuwait consists of different subjects for the students to learn such as Arabic, Islamic education, arts, science, mathematics, English, French, and social science.

This study focused on teachers of Islamic education in the middle schools in Kuwait for two reasons. The first reason is because Islamic education was my undergraduate major and I wanted to gain more depth in this area by relating it to important concepts such as reflective teaching in order to improve the Islamic education curriculum and instruction. The second reason is teachers of Islamic education and the reflective teachers should acquire some characteristics that The Holy Quran and the Prophet Mohammed designated such as honesty, responsibility, faithfulness, patience, and enthusiasm. Therefore, it is essential for the teachers of
Islamic education to be reflective teachers while at the same time have these Islamic characteristics. Teachers of Islamic education should have more responsibilities toward God and fear God in their teaching. Al-Ghazali (1982) presented moral responsibilities for the teacher from an Islamic perspective. A teacher who fears God must prepare the subject of teaching in advance and treat the students equally. Al-Ghazali (1982) pointed to the moral responsibilities of teachers as the following:

(a) the teacher’s behavior should be a reflection of what the teacher teaches, and the teacher should not teach anything unless the teacher is ready to do it first.

(b) teaching is meant to provide students with skills and knowledge which will enable them to serve the community. The teacher in this case must connect the subject matter of the teaching with Islamic doctrine. To fulfill such an end, the teacher must know the subject matter and relate each of its elements to Islamic principles. In order for the teacher to do that, it requires advance preparation for the subject matter and a comprehensive understanding of Islam in general (Ali, 1995).

(c) the teacher should treat the students equally without conferring privileges on some of them. Teachers also must respect and understand students’ feelings.
Reflection has a meaning in Islam which is to achieve the work perfectly and proficiently (Ahmed, 1989). Teachers who see wrong practice in their teaching they should fix it perfectly. Prophet Mohammed said “God is pleased with those who, when they do something, they do it with perfection” (Al-Damashki, 1986, p. 8). “Do deeds! Allah will see your deeds, and (so will) His messenger and the believers. And you will be brought back to the All-Knower for the unseen and the seen. Then He will inform you of what you used to do” (The Holy Quran, 9:105). A companion of Prophet Mohammed, Omar Bin Alkatab said, “Hold yourself responsible for your deeds before you are questioned about them; and evaluate your deeds before they are evaluated for you. Those who search their souls in this world, will not be intensively questioned on the day of reckoning” (Al-Damashki, 1986, p. 33).

To sum up, Islamic education encourages logical and rational thinking. Therefore, the Holy Quran calls every individual to think deeply without being affected by individuals feelings or emotions. “O prophet, say to them, I shall advise you of one thing: for the sake of God think hard singly or in twos” (The Holy Quran, 34:96). Throughout the Holy Quran are found words and phrases that encourage people to use their minds and to think. The meaning of the word reflect is mentioned 17 times in the Holy Quran (Al-Ghazali, 1982). The next section I will discuss in detail the problem,
questions, and hypotheses of this research. It is very essential for the reader to understand the exact issues that this study will cover within the reflective teaching practice of Islamic teachers for the middle schools in Kuwait.
Statement of the Problem

Kuwait is anticipating educational awakening. Its aim is to prepare the society to have contemporary lives. Society in Kuwait needs to interact with the developed contemporary life, get benefit from it, and know how to solve current problems (Abdulkafoor, 1983). Hence, the society of Kuwait set up the circumstances to release the hidden capabilities of the people and encourage them be creators in both human and professional domains.

The present study has been designed to explore and examine the degree of availability and comprehension toward the reflective teaching approach among teachers of Islamic education in Kuwaiti middle schools. The literature clearly identifies the lack of research related to associated reflective teaching and teachers in Kuwaiti schools. I investigated the degree that the teachers of Islamic education reflected upon their work and benefitted from the reflection process in their professional career and activities. Also, I searched to see if teachers are following the right steps of the reflection teaching strategy. It was important, in my study, to examine if teachers understood the reflective
teaching approach, its values, and its role in enhancing their own professional growth. Also, the study explored the opinion of the Ministry of Education superintendents of Islamic education by interviewing them about the usage of reflective teaching practice based on their evaluations of teachers of Islamic education. The findings of this study formed the basis for recommendations for reflective teaching usage and its influence on the teachers' of Islamic education professional development.

Teachers should have the "ability, interest, and power to participate in educational investigation" (Good, 1966, p. 38). Atkin (1989) asserts reflection and research for teachers are:

Needed for educational improvement to occur, of course. Teachers need new knowledge to cope with the complex issues they face, and they are continually seeking information...They want to know how they can use their instructional time most effectively, how students can learn more, how children can teach other children, and how students' educational progress can best be evaluated. They also want a deeper understanding of how the various subjects taught in school related to one another and to the lives of young people, of what subject matter is most worth teaching and when and how students might best be engaged in activities with long-term educational payoffs, of what classroom implications stem from the rapidly changing characteristics of the student body, of how schools themselves might change to take advantage of growing community interest in the purposes and effectiveness of public education, and of how to capitalize on local (and often unanticipated) events that have potential for enriching life in classroom. (p. 200-201)
Research Questions

The following questions are presented in order to accomplish this study's objective:
(a) What do teachers of Islamic education in the middle Kuwaiti schools think of the reflective teaching practice?
(b) How do teachers of Islamic education reflect?
(c) What do teachers of Islamic education reflect about?
(d) When do teachers of Islamic education reflect?
(e) What benefits do teachers of Islamic education in the middle schools get from the reflective teaching practice?
(f) What is the role of the Ministry of Education superintendent in encouraging the usage of the reflective teaching practice?
Research Hypotheses

The following research hypotheses were posed at the outset of the study:

* H1: No significant differences exist in the opinion of male and female teachers regarding TOT 1 - TOTALL.

* H2: No significant differences exist between teachers of Islamic education whose age is less than 25, 25-30, 31-40, and 40+ regarding TOT 1 - TOTALL.

* H3: No significant differences exist in the opinion of Kuwaiti or non Kuwaiti teachers regarding TOT 1 - TOTALL.

* H4: No significant differences exist between teachers of Islamic education who have teaching experience of 1-5, 6-10, 11-20, and 20+ years regarding TOT 1 - TOTALL.

* H5: No significant differences exist in the opinion of regular teacher of Islamic education and the first teacher of Islamic education regarding TOT 1 - TOTALL.

* H6: No significant differences exist between teachers of Islamic education in different educational regions; Hawai, Al-Asema, Al-Fawania, Al-Jahra, and al-Ahmadi regarding TOT 1 - TOTALL.
To summarize, this study relates the reflective teaching practice to the teachers of Islamic education in Kuwait. The research questions and hypotheses are discussed to let the reader understand what this study is trying to achieve. The conceptual framework for the study is also an important aspect to guide the study. The conceptual framework of this research is discussed in the next section.

**Conceptual Framework**

Three conceptual frameworks were used to guide this study. The first conceptual framework was the focus on the main concepts about the reflection teaching and thinking: its nature, its benefits and importance, its role in teachers' professional development, and its cycle, and creating the reflective practitioner as described by Schon (1983, 1987). The second conceptual framework were the models and strategies for reflective teaching growth as described by Cruickshank (1985, 1987). The last conceptual framework were the studies which emphasized teachers of Islamic education and Islamic education as a school subject (Al-Ghazali, 1978, 1982, 1988; Al-Sewadi, 1988; Mujawer, 1976).
To sum up, this study mainly gathers two focuses which are: (a) studies about the reflective teaching, and (b) studies about the teachers of Islamic education. The next section describes the purposes of the study in detail.

**Purpose of the Study**

From the time that College of Education at Kuwait University was established in 1980 as a co-educational university, there was a major focus on preparing effective and professional teachers for our schools (Al-Methen, 1995). There is a great body of research that shows reflection to be an important tool for preparing teachers to be critical thinkers and have the power to evaluate their own performance. Oliver (1946) believes that a good teacher is “constantly experimenting” (p. 11). Teachers must use research as a language that looks at their actions and helps them understand these actions (Collins, 1992). Schon (1983, 1987) argues for a new epistemology of practice where professional growth, competence, and artistry are framed by an individual’s ability to reflect in action.

Reflective teaching demands that teachers must think of what they are doing while they are doing it. Calderhead (1989) argues teachers’ development, teachers’ knowledge, and the context of teachers’ learning have great potential in
extending understanding of the importance of reflection in teacher education. Also, reflective teaching means teachers must engage in an ongoing process of praxis, exploration, action, and reflection in order to understand and creatively manage the intricate mix of factors that determine whether and what students will learn (Schon, 1983, 1987). Reflective teaching is an alternative epistemology in which teachers develop and shape their own ideas and ways of thinking by reflecting and revising their performance. Involvement in reflection and research "makes teachers more critical, causing them to question their own beliefs and assertions of others" (Henson, 1994, p. 57).

The first purpose of this study was to collect and analyze information concerning the implementation of the reflective teaching practice of teachers of Islamic education for the middle schools in Kuwait and to better understand the teachers of Islamic education recognition of systematic reflective teaching practices. The second purpose of this study also attempted to determine the subjects, time, and benefits of the reflective teaching practice used by teachers of Islamic education. The final purpose of this study was to investigate the attitudes of the Ministry of Education superintendents of Islamic education toward the reflective teaching practice usage by teachers of Islamic education in Kuwait.
This study had several purposes: (a) to collect and analyze information concerning the implementation of the reflective teaching practice of teachers of Islamic education for the middle schools in Kuwait and to better understand the teachers of Islamic education recognition of systematic reflective teaching practices, (b) to determine the subjects, time, and benefits of the reflective teaching practice used by teachers of Islamic education, and (c) to investigate the attitudes of the Ministry of Education superintendents of Islamic education toward the reflective teaching practice usage by teachers of Islamic education in Kuwait. These purposes gave the study special importance. In the next section a discussion about the significance of the study will help the reader increase their understanding about the importance of this study.
Significance of the Study

Exploring and examining the teachers of Islamic education in the middle schools in Kuwait regarding the implementation and recognition of the reflective teaching practice may provide a better idea of the importance of the systematic reflective teaching practice for the teachers' professional development. Reflective teaching shows "promise in improving instruction and seems critical to teacher growth" (Fisher, Fox, & Paille, 1996 as cited in Bendixen-Noe & Naizer, 2000, p. 365). Teachers of Islamic education may also better understand the reflective teaching significance and consider reflective teaching practice seriously. Furthermore, such an investigation will help in making recommendations for future considerations and involvement with reflective teaching practice for teachers in Kuwaiti schools.

Searching throughout the educational literature, there was no research focused or attempted to study the reflective teaching topic in Kuwaiti schools. Most reflective teaching studies were conducted in the USA and deal with the US teacher education. Doing a study in Kuwait could permit the other researchers to see this as a practice with international
implications. Therefore, the findings in this study will be helpful teachers in Kuwait to understand the importance of reflective teaching. Also, this study may enable future researchers, as well as teachers, to implement actual and effective reflective teaching practices in Kuwaiti schools.

This study's findings will also be helpful to the Ministry of Education superintendents who have the following responsibilities: (a) guiding teachers to be more aware of the benefits of reflective teaching, (b) directing teachers' focus to the potential importance of the reflective teaching for teachers' professional development, (c) becoming more analytical regarding teaching, and (d) making "teachers thoughtful, alert students of education to help them gain immediate job proficiency" (Bendixen-Noe & Naizer, 2000, p. 1).

Reflective teaching practice and its relation to the teachers of Islamic education shows that it is essential for teachers of Islamic education and the ministry superintendents to realize the importance of the reflective teaching practice. In order to understand the nature of the Kuwaiti educational system, the following section discusses general information about Kuwait, the educational system in Kuwait, the goals of education in Kuwait, the formal structure of education in Kuwait, curriculum development in Kuwaiti schools, and Kuwait University.
Context of the Study

General Information About Kuwait

Kuwait is an independent Muslim Arab country which is located on the northwest shore of the Arabian Gulf. It is bounded on the east by the Arabian Gulf, in the southwest by the Kingdom of Saudi Arabia, and on the northwest by the Republic of Iraq. This location “makes Kuwait the gateway to the Arab peninsula” (The Encyclopedia of Comparative Education and National Systems of Education, 1988).

The State of Kuwait has an area of 17,818 square kilometers (6,880 square miles). The present population in Kuwait is 1,355,827 people of which only 562,065 are Kuwaiti, the majority of whom live in the capital, Kuwait City, which is the administrative center of the country, others are foreigner residents from Arab and international countries (The Encyclopedia of Comparative Education and National Systems of Education, 1988). The population is mainly Muslim but there are some non-Muslims among resident-aliens. Islam is the country’s official religion and Islamic jurisprudence is recognized as the basis of the legal system. Arabic is the official language of Kuwait.
Before the middle of 18th century, Kuwait was inhabited by some Arab tribes and fishermen. Then Anaiza tribes migrated from Najd, in Saudi Arabia, to settle on the shore of the Arabian Gulf where Kuwait is now located. The Al-Sabah family, the present rulers of Kuwait, are descended from these tribes (International Encyclopedia of National Systems of Education, 1995; The International Encyclopedia of Education, 1994).

After that, immigrant people from Iraq and Iran came and settled in Kuwait, which increased population (The Encyclopedia of Comparative Education and National Systems of Education, 1988).

In 1899, a protection treaty was signed between Kuwait and the United Kingdom. The main aspect of this treaty was that Kuwait promised not to lease any part of Kuwait to any other country and not to accept any foreign representatives without the approval of the United Kingdom. For its part, “the United Kingdom agreed to provide economic aid to Kuwait and to provide protection from any outside invasion” (International Encyclopedia of National Systems of Education, 1995, p. 525).

The treaty remained in effect until 1961, “when the two Governments reached a peaceful agreement and declared Kuwait an independent state” (International Encyclopedia of National Systems of Education, 1995, p. 3170) The new Kuwaiti constitution was proclaimed in 1962, which announced Kuwait as a democratic government. Also, the constitution accepted the Al-Sabah family to have the right to succession to the throne. 
That independence year "made it possible for Kuwait to participate in the activities of Arab and international organizations, institutions and conferences" (Al-Ahmed, 1995, p. 19).

The state of Kuwait is "a welfare and tax-free state" (International Encyclopedia of National Systems of Education, 1995, p. 430). In 1930, oil was discovered in Kuwait and the manufacture of artificial pearls began, which affected the trade of the real pearl. The discovery of oil and its extensive production has had a tremendous impact on the future development in the communities. Oil has contributed to changing the economic system from a traditional economy, based upon pearls diving, fishing, and limited farming activities, to a modern economy based upon industry, trade, and financial activities.

The state of Kuwait considers its citizens to be its most precious and lasting source of wealth. Therefore, much attention and concern is directed toward guiding the development of this resource. Suitable environments are required for this resource to better interaction in order to help pave the way for a better environment. If the state of Kuwait is to develop, and if the revenues of oil are to be used to benefit people, the government of Kuwait will have to develop its resources. The first step must be education.
Educational System in Kuwait

Abdulkafoor (1983) wrote effective and well-developed systems of government-funded education are a hallmark of developed nations, which allocate a large percentage of their annual budget for education because of their belief that the ensuring advantage will benefit both individual citizens and the nation as a whole. Abdulkafoor (1983) added in Kuwait, education receives such priority and attention as a primary goal. In accordance with the precepts of Islam, education is the right for every individual and the government of Kuwait hold itself responsible for providing it. The field of education has been one of the fastest-growing areas of social development in Kuwait (Al-Dewehees, 1989).

Before the discovery of oil in Kuwait, there were not any formal schools which offered a modern academic syllabus. Education was rudimentary. Teachers, who were primarily female, used their houses as classrooms. These schools were known as Katateeb, which means Quranic Schools (Abduljawad, N., 1993; Mursee, 1992). The teacher taught The Holy Quran, elementary mathematics, and elementary Arabic language. Teachers were paid by students' parents (Abduljawad, N., 1993; Al-Ahmed, 1995; The Encyclopedia of Comparative Education and National Systems of Education, 1988). Schools at that time offered education which, though important, was not enough to solve the problems of a modern country.
In 1912, some merchants established the first private (non-governmental) school in Kuwait which they called "Mubarakiyah School". Mubarakiyah School accepted only boys who were taught reading, writing, arithmetic, Islamic education, drawing, geography, and history (Al-Ahmed, 1995; The Encyclopedia of Comparative Education and National systems of Education, 1988). In 1936, regular state education began by establishing the government Department of Education and by adopting some curriculum and plans from other Arab countries (Al-Ahmed, 1995). In 1937, the government Department of Education established the first school for girls. This progress made Kuwait become "the earliest and most persistent link to progressive educational communities in the west" (Razik & Willis, 1978) among all of the oil economy Arab countries.

Abdulkafoor (1983) notes the current education system of governmental schools in Kuwait is a very strong centralized system. She also reported that education in Kuwait is administrated mainly by two major governmental bodies, the Ministry of Education and the Ministry of Higher Education. The former is responsible for the public education which includes elementary, intermediate, and secondary levels. The latter is responsible for the university level of education. The two ministries cooperate in planning educational programs and selecting their educational materials.
In the governmental schools, education is entirely free. Also, Kuwait supplies students with textbooks, exercise books, uniforms, transportation, health service, and meals required for their academic work free of charge. Students also receive monthly allowances, which are completely subsidized by the government of Kuwait, to help ensure students' continued participation (The National Kuwaiti Committee for Culture, Education, and Sciences, 1984). The government of Kuwait has upgraded the use and development of human resources and has recently improved various aspects of administration and organization by increasing the number of public schools to serve the growing school-age population. Girls' opportunities in education are equal to those given to boys in Kuwait. Education of males and females in Kuwait is conducted separately at all school levels, except in nursery, kindergarten, and university. According to Abdulkafoor (1983) in the school for females, all the teachers, support staff (including custodians), and principles are women. Students and teachers in Kuwaiti public schools depend mainly on the textbooks that are distributed by the school administration, once a year, to answer their questions, to explain all procedures of essential experiments, and to develop their expectations about what they should learn from the school subjects (Al-Dewehees, 1989).
Education in Kuwait is compulsory from the ages of six to 14 with no coeducation system. The educational services are "completely financed by the government which spends about 10 percent of its revenue on education. The Ministry of Education's budget for 1992-1993 was 385 million Kuwait Dinars (1 K.D = US $3.4) (International Encyclopedia of National Systems of Education, 1995; Razik & Willis, 1978; The International Encyclopedia of Education, 1994). The Ministry of Education has the overall responsibility for educational policy, curriculum planning, and organization of boys' and girls' education below the university level. Education below the university level in Kuwait is provided by both government Ministry of Education and the private sector, with the government encouraging and supervising private education at all levels.
Goals of Education in Kuwait

The educational system in Kuwait has developed according to an increasingly changing pattern as a result of the increasing numbers of educational centers, departments and institutions (Al-Ahmed, 1995). The main goal of education in Kuwait is to:

Create good citizens with balanced personalities. Education develops Kuwaiti physically, mentally, spiritually, psychological, and socially. Understanding and practicing the religion of Islam is essential. Students ought to be well disciplined, have moral and ethical values, and appreciate aesthetic feelings. The love for God, their country and their culture and tradition are developed in students. Health, hygiene, and a civic sense are also cultivated in them. (The Encyclopedia of Comparative Education and National systems of Education, 1988, p. 430)

Also, education should ensure students' self-realization and qualify them to contribute to the development of Kuwait society, in particular, and the Arab nation, in general. In order to achieve their goals, education in Kuwait introduces students to the Islamic/Arabic legacy and Kuwait history and its traditions. Education in Kuwait works to strengthen students' solid family spirit. Preparing students to be able to participate in a democratic society is also important in Kuwait. Education encourages students to think scientifically by raising their level of ambition. The National Kuwaiti Committee for Culture, Education, and Sciences (1984) states the main goal of education in Kuwait is gleaned from four
sources: (a) the nature of the Kuwaiti society and its philosophy as a Muslim Arabic democratic society which is experiencing rapid economic and social changes, (b) the nature of the current era which encompasses technological development, fast communication, and the combination of theory and practice in most of its aspects, (c) the learners' needs and their special characteristics such as physical, psychological, social, and intellectual, and (d) new educational orientations such as the educational technology, individual learning, and teachers as researchers which are known in the whole world.

**Formal Structure of Education in Kuwait**

The National Report of the Education Development in Kuwait (1996) states formal government school education lasts 12 years: four years each for elementary, intermediate, and secondary education. The compulsory education is from six years to 14-years-old, which covers the elementary and the intermediate stages. The kindergarten is offered for two years, but is not compulsory.

**Preschool Education.** Kindergarten is for Kuwaiti children only whose age is between three and five. It is not a compulsory for children to attend. Kindergarten is the only education, besides the university, that is co-educational. Children in kindergarten are introduced to the main ideas.
about Islam, Arabic language, mathematics, science, and music. The goal of kindergarten is to prepare children for the school environment and develop social behaviors in their life. Kindergarten programs are designed to achieve the whole growth for the children physically, rationally, socially, and emotionally (The National Kuwaiti Committee for Culture, Education, and Sciences, 1984).

**Elementary Education.** Elementary education in Kuwait enrolls children ages six to nine. It is the first stage for compulsory education. Elementary education is the main base of the Kuwaiti educational structure. The goal of elementary education is to facilitate the way to intermediate school. Elementary education occupies four years of the formal educational structure. Students in elementary education will acquire knowledge and experiences that will effect the students’ personality and knowledge (Abdulkafoor, 1983; The National Kuwaiti Committee for Culture, Education, and Sciences, 1984).

**Intermediate Education.** Intermediate education is for children between ages of 10 to 13. Intermediate education is between elementary and secondary education. Compulsory education in Kuwait ends at the end of intermediate education. There are three main objectives for intermediate education: (a) providing the students with the right knowledge for the
teenage period, (b) discovering and directing the special skills and interests the students have to fulfill their educational future, and (c) adding a balance to the experiences and knowledge which students acquire in the elementary stage (Abdulkafoor, 1983; The National Kuwaiti Committee for Culture, Education, and Sciences, 1984).

**Secondary Education.** Secondary education is offered for students from ages 14 to 18. There are two secondary school programs: (a) the general secondary school certification (GSSC), and (b) the unit credit system (UCS). The general secondary school certification is the traditional system (Abdulkafoor, 1983; The National Kuwaiti Committee for Culture, Education, and Sciences, 1984). During the first two years of secondary education, all students follow the general curriculum. During the third and fourth year the students have the opportunity to select either a science or art path of study (The International Encyclopedia of Education, 1994).

The public examination at the end of the secondary school determines the students' future. However, the united credit system stated in 1979. This program, "for Kuwait students only, [is designed] to move in the parallel arrangement with the traditional system (GSSC)" (Kammash, 1989, p. 6). The unit credit system gives students the chance to choose the courses and encourage self learning.
Besides the government school there are private Arabic and foreign schools. Private Arabic schools teach the government curriculum and are aided by the government. Foreign private schools teach the curriculum of their own country, in addition to Arabic, Kuwait history, and geography. The Ministry of Education plays a supervisory role to the private schools (Abdulkafoor, 1983; The Encyclopedia of Comparative Education and National systems of Education, 1988; The National Kuwaiti Committee for Culture, Education, and Sciences, 1984).

Special Education in Kuwait. The government of Kuwait also provides special education for people with disabilities. There are some institutions for both the physically and mentally handicapped. They use all receive government aid to facilitate teaching and learning for students with disabilities (International Encyclopedia of National Systems of Education, 1995).
**Technical, Vocational, and Business Education.** There are several institutions that the government provides to students who have successfully completed their secondary school certification examination. These institutions include The Teacher Training Institution, The Commercial Institution, The Institution of Public Health, and Kuwait Institution of Technology (*The International Encyclopedia of Education, 1994*).

**Adult Education.** The Kuwaiti government also believes it is important to encourage education for adults to continue their studies. The government provides morning and evening classes. It includes two stages: the intermediate and secondary stages (*International Encyclopedia of National Systems of Education, 1995*).

**Curriculum Development**

The national curriculum is the formal curriculum in Kuwait public schools. Al-Dewehees (1989) defines the national curriculum as the experiences and situations that schools prepare for the students, under the Ministry of Education supervision, which aim to change and develop the students' behavior and their growth. Al-Dewehees (1989) added the concept of national curriculum in Kuwait includes the instructions, objectives, textbooks, instructional materials, school activities, evaluation methods, and teacher
preparation. The national curriculum emphasizes the learning of Arabic, religion, science, arts, physics, mathematics, social science, English and French languages, history, and geography. Kuwait pioneered the changes of curriculum in the Gulf area (The International Encyclopedia of Education, 1994). Within the Ministry of Education, there is a Curriculum Development Committee. This committee's responsibility is to identify curriculum problems and attempt to solve them. This committee consists of "ministers, directors of all administrative units, representatives from the University of Kuwait, supervisors, school administrations, and teachers" (Razik & Willis, 1978, p. 164).

The Curriculum Development Committee identifies the problems and analyzes them in depth in order to prepare proposals based on the solutions of these problems. Razik and Willis (1978) assert the most important part of the Kuwait curriculum development process is the human element. The purpose of curriculum change is "to change behavior according to the ideal national goals of education and according to the specified intellectual, social, and physical development objectives which should be reached by every child" (p. 167).
There was a major curriculum conference in 1992 in Kuwait to develop a new national curriculum after the Iraqi invasion to Kuwait in 1990. For example, the invasion story included in the curriculum, emphasizing the unity of Kuwait as an independent country, and encouraging the students to defend Kuwait against the enemies.

Also, the Education Research Center was established in 1985 by an order from the Emir of Kuwait with the goal of developing educational aims for every stage of schooling in Kuwait, assessing the curriculum, and adopting documents that concern curriculum development regionally, nationally, and internationally (International Encyclopedia of National Systems of Education, 1995). Al-Dewehees (1989) notes the state of Kuwait is on its way to major development of the educational system. These changes are challenged by the society's culture and the national curriculum system in Kuwait schools. Technological development should take place in schools in Kuwait very soon. The National Report of the Education Development in Kuwait (1996) explains there is a need to encourage Kuwaiti citizens to enter the teaching profession to decrease the need for teachers from neighboring countries. Kuwait is on its way to accomplish the quality and perfection of planning and developing the curriculum and working toward keeping high standards for all aspects of education.
Kuwait University

The level of a country's civilization can be measured in terms of the development it provides for education and the general development of its young people and the provisions it makes, both material and otherwise, to their cultural, scientific, and academic grounding (The National Report of the Education Development in Kuwait, 1996). The Educational Research Center Report (2000) asserts the state of Kuwait has spared no effort in keeping abreast of scientific progress, which is one of the features of this age, so that it might assume its rightful place among the countries of the civilized world. Before the establishment of its own university, the Kuwait government used to give students scholarships to universities abroad, so that they might contribute to the country's scientific and cultural progress upon their return (General Undergraduate Catalog, 1997).

However, this arrangement posed many problems. The students faced difficulties arising from the different customs and language, from the choice of unsuitable majors and lack of academic guidance, and from the shortage of sufficiently qualified nationals to meet the urgent need for massive industrial and urban development (General Undergraduate Catalog, 1997). The state of Kuwait felt there was a need for a national university to raise the standard of education and supply an academically and vocationally trained national work force in order to strengthen the country's economy and
production capacity. Thus in 1966, five years after the state
of Kuwait achieved full sovereignty, the nucleus of the
university was begun, consisting of the Colleges of Science,
Arts, and Education and the Women’s College. At first, there
were a total of 418 students and 31 teaching staff, but thanks
to the efforts exerted for the University’s expansion, these
numbers have risen dramatically (General Undergraduate
Catalog, 1997).

Now, “only nineteen years later, there are 15,471
students, approximately 37 times the original number, and 821
members of faculty, or about 26 times number in 1966” (General
Undergraduate Catalog, 1997, p. 17). Naturally, the
University’s budget also risen steeply over the 19 years from
1,334,624 Kuwaiti Dinars (KD) to 56,450,000 Kuwaiti Dinars
(KD) (General Undergraduate Catalog, 1997). Such a sharp rise
is evidence of the state’s commitment to provide the most up-
to-date methods of education available.

Kuwait University is the only public and co-educational
university in the country. Since the establishment of Kuwait
University, the goal has been to link the university with the
community by offering citizens and residents the opportunity
to pursue their academic studies without being impeded by the
period of time it takes to graduate, by age problems, or
qualification constraints. Kuwait University supplies society
with qualified, educated people, competent citizens, and
leaders who can shoulder the responsibilities of socio-
economic reconstruction. In general, the Ministry of higher Education is responsible for supervising, planning, following-up, and coordinating the present and future needs and for organizing the manpower. On one hand, the main concern is to employ the available potentials properly. On the other hand, the ministry wants to prepare qualified and specialized Kuwaiti members. Such a task is facilitated by the highest commitment to the existing university of Kuwait.

The purpose of Kuwait University is basically for its students to benefit from the fruits of knowledge, to know their cultural and intellectual heritage, to develop human resources, to raise their productive ability and their cultural and social levels; and to contribute to society’s development as follows:

(a) To preserve, advance and disseminate knowledge on both the national and individual level.
(b) To disseminate knowledge, prepare personnel specialized in the different branches of knowledge, and preserve the cultural heritage through education and training.
(c) To boost young people’s intellectual, spiritual, moral and physical attributes.
(d) To contribute to the economic, social, and cultural advancement of society.
(e) To foster its cultural and scientific ties with other original, Arab, Islamic and international institutions which share similar goals. (General Undergraduate Catalog, 1997, p. 19)
Kuwait University concerns itself with all aspects of academic education and scientific research to prepare professionals, technicians, and experts together with the advancement of arts and sciences. Kuwait University comprises nine major colleges: Arts, Science, Commerce, Law, Engineering and Petroleum, Medicine, Allied Health, Education, and Islamic Studies. All colleges offer a bachelor's degree. Also, some colleges have master's degree programs including the College of Science, Art, Education, and Islamic Studies.

All colleges in Kuwait University build their curricula within three areas: general educational curriculum courses, minor major courses, and main major courses. Every student fulfills a required amount of credits in each area. After graduation from the university, students have the opportunity to work within the ministries of the government. The College of Education can guarantee jobs as teachers in public schools for students who have been graduated from the College of Education at Kuwait University.

Kuwait University has several campuses. These campuses are in the Khaldiya area, Adailiya, Kaifan, and Shuwaik campuses (General Undergraduate Catalog, 1997). Also, a university teaching hospital has been constructed near Mubarak Al-Kabeer Hospital, which now houses the College of Medicine.
Throughout its years, Kuwait University has been committed to other Arab countries and international students to benefit from its academic abilities. It has admitted considerable numbers of non-Kuwait students, that in 95/96 the University scholarships was 351 scholarships for non-Kuwaiti students (General Undergraduate Catalog, 1997).

By attracting the best professors and researchers in the various fields of knowledge, the University not only provides an area where students can experience the world’s treasures of culture and science, but also conduct scientific research of a high standard, and help to develop scientific theories and adopt them to the needs of contemporary society, enabling it to advance (Al-Ahmed, 1995). In this way, the University acts as a melting pot where non-Arab, Arab and Islamic arts and sciences interact to give students the most suitable model for local and regional conditions in the Arab World. It also helps to equip educated young people with specializations that enable them to contribute to their country’s development.

In conclusion, the Kuwaiti educational system attaches importance to educating the citizens and providing them with the needed knowledge to face responsibilities now and in the future. The next section, contains a discussion about the teachers of Islamic education, their characteristics and duties, and the nature of Islamic education as a school subject including its primary sources.
Islamic Education: Objectives and Goals

Mujawer (1976) and Ahmed (1989) report Islam arose in Arabia in the seventh century. Islam is historically related to Judaism and Christianity. In Arabic, Islam means surrender, pointing to the religion’s fundamental belief that a Muslim, a believer in Islam, surrenders to the will of God who is the Creator, Sustained and Restorer of the world. Muslims believe the will of God is known to humans through the Holy Quran as it was revealed to Mohammed, the prophet and messenger. The concept of Islamic education contains the curriculum that is being taught in all school levels in Kuwait including topics such as the Holy Quran, Sunna, doctrine, worship, and the biography of the Prophet Mohammed (Al-Sewadi, 1988). Why do we teach Islamic (religion) education in our schools? Why do we not depend on home and society take care of that? These questions have been discussed many times by Islamic scholars and researchers such as Mujawer (1976) and Al-Sewadi (1988). Some nations have many religions and believe that the members of the society should be responsible for teaching religion. However, most Islamic nations do not have this conflict and religious multiplicity. Although society and family play a
positive role in Islamic education, they are not enough. Therefore, Islamic nations can not leave religion (Islamic) education to society and home to take care of. Islam is building and shaping a person, not simply filling children's minds with Islamic information. Madkour (1987) mentioned that "Islamic education is the combination of skills, experiences, and knowledge which Islamic educational Institute offers in order to complete the learners' growth in different areas such as physically, intellectually, psychologically" (p. 78). Also, it is essential to modify the Islamic education teachers' behaviors in a way that makes them ready for the future life based on the law of Islam. Al-Kashif (1993), Al-Sewadi (1988), Al-Shaybani (1985), and Mujawer (1976) describe the following Islamic education objectives at school:

(a) To establish a proper emotional and intellectual attitude toward God and His messenger, Mohammed. By establishing this attitude, we build the main base of Islam which is faith in God and a connection with him (Ahmed, 1995).

(b) To establish a clear Islamic concept in the individual's mind, to keep away from any sectarian or denominational disagreement. Islam, in its nature and form and its primary resources, has nothing to do with these disagreements. School builds an environment in which the pure Islamic cognition appears and then we have in society individuals who share the unity of Islam (Al-Shafee, 1984).
(c) To make a balance between this world and the Hereafter. In other words, let the human realize his/her role in this universe. Humans should build a civilization and try to get benefit from all natural sources around him/her, and at the same time, make an obedient connection with God.

(d) To establish a religious conscience or self authority. This authority controls the relationship between the individual and his God. This authority is very much related to what we call social control and the safety and regulation of society (Al-Shal, 1981).

(e) To provide the learner with the values that direct his/her behavior and control it.

(f) To protect the youth from materialistic and atheistic philosophies (Al-Shafee, 1984).

(g) To purify Islam from superstition and mistaken thoughts. For example, there are many customs some people practice as religious activities. Islamic education at school tries to take these customs and other mistaken thoughts out of the real Islamic activity to foster a pure religion.

(h) To provide the learner with religious knowledge that enables him/her to practice Islamic ceremonies in the proper way.

(I) To explain the nature of Islam in order to make its followers proud of it and to look to it as a sources of life and a problem solver.
(j) To illustrate to the learner that Islam (religion) is not residual as some people look at it. Instead, Islam is a way of everyday life. We should deliver Islam as it is: an invitation to a nice, pretty, strong, developed, and progressive life, and it is not a call to escape from this life while waiting for death and after death.

(k) To expurgate the individual's spirits and bring them up to high moral ideal and organize human relationships.

There are other goals of Islamic education in order to worship God and to turn everything in the life of the individual, the society, and humanity to His will. God says "And I Allah created not the jinn [a demon or invisible being, either harmful or helpful] and mankind except that they should worship Me alone" (The Holy Quran, 51:56). According to Al-Houli (undated); Al-Shafee (1984); Al-Shantot (1992) there are additional goals of the Islamic education:

(a) To take care of the body and health (physical and health education).

(b) To improve speech and conversation abilities (communication).

(c) To educate the mind and thoughts (intellectual education).

(d) To provide oneself with true and useful information (science education).

(e) To learn how to make a living (vocational education).

(f) To notice the beauty of the universe and use ways to express this feeling (art education and aesthetics education).
(g) To identify society’s rights and rules and ask individuals to participate in improving society (social education).

(h) To understand universal brotherhood and the rights of others. God says “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another” (The Holy Quran, 49:13). Not that you may despise each other.

(i) To direct behavior to goodness and establish worthy habits (moral education).

(j) To raise spiritual esteem (religious education).

These goals are interrelated and when learners achieve them they will feel the true worship of God. Therefore, this means that Islamic education seeks happiness in life in this world and happiness in the hereafter because it prepares the individual for both lives. Islamic education aims for human growth from all its aspects as a mean to accomplish its ultimate ideal which is obedience to God and fulfillment of His justice and law in all matters of the individual and the social life.
Primary Sources of Islamic Education

Islamic education's primary sources are the same as Islam itself, which are the Holy Quran and the Sunna (The Prophet Mohammed Tradition).

The Holy Quran

Ahmed (1989); Al-Houli (Undated); Ali (1995); Al-Nahlawi (1983); Al-Shaybani (1985); Esmaeel (1978) define the Holy Quran as the word of God revealed to the prophet Mohammed Prophet Mohammed about 1400 years ago through Angel Gabriel. The author of the Holy Quran is not the Prophet Mohammed but God himself. The Prophet Mohammed being the receiver and communicator of the revelation. The Holy Quran was committed to memory, as well as, to writing during Prophet Mohammed life and under his supervision. It is still available in its original Arabic text.

The Prophet Mohammed's wife, Aisha, noticed how the Holy Quran left a clear educational sign on the Prophet Mohammed and his companions. Aisha said "The Holy Quran was Prophet Mohammed's way of behavior" (Al-Damashki, 1986, p. 305). The Prophet Mohammed's companions followed the Prophet Mohammed's
way in learning from the Holy Quran and applying it in their lives. Al-Damashki (1986) states one of the Prophet Mohammed's companions said "We do not pass a chapter of the Holy Quran until we retrain it in our memory and work according to it" (p. 384).

Ahmed (1989) assures that the Holy Quran has a unique style of educating the individuals on faith. This style starts with intellectual persuasion and associates it with human emotions. Therefore, the Holy Quran style educates the mind and the emotions simultaneously, matching human nature. For example, in the following Quranic verses, which are examples of The Holy Quran educational way of combining intellectual persuasion and human emotions, God says "See you not that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colors, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding" (The Holy Quran, 39:21.) In another example, God, in the Holy Quran, says "Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allah sends down from the sky and makes the earth alive therewith after its death, and the moving
(living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayat (proofs, evidences, signs) for people of understanding” (The Holy Quran, 1:164).

**Sunna (The Prophet Mohammed Tradition)**

Ahmed (1989) reports that the Prophet Mohammed’s tradition is called Sunna which means all Prophet Mohammed says and does which we have received through truthful ascriptions (Mujawer, 1976). Ascriptures are the people who transfer the Prophet Mohammed traditions to us. Prophet Mohammed’s tradition has two main goals:

(a) To explain and give the right meanings of the Quranic text (Al-Houli, Undated; Ali, 1995). God in the Holy Quran says “With clear signs and Books (we send the Messengers). And We have also sent down unto you O Mohammed the Dhikr [reminder and the advice, i.e. The Holy Quran], that you may explain clearly to men what is sent down to them, and that they may give thought” (The Holy Quran, 16:44).

(b) To explain other Islamic laws and regulations which are not mentioned in the Holy Quran (Al-Houli, Undated; Esmaeel, 1978).
Teachers of Islamic Education

Al-Methen (1995) says that there has been a major focus in Kuwait on preparing effective and professional teachers for our schools. Ebrahim (1995) listed the following characteristics of effective teaching: (a) flexible teaching instructions, (b) direct communication between the students and the teacher, (c) using experiments, (d) mastery of calling up questions, (e) proficiency in knowing the educational subject, and (f) showing warm feelings toward the students. Al-Mulifi (1992) and Jamal (1996) added some other important points regarding the characteristics of an effective teacher: (a) knowing all the new educational developments, (b) developing teaching instructions, (c) guiding the students to their future occupations by reinforcing their skills and interests, and (d) solving students’ problems and difficulties.

Teachers of Islamic education in Kuwait are graduated either from Kuwait University or the Practical Educational Institute. The College of Education in Kuwait University and the Practical Educational Institute are the two specialists and responsible institutes that provide the schools in Kuwait.
with teachers (The Educational Research Center Report, 2000). Preparing teachers in the Educational Institute is based on different goals such as the country's philosophy and policy, and the need of the society for teachers. Teacher preparation programs prepare teachers who are able to provide the students with the skills and knowledge for their necessary growth. Also, it is important in the preparation educational programs to be acquainted with the new educational theories to recognize the factors that affect education (Abduljawad, A., 1995).

According to Al-Mejadi (1996); Al-Mulifi (1992); Al-Shahrani (1996); Faraj (1977); and The Educational Research Center Report (2000) the educational institutes for teacher preparation should consider these two important aspects: (a) the academic courses which build the intellectual knowledge for the teachers, and (b) the vocational training to make the students aware of the real teaching situations and the profession skills. The Islamic education program looks seriously into the person who will be responsible for education students. The Islamic education program in Kuwait looks for the knowledge and the behavior of the persons who are going to teach the students about Islam. If the person has a combination of good knowledge and a good moral behavior he/she will be accepted as a teacher (Al-Houli, Undated).
Good knowledge and good morals make an effective and successful teacher of Islamic education (Al-Nouri, 1986). In Islam, "teaching is a message by which the teacher becomes a messenger who spreads the word of God. The teacher who considered teaching as a message will devote his/her effort and sacrifice his/her energy and time for the internal satisfaction of the aim of teaching" (Ali, 1995, p. 177).

The true teachers, according to Al-Ghazali (1988), are the righteous one who feared God. Teachers of Islamic education should obey the command of God and follow the path of the Prophet Mohammed and his companions. In this way, they purify their souls and are led towards the ultimate goals of life, happiness in life, and the closeness to God in the hereafter. Al-Ghazali (1988) added that true teachers of Islamic education spend most of their life studying and practicing Islam. Their familiarity with Islamic doctrine provides them with the ability to relate subject matter to Islamic principles (Ali, 1995). Al-Ghazali (1978) discussed the characteristics of the Islamic education teacher. Al-Ghazali (1978) says the teacher is like the sun which, being itself luminous, sheds light; or like the musk which, being itself fragrant, makes other objects fragrant. Teachers of Islamic education have great responsibilities and missions in the teaching profession. Al-Ghazali (1978) describes some characteristics that teachers of Islamic education should have.
(a) Teachers should be faithful. Abduljawad, A. (1995), and Faraj (1977) indicate that teachers of Islamic education should use his/her knowledge to seek the truth or the correctness of any educational concept or problem. The teacher should be fanatically enthusiastic about his/her ideas and method. Also, Islamic education teachers should be open to accept others' ideas and methods if they are right and logical. This characteristic is a way to encourage the reflective teaching practice.

(b) Teachers of Islamic education should have the patience and understanding to cope with the educational process to educate students, because the students' abilities and achievements vary from one another. The educational process should direct teaching and knowledge to correspond with the natural abilities of students (Al-Ghazali, 1988).

(c) The teacher should constantly renew and increase knowledge in his/her field. The teacher should get sufficient knowledge and background in other fields, too.

(d) The teacher should have good ability to manage the class. He/she should act reasonably, not be tough in situations that require friendliness or indulgent in situations that require firmness (Mursee, 1992).
(e) The teacher should change his/her teaching methods from time to time. Teachers should try different kinds of instructions such as lecture, solving problems, dialogue, and deductive and inductive reasoning. He/she should learn new teaching methods and set up for each educational situation appropriate ways or methods of teaching (Ahmed, 1995).

(f) The teacher should be familiar with international events, to see how these happening affect positively and negatively his/her students and the teacher’s local educational process.

On the other hand, teachers of Islamic education also have duties. Al-Ghazali (1978) explains the teachers of Islamic education duties:

(a) The first duty of the teacher is to be sympathetic to students and treat them as his/her own children. The Prophet Mohammed said “I am to you like a father who desires to save his children from the fires of Hell, which is more important than any of the efforts of parents to save their children from the fires of earth” (Al-Damashki, 1986, p. 114).

(b) The second duty of the teacher is that he/she should not withhold from the student an advice, or allow him/her to attempt the work of any garde unless he/she is qualified for it, or permit him/her to address himself/herself to abstruse sciences before he has mastered those which are clear.

(c) The third duty, one of the finer points of the profession of teaching, is that the teacher, in dissuading the student from his/her evil ways, should do so by suggestion rather than openly, and with sympathy rather than with odious upbraiding. The same principle is brought out in the story of Adam and Eve and the prohibition imposed upon them. This story has not been related as a night’s entertainment, but as an example
and a reminder. Such illusions and suggestions invite men of noble souls and discerning minds to attempt to elicit their import, and the pleasure of grasping their meaning results in a great desire on the part of man for learning to show that such are not beyond the capacity of his intellect.

(d) The fourth duty is that the person who is teaching a certain science should not belittle or disparage the value of other sciences before his students.

(e) The fifth duty of the teacher is that he/she should limit the student to what the latter is able to understand and should not require of him/her anything which his/her mind cannot grasp for fear that he/she would develop a feeling of dislike for the subject, and his/her mind would become confused. In this, the teacher should follow the example of the Prophet Mohammed when he said “we prophets have been commanded to give every man his rightful place and to his own ability to understand” the Prophet Mohammed also said “No one ever relates a tradition to a people which is beyond their minds to understand without being the cause of perplexity to some of them” (Al-Damashki, 1986, p. 154).

(f) The sixth duty is that the teacher should give backward students only such things as are clear and suitable to their limited understanding and should not mention to them anything about the details that are apt to follow, but which he deems fitting for the present to withhold.

(g) The seventh duty is that the teacher does what he/she teaches and does not allow his/her work to contradict his/her words, because knowledge is comprehended through the mind while it works through the eyes. But those who sees with their minds and therefore, when practice contradicts theory, righteousness is frustrated. (p. 145-152)

The subject of Islamic education and its sources are the field for the teachers of Islamic education. Teachers of Islamic education take these sources as the foundation for their work. In the next section, I describe the Kuwait Ministry of Education superintendents’ tasks of evaluating, helping, and encouraging teachers to promote their professional development.
Ministry of Education Superintendents

Teacher evaluation is the process used to observe teachers' tasks, appreciate teachers' efficiency to achieve educational goals, and help teachers to increase their professional development (Shayha & Al-Far, 1994). During the 1930s, Briggs (1938), identified educational evaluation goals, types, activities, and procedures. According to Briggs (1938) the educational evaluation is mainly concerned with increasing teachers' understanding to education and its impact on the civilization. Briggs (1938) added educational evaluation is essential to make sure that the educational objective are being achieved. Also, other goals of the educational evaluation are to identify educational problems and difficulties in order to analyze and solve them, increase the teachers' professional ambition, and show teachers the right information to help them in their teaching tasks.

The Ministry of Education superintendents were first teachers in schools before they were promoted as superintendents. Their educational skills and experiences are the main reason for their promotion as superintendents (Hajar, 1996). The Ministry of Education in Kuwait provides
superintendents for every school. There are specialist superintendents for every curriculum subject. For example, there are Arabic language superintendents, English language superintendents, Islamic education superintendents, science superintendents, etc. The main task for the ministry superintendents in Kuwait is to make sure that teachers are following the educational program of the ministry (Salah, 1996). Moreover, the ministry superintendents provide teachers suggestions to follow in order to solve their classrooms problems if they face any difficulties in solving them.

The ministry superintendents are distributed within five educational regions in Kuwait. These regions are: Al-Asema, Al-Ahmadi, Al-Jahra, Al-Farwania, and Hawai. The superintendents are responsible for the schools that are in each region. The ministry superintendents visit teachers in their schools and attend some teaching sessions. They also write a report at the end of the teaching session. Superintendents meet with the teachers after each teaching session and discuss with the teacher the comments of the session (Hajar, 1996).

Superintendents may visit schools quarterly, planned visits or unexpected visit, and visit upon the order of the school principal. The superintendent's real task is not searching for teachers' mistakes. However, the superintendent's task is recognizing the teachers' mistakes
and problems while providing help to solve the difficulties that teachers are facing. Superintendents expect mistakes and problems in teachers' classes. Their job is to guide the teachers to avoid those mistakes and encourage them to solve their problems, increasing their confidence in the teaching task.

Abdu (undated) professed "it is very important that teachers and the superintendent have a good relationship and should be grounded on respect, trust, and integrity" (p. 3). Abdu (undated) added that supervision is a method to represent a democracy, the superintendent acknowledges that teachers have the right to choose and renew the suitable instructions for their classrooms. Hanlon and Mortenser (1980) stressed the idea that the superintendent must use different strategies in evaluating teaching tasks and the teachers and try to allow other superintendents to participate in the evaluation.

Hajar (1996) identifies other responsibilities of the ministry superintendents in Kuwait: participate in curriculum development committees, develop textbook and instructional materials, choose qualified teachers to be appointed as principal or principal assistant, and meet with the teachers to discuss their problems and needs. The ministry superintendents are considered as helpers and guides toward a better educational system.
Knowing all the main aspects of the context of this study helps the reader in forming a clear picture of Kuwait, the educational system in Kuwait, and the teachers and superintendents of Islamic education. The next section clarifies the way the researcher in this study used these aspects to design the study and select the right methodology to answer the research questions.

Design of the Study

This study utilized two types of research: (a) quantitative which is the questionnaire, and (b) qualitative which is the interview research method. The researcher selected two types of research to collect as much data as possible and to bring richness to the study. M. Gall, Borg and J. Gall (1996) believe the questionnaire is a device that helps researchers to collect data typically in less time. Questionnaires are commonly used because its standardized and highly structured design is compatible with the approach. They also note interview is a device to obtain more information and probe deeply into respondents' opinions and feelings. Interviews permit open-ended exploration of topics and elicit responses that are couched in the unique words of the respondents. Perhaps its principle advantage is its adaptability (Borg, 1981).
Gay (1996) believes that a "questionnaire is much more efficient in that; it requires less time, is less expensive, and permits collection of data from a much larger sample" (p. 255). Questionnaires are a good way to collect certain types of information quickly and cheaply "as long as subjects are sufficiently disciplined to abandon questions that are superfluous to the main task" (Bell, 1993, p. 76). Questionnaires are employed to determine the opinions, attitudes, preferences, and perceptions of people of interest to the research. Hence, questionnaires demand literacy on the part of respondents. Respondents must be fluent in the language in which the questions are written.

Questionnaires are intended to collect descriptive information about specific topics or about the participants in the research (Langenback, Vaughn, & Aagaard, 1994). The questionnaire should be limited to questions and variables of interest, each question should be related to the research questions and hypotheses. The answering time is important in the questionnaire because people do not want to spend a great deal of time answering the questions (Wolf, 1997). In this dissertation, the questionnaires were distributed to the teachers of Islamic education in the Kuwaiti middle schools.

The interview research method represented the qualitative type of research. Hillway (1969) states that interviews are the way to "obtain exact information for a number of individuals through face-to-face contact" (p. 2).
It is a controlled conversation. The interview method "provides flexibility in securing information from the individual and therefore allows great depth, allows a higher completion rate, allows for much better rapport with the subject because it is face-to-face" (Hayman, 1968, p. 67). Hence, the interview is a process of communication and direct verbal interaction between individuals (Borg & Gall, 1983). Interviews are very important in that it makes sure that "the person being interviewed understands that the researcher does not hold any preconceived notions regarding the outcome of the study" (Best & Kahn, 1993, p. 199).

Cognitive skills are required in interviewing such as understanding, reasoning, and interpreting. Also, verbal skills are needed in the interviewing task such as phrasing, pronunciation, fluency, and pitch. The social skills are involved in interviewing, include the ability to interact with different people (Keats, 1997). Interviewing is a process of gathering information about experiences, knowledge, opinions, beliefs, and feelings. It is also an essential method for collecting unbiased information from the sample and to give an accurate picture of the population (Nisbet & Entwistle, 1970). There is a need to maintain consistency in the interview and to pay attention to control the bias.
The Ministry of Education superintendents for the Islamic education were interviewed for this study. Five superintendents were interviewed, one from each educational region in Kuwait.

**Methodology**

The present study was designed to explore and examine the degree of availability and comprehension toward the reflective teaching approach for the teachers of Islamic education in the Kuwaiti middle schools. In order to answer the research question that I mentioned earlier in this chapter, I examined the literature to grasp a better understanding about the studies that emphasized the reflective teaching practice and the studies that focused on the teachers of Islamic education generally and in Kuwait specifically.

There were two basic data-gathering devices that the researchers used to achieve the purpose of this study which are the questionnaire and the interview. The questionnaire participants were all male and female inservice teachers of Islamic education in the middle schools in Kuwait. The interview participants were one Ministry of Education superintendent for the Islamic education subject from each educational regions. The questionnaire contained a three point modified Likert-type scale which are Yes, Sometimes, and Never. Also, the questionnaire was divided into four
parts: (a) the cover letter which communicated the importance and the purpose of the study, (b) the participants' demographics which includes: age, gender, nationality, social status, experiences, degree, position title, area, and number of students teacher's teach, (c) the six main research questions, and that every question consisted of four statements, and (d) an open-ended question that offered the researcher the opportunity to collect any additional information or suggestions that the participants want to add (See Appendix A). Hayman (1968) states that an open-ended question is a way for the "respondent to construct his/her answer to be helpful if depth of information is desired and also if the researcher is uncertain as to what the response might be" (p. 68).

Assessing the validity of the questionnaire took place by submitting it to a panel from the College of Education at Kuwait University. The panel members were asked to evaluate the content and clarity of the questionnaire. All experts agreed orally that the items of the questionnaire were adequate for the research purpose of the study. A pilot study was conducted to be sure about the questionnaire reliability, suitability, and clarity of the items and directions.

There were five interviews with each superintendent of the Islamic education subject from each educational region. Each interview lasted for one hour and were tape recorded. The nature of the interview depended on the interview situation
and the superintendent’s experiences. There were 12 interview questions (See Appendix B). The researcher did not maintain the identical order for posing the questions however; the researcher made sure that all questions of the interview were covered.

In sum, the researcher used a quantitative research approach to the questionnaire, and qualitative research approach the interview, to explore the research questions in this study. A brief overview describing data collection procedure comes in the next section, more is said about this in Chapter three.

**Data Collection**

After the instrument was completed and translated into Arabic, the researcher issued a request to the Ministry of Education to obtain the permission to conduct the study. Having granted this approval, the Ministry of Education forwarded the request to the five educational regions in Kuwait. The educational regions asked for a copy of the questionnaire in order to check its content before granting the researcher a final clearance. Within one week, the study was approved with a condition that the educational regions would distribute the questionnaire to the teachers of Islamic education in the middle schools and collect them back.
The educational regions supplied the researcher with the number of schools in each region and the teachers of Islamic education in each school. The researcher thereupon wrote the name of every school, the educational region, and the number of teachers who would participate in the study on envelopes and put copies of the appropriate questionnaires into each. These envelopes were submitted to the Department of Information and Planning in each educational region for a delivery to the designated schools and teachers. In addition, the Department of Information and Planning wrote an official letter addressed to all middle school principles which included some additional information about the study and its goals. After nearly five months, January through May/2000, from the day the questionnaires were sent to schools, the researcher started collecting the questionnaires back from the Department of Information and Planning in each region. There were 945 questionnaires were distributed, and 835 or 88.4% returned. Both the English and Arabic version of the questionnaires appear in the (Appendix A) of this dissertation.

Concerning the interviews, a letter from the general superintendent of the Islamic education in the Ministry of Education to each educational region was the way to approach
the superintendents to conduct the interviews. The letter consists of the names of one selected superintendent of Islamic education from each educational region who was interviewed and the purpose of the study and the interview. The researcher took the letter to the superintendents of Islamic education office in each region to meet with the selected superintendent and set an appointment for the interview. The researcher made phone calls to the superintendents and set appointments for the interviews. Interviews were held in the general superintendent office in the Ministry of Education. Interviews were tape recorded and went very smoothly. Participants were thanked for their cooperation regarding the completion of the interviews. Interview questions appear in the (Appendix B) of this dissertation.

Throughout the questionnaire and interview responses, the researcher found that teachers of Islamic education responding to the questionnaire gave true and frank answers. Their responses were very clear regarding their reflective teaching practices and the superintendents role. The responses of the interviewed superintendents showed their knowledge about the reflective teaching. The responses of the superintendents were very open and based on their responsibilities.
Data collection procedures are important to get the information using the research procedures, questionnaires and interviews, in order to put them under analysis. The next section includes a brief discussion about the data analysis procedures the researcher used to deal with the collected data. More is discussed about this in Chapter Three.

**Data Analysis**

After responses were collected, the data were entered into a computer and analyzed using the Statistical Package for the Social Sciences (SPSS) (Ary, Jacobs, & Razavieh, 1985). The Kuwait University Educational Development Center at the College of Education assisted in treating the data. The Kuwait University Educational Development Center helped tutor the researcher about the usage of the SPSS software. The tutoring course lasted for six hours. Descriptive statistics were used in the analysis and presentation of the data. The following statistics were used:

(a) Data coding, percentage, means, frequencies, probability, and standard deviations were the primary tools utilized.

(b) A one way t-test using Scheffe procedure was computed to test hypotheses one, three, and five to examine the significance differences. The 0.05 alpha level was the criterion for rejecting the null hypothesis.
A one way Analysis of Variance (ANOVA) was utilized for hypothesis two, four, and six by educational region variable to test the significance differences at 0.05 alpha level.

More is discussed about data analysis in Chapter Three. Using different statistics to analyze the data is important to show the differences in the results and to get the conclusion by answering the research questions. However, the next section shows that this study had some limitations that restrict using the results.

Limitations

(a) This study is limited to the teachers of Islamic education in the middle schools in Kuwait. Other studies are recommended for other school levels and other teachers who teach different subjects. Therefore, this study cannot be generalized to the elementary and secondary schools in Kuwait and to other teachers who teach different subjects.

(b) The study was conducted in Kuwait, therefore, it cannot be generalized to other countries.

(c) The response rates varied from one educational region to another. Some of the region administrators attempted to survey as many teachers as possible while others surveyed a portion of the teachers available. The researcher was unable to control the number of teachers surveyed at a given school.
(d) The study is limited to the public Kuwaiti schools only. It did not include the private schools in Kuwait.

It is normal that each study has a specific nature and problem which makes the results of the study limited. The next section contains a brief description of the remaining chapters in this dissertation.

Overview of Remaining Chapters

This study was reported in five chapters. Chapter one included a statement of problem, aspects related to the Islamic education curriculum and teachers, methodology, a statement regarding the significance and purposes of the study, the research questions and hypotheses, the list of limitations of the study and definitions of some key terms pertinent to the study. Chapter Two offers definitions for reflection, reflective thinking, and reflective teaching concepts. The attitudes necessary for reflection and studies of the reflective teaching practice were included. The reflective teaching cycle, benefits, and limitations were described and discussed. Relevant literature was reviewed concerning the differences between the traditional teaching model and the reflective teaching model. An action research section was included as an example of the reflective teaching practice.
Chapter Three presents the methodology, the population, instruments, data collection procedures, and statistical analysis employed in this study. Chapter Four shows the results of the data analysis and offers interpretations of the collected data. Chapter Five includes a summary of the problem and the study methodology. The conclusion and recommendations derived from the findings are discussed in this chapter as well.
CHAPTER 2

LITERATURE REVIEW

INTRODUCTION

Across the teacher education literature of the past decade have been numerous appeals to increase reflective practice among those in the teaching profession, particularly those just entering the teaching force. Traditional views of teacher education have changed. It is recognized that good teaching cannot be attained simply by a successful completion of courses. Hill et al., (1991) define teaching as "a complex, unpredictable task requiring sound judgment, reflection, and numerous on-the-spot decisions" (p. 1). Lytle and Smith (1997) believe:

- teaching is a profession, knowledgeable teachers are not technicians, but professionals, worthy and able to make reflective decisions or judgments and plans based on principled knowledge that is adapted to the particulars of their teaching situations, their students, their unique experiences, and their special own insights, self-knowledge, values, and commitments. (p. 2)
Like so much of educational terminology, the term "reflection" does not come without certain baggage, including a very ambiguous meaning of the term. Accompanying calls for its implementation are critics who suggest that reflection, whatever its definition may be, has never been rigorously examined for either short or long term effects, and that its supporters offer more rhetoric than substantiated evidence.

Teachers ought to be "students of education" (Cutler, 1989, p. 1), open to being reflective about their experiences. Such reflectivity will empower them when they become teachers. In this chapter I first consider the definitions of reflection. Then, I examine the definition of reflective thinking. After that, I discuss the three main attitudes that are necessary for reflection. Next, I move into a discussion of various aspects of reflective education and the constructivist theory of learning. In the section that follows, I describe Kirby's (1987) and Birmingham's (1994) doctoral dissertations as examples of studies on reflective teaching. In the following section I examine the differences in purpose, assumptions, content, and processes between reflective teaching and traditional teaching. I then describe the cycle and explore the benefits of Korthagen's (1985) model of the reflective teaching which consists of five phases: Action, Looking back on the action, Awareness of essential aspects, Creating alternative methods.
of action, and Trial (ALACT). Finally, I highlight the action research model as a critical exemplar of the reflective teaching approach. I conclude this chapter with a discussion of the limitations of reflective teaching.

Defining Reflection

The dictionary contains many definitions of the term "reflection". Among them is this definition: "the production of an image by or as if by a mirror; something produced by reflection; a thought, idea, or opinion formed or a remark made as a result of meditation; consideration of some subject matter, idea or purpose" (Webster's Ninth New Collegiate Dictionary, 1984, p. 989). Dictionary definitions are different based on the meaning of reflection as a product or process. Literally, to reflect is to think. However, "reflection is more than merely bringing something to mind. Once one brings something to mind, one must consider it" (Cruickshank, 1987, p. 3).

According to vanManen (1991), reflection is a process teachers use to critique and analyze their teaching as well as to deliberate about the decisions that they make while they are teaching. In addition, vanManen (1991) suggests that reflection "carries the connotation of deliberation, making choices, coming to decisions about alternative courses of
action" (p. 511). Ross (1989) defines reflection as a "way of thinking about educational matters that involves the ability to make rational choices and to assume responsibility for those choices" (p. 22). Schon (1983) describes the reflection act as a way of presenting the problems of practice, of allowing the self to be more open to some possibilities during the process of presenting, problems then putting those problems in context in order to discover responses and views to implement the solution. Shulman (1987) asserts that reflection is:

What a teacher does when he or she looks back at the teaching and learning that has occurred, and reconstructs, reenacts, and/or recaptures the events, the emotions, and the accomplishments. It is that set of processes through which professional learns from experience. (p. 19)

Valverde (1982) describes reflection by saying:

Reflection means asking basic questions of oneself. The basic and comprehensive question during reflection is, what am I doing and why? Reflection is a form of slightly distorted self-evaluation — distorted in the sense that judgment is emphasized rather than data collection. The individual asks value-laden questions and responds on stored, selected data (memory), and then concludes whether he or she is satisfied or dissatisfied. Reflection, then, is an individual's needs assessment and continued self-monitoring or satisfaction with effectiveness. (p. 86)
The reflection process is the act of teachers questioning their own teaching practice rather than having someone else pose the question, "What am I doing and why?" (Valverde, 1982, p. 86). Teacher reflection, as reviewed in the work of Cruickshank and Applegate (1981), is described as a process in which the teacher thinks about his/her work, why it went this way, and what he/she can do to achieve the objectives, cope with a difficulty, enrich lessons to meet students' needs, or otherwise improve what occurs in the classroom. Consequently, reflection is "an individual's need assessment and continued self monitoring of satisfaction with effectiveness ... Reflection should be formative: that is periodic, constructive, and deliberative" (Valverde, 1982, p. 86).

Schon (1983, 1987) describes two types of reflection: (a) reflection on action which takes place after teaching to allow mental reconstruction and analysis of the actions and events; and (b) reflection in action which happens during the action of teaching, interpreting, analyzing, and providing solutions to the complex situations in the classroom.
Schon (1983) suggests adjustments to action are made in the light of experience.

When someone reflects-in-action, he becomes a researcher in the practice context. He is not dependent on the categories of established theory and technique, but constructs a new theory of the unique case. His enquiry is not limited to a deliberation about means and ends separate, but defines them interactively as he frames a problematic situation. He does not separate thinking from doing .... His experimenting is a kind of action, implementation is built into his enquiry. (Schon, 1983, p. 68)

Clark and Peterson (1985) describe the kinds of thinking and planning teachers do for their teaching as interactive, proactive, and postactive. Interactive thoughts and decisions by teachers occur during teaching time. The other two kinds of thinking, the proactive and postactive, occur before and after the teaching time. Smyth (1989) proposes four sequential aspects of reflection:

(a) describing ... What do I do? which needs simple observation of the action;
(b) informing ... What does this mean? which needs to search for the theoretical uses;
(c) confronting ... How did I come to be this way? Which requires awareness beyond the classroom;
(d) reconstructing ... How might I do things differently? which needs an action. (p. 3-4)
Therefore, reflection, as a professional practice, refers to "the capacity of a teacher to think creatively, imaginatively, and at times, self-critically about classroom practice" (Lasely, 1992, p. 24). Reflectivity can open the door for teachers to develop a personal coherent vision of education (Canning, 1991 as cited in Volkman, Scheffler & Dana, 1992).

According to Ross (1989) the reflection process has several elements, beginning with the identification of the problem. Problem identification consists of a clear definition and understanding of several aspects related to the problem. Identification and understanding of the problem are followed by projecting a potential solution. Finally, the reflection process concludes with applying an analysis of the solutions. Through reflection, teachers imagine what could be rather than what is. The reflection process allows teachers to raise questions such as how, why, and what regarding their teaching. Every kind of question needs specific and careful preparations and solutions. Smyth (1989) states:

Reflection can, therefore, vary from a concern with the micro aspect of the teaching-learning process and subject matter knowledge, to macro concerns about political/ethical principles underlying teaching and the relationship of schooling to the wider institutions and hierarchies of society. (p. 4)
Reflection is a process of deliberation, when teachers think rationally and creatively about their teaching. While looking back at their teaching and questioning themselves. It is important to note the different types of reflection. Schon (1983, 1987) defines two types: the first is reflection in action which happens during teaching and the second is reflection on action which takes place after teaching. Other types of thinking and planning are interactive, proactive, and postactive. In the next section I describe how the process of reflection is associated with thinking and intellectual processes.

Defining Reflective Thinking

Dewey's contributions are well recognized in promoting teachers' action. He was the first theorist to view teachers as reflective practitioners who can play a tremendous role in educational reform. Dewey (1933) called reflective thinking a "kind of thinking that consists in turning a subject over in the mind and giving it serious and consecutive consideration" (p. 3). Furthermore, Dewey (1904, 1933) encouraged the idea of reflection as an integration of attitudes and skills in the method of inquiry. Gore (1987) and Cruickshank (1985) agree with Dewey that reflection is a method one can employ to achieve several goals, though they caution that the method
Itself can become the goal. This caution means that in the reflection process teacher should look forward to the goals and the findings which will result from their reflections. Teachers should not look at the process of reflection by itself because the goals developed by reflection are more important for the teacher.

Dewey (1904) suggested that teachers should be encouraged to be "thoughtful and alert students of education" (p. 15) rather than just proficient craftsmen. The most concise and best definition of reflective thinking can be attributed to Dewey in his book, *How We Think* (1933). Reflective thinking, according to Dewey, is "the active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it" (Dewey, 1933, p. 9).

Eby (1992) provides an analysis of Dewey's statement which clarifies his description of reflective thinking and the notion of a reflective teacher. Eby (1992) believes the first adjective in Dewey's statement **active**, means one who takes the responsibility to consider personal actions. Reflective teachers are actively engaged in searching for solutions to their classroom problems. Dewey's use of the word **persistent** "implies commitment to thinking through difficult issues in depth, continuing to consider matters even though it may be uncomfortable or tiring to do so" (Eby, 1992, p. 6). Reflective teachers are persistently seeking
more knowledge and plans to put them in work for their classrooms. The word careful implies one who is concerned for self and others. Reflective teachers care deeply about their own classroom’s improvement and bringing benefits to their students. When a teacher cares about his/her classroom, that helps to create a positive and nurturing environment which promotes high self-esteem and caring for each other among their students.

Dewey’s (1933) phrase belief or supposed form of knowledge indicates that “little is known for sure in the teaching profession” (Eby, 1992, p. 6). The reflective teacher knows a good amount of knowledge about theories and practices. Also, the reflective teacher keeps in mind that students are different and may need different conditions for learning in order to be successful. The final phrase in Dewey’s definition is, in light of the grounds that support it which means that the reflective teacher uses evidence in making a judgment. The reflective teacher gathers as much information as possible about the problem, searches for evidence and then reaches a conclusion to make a judgment that will guide their actions.

The opposite of reflective action is the routine action which is guided by impulse, tradition, and authority (Dewey, 1933). Loughran (1996) asserts that the function of reflective thought is to transform a situation in which there is an experience of obscurity, doubt, conflict, or disturbance of
some sort into a situation that is clear, coherent, settled, and harmonious. Reflective thinking creates a suitable environment that allows teachers to acquire powerful critical thinking skills that give them the chance to become more thoughtful and alert students of teaching (Cruickshank, 1987).

Teachers should be self-monitoring, reflective, adoptive, experimenters, action researchers, problem solvers, hypothesis makers, and clinical inquirers (Ash, 1993; Boyd and Fales, 1983; Canning, 1990; Cutler, 1989; Eby, 1992; Henderson, 1992). The reason teachers are reflective thinkers is that teaching is a "deliberative process requiring teachers to see and think about what they do" (Zumwalt, 1982 as cited in Bolin, 1988, p. 48). Reflective thinking involves emotion, passion, and intuition and is not something that can be ready packaged as a technique for teachers to apply (Leinhardt & Greeno, 1986). Tom (1984) believes that:

The effective teacher.... is not necessarily the one who has been programmed with research-based prescriptions for various teaching problems. Instead the effective teacher may be the one who is able to conceive of his teaching in purposeful terms, analyze a particular teaching problem, choose a teaching approach that seems appropriate to the problem, attempt the approach, judge the results in relation to the original purpose, and reconsider either the teaching approach or the original purpose. (p. 72)
For instance, Sylvia Rivera is a reflective teacher who believes that "classrooms are part of a society and they reflect its particular history" (Henderson, 1992, p. 61). In her case study Sylvia experienced a discipline problem in her class and looked at it from a historical point of view to define the problem and its solution. She indicated that home environment might be encouraging the students' acting-out behavior. Sylvia also went to other teachers to find out if they were experiencing the same problem so they could work together to solve the discipline problems. This professional collaboration might extend to other problems in the class. Reflective thought, then, in essence, is the process of arriving at a conclusion. It is process oriented.

Sparks-Langer and Colton (1993) view "teachers of the future as thoughtful persons intrinsically motivated to analyze a situation, set goals, plan and monitor actions, evaluate results, and reflect on their own professional thinking" (p. 45) by adopting the reflective thinking process. Shulman (1987) states reflective thinking is "ways in which we all re-explore our experiences through private reflection" (p. 271).
The method of reflective thinking enables teachers to thoughtfully examine conditions and attitudes which impede or enhance student achievement. Teachers should be taught this way of thinking and given the opportunity to get involved in it in order to know how to reflect (Dewey, 1904). Therefore, based on Dewey's idea (1904), teachers must be taught how to think about their actions. Bolin (1988) states the development of teacher thinking "requires involvement of student teachers in critical and reflective thinking about their work" (p. 48).

For example, Ginny Bailey was a first grade teacher at Woodland school in Carpentersville, Illinois. Ginny believed "children learn best when they are presented with materials and experiences that are developmentally appropriate for them at the time, regardless of their grade level" (Eby, 1992, p. 16). Ginny used a reflective teaching strategy that allowed her to assess what students already know so that she did not repeat what they had already learned. Ginny used the technique called K-W-L, which means Know-Want-and Learn. The first step of the K-W-L technique is to ask the students what do you already know about the topic? The next step is the question, what do you want to know about this topic? And at the end of the lesson, the teacher asks the students what did you learn from this topic? Ginny helped the students develop new
questions based on their previous knowledge. She had a very strong commitment to meeting the students' needs. Also, Ginny continued to grow professionally by taking graduate courses and workshops to update her knowledge about teaching and the learning process.

vanManen (1977) asserts three levels of reflective thinking: (a) the first level has a technical meaning to achieve a given end goal; (b) the second level is analyzing actions and hypothesis under specific conditions; (c) the third and highest level combines critical questions that have relations to moral and ethical issues in education. Moreover, Dewey (1933) states that reflective thinking involves two phases which are "(a) the state of doubt, hesitation, perplexity, or mental difficulty in which thinking originates, and (b) an act of searching, hunting, or inquiring to find material that will resolve the doubt, settle and dispose of the perplexity" (p. 12).
Reflective thinking involves five steps between the pre-reflective stage and the resolution of the problem. However, Dewey (1933) believes that the steps do not necessarily follow one another in set order. The five steps as described by Dewey (1933) are:

(a) suggestions, in which the mind leaps forward to a possible solution;
(b) an intellectualization of the difficulty or perplexity that has been felt (directly experienced) into a problem to be solved, a question for which an answer must be sought;
(c) the use of one suggestion after another as a leading idea or hypothesis, to initiate and guide observation and other operation in collection of factual material;
(d) the mental elaboration of the idea or supposition (reasoning, in the sense in which reasoning is a part, not the whole, of inference);
(e) testing the hypothesis by overt or imaginative action. (p. 107)

Each step involves an intellectual function deemed important when reflective thinking is used to resolve a problem. Jadallah (1984) asserts that in the suggestion phase the intention is to wed action and ideas instantaneously. However, the action phase should take place when the problem is already defined and the analysis of the causes is completed. Usually the analysis takes place in the second phase which is the intellectualization step. The hypothesis,
which is the third phase, must be supported by the evidence. The fourth phase requires reasoning through the collected data. Reasoning depends upon verified knowledge and is influenced by one's prior experience. When theoretical ideas are transformed to action, the fifth phase is represented.

The reflective thinking cycle articulated by Dewey (1933) was adopted by Schon (1983,1987) in his idea of reflective practice, Schon holds that "practitioners must involve themselves with problematic situations in a form of conversation which brings past experiences to bear on the current situation" (Richardson, 1993, p. 4). Reflective thinking was introduced by Dewey but it only started to gain importance with Schon's works concerning reflective practice in education. Hannay (1994) states "reflective thinking is a naturally occurring process through which individuals make sense of personal and professional activities" (p. 22). Hannay (1994) identifies characteristics of reflective thinking by saying it:

- Focuses on real problems
- Asks the moral question of "ought" and "should"
- Is action-oriented
- Investigates alternative perspectives and/or courses of action
- Considers the potential and real consequences of the action proposed or taken
- Involves a spiral, not a linear process
- Requires a reasoned judgment on what best meets the needs of a specific context. (p. 22)
In conclusion, the reflective thinking process is a dynamic process in which teachers can facilitate and support their teaching practices when they use problems to form the basis for action and reflection. Reflective thinking is a way to engage teachers in a cycle of actions and thoughts based on professional experiences (Fine & Riggs, 1994). In the following section, the attitudes which are necessary for reflection are intensively discussed.

**Attitudes Necessary for Reflection**

Reflective thinking is a complex process including both cognitive and attitudes aspects. Many researchers suggested three requisite attitudes for reflection. These attitudes were identified by Dewey (1933) and have been discussed further by Zeichner (1981). The three attitudes are (a) openmindedness, (b) responsibility, and (c) wholeheartedness. Dewey (1933) defined openmindedness as:

*Freedom from prejudice, partisanship, and such other habits as close the mind and make it unwilling to consider new problems and entertain new ideas ... It includes an active desire to listen to more sides than one; to give heed to facts from whatever source they come; to give full attention to attentive possibilities; to recognize the possibility of error even in the beliefs that are dearest to us.* (p. 30)
Openmindedness is a willingness to consider and even to admit that you are wrong. Zeichner (1981) describes openmindedness as "the antithesis of a critical acceptance of the order of the school. For reflection to occur, there must first and foremost be a critical appraisal of the official labelling and legitimateness of the school culture" (p. 6). Therefore, openmindedness is an important attitude for reflection because teachers should have the sense of being willing to reflect upon themselves and to challenge their assumptions. It is not enough to be open to different ideas, there must be another attitude which is responsibility.

Dewey (1933) described responsibility as considering "the consequences of a projected step; it means to be willing to adopt these consequences when they follow reasonably... Intellectual responsibility secures integrity" (p. 30). Responsibility is a willingness to look at the consequences of your actions. Zeichner (1981) considers teacher education further than Dewey when he referred only to classroom teaching and school practices.
Zeichner points out that:

Because of the intimate relationships between the school and the social political and economic context in which it exists, and consideration of the consequences to which classroom action lead must inevitably take one beyond the boundaries of the classroom and even of the school itself and beyond the consideration of educational principles alone .... An exclusive focus on the level of the classroom and on educational principles alone does not enable the student teacher to contemplate the kind of basic structural changes that maybe necessary for his or her responsibility to be fully exercised. The attention of student teachers remains focused on the amelioration of surface symptoms in individuals and not on an analysis of the social conditions that stand behind, and at least partially explain, the existence of those symptom. (Zeichner, 1982, p. 6-7)

Here, Zeichner relates means and ends in education with society's system. Also, Zeichner (1981) believes the moral, ethical, political issues are included and must be considered because the judgment must be worthwhile.

Wholeheartedness is the final attitude described by Dewey (1933) as necessary for reflection. Dewey (1933) believes the reflective teacher should be dedicated, single minded, energetic, and enthusiastic. Dewey (1933) said:

There is no greater enemy of effective thinking than divided interest. A genuine enthusiasm is an attitude that operates as an intellectual force when a person is absorbed; the subject carries him on, question occurs to him spontaneously; a flood of suggestions pour in on him further inquires and readings are indicated and followed; instead of having to use his energy to hold his mind to the subject; the material holds and buoys his mind up and gives an onward impetus to thinking. (p. 30-32)
Wholeheartedness is a willingness to accept all students and to practice what you preach. Also, it is a way to encourage teachers to go past their fears and insecurities and work with strength and enthusiasm, a part of the necessary attitudes for genuine reflection.

These attitudes of openmindedness, responsibility, and wholeheartedness are associated with the cognitive process of the reflective teaching process. The development of these attitudes forms a powerful task for the teacher to be able use experiences in operation with the critical view that teacher comes up with based on the classroom problems and the desire to change some classroom policies and actions. In the next section I discuss the reflective processes related to the teaching practice that enable teachers to think, revise, and take actions upon their teaching.
Defining Reflective Teaching

While teacher reflection is not a new idea, part of the reason for its prominence in the literature is the call for its wider implementation. The Holmes Group (1986, in their principles four and five), called for "continued learning by teachers, teacher education, and administrators, and thoughtful long-term inquiry into teaching and learning" (Holmes Group, 1986, p. 4). This call from the Holmes Group signals a renewed commitment, with deep roots, to professionalizing the teaching force by fostering independence of thought and reflective teaching.

Cruickshank (1985) defined reflective teaching as an "opportunity for teachers to teach and then reflect on their teaching experience with the intention of improving subsequent practice" (p. 553). Gore (1987) believes it is time for teachers to have "complete clinical teaching experience, to consider the teaching event thoughtfully, analytically, and objectively, and to develop in students good habits of thought about teaching so that they become wiser as teachers" (p. 34). Reflective teaching is important
because teaching is a changeable process that requires teachers to think and revise their work. The only way to encourage teachers to be reflective is to involve them in the reflective teaching process (Bolin, 1988, p. 49). Reflective teaching is a method that raises teacher awareness from passivity to action (Wellington, 1991).

Sparks-Langer and Colton (1991) argue that a "reflective teacher monitors the effect of an action taken as well as the cognitive process employed to make decisions" (p. 38). The cognitive part of teacher reflection is based on the experience that is constructed in teachers' minds. "Schemata" is a term used to describe a network that consists of facts, concepts, generalizations, and experiences in the teacher's mind (Sparks-Langer & Colton, 1991). Schemata do not automatically appear in a teacher's mind, but teachers build them through experience.

Cognitive psychology directs attention to teachers' thinking and decision making processes. Leinhardt and Greeno (1986) report that expert teachers are able to utilize a more complex schemata for making decisions and identifying their problems. For instance, the behavior of a student with belligerent behavior who is attacking other classroom mates may be interpreted by a beginning teacher as a student who has a behavior problem and must be disciplined firmly. Lack of experience and a limited knowledge of student behavior may cause a beginning teacher to make an inappropriate decision.
However, with the same situation, an expert teacher with more experience and a greater knowledge base about student behavior may view the student as having personal problem, problems at home, or having difficulty with some students in the classroom. An expert teacher will be more able to work more alternatives and interpretations that will help the student out of problems while considering the student’s needs. Leinhardt and Greeno (1986) say that an expert teacher’s schemata includes greater details, more relationships, and more categories than the schemata of the beginning teacher. They suggest the reason is because expert teachers have more information and experience that will help them to be able to make suitable decisions. On the other hand, the beginning teacher with less experience and knowledge has fewer alternatives and explanations when faced with problems.

The role of schemata is "first [to] determine which events merit attention and, second, [to] trigger other relevant information from memory so the teacher can determine an appropriate response" (Sparks-Langer & Colton, 1991, p.38). Troyer (1988) listed some cognitive processes that occur during teacher reflection. Through these processes teachers may:
(a) examine the past and present experiences thoroughly in order to explore the meanings of those experiences (Cruickshank, 1987).
(b) collect, arrange, examine, and evaluate the information to clarify the conditions (Dewey, 1933; Cruickshank, 1985).
(c) compare the past experiences with the problematic situation to find the differences and similarities between them (Schon, 1983, 1987).
(d) question the different parts of the idea in the situation (Cruickshank, 1987; Tom, 1985).
(e) re-examine and test the problematic situation for different aspects (Schon, 1983).
(f) analyze the classroom situations and problems with interpretation (Schon, 1987).
(g) arrange a plan to put into action based on the decision and then record the results of the action (Cruickshank, 1987; Dewey, 1933).
(h) develop a rational judgment and become responsible for that development (Dewey, 1933).
(i) organize abstract ideas and theories that are deduced from an action.
(j) put the new ideas in new situations for a test (Cruickshank, 1987).

Cognitive psychology contributes a "constructivist view of learning, in which the learner (teacher) uses prior experience and learning as the basis for making sense of immediate events and information" (Clark, Hong, & Schoeppach, 1996, p. 600). Clark and Peterson (1985) say that teachers' theories of action are a rich store of knowledge that
teachers have which affects their thoughts and decisions. Also, Sanders and McCutcheon (1996) state that practical theories of action "are the conceptual structures and visions that provide teachers with reasons for acting as they do, and for choosing the teaching activities and curriculum materials they choose in order to be effective" (p. 54).

Moreover, constructivists believe that students are active participants rather than passive recipients during the learning process. Therefore, a reflective teacher must consider the students as not just vessels into which the teacher pours knowledge "instead students are builders of knowledge who actively construct the meaning of their lessons on the foundation of both their past experiences and their personal purposes" (Henderson, 1992, p. 5). As shown in the Constructivist Theory of Learning in Figure 1. by Henderson (1992), reflective teachers strive to relate their subject matter to students' needs and interests. Also, reflective teachers try to connect the lessons to students' life. For example, students who are not motivated to learn scientific formula, may see no relationship between this scientific learning and their personal interests.
This can be a memorizing process for them and it will remain meaningless. Instead students who are motivated to learn a scientific formula and having past experiences and interests in the scientific concepts, may relate the scientific formula with their past scientific experiences and interests. This will result in meaningful learning experiences for them.

Figure 1. The Constructivist Theory of Learning
(Henderson, 1992)
According to Cutforth and Hellison (1992) reflective teaching enables teachers to make decisions and to question themselves by asking "what scientific evidence is available to help you deal with this teaching problem?" (p. 128). By applying the reflective teaching process, teachers will be able to identify the strengths and weaknesses of their instructional decision through inquiry, observation, peer interaction, and analysis to improve classroom decision making (Posner, 1985). Increasingly, "reflective teaching is being advocated as an essential component of teacher preparation and professional development programs" (Diss, Buckley, & Pfau, 1992, P. 28).

Gilson (1989) believes reflective teaching enables the teacher to confront his/her teaching practice and the conditions that form the practice. Consequently, the idea that results from reflective teaching is to change and improve teaching. Reflective teaching allows both students and teachers to exercise their judgment about the direction which shapes the educational environment of the school (Wojcik, 1993). Boyd and Fales (1983) note that teachers reflect differently. Teachers use different strategies and experiences. Also, different teachers are more or less conscious of their reflections.
Generally speaking, teachers as reflective educators go beyond the incidental and casual consideration of their teaching practice. Reflective teaching is active and deliberative. It is open to questions of all phases of teaching (Ash, 1993). A discussion of studies about reflective teaching practices in the following section will explain more about the ideas and actions of reflective thinking and teaching found in the literature.

Studies on Reflective Teaching

Kirby (1987) did a study for her doctoral dissertation, entitled "Reflective Practice as a Predictor of Teacher Effectiveness". The purpose of this study, as Kirby (1987) stated, was to "develop an objective measure of reflective practice as perceived by the teacher effectiveness" (p. 13). Kirby (1987) attempted in this study to test empirically the relationship between reflective practice and teacher effectiveness by developing a scale measuring that relationship. The importance of her study was to "lend credence to the notion of the teacher as professional, and would support teacher education programs that encourage the development of reflective rather than imitative practice" (Kirby, 1987, p. 17).
A 26 item Reflective Teaching Instrument (RTI) was developed consisting of four phases: (a) some items generated from the literature (b) assessment of the validity of the study (c) pilot testing to construct the validity, and (d) field study to assess the reliability. The instrument had three sub scales which are: (a) school classification, (b) more effective, and (c) typical or less effective which constituted the dependent variables. Also, Kirby's study included three domains of reflective practice: (a) problem solving (b) testing, and (c) personal causation.

The instrument was revised to 15 items based on the field study results for 102 classroom teachers. Kirby (1987) measured the teacher effectiveness by one-hour classroom observation of 102 teachers. The measures were not significantly correlated with scores on the RTI. The only sub scale that was positive and had statistically significant correlation with effective teacher was the personal causation. The final findings from Kirby's study were: (a) inadequate operational definition of reflective teaching (b) lack of heuristic value of the theory of reflective practice, and (c) inability of reflective practice to explain effectiveness in educational settings such as those in this sample that may not offer high degrees of novelty or complexity.
In the study that Birmingham (1994) conducted for her doctoral dissertation, she intended to discover the essential nature of reflection in teaching. The main question in this study was “what makes reflection what it is and not something else? And what is the heart of reflection” (p. ix). This study was a phenomenological study. Phenomenology is interested in what it is like and what it means to experience something. It aims to understand the world by examining consciousness. Also, phenomenology assumes that essences of phenomena do exist and the people make meanings of them. In order to discover the essences of a phenomenon, a phenomenological approach studies instances of a phenomenon in experience (Birmingham, 1994). In Birmingham’s (1994) study “the instances of reflection were found in the research literature on reflective teaching and in the experiences of teachers” (p. 3). The literature review consisted of the reflective practice in teaching and teachers’ descriptions of their own practice.

As a result of this literature review search, Birmingham (1994) concluded that reflection is a moral virtue. She added that reflection as a moral virtue because of its consistency between being a virtue and the differences in teachers practices. Birmingham has several main reasonings of her research: “(a) as virtues are integrated with each other, reflection is integrated with other virtues (b) reflection and virtue are both of moral value (c) therefore,
since reflection shares important qualities with virtue, reflection is a virtue" (p. x). Based on that conclusion reflective teaching has different features from traditional teaching. Those differences guide the discussion in the next section.

Reflective Teaching Versus Traditional Teaching

At this point, as discussed in the literature, reflective teaching practice is definitely different from traditional teaching practice in the objectives and the purposes. However, they may have the same goals in some aspects. In what follows, I will describe the objectives, goals and purposes of the traditional teaching practice and the reflective teaching practice and discuss their differences, to help the reader understand the philosophical assumptions underlying these conceptual frameworks.

The phenomenological and critical conceptual frameworks will be considered through the following description of the traditional teaching model versus the reflective teaching model. Throughout the literature the conceptual framework of critical theory and phenomenology are used to point out the main differences between the traditional teaching model and the reflective teaching model. It is essential to recognize the nature and main aspects of these two conceptual
frameworks to understand their points of view and critiques regarding the traditional and reflective teaching model. Bernstein (1976) believes phenomenologists tend to understand the assumptions and meanings beneath the texture of everyday life. Also, phenomenologists believe that the ways in which human beings subjectively understand the situations they are in directly affect their actions.

Phenomenology tries to probe how social order is organized by revealing the network of meanings out of which this order is constituted and reconstituted by its members. Their main goal is "to provide understanding of direct lived experience instead of abstract generalization" (Glensine & Peshkin, 1992, p. 19). This lived experience is built through an activity of constitution along the lines of types or essential structures and the phenomenologist emphasizes that experience is not just cognitive, but also includes emotion. Moreover, a phenomenologist supplements the descriptive approach by seeking to understand human actions and expressions (Gallagher, 1992). Because the meanings of actions are not always immediately apparent, interpretive techniques are required to make the meanings clear.

Phenomenology aims to describe and clarify the nature of the experience which people live through and in which they plan and carry out everyday actions. Bernstein (1976) describes the most important aspect to the phenomenologist is to understand the life world and the social realities of the
people within a particular culture. A phenomenologist should live within the experience to understand the case that he/she is studying. Meaning for a phenomenologist comes as a result of lived experience. In fact, a phenomenologist focuses on three aspects, which include culture, experience, and social realities; and the researcher should comprehend these aspects to understand the meaning associated with the outcomes. Therefore, phenomenological theory concerns itself with the intersubjectivity which serves to guide the inquiry.

Glensine and Peshkin (1992) state that phenomenological theory has several purposes to achieve the outcomes of a study. The major purpose is to understand the life world. The phenomenological understanding of the life world is one that aims at "elucidating the essential structure of this life world, structures which are themselves constituted by intentional consciousness" (Bernstein, 1976, p. 134). The hermeneutic understanding is the basis of practical knowledge of how to act correctly and appropriately in the world. This understanding of the life world considers a deep kind of knowledge. Moreover, this understanding requires the researchers to be near or part of the group and/or the participants of the study. To understand this perspective, it is necessary to connect with and understand the context, experience, culture, and social realities (Gallagher, 1992).
Another purpose of the phenomenological theory is to interpret and to understand the meanings from insiders' perspectives. Actually, this purpose relates to the previous one which is understanding because we do not understand the facts naked, we interpret or give meaning to them from a finite situation in history and culture (Glensine & Peshkin, 1992). Phenomenologists are interpreters who draw on their own experience, knowledge, theoretical dispositions, and who collect data to present their understanding of the life world. As interpreters, "they think of themselves not as authority figures who get the facts on a topic, but as meaning makers who make sense out the interaction of their own lives with those and others" (Glensine & Peshkin, 1992, p. 153). On the other hand, phenomenologists use the interpretation as an act of making sense out of a social interaction. Phenomenologists are trying to understand and help others understand through interpretation. By these purposes the phenomenologists, can develop and improve the study and the research through understanding, interpretation, and meanings associated with the life world.
Critical theorists such as Freire (1996) and hooks (1994) explain their point of view regarding the traditional teaching model and the reflective teaching model. For critics, theory is to disclose personal and social interpretation and practice that are distorted by ideology (Bernstein, 1976). Critical theory is to emancipate people from these personal and societal ideologies through their own understanding and actions.

Their goal is to radically change both the form of self-conscious understanding and the form of social life of those to whom it is addressed. Hlebowitsh (1992) believes that critical theory is to transform the self-consciousness of individuals so they can collectively determine life desired and action needed to change social conditions. The practical value of critical theory resides in its potential for enlightening individuals so that they can come to see themselves and their social situations in radically different ways.

Bernstein (1976) believes critical theorists concern themselves with the broad social and historical context in which phenomena are interrelated and are interested in substantive issues. Their central intention is emancipation, enabling people to gain the knowledge and power to be in control of their own lives. Critical theorists also adopt an external realist ontology, an objectivist epistemology, and hold a somewhat deterministic view of people. Moreover,
reality for the critical theorist is taken to be socially constructed and knowledge is seen as being context specific and value laden (Hlebowitsh, 1992). The cognitive interest to the critical theorist is emancipatory which means policy and practice are changed through critique and recovering self reflection in order to unify theory and practice by examining power relationships.

Hlebowitsh (1992) states critical theory suggests to people what their real interests are, and by indicating how they may intervene in and change the social conditions impeding the satisfaction of their interests. Mainly, critical theory is an opportunity for individual change and assisting people in understanding their condition. This theory is oriented towards critique and analysis and sometimes polemical debate. A more general concern is that critical theorists assume the existence of a monolithic ruling class in their analyses, an assumption that is questionable in the light of modern pluralistic politics and competition among multiple interest groups (Bernstein, 1976). Therefore, critical theory is a theory about rational problem solving which tries to open up the problem-solving process to just these kinds of new viewpoints and hence potentially new solutions.
As Bernstein (1976) stated the purpose of the critical theory is "to provide us with an accurate in depth understanding of our historical situation" (p. 217). Critique can take many forms. It is historically a situated analysis of a particular set of relationships and how these stand in the way of more rational problem solving for the community of inquiry. Bernstein (1976) argues critical theory uses the ideological critique which aims to identify the ideas and practices which prevent the emergence of clear understanding and more critical discourse. By this purpose critical theorists appreciate and understand human nature and see potential for change.

Other purposes for the critical theorist are to empower and liberate. Critical theorists critique the status quo for the purpose of emancipation, the change and liberation of consciousness (Hlebowitsh, 1992). Finally, critical theorists aim to provide an epistemological clarification and justification of this form of knowledge. The purpose of such a radical critique is to further the human emancipation that they wish to find the new world through criticism of the old. Critical theorists are looking for radical change to assist in creating more just and equitable systems. By critiquing, they tend to transform social systems and analyze structural conflicts achieving change.
Osterman and Kottkm (1993) as phenomenological researchers report that in the traditional teaching practice, the teacher stands at the front of the classroom, students sit in straight rows facing the teacher, and the teacher fills the students with information. The instruction in a traditional teaching practice is teacher centered, which means students' learning is a passive process and students have no influence on the content of the lesson's content presented by the teacher. The reflective teaching practice changes the view of the students as a subject rather than object which means reflective teaching is grounded in a belief that "students should be active participants in the learning process rather than passive participants" (Osterman & Kottkm, 1993, p. 18). Also, the concept of teaching becomes a dynamic process of inquiry and discovery instead of a technical task (Lytle & Smith, 1997). Figure 2. (Osterman & Kottkm, 1993, p. 41), is shows the differences.
Differences between the traditional and the reflective teaching, as described in the literature, will be discussed from four aspects: (a) purpose, (b) assumptions, (c) content, and (d) process.
Purpose

Osterman and Kottkamp (1993) report that in the traditional teaching model "the purpose embedded in the theory-in-use guiding the behavior of both instructor and practitioner-clearly is knowledge acquisition" (p. 32). The teacher's work is to provide the students with information and test the acquisition of this information. The teacher is considered "as instructor and imparter of knowledge" (Siu, 1999, p. 27). However, the purpose of teaching in the reflective teaching model is to change the students' behavior and performance. For example, the reflective teacher encourages the students to create an innovative product of their own and students analyze and carry out most the work creatively.

Freire (1996) as a critical researcher, criticizes the traditional model of pedagogy as the "Banking Model" of education. The banking model of education means that "education becomes an act of depositing, in which the students are the depositories and the teacher is the depositor. Instead of communicating, the teacher issues communiques and makes deposits which the students patiently receive, memorize, and repeat" (Freire, 1996, p. 58). Freire (1996) believes that thinking should be concerned about reality, and it is not in an isolated ivory tower, but in communication. Freire (1996) notes that the banking model of education means teachers are still the information providers
and dominate both teaching and learning. Students learn only under the teacher's control, the teacher's models of thinking, and the teacher's directions of learning and ways of seeing. Students in the banking model are regarded as passive consumers of information. bell hooks (1994) as a critical researcher, has criticized the traditional model of teaching and learning and encourages changing the way of teaching.

Assumptions

Osterman and Kottkamp (1993) believe that in the traditional teaching model, an assumption is that students only learn the public knowledge which is available to all and knowledge is not personal or based on individual experiences. The main assumption is that knowledge leads to behavioral and performance change. Osterman and Kottkamp’s (1993) research shows that the traditional teaching model emphasizes knowing as a way to behave. This approach depends on rational processes as a way of behavioral change. For example, when their intentions change, behavior will also change. While in the reflective teaching model the changes in the student’s behavior come through the development of self awareness. Therefore, assumptions in the reflective teaching model are not dependent upon the information but upon “careful attention to individual practice” (Osterman & Kottkamp, 1993, p. 34). Changes in the reflective practice includes emotional
and rational. Therefore, considering the moral, ethical, and social complexities of teaching, reflection gives the teacher the opportunity to think critically about educational problems in order to foster growth in teachers themselves, students, and the system of the school and the community (Ayers, 1989 as cited in McIntyre & O'Hair, 1996).

hooks (1994) as a critical researcher calls for an "Engaged Pedagogy" in place of the traditional model of teaching where teachers dominated the classroom. hooks (1994) outlines a space where students are encouraged to critique, to question, and to use personal experience to create an environment where everyone, including the teacher, can learn and develop better behavior without denying that the teacher has more power, without suggesting that all contributions are equal. Also, hooks (1994) argues for a classroom where everyone is equal to the degree that they are all committed to the creation of a learning environment.

**Content**

The students' acquisition of knowledge, in the traditional teaching model is the primary goal. The teacher's acquisition of knowledge is the way to enhance teaching practice. There are three kinds of knowledge in the traditional teaching model: (a) public knowledge which is skills, ways of knowing, and information; (b) given knowledge which is the truth that "has been discovered and verified"
which is the public, organized knowledge that contains facts, theories, generalizations, and information. Theory remains separate and unequal to the practice. For instance, some theories and knowledge that teachers present to the students might not have any role in students' lives to practice.

Knowledge in the reflective teaching model has a different description. There are three aspects to it: (a) personal knowledge that has a relationship to the learner in which the priority is "given to self-concept as the key determinant of successful learning" (Siu, 1999, p. 27); (b) problematic knowledge which deals with the critical, creative, and analytical works and actions; and (c) process knowledge, a function of "thinking, reasoning, and testing" (Osterman & Kottkamp, 1993, p. 37). In the reflective teaching model, theory is linked to practice in an explicit way. Practice which depends on a theoretical framework will result in changes and development of practice. Spark-Langer and Colton (1991) believe reflective teachers should be able to link theory with practice, that is, to apply educational principles and techniques within a framework of their own experience, contextual factors, and social and philosophical values.
Korthagen and Kesseles (1999) state that the traditional teaching model “appears to be rather ineffective and is currently being replaced by other more effective approaches” (p. 4). Other effective approaches are characterized by an emphasis on reflective teaching. From a critical point of view teaching and learning should be shifted:

from knowledge acquisition to learning how to learn; from traditional passive learning to active; from teacher-centered to student-centered, from subject based to integration, from rigid to prescribed curriculum to flexible and varied learning experiences, from whole-class teaching to small group or individual learning; to include more emphasis on individual differences, more emphasis on experiential learning, more emphasis on collaboration with others, more emphasis on learning from the environment, more emphasis on classroom atmosphere and interaction (teacher-student interaction and student-student interaction), and more emphasis on partnership with parents. (Siu, 1999, p. 26-27)

Process

Osterman and Kottkamp (1993) state that instruction in the traditional teaching model is limited to the development of cognitive skills and the acquisition of knowledge. Knowledge is only adopted from the experts who facilitate the acquisition of the knowledge. The learner's position is to comprehend what has been offered. However, the reflective teaching model also relies on the experience of the learners.
The learners are active, however the facilitator and the learners collaborate with each other to acquire the knowledge. The learners are encouraged to be involved in the analytic research process.

Freire (1996) believes that the concept of problem-posing education encourages student-teacher dialogue because the students are no longer docile listeners, they are now critical co-Investigators. Students still play the main role in learning, however the role of the teacher should be as a supporter and learner at the same time. Siu (1999) believes that a good and successful teacher should not be seen as error-free. He/She should be the students' working-partner and also a learner, who can identify mistakes with students and then correct them in partnership.

To summarize, the traditional pedagogy has changed relatively little over the past century (Hall et al., 1991). However, with the increased focus on the reflective teaching model, there has been a pedagogical shift to a more dynamic process of inquiry and discovery in contrast to the traditional teaching model which views pedagogy as a static and technical task. The reflective teaching model emphasizes learning as "a social process" (Osterman & Kottkamp, 1993, p. 40). Advocates of reflective teaching seek to move teaching practices from the private world to the public world of debate, discussion, and learning. Cinnamond and Zimpher (1990) assert the power of reflection is that it is an
instance of social action, and it must be understood as being grounded in the everyday life world. The reflective teacher must consider the reflective cycle that guides reflective practice which is discussed in the next section.

**Reflective Teaching Cycle**

The reflective teaching cycle has been designed to help teachers develop their reflective abilities. Loughran (1996) presents the reflective teaching cycle in Figure 3. The reflective cycle has several phases that should be considered by the teacher. In the following figure, reflection usually starts by having a problem or puzzling situation.

![Figure 3. Reflective Teaching Cycle](Loughran, 1996)
Figure .3 shows that reflective teachers are having responsibilities to solve classroom problems, and at the same time the problem solving task will enhance their teaching development and being critical toward their teaching. Everyday teachers are faced with dilemmas which have to be resolved. The problems are constructed from an analysis of a teaching episode. Teachers should call their attention to certain aspects of the teaching or a classroom events that are problematic. The teacher forms a hypothesis to guide and support the observation and makes suggestions toward possible solutions. The process of shaping the hypotheses and suggestions helps the teacher to "think about her own thinking that resulted in the situation, and then to revise her previous assumptions. The teacher reconstructs her or his thinking and eventually asking herself "how can I do this differently?" (Smyth, 1989, p. 5, 6, 7 as cited in Gilson, 1989, p. 8). Teachers should diagnose the problem by setting it in the form based on professional knowledge and past experience.

The reasoning phase becomes the vehicle for deliberation through suggestions. The way to interpret these suggestions and hypotheses is by testing and action which could lead to resolution or to reconsider another problem based on the testing outcomes. The reflective teaching cycle
is a process of inquiry. Roth (1989) believes "When teachers themselves adopt a reflective attitude toward their teaching, actually questioning their own practice, then they engage in a process of rendering problematic or questionable those aspects of teaching generally taken for granted" (p. 31).

Also, the reflective cycle should follow the systematic steps as the diagram presents them to achieve its purposes. Teachers should help the students to become aware of the problematic situations. Dewey (1933) asserts that reflection starts with "doubt, hesitation, perplexity, mental difficulty in which thinking originates" (p. 12). The suggestions and hypothesis help the teacher to define the problem to make it more manageable through clarification.

The reasoning step is important to help clarify the problem, generates suggestion, and offer hypotheses by searching for meanings. Dewey (1933) defined reasoning as "a mental elaboration of the idea or supposition as an idea or supposition" (p. 107). In the process of reasoning a teacher may try to use sensible devices and facts to help in the next step.

The testing step is used to test the selection of evidential data which supports or refutes the formed hypothesis. A reflective teacher is willing to test each hypothesis in action. Schon (1983) refers to testing as "on-the-spot surfacing, criticizing, restructuring, and testing of intuitive understanding of experienced phenomena; often it
takes the form of a reflective conversation with the situation” (p. 241-242). The results will lead to a conclusion about finding a solution to the problem. In the testing step error is possible and that might lead the teacher to another problem that requires the teacher to start the spiral again. The testing step involves experimentation and re-conceptualization of the experiences.

In summary, the reflective teaching cycle goes on and on. It is a continuous and dynamic process of acting. There is a possibility that reflection does not only occur about problems. Teachers are expected always to plan, to make provision, and to act. Reflective teachers need to monitor, observe, and collect data on their own and the students’ actions and feelings. The evidence needs to be analyzed and evaluated and can be made as a decision taken. That step will lead the reflective teacher to look again and revise their plans and policies. Dewey (1933) states that “reflection is aimed at the discovery of facts that will serve [the] purpose” (p. 14). Therefore, “demanding the solution of a perplexity is the steadying and guiding factor in the entire process of reflection” (Dewey, 1933, p. 14).

The reflective teaching cycle integrates thought and action. It is simple, comprehensive, and can be an extremely powerful influence on practice. Many teachers develop reflective teaching skills by applying the reflective teaching cycle. Loughran (1996) asserts that teachers learn
"through progression that leads them to move through problem recognition, to a better understanding of the problematic nature of the situation, to devising a way of testing a possible resolution to the problem" (p. 94). The cycle demonstrates that "learning and professional development become a progressive and continuing process" (Osterman & Kottkamp, 1993, p. 27). The following discussion considers the benefits of reflective teaching practice and its importance for teachers to realize that those benefits will impact their professional development responsibilities.

**Reflective Teaching Benefits**

Reflective teaching is much more than just a process of rational problem solving. The affective and motivational aspects of teachers also play an important role in effective reflective teaching. Consequently, teachers may derive several benefits while engaging in the process of becoming reflective teachers.

Numerous researchers (Schon, 1987; Cruickshank, 1987; LaBoskey, 1994; Zeichner & Liston, 1996) have explored the benefits of reflective teaching. Their findings suggest that reflective practice helps to free teachers from impulsive and routine behavior. It helps teachers to build on their own new experiences everyday (Cruickshank, 1985). Reflective practice
allows teachers to act in a deliberate, critical, and intentional manner. Also, reflective practice distinguishes teachers as educated human beings since it is one of the hallmarks of intelligent action (Brubacher, Case, & Reagan, 1994). A teacher who values reflecting on his or her own teaching will also teach these skills, either overtly or covertly.

LaBoskey (1994) mentioned reflective teaching in terms of their long term and short term benefits. The immediate benefit of reflective teaching is that one addresses the solution of the classroom problems. The long-term benefit is the growth of the individual and the classroom culture. Reflective teaching enables teachers to clarify their thinking (Cruickshank, 1985).

Previously I discussed some benefits of reflective teaching that have an impact on the individual teacher and the classroom. The range of influence of reflective teaching extends beyond the classroom to the broad society such as: (a) [a teacher] questions the assumptions and values he or she brings to teaching; (b) [a teacher] takes part in curriculum development and is involved in school change efforts; (c) [a teacher] takes responsibility for his or her own professional development. (Zeichner & Liston, 1996, p. 6).
Evaluating the problem in the reflective teaching approach will assist the teacher in creating positive outcomes from those problems (Canning, 1991). Tsangaridou and Siedentop (1995) believe that the process of reflective teaching is "a vehicle of continued personal and professional development" (p. 222). Professional development is the sum total of formal and informal learning pursued and experienced by the teacher in a compelling learning environment under conditions of complexity and dynamic change.

It is imperative that teachers know of the benefits of reflective teaching. These benefits include critical skills that teacher can acquire. Reflective teaching "enables teachers to become part of an intellectual community, itself a source of change and growth" (Schon, 1987, p. 342-343 as cited in Gilson, 1989, p. 11). Also, reflective thinking facilitates teachers' development and proficiency with analytical processes. Reflective teaching will give the teacher the chance to evaluate the effectiveness of her/his instructions (Dieker & Monda-Amaya, 1995).

Teachers are able to transfer what they have learned from reflective teaching into the act of teaching (Cruickshank, 1987). Reflective teaching will enhance the ability of teachers to think of how they are going to apply the knowledge they receive from past experience to change their instruction. Teachers feel that reflective teaching process is a "meaningful process of inquiry which leads them
toward renewed self-esteem and interest in teaching. As a result, teachers become more reflective about teaching and more interested in self improvement. Reflective teaching is an opportunity for meaningful teacher growth" (Cruickshank & Applegate, 1981, p. 554).

Korthagen (1988) presented a study that was conducted in the mathematics department of the Stichting Opleiding Leraren (SOL). Teachers' College in Utrecht, the Netherlands. It was four and a half year program for secondary mathematics teachers. The goal of this program was to prepare the preservice teachers in the teaching profession and teach them how to reflect on their experiences, and through their reflections become aware of their professional development.

Korthagen (1988) proposed a five-phase model of reflective learning which is called ALACT model and it is set in the context of preservice teacher education. According to Korthagen, five phases can be distinguished in reflective learning: (a) Action, (b) Looking back on the action (c) Awareness of essential aspects (d) Creating alternative methods of action (e) Trial. Figure 4. Korthagen's model (1985) emphasized the role that others can play in the
development of the reflective thinking. In this model the 116 SOL students reported that reflective teaching directed their growth in the profession. Also, students learned how to take responsibilities such as self-reflection and self-evaluation (Korthagen, 1985).

![ALACT Model Diagram]

**Figure 4. The ALACT Model**

(Korthagen, 1985)
Calderhead (1993) believes that reflective teaching plays an essential beneficial role for teachers. Calderhead (1993) states some benefits of reflective teaching:

(a) [It] enables teachers to appreciate the moral and ethical issues implicit in classroom practice;
(b) [It] encourages teachers to take greater responsibilities for their own professional growth;
(c) [It] facilitates teachers development of their own “theory” of educational practice;
(d) [It] empowers teachers so that they may better influence future directions in education. (p. 93)

Professional growth means teachers will be able to develop their own educational vision and improve their self confidence (Canning, 1991). The emphasis on reflective teaching opportunities assists teachers ability to articulate their own knowledge. In general, the reflective teaching approach fosters better curriculum and education.

Zeichner & Liston (1987) did a study which emphasized encouraging teachers to evaluate their own perspectives toward teaching, ethical, moral, political aspects of teaching. The study was called “Teaching Students to Reflect”. It was on elementary student teachers at the University of Wisconsin, Madison. The main goal of the study was to encourage reflection that enhanced the growth of educational and moral aspects for the student teachers. In this study there were five curricula components: (a) teaching, which gave the student teachers the opportunity to teach in real classroom under the supervision of the main
teacher of the class; (b) inquiry, student teachers are focused on observing, exploring, acting, planing, and reflecting based on the curricula and processes of teaching; (c) seminars, were to help student teachers to "broaden perspectives on teaching, consider the rationales underlying alternative possibilities for classroom and pedagogy and assess their own developing perspectives toward teaching" (Zeichner & Liston, 1987, p. 32); (d) journals, were documents that student teachers kept to provide information about the school, the students, and the reflecting process of their teaching.; and (e) supervisory conferences, took place after the formal observation sessions and allowed discussions about issues and actions that student teachers practiced.

Zeichner & Liston (1987) reported at the end of their program that student teachers were able to achieve their goals. They became more confident and great preference for reflective inquiry. Schon (1987) centers the reflective teaching process on several key elements such as "guided discovery learning by doing, and the importance of social interaction in building knowledge and understanding" (Bruning, Schraw, & Ronning, 1995, p. 221). Therefore, reflective teaching helped the teachers recognize the assumptions and see what is important to build their knowledge. Teachers learn when they act and when they are helped to think about the actions.
Professional development should "provide opportunities for teachers to construct knowledge of subject matter and pedagogy in an environment that supports and encourages risk taking and reflection" (Borok & Putnam, 1995, p. 59). In conclusion, reflective teaching allows teachers to continue learning and enhances their organizational decision making ability. It shares authority and power and provides opportunity for collective examination of individual and institutional expectations and beliefs. Action research is a good example of the pedagogical strategy that employs reflective teaching.
Action Research as an Example of Reflective Teaching Practice

What is Action Research?

McCutcheon and Jung (1990) define action research as "systematic inquiry that is collective, collaboration, self-reflective, critical, and undertaken by the participants of the inquiry" (p. 198). Action research is "the study of a social situation with a view to improve the quality of action within it" (Altrichter, Posch, & Somekh, 1995, p. 4). Action research is a problem solving process where the teacher identifies the problem because "when a teacher is forming the notion of classroom problem; it is against this backdrop of some lived theory that the teacher is able to imagine the existence of a problem" (McCutcheon & Jung, 1990, p. 144). The teacher needs to form a plan to respond to the problem. That requires him/her to gather data and observe or interview so he/she will have more information about the problem. The analysis and recommendations are the last step that the teacher must do to put his/her hands on the problem solution.
Theory and Practice in the Action Research Process

Tsangaridou and Siedentop (1995) believe that action research is a vehicle to develop reflective teaching and critical thinking. "Engaging in action research ....continues to be useful in our efforts to enhance our understanding of teaching practices, to improve those practices, and to improve the situation in which those practices take place" (Noffke & Brennan, 1991, p. 200).

Altrichter et al., (1995) state teachers should not limit the methods used to gather data. Teachers ought to work for triangulation if possible. Triangulation means collecting three or more types of data to help the teacher confirm, revise, or reject the hypothesis. Triangulation "consists of a combination of observation and interview, whereby data on a particular situation are from three perspectives: (a) the teacher's perspective (by an interview); (b) the perspective of individual pupils (by interviews); (c) the perspective of a neutral third party (by observation)" (Altrichter et al., 1995, p. 115).

According to the definition of the action research project, it is the existence of the teachers's personal theory and use of action research as a way to bridge the gap between theory and practice. Therefore, teachers should develop their personal theories of action and relate it to their own beliefs, practices, and practical knowledge. McCutcheon and Jung (1990) state "without this kind of
theorizing the teacher would never have been able to choose the route to follow in doing the research nor would the teacher have been able to make sense of the data collected... and be able to generate at least a temporary ameliorative action within the teaching situation" (p. 144). A teacher's personal theory of action needs to be very clear to guide his/her action because "teachers find the theory compelling and they see it as a vehicle for explaining classroom events, controlling classroom activities, and organizing students' success" (McCutcheon & Jung, 1990, p. 145).

McCutcheon and Jung (1990) state the three different kinds of paradigms in action research which are: (a) the positivism paradigm which takes the behavior as objective matter. Its aim is to generalize the results to other teachers. Also, the positivist's perspective cares about causes. This action research has logical specific steps that the teacher should follow; (b) the interpretivist paradigm is a more flexible action research philosophy because the interaction between teacher and students opens and it emphasizes social interaction. The interpretivist perspective omits the generalization aspect because it considers every human system as a separate one that has its uniqueness;
(c) the third paradigm is the critical science paradigm which focuses on emancipatory ideas. Also, the critical perspective is concerned more with equity and its value. Hence, teachers’ action research will reflect which paradigm that they are adopting to achieve the action research results.

The teacher in the action research project should have a greater understanding of the education knowledge and be able to relate it to a theory that the teacher believes in. The educational knowledge will help the teacher to explain the circumstances of the problems and understand them better by recognizing and identifying the classroom situation and students’ learning process. If the teacher follows the action research steps successfully and has a clear theory with an abundance educational knowledge, the teacher will have explicit results that will improve the development of teaching and the learning process. Action research projects help teachers develop their teaching profession and improve the students’ performance (Johnson, 1995). It is important that the personal theory of action exists clearly and the amount of the educational knowledge is enough to service the teacher’s personal theory and the action research generally. The action research project will be very effective and successful.

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**Action Research Spiral**

Action research is an important source of learning for teachers. It can be used to improve teaching and learning practice. Therefore, an action research project brings the practicing classroom teacher into the research process as the most effective person to identify problems and to find solutions. According to Johnson (1995), "educators engaging in action research seek to modify and improve their practice by increasing their knowledge regarding the teaching, learning, and schooling situation" (p. 90). It is true that action research usually deals with local problems. Therefore, its results may not necessarily be generalizable to other situations.

I would like to describe the action research model as an ongoing problem solving process. Tripp (1990) demonstrates the action research spiral that is in Figure 5. The spiral that the action research process follows has multiple steps. The problem or the question emerges from teaching practice, and a plan is devised. Then, the plan is acted upon. Data is gathered and interpreted. After, careful reflection, a revised plan is constructed and the cycle continues (Calhoun, 1993).
Actually, the effective action research process should include specific steps: planning to solve the problem based on the formed hypothesis and acting upon that planning step by collecting data. After that, the teacher should observe what changes happen to the students because of the new plan and then analyze and reflect as a final step. Based on the results, the plan is once again put into action (Johnson, 1995; Tripp, 1990).

Figure 5. Action Research Cycle
(Tripp, 1990)
These steps should be in specific order because "action research is an ongoing strategy. The cycle is repeated to form a spiral: "reformulated plan, revised action, more fact-finding, and re-analysis" (Tripp, 1990, p. 159). When the teacher defines the problem in his/her classroom and sets a plan to solve this problem, all the teacher needs is a general idea that something might be improved. The teacher might want to jot down ideas. Once the teacher has generated a list of topics and ideas, he/she must evaluate these ideas for importance and viability. Following that, in the action step, which is really essential to have, the teacher applies the new plan that he/she created in the classroom. The teacher should make sure that the hypothesis or suggestion is stated in a clear and precise fashion because the hypothesis will determine the kind of the action that should take place in the classroom. In order for the teacher to establish a theoretical grounding for his/her research, the teacher might gather some literature and learn more about the problem and how he/she can solve it (Altrichter et al., 1995).

Therefore, the theory that the teacher intended to follow has a role to shape the plan and give it some importance. Sometimes the teacher might observe during the action or after it (Altrichter et al., 1995). Furthermore, the teacher might ask one of his/her colleagues to observe, and that will help that teacher to be non-biased. The teacher's observation will be theory laden. Also, teachers in
the observation step will collect data in multiple forms such as logs, journals, or notes related to the plan. The teacher might also want to interview the students and learn their reaction to the new plan that the teacher is taking (Altrichter et al., 1995, p. 83-92). The final step is the teacher's reflection. This step is based on the analysis of the data that the teacher has gathered. The important question that the teacher may want to ask is "Did the plan make a difference?".

Then the continued nature of the action research process leads back to the first step of the spiral. The teacher's reflection might involve reforming the problem. It might be related to a problem or be a different one (Calhoun, 1993). Therefore, the cycle goes on continuously. I think that this spiral is a normal cycle because no classroom is perfect without any problems. If problems emerge, teachers should find the appropriate way to address these problems, and that way is the action research process.

The teacher must be a lifelong learner, aware of the continually developing knowledge base for teaching, learning, and instructional techniques. Action research has a lot of important aspects that effect teacher, students, school, and curriculum. The notion in today's climate is that "teachers individually or collectively can raise the level of education
in the school" (Jenkins, 1994, p. 471). Therefore, it seems reasonable to believe that action research can increase the professional development of the teacher and, its role in reflection might be helpful.

**Action Research Benefits**

Action research can transform teacher thinking by dealing with issues related to the teaching and learning process. Furthermore, action research not only promotes the teacher's practice, but also contributes to teachers' professional development and the professionalization of teaching (Tsangaridou & Siedentop, 1995). The professional development of teachers shows in several ways, such as improved intellectual capacity and increased ability to hold a leadership positions in dealing with his/her classroom problems that will "reinforce their professional self confidence" (Altrichter et al., 1995, p. 178).

Also, action research is experiential learning that can help the teacher understand the relationship between theory and practice. Action research is "experiential learning, and, as such, may possibly be the best way to help school-based professionals understand the relationship between theory and practice" (Sparapani & others, 1996, p. 4). Action research provides teachers with the opportunity to gain knowledge and skills in research methods and applications. Action research
also makes the teachers become more aware of options and possibilities for change facing the re-evaluation of current theories and influencing what is known about teaching, learning, and schooling (Johnson, 1995).

Teachers can develop professional experiences through action research in taking the responsibility for their own action to solve their classroom problems and by organizing their own course or by studying relevant literature. Sparapani and others (1996) assert that "action research provides the practitioner with accurate information for decision-making purposes" (p. 5). The cooperation concept is important in action research both among teachers themselves or between the teacher and the students. The teacher professional will improve based on the interaction with other teachers and students to solve the problem.

Using action research, teachers can increase their professional development through reporting in a way that "teachers clarify their own position and bring influences to bear on educational policy by means of rational argument" (Altrichter et al., 1995, p. 177). Also, teachers can transfer their experiences with the action research project to others and open the door to curriculum discussion with their colleagues. Teachers also can establish their self esteem and add strength to their profession by action
research. "If teachers, as a result of their involvement in action research, begin to reflect critically on their own professional actions and beliefs, then the teachers research becomes teacher development" (Saurino, 1996, p. 7).

Altrichter et al., (1995) said that teachers in action research projects "did not restrict their work to adopting a set of practical routines, but acted as professionals precisely in developing new theories about their practice, including a critique of its educational and social context" (p. 5). Action research is a reflective process that can "increase teachers' professional development of their own practice and eventually their capacity to direct the research more fruitfully" (Saurino, 1996, p. 7).

Actually, an action research project "offers a repertoire of simple methods and strategies for researching and developing practice" (Altrichter et al., 1995, p. 6). The action research method is a unique educational method of solving problems same as reflective teaching process that both action research and reflective teaching enhance the teachers' professionalism and add value to their work and the students ability to learn by solving their problems.
Although reflective teaching and action research are ways to encourage teachers to be more professionals and build strongly their critical habit, there are some limitations that effect the reflective teaching practice. In the following section the limitations of the reflective teaching will be explained.
Reflective Teaching Limitations

The reflective teaching approach has been developed to guide teachers toward decision making and professional development. Teachers’ practice in the classroom has to emphasize “higher level thinking skills, critical and abstract thoughts, and the increase in reasoning ability for their students” (Gilson, 1989, p. 10). This section explores two limitations of reflective teaching practice.

Time

Dieker and Monda-Amaya (1995) assert that the “teacher educator must provide time for reflection and conduct analysis of reflective thought" (p. 243). Reflection is not an easy process. It involves a spiral, rather than linear process. Also, as Schon (1983) points out “in real world practice, problems do not present themselves to the practitioner as givens. They must be constructed from the materials of problematic situations which are puzzling, troubling, and uncertain” (p. 40). Therefore, reflective teaching needs time to discover those problems and to act to solve them.
**Introducing Teachers to the Reflective Teaching Model**

Teacher education programs should recognize the importance of the teacher as a role model, learning about and learning through reflection (Loughran, 1996). Teacher education programs have a lack of critical reflection model. Historically, teachers are not introduced to the reflective teaching approach. Therefore, teachers do not have any idea how to implement reflective teaching in their classrooms. Dewey (1904) believes the teacher education program "should produce students of teaching who are thoughtful about educational theory and principles rather than skilled only in the routine; not mere technicians and copiers who follow tradition and example" (p. 325).

**Summary**

Reflection, reflective thinking and reflective teaching have been a serious goal and long term task for teacher education. This chapter has reviewed the literature on the meanings of reflection, reflective thinking and reflective teaching with relation to the reflection cycle, attitudes, benefits, and differences from the traditional teaching practice. This has been done to present the importance of reflective teaching in teachers' professional development and thinking growth.
Reflective teaching is grounded on reflection and reflective thinking. Through the examples of the reflective teaching studies, teachers have time to think about their teaching while questioning what, why did it happen, and what could have been done, to improve their teaching. Reflective teachers are concerned about their students' needs and interests to change and improve plans and polices during the process of reflection.

Action research is a clear example of reflective teaching practice. Teachers have the opportunity to develop their ideas by looking back to their teaching task. In action research, teachers turn to be more thoughtful about their actions and make linkages between theory and practice. They also learn to self-evaluate themselves in an objective and analytical way to monitor their own growth.

There are some limitations that reflective teacher should be aware of to benefit from their experiences and build their strong grounded reflection work. Time, knowing about reflection, and exploring the literature to discover that latest about reflection are essential aspects for a good development and profession growth for teacher education.

This study is an effort to determine how reflective teaching is an important practice for teacher education. Also, it is a way to explore the impact on the teacher professional development within the usage of reflective teaching practice.
CHAPTER 3

METHODOLOGY AND PROCEDURE

Education is one of the major "enterprises of our society as of any society" (Oliver, 1946, p. 9). Research in education is important and worthwhile. The results of conducting research procedures may benefit various educational processes, from the improvement of the teaching profession to the establishment of new thoughts and the development of new knowledge which will improve educational practice.

Howard and Sharp (1983) define research as "seeking through methodical processes to add to one's own body of knowledge and hopefully, to that of others, by the discovery of non-trivial facts and insights" (p. 6). Also, Drew (1980) asserts that the purpose of research is to solve problems in order to expand knowledge and that research is a systematic method of inquiry.
Educational research tends to ask questions and try to find answers based on evidence. The word research is "probably applied to problem solving" (McAshan, 1963, p. 3). Hence, research is a way of knowing or understanding which requires reporting to those who are interested in it (Langenbach et al., 1994). Encouraging and enhancing research in the field of education is essential to help us study problems and to collect facts which will help us solve the problems.

The main purpose of this chapter is to explain the methodology and procedures used in this study. In this chapter I begin with an introductory description of the research design. Included will also be a brief review of the research problem, as well as a statement of the questions and hypotheses of this study. In addition, the researcher will discuss the selection of the population and sample the researcher tested, explain the questionnaire and interview instruments the researcher used, and the task of translating those instruments. The validity and reliability of the instruments is also discussed. Then the data collection procedures are described, and finally, a detailed description of data analysis procedures is given.
Design of the Study

The design of a study represents the overall plan for collecting data in order to answer the research questions. The research design also includes the specific data analysis techniques that the researcher intends to use (Fraenkel & Wallen, 1993). This study utilized two types of research: (a) a quantitative research approach, and (b) a qualitative research approach. Gay (1996) notes quantitative research methods focus on studies that collect numerical data in order to test hypotheses. Quantitative research is "an inquiry that is grounded in the assumption that features of the social environment constitute an objective reality that is relatively constant across time and settings. The dominant methodology is to describe and explain features of this reality by collecting numerical data on observable behaviors of samples and by subjecting these data to statistical analysis" (M. Gall et al., 1996, p. 767). However, qualitative research methods are studies in which narrative data are collected in order to gain insights or generate hypotheses. Qualitative research is "an inquiry that is grounded in the assumption that individuals construct social
reality in the form of meanings and interpretations, and that these situational. The dominant methodology is to discover these meanings and interpretations by studying cases intensively in natural settings and subjecting the resulting data to analytic induction" (M. Gall et al., 1996, p. 767).

The researcher in this study selected both types of research to collect as much data as possible and to bring richness to the study. M. Gall et al., (1996) believe questionnaires are a device that researchers can use to collect data quickly. Questionnaires are commonly used because their standardized and highly structured design is compatible with a quantitative approach. They also note interviews are a device to obtain more information and probe deeply into respondents' opinions and feelings. Interviews are a type of qualitative research. Interviews permit open-ended exploration of topics and elicit responses that are couched in the unique words of the respondents. Perhaps its principal advantage is its adaptability (Borg, 1981).

Descriptive research methods ask questions about the nature, incidence, or distribution of variables and involve description but not manipulation of variables (Ary et al., 1996). Gay (1996) advises the researcher attempting to describe existing conditions, which involves collecting data in order to test hypotheses or answer questions concerning the current status of the subject of the study, to use multiple methods, such as questionnaires and interviews.
Descriptive data are typically collected through a questionnaire survey, an interview, or observation (Gay, 1996). Ary et al., (1996) stated "Descriptive research studies are designed to obtain information concerning the current status of phenomena. They are directed toward determining the nature of a situation as it exists at the time of the study" (p. 322). The questionnaire and interview are two instruments that complement each other. For example, questionnaires function to collect descriptive information from the sample, and interviews are used as follow up questions to gain in-depth responses from a smaller sample (Borg, 1981).

The design of a study focuses on the way that the study was conducted. The design includes a description of the population and sample selection, instrumentations, validity and reliability of the instruments, data collection, and data analysis. In the next section I describe the research problem, questions, and hypotheses in order to review them.
Review of Problem, Questions, and Hypotheses of the Study

As stated in Chapter One, the present study was designed to explore and examine the degree of availability and comprehension toward the reflective teaching approach for the teachers of Islamic education in Kuwaiti middle schools. I investigated the degree that the teachers of Islamic education reflected upon their work and benefitted from the reflection process in their professional career and activities. Also, I searched to see if teachers of Islamic education were following the recommended steps of the reflection teaching strategy. It was important in my study to examine if teachers of Islamic education understood the reflective teaching approach, its values, and its role in enhancing their own professional growth. Also, the study addressed the opinion of the Islamic education Ministry of Education superintendents by interviewing them about the usage of the reflective teaching practice based on their
evaluation of the teachers of Islamic education. The findings formed the basis for the study recommendations of the reflective teaching usage and its influence on the teachers’ professional development.

Also, as pointed out in Chapter One, the researcher presented the following questions to accomplish this study objectives:
(a) What do teachers of Islamic education in the middle Kuwaiti schools think of reflective teaching practice?
(b) How do teachers of Islamic education reflect?
(c) How extensively do teachers of Islamic education reflect?
(d) When do teachers of Islamic education reflect?
(e) What benefits do teachers of Islamic education in the middle schools get from the reflective teaching practice?
(f) What is the role of the Ministry of Education superintendent in encouraging the usage of the reflective teaching practice?

The researcher posed at the outset of the study the following hypotheses:
* H1: No significant differences exist in the opinion of male and female teachers regarding TOT 1 - TOTALL.
* H2: No significant differences exist between teachers of Islamic education whose age is less than 25, 25-30, 31-40, and 40+ regarding TOT 1 - TOTALL.
* H3: No significant differences exist in the opinion of Kuwaiti or non Kuwaiti teachers regarding TOT 1 - TOTALL.
* H4: No significant differences exist between teachers of Islamic education who have teaching experience of 1-5, 6-10, 11-20, and 20+ years regarding TOT 1 - TOTALL.
* H5: No significant differences exist in the opinion of regular teacher of Islamic education and the first teacher of Islamic education regarding TOT 1 - TOTALL.
* H6: No significant differences exist between teachers of Islamic education in different educational regions; Hawaii, Al-Asema, Al-Farwania, Al-Jahra, and Al-Ahmadi regarding TOT 1 - TOTALL.

The review of the research problem, questions, and hypotheses showed the basics of this research. In the following section, a selection of population in the questionnaire and sample in the interview which represent the participants of the study are discussed. Also, this section includes a description of the participants' characteristics and the method of selecting them.
Selection of Population and Sample

Population is defined as "a collection of elements about which we wish to make an inference" (Scheaffer, Mendenhall, & Ott, 1996, p. 42). Rubin (1983) states "the population should have at least one characteristic that differentiates it from other groups. A population can consist of people, organizations, or even events" (p. 477). The total population of this study included two groups: (a) questionnaire participants including all teachers of Islamic education in the middle schools in all Kuwaiti educational regions, and (b) interview participants including five female Ministry of Education superintendents of Islamic education of the middle school, one superintendent from each educational region in Kuwait. The selection of each of these groups is discussed in the following section.

Questionnaire Population

The census type of survey was selected for this research. Census survey refers to "a survey that covers the entire population of interest" (Ary et al., 1996, p. 427). Gay (1996) notes a census survey is conducted for a
population that is small and readily accessible. Also, a census survey includes all the people who fit a certain characteristic or who exist in a specific location (Berg, 1998). Hence, the census survey was chosen because the population was small (945 teachers), existed in the specific location of Kuwait, and was readily accessible.

Therefore, in order to obtain data to answer the different questions raised by this study, in January, 2000, the researcher obtained a letter from the dean of the College of Education at Kuwait University to the Ministry of Education. The letter explained the purposes of the study and requested to ease the researcher's task for conducting and completing the study in the educational regions. Having granted this approval, the Ministry of Education forwarded the request to the five educational regions in Kuwait which are Al-Asema, Al-Farwania, Al-Ahmadi, Al-Jahra, and Hawai. Then, the researcher visited all the educational regions during January, 2000, to obtain a list of all middle schools and determine the number of teachers of Islamic education for questionnaire distribution of the questionnaires. Table 1. presents the educational regions, number of schools, and number of teachers of Islamic education that are appended to them.
<table>
<thead>
<tr>
<th>Educational Regions</th>
<th>No. Of Middle Schools</th>
<th>No. Of Teachers of Islamic Education</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Asema</td>
<td>34</td>
<td>159</td>
</tr>
<tr>
<td>Al-Farwania</td>
<td>28</td>
<td>201</td>
</tr>
<tr>
<td>Al-Ahmadi</td>
<td>34</td>
<td>201</td>
</tr>
<tr>
<td>Al-Jahra</td>
<td>28</td>
<td>192</td>
</tr>
<tr>
<td>Hawai</td>
<td>39</td>
<td>192</td>
</tr>
<tr>
<td>Total</td>
<td>163</td>
<td>945</td>
</tr>
</tbody>
</table>

Table 1. Educational regions, numbers of middle schools, and numbers of teachers of Islamic education.

In order for the researcher to reach a better representation of the study and to prevent any lack of data collection, the researcher requested data from each and every teacher of Islamic education in the middle schools in every educational region in Kuwait. Hence, the researcher's selection represented the census survey method.
**Interview Sample**

Qualitative researchers select purposive samples sufficient to provide maximum insight and understanding of what they are studying (Frankfort-Nachmias & Nachmias, 1996). A purposive sampling strategy, also referred to as judgment sampling, was selected for the interviews in this study, meaning that the sample was selected purposefully, not randomly (Gay, 1996). A purposive sample is where the researcher uses their special knowledge or expertise about some group to select subjects subjectively who represent this population (Ary et al., 1996; Berg, 1998; Frankfort-Nachmias & Nachmias, 1996; Rubin, 1983). In purposive sampling the researcher does not simply study whoever is available, but uses their best judgment to select a sample which they believe, based on prior information, will provide the data needed for the research (Fraenkel & Wallen, 1993).

Isaac and Michael (1995) believe that the power of a purposive sample is to select what are "called information-rich cases to study in-depth cases from which one can learn most about issues central to the purpose of the evaluation and the need of decision makers" (p. 223). It is clear that the intent of purposive sampling is to achieve an in-depth understanding of selected individuals, not to select a sample that will represent accurately a defined population (M. Gall et al., 1996). Ary et al., (1996) note that purposive sampling has been useful in attitude and opinion interviews.
There were two reasons the researcher interviewed the Ministry of Education superintendents. The first reason was the Ministry of Education regulations were very strict regarding interviewing the teachers in schools. Therefore, to get permission for interviewing teachers was not an easy task. Also, the researcher tried to collect the information about the reflective teaching practice from the teachers by distributing the questionnaires. The second reason was the researcher wanted to listen to other people, such as ministry superintendents, who had the power and responsibility of teacher evaluation. Also, the superintendents participated in the Ministry of Education meetings and knew about the policies of the Ministry of Education regarding the reflective teaching practice.

To assist with the selection of superintendents of Islamic education for interview, the Ministry of Education needed a request letter from the dean of the College of Education at Kuwait University explaining the statement and purposes of the study to the general superintendent of the Islamic education in the Ministry of Education. In January, 2000, the request was approved by the general superintendent of Islamic education. Then, the researcher visited the five educational regions to meet the superintendents who would participate in the study. There were five female superintendents of Islamic education, assigned by the general superintendent of the Islamic education based on
their long time experiences and skills. One superintendent was from each educational region. In fact, there are three to five superintendents of Islamic education in every educational region which are Al-Asema, Al-Ahmadi, Al-Farwania, Al-Jahra, Hawai. Therefore, these superintendents were considered as information-rich cases in the study.

In conclusion, the population of this study was divided into two types of participants: (a) a questionnaire census population and (b) purposive interview sample. A discussion about the study instruments in the following section will explain the questionnaire and interview devices that the researcher used to conduct the study and answer the research questions.
The present study was designed to explore and examine the degree of availability and comprehension toward the reflective teaching approach of teachers of Islamic education in the Kuwait middle schools. In order to answer the research questions that I described earlier in this chapter, I examined the literature to grasp a better understanding regarding studies that emphasized the reflective teaching practice as well as studies that focused on the teachers of Islamic education generally and in Kuwait specifically.

There were two basic data-gathering devices that the researcher used to achieve the purpose of this study, questionnaire and the interview, each of these research instruments are described in the next section.

The Questionnaire Instrument

Gay (1996) believes that a "questionnaire is much more efficient in that it requires less time, is less expensive, and permits collection of data from a much larger sample" (p. 255). Questionnaires are a good way to collect certain types
of information quickly and cheaply "as long as subjects are sufficiently disciplined to abandon questions that are superfluous to the main task" (Bell, 1993, p. 76).

Questionnaires are employed to determine the opinions, attitudes, preferences, and perceptions of people of interest to the research. Hence, questionnaires demand literacy on the part of respondents (Isaac & Michael, 1995). Respondents must be fluent in the language in which the questions are written.

Questionnaires are intended to collect descriptive information about specific topics or about the participants in the research (Langenbach et al., 1994). The questionnaire should be limited to questions and variables of interest. Each question should be related to the research questions and hypotheses. The answering time is important in the questionnaire because people do not want to spend a great deal of time answering the questions (Wolf, 1997).

Cox (1996) states the "questionnaire is useful to the extent that it collects accurate information. And for data to be accurate, the questionnaire items must be precise, rather than open to various interpretations" (p. 8). The great advantages of the questionnaire are that it costs little and gets information from a large number of people in a short time (Hayman, 1968).
A questionnaire instrument was developed by the researcher to collect data for this study (see Appendix A). The format of the questionnaire instrument consisted of five parts:

The first part of the questionnaire was the cover letter. A cover letter should "explain what is being asked of the respondent and why, and which hopefully motivates the respondents to fulfill the request" (Gay, 1996, p. 257). The cover letter that the researcher provided with the questionnaire explained briefly what the study was about, the purposes and values of the study, and sought to persuade the respondents that the study was significant and that their answers were important. So that participants would know what was meant by reflective teaching practice, a clear definition of the reflective teaching practice was printed in the cover letter. M. Gall et al., (1996) believe that the cover letter accompanying the questionnaire strongly influences the return rate and should be designed very carefully. They add the letter should be brief, neat, and at the same time convey certain information and impressions. Also, the cover letter for this study mentioned the deadline date, which was one week, by which the completed questionnaire was to be returned
to the Department of Information and Planning in each educational region. The cover letter assures to the respondents that their answers will be confidential. Ary et al. (1996) note that the cover letter must assure the respondents that their responses will be confidential.

The second part of this questionnaire was the instructions. The instructions explained the important aspects to answer the questionnaire. Gay (1996) states that standardized instructions promote standardized and comparable responses. The instructions were:

(a) Please respond to all statements in the questionnaire sincerely so it reflects the teacher’s exact situations.
(b) Responses will be held in strict confidence and will be used for this specific study.
(c) This questionnaire contains six questions. Under each question there are four statements that relate to the question. Please read each statement carefully and respond to each statement by applying the (✓) sign in front of the selected statement.
(d) There are three selections to choose from: Always, Sometimes, and Never.
(e) At the end of the questionnaire, there is an open-ended question, please respond to it accurately.
The third part of the questionnaire instrument requested personal information that reflected the social and demographic characteristics of the teachers of Islamic education. The demographic information includes: gender, age, nationality, social status, experience, degree, position title, educational region, and number of students the teacher taught. The fourth part of the questionnaire was the main part of the instrument which contained the six main research questions:
(a) What do teachers of Islamic education in the middle Kuwaiti schools think of the reflective teaching practice?
(b) How do teachers of Islamic education reflect?
(c) How extensively do teachers of Islamic education reflect?
(d) When do teachers of Islamic education reflect?
(e) What benefits do teachers of Islamic education in the middle schools get from the reflective teaching practice?
(f) What is the role of the Ministry of Education superintendent in encouraging the usage of the reflective teaching practice?

Each of these six main questions included four statements. The four statements under each question were related in meaning and represented each question. The four statements were designed to gain appropriate information regarding each question. Also, these four statements described several articulation activities that helped enhance the understanding of the reflective teaching practice.
Statements one through four were developed to measure the availability and usage of the reflective teaching for the teachers of Islamic education. Statements five through eight were developed to measure the directions for the reflective teaching usage. Statements nine through 12 were developed to measure the extensive activities that teachers of Islamic education reflect about. Statements 13 through 16 were developed to measure the suitable time for teachers of Islamic education to reflect. Statements 17 through 20 were developed to measure the benefits of reflective teaching. Finally, statements 21 through 24 were developed to measure the attitudes of the Ministry of Education superintendents toward encouraging or discouraging the reflective teaching practice. Therefore, the whole questionnaire consists of 24 statements under six questions.

The fifth part of the questionnaire was an open-ended question: What is your personal attitude toward the reflective teaching practice? The open-ended question was developed to gather more information regarding the teachers' personal attitudes towards the reflective teaching. An open-ended question offered the opportunity for the "respondent to construct [his/her] answer to be helpful if depth of
information is desired and also if the researcher is uncertain as to what the response might be" (Hayman, 1968, p. 68). The open-ended question would collect any additional information or suggestions that the participants wanted to add.

An attitude scale is a measure of the degree of favorableness or unfavorableness a subject has toward a group, institution, construct, or object (Ary et al., 1996). A three point modified Likert-type scale was used in this study: (a) Always, (b) Sometimes, and (c) Never. A scale is essentially "a measuring device allowing the assignment of symbols or numbers to individuals, or their behaviors, by rule. Such an assignment indicates the individual's possession of a corresponding amount of whatever the scale is claimed to measure" (Isaac & Michael, 1995, p. 148). The questionnaire instrument for this research used the three-point modified Likert-type scale with which the researcher was able to measure the degree of continuity or refusal with each particular statement. The scale consisted of the following categories: Always = three points, Sometimes = two points, and Never = one point.
When using questionnaires for research, it is important to use follow-up techniques for non-respondent participants. The researcher in this study made phone calls to the non-respondents' schools asking them to return the questionnaires as soon as possible to the Department of Information and Planning in the educational region. Some schools needed to be provided with more questionnaires due to the loss of some of them.

The Interview Instrument

An interview is a conversation with a purpose. Hillway (1969) states interviews are the way to "obtain exact information from a number of individuals through face-to-face contact" (p. 2). The interview method "provides flexibility in securing information from the individual and therefore allows great depth, allows a higher completion rate, allows for much better rapport with the subject because it is face-to-face" (Hayman, 1968, p. 67). Hence, the interview is a process of communication and direct verbal interaction between individuals (Borg & Gall, 1983).

Cognitive skills are required by the researcher in interviewing. These skills include understanding, reasoning, and interpreting. Also, verbal skills are needed by the researcher in the interviewing such as phrasing, pronunciation, fluency, and pitch. The social skills involved in interviewing include the ability to interact with

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different people (Keats, 1997). Gay (1996) believes "a good interviewer must be a good listener. In addition, he or she should be straightforward, nonthreatening, and nonjudgmental" (p. 224). Interviewing is a process of gathering information about experiences, knowledge, opinions, beliefs, and feelings. It is also an essential method for collecting unbiased information from the sample and to give an accurate picture of the population (Nisbet & Entwistle, 1970). There is a need to maintain consistency in the interview and to pay attention to control the interview bias.

A type of semistandardized interview was selected for this study. The semistandardized interview is located between the extremes of completely standardized and completely unstandardized interviews (Berg, 1998). Berg (1998) added this type of interview involves the implementation of a number of predetermined questions and/or special topics. The researcher asked the interviewee a question, but sometimes the interviewers were allowed the freedom to probe more information. Frankfort-Nachmias and Nachmias (1996) note probing is:

a technique used in the interview to stimulate discussion and obtain more information. A question has been asked and an answer given. For any number of reasons, the answer may be inadequate and required the interviewer to seek more information to meet the survey objectives. Probing is the act of getting this additional information. (p. 241)
Gay (1996) states a good interviewer is always looking for opinions and ways to probe deeper. The researcher in this study used probing questioning techniques because it helped the researcher obtain more information about the topic and elaborate on what had been answered in response to a given question.

The purpose of these interviews with the Ministry of Education superintendents of Islamic education was to understand and explore the points of view of the superintendents. The superintendents play an essential role in directing teachers' tasks and their professional development, regarding the reflective teaching practice. The second purpose of the interviews was to describe the role of the superintendents in encouraging the reflective teaching practice. The final purpose was to explain to the superintendents the importance of the reflective teaching practice and to emphasize its benefits for teachers' professional development.

Each of the superintendents of Islamic education in the five educational regions of Kuwait were interviewed for this study. The Islamic education superintendents were Layla Aboeriki, Shirefa Al-Qattan, Fotoh Al-Qasar, Ehsan Al-Marsoq, and Hana Al-Sobayee. There were 12 interview questions. The researcher did not maintain a systematic order for posing the questions. However, the researcher made sure all of the interview questions were covered.
The interviews started by welcoming the superintendents and thanking them for coming and giving some of their time to the interview. Then the researcher introduced herself to the interviewees in a friendly way and explained the problem of the study and its purposes. Also, the researcher gave a small introduction to each superintendent about the reflective teaching practice. At the beginning of the interviews the researcher also gave the superintendents time to introduce themselves.

The interviews consisted of questions which "ask to find out what a respondent is currently doing or has done in the past" (Fraenkel & Wallen, 1993, p. 386). Also, the interviews contained opinion questions which asked to find out what people thought about the topic. The research questions of the interview were:

(a) What do you think of the reflective teaching practice?
(b) Do you think it is an important aspect for the teachers of Islamic education to know how the reflective teaching affects the educational process?
(c) Why is the reflective teaching important, especially for teachers of Islamic education?
(d) Have you been taught in the university about the reflective teaching practice?
(e) What is your educational role as superintendent of Islamic education?
(f) Do you know any teacher of Islamic education who does not know or practice the reflective teaching practice?

(g) How can you harmonize between the heavy curriculum load and using the reflective teaching practice?

(h) What are the difficulties that face the superintendent usually when she suggests the reflective teaching usage to the teachers of Islamic education?

(I) If you have the chance to form a plan to reflective teaching usage, do you recommend using it daily, weekly, or yearly? Why?

(j) What is the number you will give the reflective teaching practice among the list of the most important duties that teachers of Islamic education should do? Why?

(k) Do you think that reflective teaching should start with a problem?

(l) Do superintendents need to know all about the reflective teaching? Why?
Each interview lasted for approximately one hour and was tape recorded. According to M. Gall et al., (1996) the use of a tape recorder has several advantages over note taking for recording interview data for research. They add:

Tape recording reduces the tendency of interviewers to make an unconscious selection of data favoring their biases. The tape recording provides a complete verbal record, and it can be studied much more thoroughly than data in the form of interviewer notes. A tape recorder also speeds up the interview process because there is no need for extensive note taking. Furthermore, if the interview is tape-recorded, two or more individuals who are trained in the data analysis procedures can listen to the tape—or read the transcript—and code it independently. The reliability of their frequency counts or rating can then be determined. (p. 320)

Generally speaking, the research instruments are a very important aspect of research. Within the instruments the researcher can answer the research questions. In addition, the researcher should determine the validity and reliability of the instrument and show it effectiveness and stability. The following discussion the validity and reliability of the research instruments are considered.
Validity of the Questionnaire

Frankfort-Nachmias and Nachmias (1996) defined validity as "the degree to which a measuring instrument measures what it is supposed to measure" (p. 599). Also, M. Gall et al., (1996) state validity is the appropriateness, meaningfullness, and usefulness of specific inferences made from test scores. Wolf (1997) believes that one aspect that is considered essential in judging the adequacy of measuring instruments is validity. Ary et al., (1996) report validity is concerned with "the extent to which an instrument measures what one thinks it is measuring" (p. 256). Validity is an essential procedure to show the effectiveness of the instrument, check the stability of the research outcomes, help to decrease measurement error in any research study, and consequently, permit appropriate interpretation of scores (Al-Shahrani, 1989; Gay, 1996).

Fraenkel and Wallen (1993) believe all quantitative researchers want instruments that permit them to draw warranted, valid conclusions about the characteristics, such as ability, achievement, and attitudes of the individuals they study. Usually content validity is determined by an
expert's opinion. According to Rubin (1983), content validity as "a measure must gauge the subconcepts that form the concept and must gauge all or a sufficient number of these subconcepts to permit agreement that the concept is indeed defined and measured by these subconcepts" (p. 107).

A first draft of the questionnaire instrument in this study was submitted to a panel of experienced professors at the College of Education at Kuwait University. The panel of experts consisted of the following professors: (a) Jawaher Al-Daboos (English language curriculum), (b) Adel Al-Sharaf (Islamic education curriculum), and Ali Ashoor (Arabic language curriculum). This panel was asked to evaluate the content and clarity of the questionnaire instrument. An Arabic language revision was then made of the questionnaire based on their suggestions. Also, these experts determined, according to their professional opinions, that the items of the questionnaire were adequate for the research purposes.
The second draft of the questionnaire instrument was distributed to another panel of professors in the College of Education at Kuwait University for further comments and suggestions for improvement. The second panel of experts consisted of three professors: (a) Najat Al-Motawa (English language curriculum), (b) Sabri Al-Damerdash (curriculum and instruction), and (c) Kamal Mursee (educational psychology). Comments from these experts were summarized and some necessary modification to the arrangement of the statements and Arabic language were made, resulting in a third draft of the questionnaire.

**Translation and Validation of the Translated Instrument**

The second stage in developing the research questionnaire instrument was its translation, by the researcher herself, into Arabic, the respondents' native language. Assessing the validity of the translation included the following steps:

(a) The original (English) and the translated (Arabic) versions were both given to the Department of Arabic language at Kuwait University to confirm the accuracy of the translation. This process ensured the words and phrases conveyed equivalent meanings in both languages.
(b) The original and the translated versions were also given to (Arabic language curriculum) professors in the College of Education at Kuwait University for their assessment of the validity of the translated instrument. The translated instrument was revised according to the experts' comments and the final translated version of the instrument was developed.

Reliability of the Questionnaire Instrument

McAshan (1963) states reliability asks the question “will the instrument obtain consistent results in measuring whatever it does measure” (p. 112). Using the instrument repeatedly time after time with different individuals and groups produces consistent results. Reliability can range from zero which means no reliability to one meaning perfect reliability (Gay, 1996). Reliability is important because the reliable measure shows correlation. Barnes (1958) indicates three ways to test reliability: “(a) by parallel testing through the use of two equated forms of a test, (b) by repeating the same test at a later date, (c) by dividing the test in half for separate administration either simultaneously or at a later time such division must scientifically accomplished” (p. 130). The questionnaire’s reliability can be investigated in three ways: “(a) is to ask
the same question that was presented early in the questionnaire in the same or slightly altered form later in the questionnaire, (b) is to readminister a questionnaire to the same group of individuals several days later and compare the results that were obtained" (Wolf, 1997, p. 426), and (c) is to calculate a Cronbach’s Alpha Coefficient to determine the internal consistency of the instrument.

A pilot-test was conducted with 132 teachers of Islamic education in the middle school in Al-Asema educational region only. There were two purposes for this pilot study. The first purpose was to test the instrument for clarity, readability, and understanding. The teachers were asked to answer the questionnaire and to submit their comments on each statement. Their comments were used to modify the instrument before administering it to the population of the study. The second purpose was to estimate the reliability of the questionnaire instrument. A Cronbach’s Alpha Coefficient was calculated to determine the internal consistency of the instrument.

Calculating the reliability coefficient is important. The purpose of reliability coefficient is to “increase the accuracy of [the] data as much as possible; [and to increase] the confidence with which a set of scores can be interpreted as a function of this accuracy” (Hillway, 1969, p. 125). Gay (1996)
indicates that Cronbach's alpha is a method to measure the reliability for questionnaires. Cronbach's alpha ($\alpha$) is equivalent to the formula of KR-20 whose role is to increase the degree of reliability in standardize tests (Borg & Gall, 1983).

The KR-20 formula is one of the Kuder-Richardson formulas (KR-20, KR-21), that can be used when items are not scored dichotomously. These formulas are used to estimate reliability that is equivalent to the average and provide an estimation of internal consistency by testing individual test items (Borg & Gall, 1983). The Kuder-Richardson formulas generally yield a lower reliability coefficient that any other methods (Borg, 1981). If the reliability coefficient is .90 that means the reliability is high. The maximum value for coefficient is 1.00. For instance, if a multiple-choice test or essay test have several possible answers with each of them given different weight, then Cronbach's coefficient alpha is the best way to establish reliability.
In this study, the Cronback Alpha Coefficient of internal consistency for the overall items was .83. The magnitude of the Cronbach’s Alpha ranges from zero to one; the higher the alpha, the more reliable the survey instrument will be. The questionnaire in this research had six main questions. Under each question were four statements. The six main questions in this study were identified as Total one through Total six. The reliability of the six totals are shown in Table 2.

<table>
<thead>
<tr>
<th>Totals</th>
<th>Cronbach’s Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 1: S1 - S4</td>
<td>.54</td>
</tr>
<tr>
<td>TOT 2: S5 - S8</td>
<td>.61</td>
</tr>
<tr>
<td>TOT 3: S9 - S12</td>
<td>.59</td>
</tr>
<tr>
<td>TOT 4: S13 - S16</td>
<td>.54</td>
</tr>
<tr>
<td>TOT 5: S17 - S20</td>
<td>.65</td>
</tr>
<tr>
<td>TOT 6: S21 - S24</td>
<td>.76</td>
</tr>
<tr>
<td>TOTALL</td>
<td>.83</td>
</tr>
</tbody>
</table>

Table 2. The reliability of TOT One - TOTAll
Validity and Reliability of the Interview Instrument

Questionnaires and interviews must meet the same standard of validity and reliability applied to other data collection measures in educational research (M. Gall et al., 1996). The 12 interview questions in this research were designed by the researcher herself. These 12 questions were open-ended questions. To establish the content validity of the interview questions, the researcher submitted the questions and a cover page that described the statement and purposes of the study, to two experts. The first expert, whose name was Salwa Al-Boajan, was a teacher of Islamic education in Hawai'i middle school. The second expert was Mona Mohammed, a teacher of Arabic language in Al-Asema middle school. Both of these teachers were assigned to be ministry superintendents for year 2001.
These teachers were asked to evaluate the content of the interview questions to determine if the questions were related to the study problem, if the questions were clear, and if the time needed to answer the interview questions appeared reasonable. Both experts agreed orally that the questions of the interview instrument were adequate for the research purposes.

Ary, et al., (1996); Gay (1996) state to establish the interview’s reliability it is essential to train the interviewers and allow them considerable opportunities to practice effective strategies. Training provides the interviewer with knowledge of important aspects of the interviewing task and also the ability to understand the interviewee and adequately record and report what was said. According to Keats (1997) training “enables prejudicial biases to be controlled and helps to ensure consistency in the treatment of all interviews” (p. 309). In addition, training the interviewers increases the likelihood of producing data.

The training issue for the researcher was not a significant issue. The researcher worked as a professor assistant in the College of Education at Kuwait University from 1989 until 1994. During these years, the researcher conducted many interviews for many professors and research studies. These interview experiences and skills made the researcher confident and knowledgeable about the interview
procedures and settings and helped her to conduct the interviews by herself. Gay (1996) states the pilot test interview might increase reliability and validity. Feedback from a small pilot study can be used to revise questions in the guide that are apparently unclear. The researcher did a pilot test of the interview questions by interviewing the first teacher of Islamic education whose name is Salwa Al-Boajan, to assure the clarity and suitability of the interview questions. The interview pilot-test showed appropriate clarity, meaningfullness of the questions and directions, length of the interview, and the formation of the instrument.

The validity and the reliability of the instrument is essential in research to ensure the effectiveness, clarity, and consistency of the instrument. The data collection procedure used in collecting the research information is discussed in the next section.
Data Collection

Langenbach et al., (1994) believe the researcher is responsible for collecting accurate and honest data. There are some ethical issues related to gathering data. The researchers should inform the participants of all matters related to the study such as the purpose, how that data will be stored. Also, the researcher should maintain the privacy of the participants. It is important for the researcher to give the participants the choice to participate (Gay, 1996).

After the questionnaire instrument was completed and translated into Arabic, the College of Education in Kuwait University issued a request to the Ministry of Education to obtain permission to conduct the study. Having granted this approval, the Ministry of Education forwarded the request to the five educational regions in Kuwait. The Department of Information and Planning in the educational regions asked for a copy of the questionnaire in order to check its content.
before granting the researcher a final clearance. Within one week, the study was approved with the condition that the educational regions would distribute the questionnaire to the teachers of Islamic education in the middle schools and collect them back.

The educational regions supplied the researcher with the number of schools in each region and the number of teachers of Islamic education in each school (See Table 1.) The researcher then wrote the name of every school, the education region, and the number of teachers of Islamic education who would participate in the study on envelopes and put copies of the appropriate questionnaire into each. These envelopes were submitted to the Department of Information and Planning in each education region for delivery to the designated schools and teachers. In addition, the Department of Information and Planning wrote an official letter addressed to all middle schools principals which included some additional information about the study and its goals. For five months, January through May, 2000, the researcher received the questionnaires back from the Department of Information and Planning in each region. A total of 945 questionnaires were distributed and 835, or 88.4% returned.

Follow-up procedures are an important stage of research because the higher the percentage of returns, the better. Gay (1996) states if "the percentage of returns is not 70% or so, the validity of the conclusion will be weak"
It is normal that not everyone to whom a questionnaire is sent is going to return it. Some participants have no intention of completing the questionnaire, others mean to put it off for so long that they either forget or lose it.

The follow-up procedure the researcher used was phone calls to the non-respondents' schools asking them to return the questionnaires as soon as possible to the Department of Information and Planning in the educational region.

Data were not available for the researcher to determine exactly the number of returned questionnaires before the follow-up procedure. In fact, the returned questionnaires were collected by the Department of Information and Planning at the educational regions. In general, the Al-Asema and Al-Ahmadi educational regions were the fastest regions in collecting back the questionnaires from the schools. Other educational regions, such as Hawai, Al-Farwania, and Al-Jahra, took more time to collect the questionnaires back from the schools.

Concerning the interviews, First, a letter from the dean of the College of Education in Kuwait University was sent to the general superintendent of Islamic education in the Ministry of Education to ease the researcher's work to conduct the interviews. Then a letter from the general superintendent of the Islamic education in the Ministry of Education to each educational region was the way to conduct
the interviews. This letter consisted of the names of the five selected Islamic education superintendents one from each educational region, who were selected to be interviewed and to who the purpose of the study and the interview was explained. The researcher took the letter to the Islamic education superintendent’s office in each region, met with the selected superintendent and set an appointment for the interview. Interviews were held in the general superintendent’s office in the Ministry of Education. Interviews were tape recorded and went smoothly. Participants were thanked for their cooperation regarding the completion of the interviews.

The questionnaires and interviews were the devices for collecting data in this study. It was important to collect data related to the research problem and be able to answer the research questions. The next section will explain the data analysis procedures, and the steps the researcher used to interpret the collected data.
Data Analysis

A last step of the study is to determine how the data are to be analyzed in order to answer the study questions as validly as possible (Langenbach et al., 1994). Analyzing the data is as important as the other components in the research process. Data analysis has been defined as the "interpretation of numbers, facts, or other quantities used to draw conclusions or to make statistical inferences" (McAslan, 1963, p. 15).

The data analysis techniques must be appropriate to the research method that has been used. Hillway (1969) asserts that in data analysis the "essential factor in any piece of evidence lies in its relevance to the solution of the problem" (p. 6). Also, the data should be analyzed for credibility and preciseness to get a right and accurate interpretation. Data analysis is usually grounded in a hypothesis and other expectations.
After responses to the questionnaires in this study were collected, the data were entered into a computer and analyzed using the Statistical Package for the Social Sciences (SPSS) (Ary et al., 1996). The Kuwait University Educational Development Center at the College of Education assisted in treating the data. The Kuwait University Educational Development Center helped tutor the researcher about the usage of the SPSS software. The tutoring course lasted for six hours. Descriptive statistics were used in the analysis and presentation of the data. The following statistics were used:

(a) Data coding which is to convert each subject and variable in the questionnaire into an ID number or numerical entry. For example, in this study the researcher presented the following statement in the questionnaire:

I rely on exams to assess my students’ learning achievement

(a) Always
(b) Sometimes
(c) Never

responses might be coded (a) = 3, (b) = 2, and (c) = 1

(b) Percentage which is the numerical base for adjusting non comparable figures in order to enable their comparison (Frankfort-Nachmias & Nachmias, 1996).
(c) Means which are the measure of central tendency for a distribution of interval data; the sum of the scores divided by the number of scores in the distribution; the arithmetic average (Ary et al., 1996; Fraenkel & Wallen, 1993; Gay, 1996;).

(d) Frequencies which are "the number of observations of each value of a variable. The researcher contrasted frequency distributions to examine the patterns of response to each of the independent and dependent variables under investigation" (Frankfort-Nachmias & Nachmias, 1996, p. 355).

(e) Probability which is the likelihood that a statistical result was obtained by chance (M. Gall et al., 1996) Fraenkel and Wallen (1993) define probability as the relative frequency with which a particular event occurs among all events of interest.

(f) Standard deviations which are the most stable measure of variability; it takes into account each and every score in a distribution. Standard deviation involves how far each score is from the mean. If the variance is small, the scores are close together; if the variance is large, the scores are more spread out (Fraenkel & Wallen, 1993; Frankfort-Nachmias & Nachmias, 1996; Gay, 1996; Marshall & Rossman, 1999).
(g) A t-test regarding all independent variables that have only two values such as sex, nationality, position title, to show the significance differences. T-tests are used to determine whether two means are significantly different at a selected probability level (Gay, 1996). The t-test produce a value for t, called an obtained "t" to determine the level of significance that has been reached. If the .05 level of significance is reached, it can be concluded that a real difference does exist (Fraenkel & Wallen, 1993; M. Gall et al., 1996).

(h) A one way Analysis of Variance (ANOVA) regarding independent variables that have more than two values such as age, experience, and educational regions to show significant differences. Analysis of variance (ANOVA) is:

> a statistical technique for determining the significance of differences among means; it can be used with two or more groups. If the ratio of between-groups variance to within-groups variance is sufficiently high, this indicates that there is more difference between the group in this scores on a particular variable than there is within each group. (M. Gall et al., 1996, p. 392)

In the qualitative research approach, there are no numerical data to analyze; instead the data are comprised of descriptions, observations, impressions, recordings, photographs, and the like (Fraenkel & Wallen, 1996). Gay (1996) notes the qualitative researcher "looks for categories, patterns, and themes which will facilitate a coherent synthesis of the data. This synthesis, including

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relevant illustrative examples and quotations, eventually represent the researcher overall understanding of what the data mean" (p. 227). In order to analyze the interview data, the researcher followed analytic procedures which fell into six phases:

(a) Organizing the data: the researcher listened to each interview and wrote them exactly the way the interviews went. Then, the researcher read the transcript of interviews several times until she became familiar with the data. Through the reading process, the researcher performed minor editing to make the notes retrievable (Marshall & Rossman, 1999).

(b) Generating categories and patterns: this phase of data analysis was "the most difficult, complex, ambiguous, creative, and fun" (Marshall & Rossman, 1999). The generation of categories was a process of bringing order, structure, and meaning to the mass of collected data. These categories became buckets or baskets into which segments of text were placed. The categories that the researcher developed were based on the interview questions. These categories are:

(a) Reflective teaching meanings
(b) Importance and effects of the reflective teaching practice
(c) The role of the superintendents of Islamic education
(d) Teachers of Islamic Education who use reflection versus teachers who do not use reflection
(e) Reflective teaching and school curriculum
(f) Difficulties in applying the reflective teaching practice.
(g) Reflective teaching usage (daily, weekly, or yearly)
(h) Superintendents' of Islamic education knowledge regarding the reflective teaching practice

These categories emerged from the data and reflected the understandings expressed by the participants.

(c) Coding the data: coding the data is "the formal representation of analytic thinking" (Marshall & Rossman, 1999, p. 155). The researcher applied a coding scheme to those categories and themes and diligently and thoroughly marked passages in the data using the codes. Codes took several forms: abbreviations of key words, colored dots, or numbers. The choice of selecting these codes was up to the researcher. Table 3. shows the codes that the researcher in this study used:

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<table>
<thead>
<tr>
<th>Codes</th>
<th>Abbreviations</th>
</tr>
</thead>
<tbody>
<tr>
<td>PO</td>
<td>Personal opinion</td>
</tr>
<tr>
<td>SQ</td>
<td>Superintendent asking question</td>
</tr>
<tr>
<td>S Agr</td>
<td>Superintendents agree on one information</td>
</tr>
<tr>
<td>LIS</td>
<td>Information according to the literature</td>
</tr>
<tr>
<td>FS</td>
<td>Facts</td>
</tr>
<tr>
<td>VIN</td>
<td>Very important note</td>
</tr>
<tr>
<td>SR</td>
<td>Superintendents' roles</td>
</tr>
<tr>
<td>SC/RT</td>
<td>School curriculum versus reflective teaching</td>
</tr>
<tr>
<td>PI</td>
<td>Positive information</td>
</tr>
<tr>
<td>NI</td>
<td>Negative information</td>
</tr>
<tr>
<td>RTU</td>
<td>Reflective teaching usage</td>
</tr>
<tr>
<td>RED LINE</td>
<td>Question</td>
</tr>
<tr>
<td>GREEN LINE</td>
<td>Answer</td>
</tr>
</tbody>
</table>

Table 3. Coding the data

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Therefore, coding was a way to develop new understanding of the data.

(d) Testing emergent understanding: the researcher then began the process of evaluating the plausibility of his/her developing understanding and exploring it thorough the data (Marshall & Rossman, 1999). The researcher sought negative instances of the patterns and incorporated those into larger constructs. Also, evaluation of the data was used to see the usefulness and centrality of the data. In this study, the researcher identified the negative facts in the data and determined how useful the data were in illuminating the questions being explored and how they were central to the study (Gay, 1996).

(e) Searching for alternative in explanations: after testing emergent understanding, the researcher substituted a critical challenges to the information that seem apparent (Berg, 1998; Marshall & Rossman, 1999). The researcher should search plausible explanations for the apparent data. In this study the researcher offered substantial evidence for those data, built logical interrelationships among the apparent data, and considered how the data were related to future research.
(f) Writing the report: this step was central to the analytic process (Marshall & Rossman, 1999). The researcher was engaged in an interpretive act, putting meanings to the raw data. Based on the analytic process, the researcher explained the relationships between the information and made sense of the data in ways that would facilitate the continuing unfolding of the inquiry.

Data analysis procedures presented the step where the information and data that have been collect by questionnaires and interviews were analyzed and interpreted. The researcher learned from the data analysis the results of the study, which will be presented in Chapter Four of this dissertation. In the final section of this chapter, is a summary of this chapter and its contents.
Summary

This chapter described the methodology used for collecting the data that answer the research questions and hypotheses of this study. This chapter presented an overview of the research problem, research questions and hypotheses. Also, this chapter described the population and sample of this study, the instruments used in assessment, the validity and reliability of the instruments, the data collection procedures, and the data analysis procedures. Chapter Four, which follows, contains the representation of the data and the results of this study.
CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

INTRODUCTION

This chapter is intended to present and analyze the accumulated data of this study. As discussed in the previous chapter, the major purpose of the study was to explore and examine the degree of availability and comprehension toward the reflective teaching approach among teachers of Islamic education in Kuwaiti middle schools. The researcher presented the following questions to accomplish the study objectives:

(a) What do teachers of Islamic education in the middle Kuwaiti schools think of the reflective teaching practice?
(b) How do teachers of Islamic education reflect?
(c) How extensively do teachers of Islamic education reflect?
(d) When do teachers of Islamic education reflect?
(e) What benefits do teachers of Islamic education in the middle schools get from the reflective teaching practice?
(f) What is the role of the Ministry of Education superintendent in encouraging the usage of the reflective teaching practice?
The researcher posed at the outset of the study the following null hypotheses:

* **H1**: No significant differences exist in the opinion of male and female teachers regarding TOT 1 - TOTALL.

* **H2**: No significant differences exist between teachers of Islamic education whose age is less than 25, 25-30, 31-40, and 40+ regarding TOT 1 - TOTALL.

* **H3**: No significant differences exist in the opinion of Kuwaiti or non-Kuwaiti teachers regarding TOT 1 - TOTALL.

* **H4**: No significant differences exist between teachers of Islamic education who have teaching experience of 1-5, 6-10, 11-20, and 20+ years regarding TOT 1 - TOTALL.

* **H5**: No significant differences exist in the opinion of regular teacher of Islamic education and the first teacher of Islamic education regarding TOT 1 - TOTALL.

* **H6**: No significant differences exist between teachers of Islamic education in different educational regions; Hawai, Al-Asema, Al-Farwania, Al-Jahra, and al-Ahmadi regarding TOT 1 - TOTALL.

This chapter is organized into two main sections: (a) presentation and analysis of the questionnaire data, and (b) presentation and analysis of the interview data. In the first section concerns related to the questionnaires are discussed. First, the findings regarding the demographic characteristics of the respondents are detailed. Then, the researcher displays the dependent variables with their labels and
reliability, which is followed by a discussion for testing the research questions. After that the research hypotheses are analyzed using t-test and Analysis of Variance (ANOVA). Finally, an analysis and interpretation of the open-ended survey question is discussed.

The second section of this chapter concerns the data analysis of the interviews. First, I begin by describing the purpose of the interviews. After that, I describe important information about the interviewees. Then, I consider the interview questions. Next, I move to a description about the nature of the interviews. The interview data analysis procedures are then discussed. Finally, a detailed discussion follows regarding the interpretations of the interview data based on the following categories:

(a) Roles of the superintendents.
(b) Superintendents’ of Islamic education knowledge regarding the reflective teaching practice.
(c) Reflective teaching meanings for the teachers of Islamic education.
(d) Importance of the reflective teaching practice.
(e) Reflective teaching and school curriculum.
(f) Reflective teaching usage (daily, weekly, yearly).
(g) Teachers of Islamic education use of reflection versus teachers who do not use reflection.
(h) Difficulties in applying the reflective teaching practice.
Presentation and Analysis of the Questionnaires

Data

Findings with regard to the demographic characteristics of the respondents

The demographic data provided very important information about the participants involved in this study. In order to present the teachers of Islamic education and their involvement in the reflective teaching practice, the reader needs to be familiar with the demographics of the participants. This step was also very essential before answering the research questions through the data analysis. In this study, the demographic characteristics of the respondents, as indicated by the questionnaire, involved sex, age, nationality, social status, experiences, degree, position title, regions, and number of students. In this section, tables were used to display the analysis of demographic data. Data from a census survey, a sample of 835 respondents was collected and analyzed.
The following tables (Table four through Table 12) show the frequency distribution of the various independent variables. For the independent variables, the frequency counts and the valid percentage have been shown as well.

**Sex**

<table>
<thead>
<tr>
<th>Variable Label</th>
<th>Value Labels</th>
<th>Frequency</th>
<th>Valid %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sex</td>
<td>Male</td>
<td>297</td>
<td>35.6</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>538</td>
<td>64.4</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>835</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 4. Frequency and distribution of population by sex

Table 4. shows most respondents were female (538 out of 835 participants, or 64.4 percent).
### Table 5. Frequency and distribution of population by age

Table 5 shows most participants were aged 31-40 (410 out of 835 respondents, or 49.1 percent). On the other hand, the smallest age group were those who were less than 20 years old (only 48, or 5.7 percent).
### Nationality

<table>
<thead>
<tr>
<th>Variable Label</th>
<th>Value Labels</th>
<th>Frequency</th>
<th>Valid %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nationality</td>
<td>Kuwaiti</td>
<td>676</td>
<td>81.0</td>
</tr>
<tr>
<td></td>
<td>Non Kuwaiti</td>
<td>159</td>
<td>19.0</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>835</td>
<td>100</td>
</tr>
</tbody>
</table>

**Table 6. Frequency and distribution of population by nationality**

Table 6. shows most respondents were Kuwaiti (676 out of 835, or 81.0 percent). The Ministry of Education's trend is to encourage Kuwaiti to enter the teaching profession to minimize the demand for non-Kuwaiti teachers from other Arab countries (The Educational Research Center Report, 2000; The National Report of the Education Development in Kuwait, 1996).
### Social Status

<table>
<thead>
<tr>
<th>Variable Label</th>
<th>Value Labels</th>
<th>Frequency</th>
<th>Valid %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Status</td>
<td>Married</td>
<td>683</td>
<td>81.8</td>
</tr>
<tr>
<td></td>
<td>Others</td>
<td>152</td>
<td>18.2</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>835</td>
<td>100</td>
</tr>
</tbody>
</table>

**Table 7.** Frequency and distribution of population by social status.

Table 7. shows most participants were married (683 out of 835 or 81.8 percent).
<table>
<thead>
<tr>
<th>Variable Label</th>
<th>Value Labels</th>
<th>Frequency</th>
<th>Valid %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experience</td>
<td>1-5</td>
<td>336</td>
<td>40.2</td>
</tr>
<tr>
<td></td>
<td>6-10</td>
<td>235</td>
<td>28.1</td>
</tr>
<tr>
<td></td>
<td>11-20</td>
<td>224</td>
<td>26.8</td>
</tr>
<tr>
<td></td>
<td>20+</td>
<td>40</td>
<td>4.8</td>
</tr>
<tr>
<td>TOTAL</td>
<td>835</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

Table 8. Frequency and distribution of population by experience

Table 8. shows the majority of the respondents had from one to five years of teaching experience. Of the 835 total respondents, 336 (40.2 percent) had experience of five years or less. The lowest number respondents were those with 20 years of experience or more (40 or 4.8 percent).
### Table 9. Frequency and distribution of the population according to their educational degree.

Table 9. explains the educational degree held by the respondents. It shows 807 or 96.6 percent of the population carrying a bachelor degree. The smallest group were those with a diploma or master degree (14 or 1.7 percent).
Table 10. Frequency and distribution of population by position title.

Table 10. shows the majority of the participants were regular teachers (698 out of 835, or 83.6 percent). This result was expected. There were more regular teachers than first teachers because every school had only one first teacher who played the role of advisor to the regular teachers in the department.
<table>
<thead>
<tr>
<th>Region</th>
<th>Value Labels</th>
<th>No. of Teachers</th>
<th>No. Of Responses</th>
<th>Valid % of Responses</th>
<th>Valid % of TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hawaii</td>
<td>192</td>
<td>183</td>
<td>95.3</td>
<td>21.9</td>
<td></td>
</tr>
<tr>
<td>Asema</td>
<td>159</td>
<td>146</td>
<td>91.8</td>
<td>17.5</td>
<td></td>
</tr>
<tr>
<td>Farwania</td>
<td>201</td>
<td>163</td>
<td>81.0</td>
<td>19.5</td>
<td></td>
</tr>
<tr>
<td>Ahmadi</td>
<td>201</td>
<td>187</td>
<td>93.0</td>
<td>22.4</td>
<td></td>
</tr>
<tr>
<td>Jahra</td>
<td>192</td>
<td>156</td>
<td>81.2</td>
<td>18.7</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>945</td>
<td>835</td>
<td>88.3</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

Table 11. Frequency and distribution of the population according to the educational regions.

As Table 11. shows, there were some differences in the distribution of the teachers among the educational regions. 22.4 percent were from Al-Ahmadi educational region. The smallest distribution was in Al-Asema educational region (146, or 17.5 percent).
Number of Students

<table>
<thead>
<tr>
<th>Variable Label</th>
<th>Value Labels</th>
<th>Frequency</th>
<th>Valid %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Students</td>
<td>LT 90</td>
<td>332</td>
<td>39.8</td>
</tr>
<tr>
<td></td>
<td>GT 90</td>
<td>503</td>
<td>60.2</td>
</tr>
<tr>
<td>TOTAL</td>
<td></td>
<td>835</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 12. Frequency and distribution of the population according to the number of students that a teacher teaches a year.

As Table 12 shows, more than 60 percent of the population were teaching more than 90 students a year. However, only 39.8 percent were teaching less than 90 students a year. In Kuwait, the Ministry of Education limited the number of students in each class to 30 students. Therefore, there are 503 teachers of Islamic education who taught more than 3 classes a year. (The National Report of the Education Development in Kuwait, 1996).
Knowing the demographic data of the participants was an important aspect of this study. Readers need to know the frequencies and percentage of the respondents because the demographic data contains the characteristics of the respondents and that will help the readers understand the analysis of the research questions and hypotheses. In the next section, there is a discussion about the dependent variables including names, labels, and the classification of the totals with their reliability measures.
Dependent Variables and Labels

As mentioned earlier in Chapter Three, the questionnaire used in this study contained six main questions. Under each question there were four statements. Therefore, the questionnaire consisted of 24 statements. Table 13. shows the dependent variables and the variables' labels.

<table>
<thead>
<tr>
<th>Variable Names</th>
<th>Dependent Variable Labels</th>
</tr>
</thead>
<tbody>
<tr>
<td>S 1</td>
<td>I reflect on my teaching.</td>
</tr>
<tr>
<td>S 2</td>
<td>I follow exactly the objectives that I planned.</td>
</tr>
<tr>
<td>S 3</td>
<td>I relay on exams to assess my students' learning achievement.</td>
</tr>
<tr>
<td>S 4</td>
<td>I feel that using the reflective teaching procedure is a way to increase the efficacy of the teaching process.</td>
</tr>
<tr>
<td>S 5</td>
<td>Talking with my students about their learning problems.</td>
</tr>
</tbody>
</table>

Continued
<table>
<thead>
<tr>
<th>S 6</th>
<th>Holding regular meetings to reflect on our teaching strategies.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S 7</td>
<td>Exchanging visits with other teachers to get ideas about how they reflect.</td>
</tr>
<tr>
<td>S 8</td>
<td>I use my daily journal to help me reflect on my work and teaching strategies.</td>
</tr>
<tr>
<td>S 9</td>
<td>I reflect on the textbook and how it presents the subjects.</td>
</tr>
<tr>
<td>S 10</td>
<td>I reflect upon my lesson planning and my usage to the educational technology.</td>
</tr>
<tr>
<td>S 11</td>
<td>I reflect on my students' creative works.</td>
</tr>
<tr>
<td>S 12</td>
<td>I reflect on my way of taking advantage of the time.</td>
</tr>
<tr>
<td>S 13</td>
<td>I reflect throughout the whole school year.</td>
</tr>
<tr>
<td>S 14</td>
<td>I reflect only if I know that the ministry superintendent will visit my classroom.</td>
</tr>
<tr>
<td>S 15</td>
<td>I reflect on my students' work after grading them.</td>
</tr>
<tr>
<td>S 16</td>
<td>I reflect on my teaching after the department meetings.</td>
</tr>
</tbody>
</table>

Continued
| S 17 | The reflection practice helps me develop my knowledge, enhance my skills, and refresh my ideas about teaching. |
| S 18 | I would use more examples in my teaching to support my ideas. |
| S 19 | Reflection helps me identify my teaching strengths and weaknesses. |
| S 20 | I try to use the latest educational technology to solve my classroom problems. |
| S 21 | The ministry superintendent teaches me how to reflect on my teaching. |
| S 22 | The ministry superintendent cares about finishing the curriculum in time. |
| S 23 | The ministry superintendent visits me to assess my teaching strategies |
| S 24 | The ministry superintendent notices my reflection work. |

*S = Statement

Table 13. Dependent variables and labels.*
In order to test the reliability of the questionnaire, the researcher in this study classified the six main questions of the questionnaire to six totals. Every total contained four statements. The term TOTALL represented all questions and statements in the questionnaire. TOTALL carried the main purpose of this study.

McAshan (1963) states reliability asks the question, "will the instrument obtain consistent results in measuring whatever it does measure" (p. 112). A reliable research instrument used repeatedly time after time with different individuals and groups produces consistent results. Reliability can range from zero which means no reliability to one means perfect reliability (Gay, 1996). Reliability is important because a reliable measure shows correlation. Mean, which represents the average of the scores, standard deviation, which is to show the distance of each score from the mean, and Cronbach’s alpha, which is to estimate reliability that is equivalent to the average and provide an estimation of internal consistency by testing individual test items (Borg & Gall, 1983) have been determined and counted. Table 14. shows the classification of totals variables, reliability analysis, mean, and standard deviation.
<table>
<thead>
<tr>
<th>Variable Names</th>
<th>Variable Labels</th>
<th>Mean</th>
<th>S. D.</th>
<th>Cronbach Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 1 S 1-S 4</td>
<td>What do teachers of Islamic education in the middle Kuwaiti schools think of the reflective teaching practice?</td>
<td>2.517</td>
<td>0.357</td>
<td>0.5436</td>
</tr>
<tr>
<td>TOT 2 S 5-S 8</td>
<td>How do teachers of Islamic education reflect?</td>
<td>2.392</td>
<td>0.425</td>
<td>0.6100</td>
</tr>
<tr>
<td>TOT 3 S 9-S 12</td>
<td>How extensively do teachers of Islamic education reflect?</td>
<td>2.661</td>
<td>0.346</td>
<td>0.5950</td>
</tr>
</tbody>
</table>

Continued
<table>
<thead>
<tr>
<th>TOT 4</th>
<th>S 13-S 16</th>
<th>When do teachers of Islamic education reflect?</th>
<th>1.913</th>
<th>.443</th>
<th>.5402</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 5</td>
<td>S 17-S 20</td>
<td>What benefits do teachers of Islamic education in the middle schools get from the reflective teaching practice?</td>
<td>2.584</td>
<td>.376</td>
<td>.6566</td>
</tr>
<tr>
<td>TOT 6</td>
<td>S 21-S 24</td>
<td>What is the role of the Ministry of Education superintendent in encouraging the usage of the reflective teaching practice?</td>
<td>2.475</td>
<td>.497</td>
<td>.7602</td>
</tr>
</tbody>
</table>

Continued
Table 14. Classification of totals and reliability analysis.

Table 14. indicates TOTAL 3 had the highest mean which was 2.661. However, TOTAL 6 had the highest standard deviation which was .497. All the totals had Cronbach's alpha of .5 or more than .5 and the TOTALL had .83 alpha. The results in the previous table showed the questionnaire was consistent and dependable. High alpha indicated high reliability (Gay, 1996).
According to the mean results in table 14., most of the responses in TOT 1 (2.517), TOT 2 (2.392), TOT 3 (2.661), TOT 5 (2.584), and TOT 6 (2.475) were between sometimes and always. However, in TOT 4 the mean (1.913), was between never and sometimes and it was more toward sometimes. Alpha might get effected if one statement is deleted, the following Tables (15-21) show the alpha when the statement is deleted.

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Alpha</th>
<th>Statements</th>
<th>Alpha if Statement Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 1</td>
<td>.5436</td>
<td>S 1</td>
<td>.422</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 2</td>
<td>.516</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 3</td>
<td>.563</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 4</td>
<td>.365</td>
</tr>
</tbody>
</table>

Table 15. Reliability values of statements 1-4 if they are deleted.

According to Table 15., alpha for TOT 1 was .5436. Deleting statement 3 would raise the reliability of TOT 1 to .563. However, deleting statement 4 would lower the reliability of TOT 1 to .365.
Table 16. Reliability values of statements 5-8 if they are deleted.

Table 16. showed that alpha for TOT 2 was .6100 and it would be lower if statements 5-8 were deleted. Alpha if statement 6 was deleted would be .487 and if statement 7 was deleted would be .492.
<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Alpha</th>
<th>Statements</th>
<th>Alpha if Statement Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 3</td>
<td>0.5950</td>
<td>S 9</td>
<td>0.541</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 10</td>
<td>0.526</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 11</td>
<td>0.559</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 12</td>
<td>0.467</td>
</tr>
</tbody>
</table>

Table 17. Reliability values of statements 9-12 if they are deleted.

Alpha for TOT 3 in Table 17. was 0.5950 and it showed very low reliability if statements 9-12 were deleted. Alpha in statement 12 would be the lowest (0.467) if it deleted.
Table 18. Reliability values of statements 13-16 if they are deleted.

As indicated in Table 18., alpha for TOT 4 was .5402. Alpha will go up to .604 if statement 13 was deleted. However, deleting statements 14-16 would lower the alpha of TOT 4.
<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Alpha</th>
<th>Statements</th>
<th>Alpha if Statement Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 5</td>
<td>.6566</td>
<td>S 17</td>
<td>.564</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 18</td>
<td>.590</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 19</td>
<td>.516</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 20</td>
<td>.681</td>
</tr>
</tbody>
</table>

Table 19. Reliability values of statements 17-20 if they are deleted.

According to Table 19. Alpha of TOT 5 was .6560. Deleting statement 20 would raise the alpha score to .681. Also, deleting statements 17-19 would lower the alpha score.
<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Alpha</th>
<th>Statements</th>
<th>Alpha if Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 6</td>
<td>.7602</td>
<td>S 21</td>
<td>.717</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 22</td>
<td>.701</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 23</td>
<td>.683</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 24</td>
<td>.714</td>
</tr>
</tbody>
</table>

Table 20. Reliability values of statements 21-24 if they are deleted.

Table 20. Indicated that alpha for TOT 6 was .7602 and that score would be lower in deleting TOT 6 statements. Specially, Alpha would be very low in deleting statement 23 (.683).
<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Alpha</th>
<th>Statements</th>
<th>Alpha if Statement Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>.8305</td>
<td>S 1</td>
<td>.822</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 2</td>
<td>.827</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 3</td>
<td>.827</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 4</td>
<td>.822</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 5</td>
<td>.825</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 6</td>
<td>.824</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 7</td>
<td>.823</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 8</td>
<td>.821</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S 9</td>
<td>.827</td>
</tr>
</tbody>
</table>

Continued
<table>
<thead>
<tr>
<th>S 10</th>
<th>.823</th>
</tr>
</thead>
<tbody>
<tr>
<td>S 11</td>
<td>.822</td>
</tr>
<tr>
<td>S 12</td>
<td>.822</td>
</tr>
<tr>
<td>S 13</td>
<td>.821</td>
</tr>
<tr>
<td>S 14</td>
<td>.838</td>
</tr>
<tr>
<td>S 15</td>
<td>.827</td>
</tr>
<tr>
<td>S 16</td>
<td>.825</td>
</tr>
<tr>
<td>S 17</td>
<td>.821</td>
</tr>
<tr>
<td>S 18</td>
<td>.822</td>
</tr>
<tr>
<td>S 19</td>
<td>.819</td>
</tr>
<tr>
<td>S 20</td>
<td>.819</td>
</tr>
<tr>
<td>S 21</td>
<td>.823</td>
</tr>
<tr>
<td>S 22</td>
<td>.826</td>
</tr>
<tr>
<td>S 23</td>
<td>.827</td>
</tr>
<tr>
<td>S 24</td>
<td>.820</td>
</tr>
</tbody>
</table>

Table 21: Reliability values of statements 1-24 if they are deleted.
According to Table 21. Alpha for the TOTALL was .8305. Alpha would be lower than .83 if any statement in TOTALL was deleted. Except for statement 14, alpha would be (.838) which was higher if it was deleted.

It was very important to have a high alpha reliability for a research instrument such as the questionnaire in this study to get consistency and trustworthiness. In the following section, an explanation of the results related to the research questions and hypotheses is offered.

**Testing the Results of the Research Questions**

Several research questions guided this study. Data were analyzed to answer the research questions and the findings are presented below.
First question: What do teachers of Islamic education in the middle Kuwaiti schools think of the reflective teaching practice?

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Always Frequency</th>
<th>Always Valid %</th>
<th>Sometimes Frequency</th>
<th>Sometimes Valid %</th>
<th>Never Frequency</th>
<th>Never Valid %</th>
<th>Mean</th>
<th>S. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S 1</td>
<td>539</td>
<td>43.0</td>
<td>443</td>
<td>53.1</td>
<td>33</td>
<td>4.0</td>
<td>2.390</td>
<td>.563</td>
</tr>
<tr>
<td>S 2</td>
<td>700</td>
<td>83.8</td>
<td>121</td>
<td>14.5</td>
<td>14</td>
<td>1.7</td>
<td>2.822</td>
<td>.425</td>
</tr>
<tr>
<td>S 3</td>
<td>305</td>
<td>36.5</td>
<td>443</td>
<td>53.1</td>
<td>87</td>
<td>10.4</td>
<td>2.261</td>
<td>.634</td>
</tr>
<tr>
<td>S 4</td>
<td>527</td>
<td>63.1</td>
<td>279</td>
<td>33.4</td>
<td>29</td>
<td>3.5</td>
<td>2.596</td>
<td>.557</td>
</tr>
</tbody>
</table>

Table 22. Frequency and percentage distribution along with the mean and standard deviation for the dependent variables S 1 to S 4 of the responses to question one.

In order to answer question one, the mean of the four statements which belonged to the questionnaire needed to be examined. Table 22. shows the mean and standard deviation of statements one through four. The lowest mean reported for teachers of Islamic education was in statement three which said “I rely on exams to assess my students’ learning achievement” (mean = 2.261, standard deviation = .634). The
next statement with regard to the lowest mean and standard
deviation was statement one, with a mean of 2.390 and standard
deviation of .563. Statement one said “I reflect on my
teaching”. On the other hand, teachers of Islamic education
responded to statements two and four as their highest
attitudes toward the reflective teaching practice. Statement
two got the highest mean of 2.822 with standard deviation of
.425 and statement four had a mean of 2.596 with a standard
deviation of .557. Keep in mind that the closer the mean was
to three, the higher it is.

As indicated in Table 22., the first four statements
belonged under question one. Statements two and four had the
highest always response with a percentage of 83.8 and 63.1.
Based on these represented results, teachers of Islamic
education reported that they followed the objectives they
planned and, at the same time they always felt that the
reflective teaching procedure was a way to increase the
efficacy of the teaching process. However, sometimes responses
were higher in statements one and three (443 or 53.1 percent
for both statements). These data can be interpreted to mean
teachers of Islamic education reported that they sometimes
reflected on their teaching and they sometimes relied on exams
to assess students’ learning achievement.
Second question: How do teacher of Islamic education reflect?

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Always Frequency</th>
<th>Val. %</th>
<th>Sometimes Frequency</th>
<th>Val. %</th>
<th>Never Frequency</th>
<th>Val. %</th>
<th>Mean</th>
<th>S. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S 5</td>
<td>331</td>
<td>39.6</td>
<td>463</td>
<td>55.4</td>
<td>41</td>
<td>4.9</td>
<td>2.347</td>
<td>.567</td>
</tr>
<tr>
<td>S 6</td>
<td>178</td>
<td>21.3</td>
<td>438</td>
<td>52.5</td>
<td>219</td>
<td>26.2</td>
<td>1.951</td>
<td>.688</td>
</tr>
<tr>
<td>S 7</td>
<td>238</td>
<td>28.5</td>
<td>465</td>
<td>55.7</td>
<td>132</td>
<td>15.8</td>
<td>2.127</td>
<td>.654</td>
</tr>
<tr>
<td>S 8</td>
<td>483</td>
<td>57.8</td>
<td>313</td>
<td>37.5</td>
<td>39</td>
<td>4.7</td>
<td>2.532</td>
<td>.586</td>
</tr>
</tbody>
</table>

Table 23. Frequency and percentage distribution along with the mean and standard deviation for the dependent variables S 5 to S 8 of the responses to question two.

The data presented in Table 23. indicated that teachers of Islamic education reportedly used different strategies to help them practice reflective teaching. Teachers of Islamic education highest mean was in statement eight where teachers used their daily journal to help them reflect on their teaching strategies (mean = 2.532 and standard deviation = .586). Teachers also found talking with their students and their learning problems was an important way to help them
reflect. This was in statement five (mean = 2.347 and standard deviation = .567). Also, exchanging visits with other teachers helped them reflect, statement seven was the third (mean = 2.127, and standard deviation = .654). The lowest mean was in statement six. Teachers of Islamic education were not looking at regular meetings between teachers as an effective way to encourage them in their reflection (mean = 1.951, and standard deviation = .688).

Table 23. indicated most teachers of Islamic education in statements five, six, and seven responded sometimes. Statement five had a frequency of 463 or 55.9 percent. Statement six’s frequency was 438 or 52.5, and the frequency of statement seven was 465 or 55.7 percent. Based on the results of statements five, six, and seven, teachers of Islamic education reported that they sometimes talked with students about their learning problems, held regular meetings to reflect on their teaching strategies, and exchanged visits with other teachers to get ideas about how they reflected.

However, most teachers of Islamic education answered they always used their daily journal to help them reflect on their work and teaching strategies. This showed in the frequency of statement eight which is 483 or 57.8. In statement six the never response got 219 or 26.2 percent and that was more than the always response which was 178 or 21.3 percent. Therefore, comparing these two responses in statement
six, we can figure that teachers of Islamic education who did not hold meetings to reflect on their teaching strategies were more than teachers who did meet to reflect on their teaching strategies.
Third question: How extensively do teachers of Islamic education reflect?

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Always Frequency</th>
<th>Val. %</th>
<th>Sometimes Frequency</th>
<th>Val. %</th>
<th>Never Frequency</th>
<th>Val. %</th>
<th>Mean</th>
<th>S. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S 9</td>
<td>700</td>
<td>83.8</td>
<td>122</td>
<td>14.6</td>
<td>13</td>
<td>1.6</td>
<td>2.823</td>
<td>.421</td>
</tr>
<tr>
<td>S 10</td>
<td>656</td>
<td>78.6</td>
<td>160</td>
<td>19.2</td>
<td>19</td>
<td>2.3</td>
<td>2.763</td>
<td>.476</td>
</tr>
<tr>
<td>S 11</td>
<td>399</td>
<td>47.8</td>
<td>379</td>
<td>45.4</td>
<td>57</td>
<td>6.8</td>
<td>2.410</td>
<td>.615</td>
</tr>
<tr>
<td>S 12</td>
<td>565</td>
<td>67.7</td>
<td>248</td>
<td>29.7</td>
<td>22</td>
<td>2.6</td>
<td>2.650</td>
<td>.530</td>
</tr>
</tbody>
</table>

Table 24. Frequency and percentage distribution along with the mean and standard deviation for the dependent variables S 9 to S 12 of the responses to question three.

Table 24. shows the mean and standard deviation of four statements under research question three. Statement nine "I reflect on the textbook and how it presents the subjects", received the highest mean for all respondents (mean = 2.823 and standard deviation = .421). This was followed by statement 10, "I reflect upon my lesson planning and my usage to the educational technology". A mean score for statement 10 was
2.763 and a standard deviation = .476, which indicated the respondents were toward the always response. For statement 12, "I reflect on my way of taking advantage of the time", the mean score was 2.650 and standard deviation = .530. The lowest mean score of 2.410 and standard deviation = .615 was reported for statement 11, "I reflect on my students' creative work". Again, the closer the mean to three, the higher the responses toward the always response.

Table 24. shows that all responses for statements 9, 10, 11, and 12 were toward the always answer. In statement nine, the frequency was 700 or 83.8 percent. In statement 10, there was a frequency of 656 or 78.6 percent. The frequency for statement 11 was 399 or 47.8 percent, and statement 12 had a frequency of 565 or 67.7 percent. According to these results we can understand that teachers of Islamic education reported always reflected on the textbook and how it presented the subject. They also reported always reflected on their lesson planning and their usage of educational technology. Based on the results of this study, teachers of Islamic education reported always reflecting about their students' creative works and ways of taking advantage of teaching time. However, if we look at statement 11 the always and sometimes responses had very close frequencies which were 399 or 47.8 percent and 379 or 54.4 percent. Therefore, teachers of Islamic education were between always and sometimes on the task of reflecting on their students' creative works.
Fourth question: When do teachers of Islamic education reflect?

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Always Frequency</th>
<th>Val-%</th>
<th>Sometimes Frequency</th>
<th>Val-%</th>
<th>Never Frequency</th>
<th>Val-%</th>
<th>Mean</th>
<th>S. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S 13</td>
<td>352</td>
<td>42.2</td>
<td>434</td>
<td>52.0</td>
<td>49</td>
<td>5.9</td>
<td>2.363</td>
<td>.591</td>
</tr>
<tr>
<td>S 14</td>
<td>69</td>
<td>8.3</td>
<td>160</td>
<td>19.2</td>
<td>606</td>
<td>72.6</td>
<td>1.357</td>
<td>.629</td>
</tr>
<tr>
<td>S 15</td>
<td>240</td>
<td>28.7</td>
<td>361</td>
<td>43.2</td>
<td>234</td>
<td>28.0</td>
<td>2.007</td>
<td>.754</td>
</tr>
<tr>
<td>S 16</td>
<td>203</td>
<td>24.3</td>
<td>367</td>
<td>44.0</td>
<td>265</td>
<td>31.7</td>
<td>1.926</td>
<td>.745</td>
</tr>
</tbody>
</table>

Table 25. Frequency and percentage distribution along with the mean and standard deviation for the dependent variables S 13 to S 16 of the responses to question four.

As indicated in Table 25., the mean score on statement 13 through 16 ranged from 2.363 indicating that most teachers of Islamic education opinions were toward the always response, to 1.357 indicating most opinions were toward the never response. Statement 13, "I reflect through the whole school year", had a mean score of 2.363 and a standard deviation = .591. This indicated that most respondents leaned
toward the *always* response. Next was statement 15, "I reflect on my students’ work after grading them", which had a mean score of 2.007 and a standard deviation = .754, indicating that teachers of Islamic education responses were toward the *sometimes* response. Statement 16, "I reflect on my teaching after the department meetings", had a mean score of 1.926 and standard deviation of .745 which showed the participants’ opinions were between the *sometimes* and *never* response but they were more toward *sometimes*. The lowest mean score was for statement 14, "I reflect only if I know that the ministry superintendent will visit my classroom". The mean for this statement was 1.357 and standard deviation of .629 which was still considered a low score toward the *never* response.

In Table 25. results were varying and had a different look than the previous tables presented by the researcher. The frequency distribution showed most responses were between *sometimes* and *never*. *Always* responses showed one high frequency besides the *sometimes* and *never* responses. *Sometimes* responses included statements 15 and 16. Statement 15’s frequency was 361 or 43.2 percent and the frequency of statement 16 was 367 or 44.0 percent. This meant teachers of Islamic education reported sometimes reflecting on their students’ work after grading it and they reflected on their teaching after department meetings. In statement 13, the responses were toward *always*, 352 or 42.2 percent. This showed good and strong information that teachers of Islamic education
reported reflecting throughout the whole school year. Another good piece of information was that statement 14 had a frequency of 606 or 72.6 percent. This explained that teachers of Islamic education were not reflecting only when they knew the ministry superintendent was going to visit their classrooms. Teachers' of Islamic education reflection work was consistent and unconditional with the superintendent's visits.
Fifth question: What benefits do teachers of Islamic education in the middle schools get from the reflective teaching practice?

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Always Frequency</th>
<th>Always Valid %</th>
<th>Sometimes Frequency</th>
<th>Sometimes Valid %</th>
<th>Never Frequency</th>
<th>Never Valid %</th>
<th>Mean</th>
<th>S. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>S 17</td>
<td>613</td>
<td>73.4</td>
<td>210</td>
<td>25.1</td>
<td>12</td>
<td>1.4</td>
<td>2.720</td>
<td>.480</td>
</tr>
<tr>
<td>S 18</td>
<td>635</td>
<td>76.0</td>
<td>181</td>
<td>21.7</td>
<td>19</td>
<td>2.3</td>
<td>2.738</td>
<td>.489</td>
</tr>
<tr>
<td>S 19</td>
<td>553</td>
<td>66.8</td>
<td>251</td>
<td>30.1</td>
<td>26</td>
<td>3.1</td>
<td>2.637</td>
<td>.542</td>
</tr>
<tr>
<td>S 20</td>
<td>284</td>
<td>34.0</td>
<td>467</td>
<td>55.9</td>
<td>84</td>
<td>10.1</td>
<td>2.240</td>
<td>.620</td>
</tr>
</tbody>
</table>

Table 26. Frequency and percentage distribution along with the mean and standard deviation for the dependent variables S 17 to S 20 of the responses to question five.

Table 26. provides the mean and standard deviation for statement 17 through statement 20. It indicated the statement with the highest mean was 18. Statement 18 scored a mean of 2.738 and standard deviation of .489. Remember, the closer the mean to three, the higher it is. In statement 18 teachers of Islamic education indicated that they used more examples in
their teaching to support their ideas. The next statement with regard to the scored highest mean was statement 17 which received a mean of 2.720 and standard deviation of .480. Statement 17 measured the teachers' attitudes toward reflection that helped them develop their knowledge, enhance their skills, and refresh their ideas about teaching. The next statement was 19 in the questionnaire. This statement received a mean of 2.637 and standard deviation of .542. Statement 19 concerned reflection that helped teachers identify their teaching strengths and weaknesses. However, the lowest mean was in statement 20, "I try to use that latest educational technology to solve my classroom problems", (mean = 2.240 and standard deviation = .620).

Table 26. explained teachers of Islamic education reported that they realized the benefits of the reflective teaching practice. In statements 17, 18, and 19 the frequencies were very high and toward the always response. In statement 17 the frequency was 613 or 73.4 percent. The frequency of statement 18 was 635 or 76.0 percent. Statement 19 had a frequency of 558 or 66.8 percent. According to these results, teachers of Islamic education reported understanding that reflection helped them develop their knowledge, enhance their skills, and refresh their ideas about teaching. Also, reflection reportedly helped teachers of Islamic education identify their teaching strengths and weaknesses. Another
important result was teachers of Islamic education used more examples in their teaching to support their ideas as one benefit they received from the usage of reflective teaching. However, statement 20 had a sometimes response as the highest, which was 467 or 55.9 percent. Statement 20 related to the use of the latest educational technology to solve teachers of Islamic education classroom problems as a benefit they get from the reflective teaching. The probable reason statement 20 was toward the sometimes response was because schools in Kuwait might not have enough available educational technology for teachers to use. Some advanced educational technologies such as computers and Internet access, are not available in all schools in Kuwait (The Educational Research Center Report, 2000).
Sixth question: What is the role of the Ministry of Education superintendent in encouraging the usage of the reflective teaching practice?

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
<th>Mean</th>
<th>S. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Frequency</td>
<td>Valid %</td>
<td>Frequency</td>
<td>Valid %</td>
<td>Frequency</td>
</tr>
<tr>
<td>S 21</td>
<td>366</td>
<td>43.8</td>
<td>357</td>
<td>42.8</td>
<td>112</td>
</tr>
<tr>
<td>S 22</td>
<td>675</td>
<td>80.8</td>
<td>91</td>
<td>10.9</td>
<td>69</td>
</tr>
<tr>
<td>S 23</td>
<td>584</td>
<td>69.9</td>
<td>195</td>
<td>23.4</td>
<td>56</td>
</tr>
<tr>
<td>S 24</td>
<td>326</td>
<td>39.0</td>
<td>380</td>
<td>45.5</td>
<td>129</td>
</tr>
</tbody>
</table>

Table 27. Frequency and percentage distribution along with the mean and standard deviation for the dependent variables S 21 to S 24 of the responses to question six.

Table 27. indicates the highest mean score was for statement 22, "The ministry superintendent cares about finishing the curriculum in time" (mean = 2.726 and standard deviation = .604). Statement 23 got the next highest mean score which was 2.632 and standard deviation of .606. Statement 23 showed the ministry superintendent visited
teachers of Islamic education to assess their teaching strategies. The next statement was 21 which received a mean of 2.304 and standard deviation of .693. Statement 21 was concerned that the ministry superintendent taught the teachers of Islamic education how to reflect on their teaching. The lowest mean score was given to statement 24 with a low mean of 2.236 and standard deviation of .700. Statement 24 said "The ministry superintendent notices my reflection work".

In Table 27., teachers of Islamic education reported that they explained the role of the ministry superintendent regarding the reflective teaching practice. In statements 21, 22, and 23 the responses were toward the always response. Statement 21's frequency was 366 or 43.8 percent. The frequency of statement 22 was 675 or 80.8 percent, and in statement 23 the frequency was 584 or 69.9 percent. In order to examine these high results, the teachers of Islamic education asserted that the ministry superintendents were teaching the teachers how to reflect on their teaching. At the same time, teachers reported that the ministry superintendents cared about finishing the curriculum in time. Another role of the ministry superintendents was visiting the teachers to assess teaching strategies. In fact, previous statements 21, 22, 23; discussed some of the main roles of the superintendent. However, statement 24 had a frequency of 380 or 45.5 percent. Statement 24 was toward the sometimes response selection and represented the idea that the ministry
superintendent noticed the respondent's reflection work. Teachers of Islamic education needed more concentrated care from the ministry superintendents about their reflection work besides teaching them about reflection (statement 21) because that might help them to reflect more and get more benefit from the reflective teaching practice.

Results Related to the Research Hypotheses

Several null hypotheses guided this study and were posited and tested. The data were analyzed to answer the research hypotheses, and the findings are presented below.
Hi: No significant differences exist in the opinion of male and female regarding TOT 1 - TOTALL.

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Male mean</th>
<th>Male S.D.</th>
<th>Female mean</th>
<th>Female S.D.</th>
<th>t.Value</th>
<th>P.Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 1</td>
<td>2.521</td>
<td>.372</td>
<td>2.514</td>
<td>.349</td>
<td>.27</td>
<td>.786</td>
</tr>
<tr>
<td>TOT 2</td>
<td>2.276</td>
<td>.444</td>
<td>2.218</td>
<td>.413</td>
<td>1.91</td>
<td>.057*</td>
</tr>
<tr>
<td>TOT 3</td>
<td>2.662</td>
<td>.357</td>
<td>2.660</td>
<td>.341</td>
<td>.07</td>
<td>.947</td>
</tr>
<tr>
<td>TOT 4</td>
<td>1.970</td>
<td>.489</td>
<td>1.881</td>
<td>.413</td>
<td>2.79</td>
<td>.005*</td>
</tr>
<tr>
<td>TOT 5</td>
<td>2.571</td>
<td>.376</td>
<td>2.590</td>
<td>.376</td>
<td>-.68</td>
<td>.494</td>
</tr>
<tr>
<td>TOT 6</td>
<td>2.457</td>
<td>.488</td>
<td>2.483</td>
<td>.503</td>
<td>-.72</td>
<td>.473</td>
</tr>
<tr>
<td>TOTALL</td>
<td>2.410</td>
<td>.289</td>
<td>2.391</td>
<td>.259</td>
<td>.96</td>
<td>.340</td>
</tr>
</tbody>
</table>

Male = 297  
Female = 538  
Number of Cases: 835  
* Prob. < .05  
Degree of Freedom: 833

Table 28. T-Test of TOT 1 - TOTALL by Sex.

Table 28. Indicated that there were significant differences in TOT 2 (.057) and TOT 4 (.005) regarding the male and female teachers’ attitudes toward how do teachers of Islamic education reflect and when do teachers of Islamic
education reflect. The t-test result showed that in both TOT 2 and TOT 4 male teachers had a higher mean (2.276 and 1.970) than the female teachers' mean (2.218 and 1.881) toward the way they reported reflecting and the amount of time in reflective practice.

The null hypothesis was tested using a t-test to determine the differences between male and female related to TOT 1 - TOTALL. The mean scores for the male participants were compared with the mean scores of the female participants for teachers of Islamic education in the middle Kuwaiti schools.

Data analysis showed male and female teachers reported realizing the importance of the reflective teaching and they reflected on their teaching. They also reported following the objectives they needed to achieve for their lessons. Following the objectives was an important issue in planning and thinking before, after, and during teaching as described by Clark and Peterson (1985). Clark and Peterson (1985) describe the kinds of thinking and planning teachers do for their teaching as interactive, preactive, and postactive. Interactive thoughts and decisions by teachers occur during teaching time. The other two kinds of thinking, the proactive and postactive, occur before and after the teaching time. Also, male and female teachers of Islamic education had the similar attitudes
toward exams as a tool to evaluate their students' achievement. There were no differences between male and female teachers regarding the belief that reflective teaching was a method to increase the efficacy of the teaching process.
H2: No significant differences exist between teachers of Islamic education whose age is less than 25, 25-30, 31-40, and 40+ regarding TOT 1 - TOTALL.

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Source</th>
<th>Degree of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F-Ratio</th>
<th>F-Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT1</td>
<td>Between Group</td>
<td>3</td>
<td>2.517</td>
<td>.839</td>
<td>6.706</td>
<td>.000*</td>
</tr>
<tr>
<td></td>
<td>Within Group</td>
<td>831</td>
<td>103.980</td>
<td>.125</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOT2</td>
<td>Between Group</td>
<td>3</td>
<td>1.926</td>
<td>.642</td>
<td>3.584</td>
<td>.013*</td>
</tr>
<tr>
<td></td>
<td>Within Group</td>
<td>831</td>
<td>148.851</td>
<td>.179</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOT3</td>
<td>Between Group</td>
<td>3</td>
<td>1.446</td>
<td>.482</td>
<td>4.062</td>
<td>.007*</td>
</tr>
<tr>
<td></td>
<td>Within Group</td>
<td>831</td>
<td>89.620</td>
<td>.118</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOT4</td>
<td>Between Group</td>
<td>3</td>
<td>.868</td>
<td>.289</td>
<td>1.477</td>
<td>.219</td>
</tr>
<tr>
<td></td>
<td>Within Group</td>
<td>831</td>
<td>162.836</td>
<td>.196</td>
<td></td>
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</table>

245 Continued
<table>
<thead>
<tr>
<th></th>
<th>Between Group</th>
<th>Within Group</th>
<th>Between Group</th>
<th>Within Group</th>
<th>Between Group</th>
<th>Within Group</th>
<th>Between Group</th>
<th>Within Group</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 5</td>
<td>3</td>
<td>831</td>
<td>2.067</td>
<td>115.794</td>
<td>4.944</td>
<td>831</td>
<td>1.862</td>
<td>200.809</td>
</tr>
<tr>
<td></td>
<td>.689</td>
<td>.139</td>
<td>.002*</td>
<td>.241</td>
<td>.000*</td>
<td>.072</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOT 6</td>
<td>3</td>
<td>831</td>
<td>5.587</td>
<td>200.809</td>
<td>7.707</td>
<td>831</td>
<td>.712</td>
<td>60.002</td>
</tr>
<tr>
<td></td>
<td>1.862</td>
<td>.241</td>
<td>.000*</td>
<td>.072</td>
<td>.020*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOTALL</td>
<td>3</td>
<td>831</td>
<td>.712</td>
<td>60.002</td>
<td>3.289</td>
<td>831</td>
<td>.237</td>
<td></td>
</tr>
<tr>
<td></td>
<td>.237</td>
<td>.072</td>
<td>.020*</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 29. F-test (ANOVA) TOT 1 - TOTALL by Age.
<table>
<thead>
<tr>
<th>Variable Name</th>
<th>LT 25 mean</th>
<th>25-30 mean</th>
<th>31-40 mean</th>
<th>40+ mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 1</td>
<td>2.432</td>
<td>2.475</td>
<td>2.527</td>
<td>2.653</td>
</tr>
<tr>
<td>TOT 2</td>
<td>2.250</td>
<td>2.186</td>
<td>2.251</td>
<td>2.349</td>
</tr>
<tr>
<td>TOT 3</td>
<td>2.546</td>
<td>2.636</td>
<td>2.675</td>
<td>2.741</td>
</tr>
<tr>
<td>TOT 4</td>
<td>1.911</td>
<td>1.878</td>
<td>1.921</td>
<td>1.988</td>
</tr>
<tr>
<td>TOT 5</td>
<td>2.401</td>
<td>2.572</td>
<td>2.599</td>
<td>2.644</td>
</tr>
<tr>
<td>TOT 6</td>
<td>2.359</td>
<td>2.584</td>
<td>2.426</td>
<td>2.400</td>
</tr>
<tr>
<td>TOTAL</td>
<td>2.316</td>
<td>2.389</td>
<td>2.400</td>
<td>2.463</td>
</tr>
</tbody>
</table>

LT 25 = 48  
25-30 = 289  
31-40 = 410  
40+ = 88  
Number of Cases: 835  
* Prob. < .05  
Degree of Freedom: 697  

Table 30. Mean values of age. Results of Multiple Range Test Scheffe procedure at (.05)  

According to Table 29., The ANOVA result of TOT 1 - TOTAL was calculated for all 835 cases who participated in answering the questionnaire related to four age groups, which were LT 25, 25-30, 31-40, and 40+. The ANOVA table showed there were significant differences of TOT 1, TOT 2, TOT 3, TOT 5, TOT 6, and TOTAL with the age variable. Therefore,
teachers of Islamic education with different age groups reported differences in their attitudes toward what they thought of the reflective teaching practice, how they reflected, how extensively they reflected, what benefits they received from the reflective teaching practice, and what was the role of the Ministry of Education superintendents in encouraging the reflective teaching practice. However, the ANOVA test did not show any significant differences of the age of the teachers and TOT 4 which was when do teachers of Islamic education reflect? Teachers of all ages reportedly reflected throughout the whole year, after grading the students' works and after the department meetings. On the other hand, Table 30., The Multiple Range Test, Indicated teachers of Islamic education whose age was 40+ had the highest mean toward always in TOT 1, TOT 2, TOT 3, TOT 5, and TOTAL. Teachers of Islamic education whose age was 40+ had more teaching experience and knowledge and were able to practice the reflective teaching with a sense of professionalism.
The ANOVA test in table 29. showed significant differences in TOT 1 (.000), TOT 2 (.013), TOT 3 (.007), TOT 5 (.002), TOT 6 (.000), AND TOTALL (.020). Also, the Multiple Range Test in Table 30. included the means of all four groups of age which were less than 25, 25-30, 31-40, and 40+, regarding all totals. The Multiple Range Test was able to show where the mean differences in the totals were significantly different.

In TOT 1, the Multiple Range Test indicated the mean groups of less than 25 (2.432), 25-30 (2.475), and 31-40 (2.527) were significantly different at the P< .05 level and lower than the mean of the group of 40+ (2.653). Therefore, teachers whose age was 40+ were more reflective than the other three groups.

In TOT 2, the significant differences were between the two groups of mean which were 25-30 and 40+. The mean of the group 25-30 (2.186) was significantly lower than the mean of the 40+ (2.349) group. This meant teachers whose age was 40+ reported that they were more likely to reflect by using their daily journals, visiting other teachers, holding meeting about reflection, and helping their students in their learning problems. All other pairs of means in this particular analysis were not significantly different at the P< .05 level.

In TOT 3, there were two means which were less than 25 and 40+ groups that were significantly different. The mean of the group LT 25 (2.546) was significantly lower than the mean
of the 40+ (2.741) group. Teachers whose age was 40+ reported doing extensive reflection work such as reflecting on the textbook, education technology usage, taking advantage of the time, and the students' creative work. All other means in this particular analysis were not significantly different at the P< .05 level.

In TOT 5, the mean of the groups of 25-30 (2.572), 31-40 (2.599), and 40+ (2.644) were significantly different and higher than the mean of less than 25 (2.401). Therefore, the LT 25 mean was significantly different at the P< .05 level with other groups of age. Teachers whose ages were 25-30, 31-40, and 40+ reported realizing the benefits of the reflective teaching practice more than the teachers whose age was less than 25. Teachers whose age was less than 25, more teachers in their first years of teaching were concerned with controlling the classroom, lesson planning, and other teaching responsibilities. The reflective practice was not the most important work for them to practice.

In TOT 6, the mean of the group 25-30 (2.584) was significantly different and higher than the mean of less than 25 (2.359), 31-40 (2.426), and 40+ (2.400). Hence, the group of 25-30 was significantly different at the P< .05 level. Teachers whose ages were 25-30 reported more encouragement from the superintendents to engage in the reflective teaching practice.
In TOTAL, the mean group of less than 25 (2.316) was lower than the mean of the 40+ group (2.463) and these two groups were significantly different. All age groups reported reflecting and understanding the benefits of reflective teaching except for the teachers whose age was less than 25. Teachers whose age was less than 25 were more likely caring about their teaching responsibilities in their first years of teaching than concentrating on the reflective teaching practice. All other pairs of means in this particular analysis were not significantly different at the P< .05 level.

Looking at teachers of Islamic education whose age was 31-40 were more likely having a higher mean score (2.251) in TOT 2 regarding how do teachers of Islamic education reflect than teachers whose age was 25-30 (2.186). Teachers whose age was 31-40 had more years in the teaching profession. Also, being a teacher for many years gave these teachers the opportunity to be more experienced and reported trying to apply the previous statements of TOT 2 more than the beginning teachers. However, teachers of Islamic education whose age was less than 25 and 25-30 were more likely in their first years of teaching. Their situation was to get used to school life and work hard to build their confidence in their teaching profession. Teachers who were less than 25 and 25-30 years old
were more concerned about planning their lessons and improving their profession by learning new and important teaching instructions from other experienced teachers in the department.

The results of this study showed teachers whose age was 31-40 and 40+ had more teaching experience reported being able to handle the reflective teaching practice professionally. Other studies such as Leinhardt and Greeno (1986) report expert teachers are able to utilize a more complex schemata for making decisions and identifying their problems. For instance, the behavior of a student with belligerent behavior who is attacking other classroom mates may be interpreted by a beginning teacher as a student who has a behavior problem and must be disciplined firmly. Lack of experience and a limited knowledge of student behavior may cause a beginning teacher to make an inappropriate decision.

However, with the same situation, an expert teacher with more experience and a greater knowledge base about student behavior may view the student as having a personal problem, problems at home, or having difficulty with some students in the classroom. An expert teacher will be more able to develop more alternatives and interpretations that will help the student out of problems while considering the student's needs. Leinhardt and Greeno (1986) say that an expert teacher's schemata includes greater details, more relationships, and more categories than the schemata of the beginning teacher.
They suggest the reason is because expert teachers have more information and experience that will help them to be able to make suitable decisions. On the other hand, the beginning teacher with less experience and knowledge has fewer alternatives and explanations when faced with problems.
H3: No significant differences exist in the opinion of Kuwaiti or non-Kuwaiti teachers regarding TOT 1 - TOTALL.

<table>
<thead>
<tr>
<th>Variable</th>
<th>Kuwaiti mean</th>
<th>Kuwaiti S.D.</th>
<th>Non-Kuwaiti mean</th>
<th>Non-Kuwaiti S.D.</th>
<th>t.Value</th>
<th>P.Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 1</td>
<td>2.508</td>
<td>.350</td>
<td>2.553</td>
<td>.387</td>
<td>-1.42</td>
<td>.157</td>
</tr>
<tr>
<td>TOT 2</td>
<td>2.216</td>
<td>.419</td>
<td>2.338</td>
<td>.438</td>
<td>-3.28</td>
<td>.001*</td>
</tr>
<tr>
<td>TOT 3</td>
<td>2.641</td>
<td>.349</td>
<td>2.746</td>
<td>.321</td>
<td>-3.48</td>
<td>.001*</td>
</tr>
<tr>
<td>TOT 4</td>
<td>1.892</td>
<td>.433</td>
<td>2.000</td>
<td>.476</td>
<td>-2.76</td>
<td>.006*</td>
</tr>
<tr>
<td>TOT 5</td>
<td>2.576</td>
<td>.378</td>
<td>2.613</td>
<td>.367</td>
<td>-1.11</td>
<td>.269</td>
</tr>
<tr>
<td>TOT 6</td>
<td>2.462</td>
<td>.512</td>
<td>2.526</td>
<td>.426</td>
<td>-1.42</td>
<td>.142</td>
</tr>
<tr>
<td>TOTAL</td>
<td>2.383</td>
<td>.268</td>
<td>2.463</td>
<td>.267</td>
<td>-3.39</td>
<td>.001*</td>
</tr>
</tbody>
</table>

Kuwaiti = 676  
Non-Kuwaiti = 159  
Number of Cases: 835  
* Prob. < .05  
Degree of Freedom: 833

Table 31. T-Test of TOT 1 - TOTALL by Nationality.
Table 31 showed that Kuwaiti and non-Kuwaiti teachers of Islamic education were significantly different at .05 level of significance in TOT 2, TOT 5, TOT 4, and TOTALL. Kuwaiti and non-Kuwaiti teachers reported different attitudes toward how they reflected, what they reflected about, and when they reflected. Also, non-Kuwaiti teachers showed a higher mean than the Kuwaiti teachers toward the reflective teaching practice which indicated non-Kuwaiti teachers were more toward an always response regarding TOT 2, TOT 3, TOT 4, and TOTALL.

The null hypothesis was tested using a t-test of TOT 1 - TOTALL by calculating the mean scores for both Kuwaiti and non-Kuwaiti teachers of Islamic education. The mean score for the Kuwaiti teachers (2.641) was compared with the mean score of the non-Kuwaiti teachers (2.746). The standard deviation for the Kuwaiti teachers was .349 and the standard deviation for the non-Kuwaiti teachers was .321.

According to the data analysis, non-Kuwaiti teachers had higher mean scores than Kuwaiti teachers, which meant that non-Kuwaiti teachers reported being concerned more about reflection on the textbook, and reflection on their lesson planning and technology usage. Therefore, teachers' reflection on textbooks and lesson planning might help them try different kinds of instruction such as lecture, solving problems, dialogue, and deductive and inductive reasoning. They should learn new teaching methods and set up, for each educational situation, appropriate ways or methods of teaching (Ahmed, 255).
1995). Moreover, reflection on the students' creative work and reflection on teachers' way of taking advantage of time were essential tasks to make an effective and successful teacher of Islamic education. Kuwaiti teachers were reflecting about the same statements in TOT 3 which were important in their teaching profession. The differences between Kuwaiti and non-Kuwaiti teachers regarding what did they reflect about was not a big difference. In Islam, "teaching is a message by which the teacher becomes a messenger who spreads the word of God. The teacher who considered teaching as a message will devote his/her effort and sacrifice his/her energy and time for the internal satisfaction of the aim of teaching" (Ali, 1995, p. 177).
**H4: No significant differences exist between teachers of Islamic education who have teaching experience of 1-5, 6-10, 11-20, and 20+ years regarding TOT 1 - TOTALL.**

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Source</th>
<th>Degree of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F-Ratio</th>
<th>F-Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 1</td>
<td>Between Group</td>
<td>3</td>
<td>1.408</td>
<td>.469</td>
<td>3.713</td>
<td>.011*</td>
</tr>
<tr>
<td></td>
<td>Within Group</td>
<td>831</td>
<td>105.089</td>
<td>.126</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOT 2</td>
<td>Between Group</td>
<td>3</td>
<td>1.501</td>
<td>.500</td>
<td>2.786</td>
<td>.039*</td>
</tr>
<tr>
<td></td>
<td>Within Group</td>
<td>831</td>
<td>149.276</td>
<td>.179</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOT 3</td>
<td>Between Group</td>
<td>3</td>
<td>.801</td>
<td>.267</td>
<td>2.236</td>
<td>.082</td>
</tr>
<tr>
<td></td>
<td>Within Group</td>
<td>831</td>
<td>89.265</td>
<td>.119</td>
<td></td>
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</tr>
</tbody>
</table>

Continued
<table>
<thead>
<tr>
<th></th>
<th>Between Group</th>
<th>Within Group</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 4</td>
<td>3</td>
<td>831</td>
<td>.776</td>
<td>162.928</td>
<td>.258</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1.319</td>
<td>.266</td>
<td></td>
</tr>
<tr>
<td>TOT 5</td>
<td>3</td>
<td>831</td>
<td>1.317</td>
<td>116.543</td>
<td>.439</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>3.131</td>
<td>.025*</td>
<td></td>
</tr>
<tr>
<td>TOT 6</td>
<td>3</td>
<td>831</td>
<td>5.304</td>
<td>201.092</td>
<td>1.768</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>7.306</td>
<td>.000*</td>
<td></td>
</tr>
<tr>
<td>TOTALL</td>
<td>3</td>
<td>831</td>
<td>.218</td>
<td>60.497</td>
<td>.072</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>.999</td>
<td>.392</td>
<td></td>
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</tbody>
</table>

Table 32. F-test (ANOVA) TOT 1 - TOTALL by Experience.
<table>
<thead>
<tr>
<th>Variable Name</th>
<th>1-5 Exp. mean</th>
<th>6-10 Exp. mean</th>
<th>11-20 Exp. mean</th>
<th>20+ Exp. mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 1</td>
<td>2.474</td>
<td>2.526</td>
<td>2.551</td>
<td>2.631</td>
</tr>
<tr>
<td>TOT 2</td>
<td>2.213</td>
<td>2.206</td>
<td>2.298</td>
<td>2.318</td>
</tr>
<tr>
<td>TOT 3</td>
<td>2.636</td>
<td>2.646</td>
<td>2.705</td>
<td>2.712</td>
</tr>
<tr>
<td>TOT 4</td>
<td>1.892</td>
<td>1.903</td>
<td>1.962</td>
<td>1.868</td>
</tr>
<tr>
<td>TOT 5</td>
<td>2.549</td>
<td>2.571</td>
<td>2.646</td>
<td>2.593</td>
</tr>
<tr>
<td>TOT 6</td>
<td>2.562</td>
<td>2.461</td>
<td>2.373</td>
<td>2.375</td>
</tr>
<tr>
<td>TOTALL</td>
<td>2.388</td>
<td>2.386</td>
<td>2.422</td>
<td>2.416</td>
</tr>
</tbody>
</table>

1-5 Exp. = 336
6-10 Exp. = 235
11-20 Exp. = 224
20+ = 40
Number of Cases: 835
* Prob. < .05
Degree of Freedom: 558

Table 33. Mean values of experience. Results of Multiple Range Test Scheffe procedure at (.05)

As indicated in Table 23. teachers of Islamic education with different years of experience were significantly different in TOT 1, TOT 2, TOT 5, and TOT 6. Teachers of Islamic education with less or more years of experience reported different thoughts about the reflective teaching
practice, how they reflected, the benefits they received from reflection, and the role of the superintendents in encouraging the reflective teaching practice. According to Table 33., The Multiple Range Test, teachers who had 20+ years of experience had the highest mean in TOT 1 and TOT 2. Teachers of Islamic education who had 20+ years of experience reported more knowledge and thoughts about the reflective teaching practice. They also used their daily journals, meetings, visits, and discussing their students problems as techniques to help them reflect. However, Table 33. showed teachers who had 11-20 years of experience had a mean of 2.646 which was the highest in TOT 5 which meant these teachers reported receiving more benefits from the reflective teaching practice. Also, in TOT 6 teachers who had 1-5 years of experience had the highest mean which was 2.562 among all other groups. Teachers of Islamic education who had 1-5 years of experience believed very strongly that the superintendents role was to encourage the usage of the reflective teaching practice.

Table 32., the ANOVA test indicated there were significant differences in TOT 1 (.011), TOT 2 (.039), TOT 5 (.025), and TOT 6 (.000). Also, the Multiple Range Test in Table 33., showed the means of all groups of years of experience in all totals. The Multiple Range Test was able to show the means differences in the totals that were significantly different.
In TOT 1, there was a significant difference between two means of the groups who had 1-5 years of experience and 20+ years of experience. The mean of 1-5 years of experience group was (2.474) was lower than the mean of the 20+ years of experience group (2.631). Teachers who had 20+ years of experience reported being more reflective and knew the benefits of the reflective teaching practice as a source for their professional development rather than the teachers who had 1-5 years of experience. Teachers who had 1-5 years of experience were in the process of developing their teaching instructions and were concentrating on their teaching responsibility and classroom control. All other means in this particular analysis were not significantly different at the P< .05 level.

In TOT 2, the means of 1-5 years of experience (2.213), 6-10 years of experience (2.206), and 11-20 years of experience (2.298) were lower than the mean of 20+ years of experience group (2.318). Therefore, there were significant differences between the 20+ group and other groups' means. Teachers who had 20+ years of experience reported knowing many ways of reflection such as using their daily journals, visiting other teachers, holding meeting about reflection, and helping their students with their learning problems.

In TOT 5, the mean of 1-5 years of experience (2.249) was lower than the mean of 11-20 years of experience (2.646). Hence, these two groups were significantly different at the P<
.05 level. Teachers who had 11-20 years of experience reported realizing the benefits of the reflective teaching practice as a process to assist their professional development as well as to help them identify their teaching strengths and weaknesses. All other means in this particular analysis were not significantly different at the P< .05 level.

In TOT 6, the mean of 20+ years of experience (2.375) was lower than the mean of 1-5 years of experience (2.562). Teachers who have 1-5 years of experience realized the role of the superintendents in encouraging the reflective teaching practice. The superintendents encouraged and concentrated their guidance to teachers of 1-5 years of experience to help them in their reflection work. Hence, these two groups were significantly different at the P< .05 level. All other means in this particular analysis were not significantly different at the P< .05 level.

As Table 33. shows, ANOVA test of TOT 1 - TOTALL was calculated for the years of teaching experience, 1-5, 6-10, 11-20, and 20+ years for teachers of Islamic education. Despite the years of experience that teachers of Islamic education might have, teachers of Islamic education reported reflecting on their teaching in several situations. According to the results of the Multiple Range Test of the TOT 1 -
TOTALLY, teachers were aware that reflective teaching was an important practice. Also, teachers reported reflecting during the whole school year. Therefore, reflective teaching was a continuous process.

The more years teachers spend in the teaching profession, the more they reported viewing the importance of the reflective teaching practice and develop their profession experiences and skills. Teachers should be self-monitoring, reflective, adoptive, experimenters, action researchers, problem solvers, hypothesis makers, and clinical inquirers (Ash, 1993; Boyd, 1983; Canning, 1990; Cutler, 1989; Eby, 1992; Henderson, 1992). The reason teachers are reflective thinkers is that teaching is a "deliberative process requiring teachers to see and think about what they do" (Zumwalt, 1982 as cited in Bolin, 1988, p. 48). Reflective thinking involves emotion, passion, and intuition and is not something that can be ready packaged as a technique for teachers to apply (Leinhardt & Greeno, 1986).
Also, teachers of Islamic education reported reflecting without looking to the Ministry of Education superintendent visits. This showed the reflective teaching practice was a continuous process for the teachers. Teachers also reflected after grading their students' work and after the department meetings. These times of reflective thinking enabled teachers to thoughtfully examine conditions and attitudes which impede or enhance student achievement. Teachers should be taught this way of thinking and given the opportunity to get involved in it in order to know how to reflect (Dewey, 1904).
H5: No significant differences exist in the opinion of regular teacher of Islamic education and the first teacher of Islamic education regarding TOT 1 - TOTALL.

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Regular Teacher mean</th>
<th>Regular Teacher S.D.</th>
<th>First Teacher mean</th>
<th>First Teacher S.D.</th>
<th>t.Value</th>
<th>P.Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 1</td>
<td>2.507</td>
<td>.359</td>
<td>2.567</td>
<td>.346</td>
<td>-1.80</td>
<td>.072</td>
</tr>
<tr>
<td>TOT 2</td>
<td>2.210</td>
<td>.428</td>
<td>2.386</td>
<td>.377</td>
<td>-4.50</td>
<td>.000*</td>
</tr>
<tr>
<td>TOT 3</td>
<td>2.650</td>
<td>.358</td>
<td>2.717</td>
<td>.271</td>
<td>-2.07</td>
<td>.039*</td>
</tr>
<tr>
<td>TOT 4</td>
<td>1.905</td>
<td>.445</td>
<td>1.954</td>
<td>.433</td>
<td>-1.19</td>
<td>.234</td>
</tr>
<tr>
<td>TOT 5</td>
<td>2.567</td>
<td>.384</td>
<td>2.664</td>
<td>.320</td>
<td>-2.76</td>
<td>.006*</td>
</tr>
<tr>
<td>TOT 6</td>
<td>2.547</td>
<td>.401</td>
<td>2.102</td>
<td>.726</td>
<td>10.15</td>
<td>.000*</td>
</tr>
<tr>
<td>TOTAL</td>
<td>2.398</td>
<td>.275</td>
<td>2.398</td>
<td>.241</td>
<td>-.02</td>
<td>.980</td>
</tr>
</tbody>
</table>

Regular Teacher = 698  
First Teacher = 137  
Number of Cases: 835  
* Prob. < .05  
Degree of Freedom: 833

Table 34. T- Test of TOT 1 - TOTALL by Position Title.
As indicated in Table 34., t-test showed significant differences between the position title variable and TOT 2, Tot 3, TOT 5, and TOT 6. Teachers of Islamic education who had a different position title, either regular or first teachers, were different in their reported attitudes toward how they reflected, what they reflected about, the benefits they received from reflective teaching, and the role of the Ministry of Education superintendents in encouraging the usage of the reflective teaching practice.

A t-test for regular and first teachers of Islamic education was computed to test the null form of this hypothesis (Table 34). First teachers were promoted to this position after being a regular teacher for more than 10 years. Their high level of experience and their excellent yearly reports in teaching and learning were the main reasons for their promotion to the position of first teacher (Hajar, 1996; Salah, 1996).

There were differences in understanding and realizing the benefits of the reflective teaching practice. First teachers were promoted to this position after being a regular teacher for more than 10 years. Hajar (1996); Salah (1996) report first teachers' high level of experience and their excellent yearly reports in teaching and learning were the main reasons for their promotion to the first teacher. The main task of the first teachers was to guide the regular teachers in the school and make sure regular teachers are
following the Ministry of Education plan for the curriculum (Salah, 1996). Therefore, first teachers reported understanding more than the regular teachers the benefits of the reflective teaching practice and they encouraged the regular teachers to practice the reflection and explained its benefits. Some of the regular teachers did not have many years of experience in teaching or they might need more knowledge about the reflective teaching practice and its benefits. Therefore, the differences between the first teachers and the regular teachers of Islamic education regarding their understanding of the benefits they will get from the reflective teaching practice were likely due to their professional position and their teaching experience.
**H6:** No significant differences exist between teachers of Islamic education in different educational regions regarding TOT 1 - TOTALL.

<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Source</th>
<th>Degree of Freedom</th>
<th>Sum of Squares</th>
<th>Mean Squares</th>
<th>F-Ratio</th>
<th>F-Prob.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Between</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOT 1</td>
<td>Group</td>
<td>4</td>
<td>.306</td>
<td>.076</td>
<td>.598</td>
<td>.664</td>
</tr>
<tr>
<td></td>
<td>Within</td>
<td>830</td>
<td>106.192</td>
<td>.127</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOT 2</td>
<td>Between</td>
<td>4</td>
<td>1.118</td>
<td>.279</td>
<td>1.550</td>
<td>.185</td>
</tr>
<tr>
<td></td>
<td>Group</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Within</td>
<td>830</td>
<td>149.660</td>
<td>.180</td>
<td></td>
<td></td>
</tr>
<tr>
<td>TOT 3</td>
<td>Between</td>
<td>4</td>
<td>.236</td>
<td>.059</td>
<td>.492</td>
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<tr>
<td></td>
<td>Within</td>
<td>830</td>
<td>99.830</td>
<td>.120</td>
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<td></td>
</tr>
<tr>
<td>TOT 4</td>
<td>Between</td>
<td>4</td>
<td>1.347</td>
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<td>1.722</td>
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</tr>
<tr>
<td></td>
<td>Group</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
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<td></td>
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<td>830</td>
<td>162.357</td>
<td>.195</td>
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Continued
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<th>Between Group</th>
<th></th>
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<tbody>
<tr>
<td>TOT 5</td>
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<td>.147</td>
<td>1.042</td>
<td>.384</td>
</tr>
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<td></td>
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<td>117.271</td>
<td>.141</td>
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<tr>
<td></td>
<td>1.518</td>
<td>.379</td>
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</tr>
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<td></td>
<td>830</td>
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<td>.246</td>
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<tr>
<td>TOT 6</td>
<td>4</td>
<td>.133</td>
<td>.033</td>
<td>.456</td>
<td>.767</td>
</tr>
<tr>
<td></td>
<td>830</td>
<td>60.582</td>
<td>.073</td>
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</tr>
</tbody>
</table>

Table 35. F-test (ANOVA) TOT 1 - TOTALL by Educational Regions.
<table>
<thead>
<tr>
<th>Variable Name</th>
<th>Hawai i mean</th>
<th>Asema mean</th>
<th>Farwani mean</th>
<th>Ahmadi mean</th>
<th>Jahra mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>TOT 1</td>
<td>2.515</td>
<td>2.542</td>
<td>2.504</td>
<td>2.534</td>
<td>2.488</td>
</tr>
<tr>
<td>TOT 2</td>
<td>2.256</td>
<td>2.176</td>
<td>2.213</td>
<td>2.282</td>
<td>2.253</td>
</tr>
<tr>
<td>TOT 3</td>
<td>2.638</td>
<td>2.688</td>
<td>2.668</td>
<td>2.665</td>
<td>2.650</td>
</tr>
<tr>
<td>TOT 4</td>
<td>1.855</td>
<td>1.924</td>
<td>1.944</td>
<td>1.889</td>
<td>1.966</td>
</tr>
<tr>
<td>TOT 5</td>
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<td>2.602</td>
<td>2.556</td>
<td>2.598</td>
<td>2.615</td>
</tr>
<tr>
<td>TOT 6</td>
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<td>2.395</td>
<td>2.495</td>
<td>2.526</td>
<td>2.461</td>
</tr>
<tr>
<td>TOT ALL</td>
<td>2.381</td>
<td>2.388</td>
<td>2.397</td>
<td>2.416</td>
<td>2.406</td>
</tr>
</tbody>
</table>

Hawaii: 183 Teachers  
Asema: 146 Teachers  
Farwania: 163 Teachers  
Ahmadi: 187 Teachers  
Jahra: 156 Teachers

Table 36. Mean values of Educational Regions. Results of Multiple Range Test Scheffe procedure at (.05)

The ANOVA test in Table 35. did not show any significant differences between the educational regions variable and any of the TOT’s. Table 36., The Multiple Range Test, showed that teachers of Islamic education in the Asema educational region had the highest mean in TOT 1 (2.542) and TOT 3 (2.688). The Jahra educational region showed the highest
mean toward TOT 4 (1.966) and Tot 5 (2.615). The highest means for TOT 6 (2.526) and TOTALL (2.416) were for the Ahmadi educational region. However, The Hawai educational region had the highest mean for TOT 2 which was (2.256).

A one-way Analysis of Variance (ANOVA) was used to test the null form of hypothesis 6 for TOT 1 TOTALL with each educational region. The purpose of the ANOVA test was to determine if there were any significant reported differences between the teachers of Islamic education in the educational regions toward the ministry superintendent's encouragement to the reflective teaching practice.

The data in Table 35. shows an F-Prob which indicated no statistically significant differences at the .05 level between the teachers of Islamic education in all educational regions regarding their reported opinion of the ministry superintendent and their encouragement to practice reflective teaching. This analysis indicated teachers of Islamic education in all educational regions do not differ toward the role of the ministry superintendent in enhancing and encouraging the reflective teaching usage.

Table 36. the multiple range test, explained the mean scores of the educational areas regarding TOT 1 - TOTALL. Looking to the mean scores we noticed that the differences between the regions' mean scores was not a big difference. The ANOVA Table 35. showed there were no significant differences in the totals of hypothesis six. The result of
ANOVA test reflected the Multiple Range Test in Table 36. The means of the educational regions in all totals had similar scores. There were no significant differences in the means of the educational regions at the $P < .05$ level.

Data analysis of the questions and hypotheses showed the answers of the research questions and hypotheses. The numerical data were compared and related to the real situations of the study as well as related literature. The analysis of the open-ended question in the survey questionnaire analysis is described in the next section to add more explanations and knowledge concerning the teachers of Islamic education attitudes toward the reflective teaching practice.
An Analysis of the Open-ended Question

The fifth part of the questionnaire was an open-ended question: What is your personal attitude toward the reflective teaching practice? The open-ended question was developed to gather more information regarding the teachers' personal attitudes towards the reflective teaching. An open-ended question offered the opportunity for the "respondent to construct [his/her] answer to be helpful if depth of information is desired and also if the researcher is uncertain as to what the response might be" (Hayman, 1968, p. 68). The open-ended question would collect any additional information or suggestions that the participants wanted to add.

Ary, et al., (1996) report the open-ended question permits a free response rather than restricting the respondent to a choice from among stated alternatives. Individuals are free to respond from their own frame of reference, thus providing a wide range of responses. Frankfort-Nachmias and Nachmias (1996) added the virtue of the open-ended question is
that it does not force the respondent to adapt to preconceived answers. Once respondents understand the intent of the question, they can express their thoughts freely, spontaneously, and in their own language.

As the researcher mentioned earlier, in the questionnaire data analysis, 835 teachers of Islamic education participated in answering the survey questionnaire distributed in this study. There were 480 out of 835 or 57.5% teachers of Islamic education who answered the open-ended question. There were 355 out of 835 or 24.5% teachers of Islamic education who did not answer the open-ended question and left the answer sheet empty. Also, the 480 teachers of Islamic education who answered the open-ended question gave very short and limited answers. The researcher read all the open-ended question comments and divided them into two main coding systems. The two main coding systems were called positive attitudes and negative attitudes. Under each code, the researcher included the comments with frequency and percentage of the responses to ease the data analysis of the open-ended question. Table 37. and Table 38. show the comments of the open-ended question with the frequencies and percentage of the codes.
<table>
<thead>
<tr>
<th>Positive Attitudes</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- Reflective teaching is an important practice for teachers to adopt and use.</td>
<td>60</td>
<td>5.2</td>
</tr>
<tr>
<td>2- We need to know more about the reflective teaching practice to make sure that we apply it the right way.</td>
<td>25</td>
<td>12.5</td>
</tr>
<tr>
<td>3- I always use the reflective teaching practice.</td>
<td>96</td>
<td>20.0</td>
</tr>
<tr>
<td>4- I see big advantage in applying the reflective teaching practice.</td>
<td>32</td>
<td>6.0</td>
</tr>
</tbody>
</table>
5- I solve a lot of my classroom problems by using the reflective teaching practice. | 53 | 11.2 |
6- Reflective teaching practice is very necessary for my professional development. | 50 | 10.4 |
TOTAL | 316 | 65.8 |

Table 37. Open-ended question positive attitudes comments, frequency, and percentage.
<table>
<thead>
<tr>
<th>Negative Attitudes</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- Not enough time to apply the reflective teaching practice.</td>
<td>36</td>
<td>7.5</td>
</tr>
<tr>
<td>2- The most important job for the teacher is to finish the assigned curriculum not to reflect.</td>
<td>72</td>
<td>15</td>
</tr>
<tr>
<td>3- Exams are the best way to know my classroom problems rather than applying the reflective teaching practice.</td>
<td>56</td>
<td>11.6</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>164</strong></td>
<td><strong>34.2</strong></td>
</tr>
</tbody>
</table>

Table 38. Open-ended question negative attitudes comments, frequency, and percentage.

Tables 37. and 38. show the categories of comments the researcher formed in order to analyze the open-ended question in the questionnaire instrument. Positive comments had great frequency of 316 or 65.8 percent. The negative comments were 164 or 34.2 percent. Most teachers of Islamic education who answered the open-ended question started their comment by thanking the researcher for presenting the reflective teaching
practice. Comment two, at Table 37, had highest score among all positive comments 20 percent or 96. Teachers of Islamic education gave positive this comment, Which was "I always use the reflective teaching practice". The interpretation for comment two was teachers of Islamic education care about the reflective teaching practice usage and they apply it always in their teaching.

The next positive comment that had high frequency and percentage was comment one (60 or 12.5 percent). Teachers of Islamic education believed in comment one that "reflective teaching is an important practice for teachers to adopt and use". Comment one completed the meaning of comment two. Teachers of Islamic education gave a reason for their reflection because it is important for teachers to use. Teachers of Islamic education realized the importance of the reflective teaching practice. Teachers of Islamic education and the reflective teachers should acquire some characteristics that The Holy Quran and the Prophet Mohammed designated such as honesty, responsibility, faithfulness, patience, and enthusiasm. Therefore, it is essential for the teachers of Islamic education to be a reflective teacher while at the same time have these Islamic characteristics. Teachers of Islamic education should have more responsibilities toward God and fear God in their teaching.
The Prophet Mohammed said, "God is pleased with those who, when they do something, they do it with perfection" (Al-Damashki, 1986, p. 8). "Do deeds! Allah will see your deeds, and (so will) His messenger and the believers. And you will be brought back to the All-Knower for the unseen and the seen. Then He will inform you of what you used to do" (The Holy Quran, 9:105). A companion of Prophet Mohammed, Omar Bin Alkatab said, "Hold yourself responsible for your deeds before you are questioned about them; and evaluate your deeds before they are evaluated for you. Those who search their souls in this world, will not be intensively questioned on the day of reckoning" (Al-Damashki, 1986, p. 33).

The final two positive comments, comment five "I solve a lot of my classroom problems in applying the reflective teaching practice" and comment six "Reflective teaching practice is very necessary for my professional development" completed the meanings of each other. Comment five had a frequency of 53 or 11.2 percent and comment six got a frequency of 50 or 10.9 percent. In comments five and six, teachers of Islamic education gave reasons for their usage of the reflective teaching practice. From their point of view, reflective teaching practice helped them solve their classroom problems and increased their professional development.
Schon (1983) describes the act of reflection as a way of presenting the problems of practice, of allowing the self to be more open to some possibilities during the process of presenting problems, then putting those problems in context in order to discover responses and views to implement the solution. LaBoskey (1994) mentioned reflective teaching in terms of its long term and short term benefits. The immediate benefit of reflective teaching is that one addresses the solution of the classroom problems. The long-term benefit is the growth of the individual and the classroom culture.

Reflective teaching enables teachers to clarify their thinking (Cruickshank, 1985).

Evaluating the problem in the reflective teaching approach assists the teacher in creating positive outcomes from those problems (Canning, 1991). Tsangaridou and Siedentop (1995) believe the process of reflective teaching is "a vehicle of continued personal and professional development" (p. 222). Professional development is the sum total of formal and informal learning pursued and experienced by the teacher in a compelling learning environment under conditions of complexity and dynamic change.

Teachers of Islamic education wrote in comment four "I see big advantages in applying the reflective teaching practice". This comment received a frequency of 32 or 6.0 percent. Teachers of Islamic education felt reflective teaching practice was a meaningful process of inquiry. Comment
four gathered the meanings which were in comments three and one. In comment three, teachers of Islamic education always used the reflective teaching practice, and in comment one teachers said reflective teaching practice was an important practice for teachers to adopt and use. Therefore, consistent usage of the reflective teaching and feeling it is an essential practice for teachers to use will result in knowing that reflective teaching practice has big advantages. It is imperative that teachers know of the benefits of reflective teaching. These benefits include critical skills that teacher can acquire.

Reflective teaching "enables teachers to become part of an intellectual community, itself a source of change and growth" (Schon, 1987, p. 342-343 as cited in Gilson, 1989, p. 11). Also, reflective thinking facilitates teachers' development and proficiency with analytical processes. Reflective teaching will give the teacher the chance to evaluate the effectiveness of her/his instructions (Dieker & Monda-Amaya, 1995, p. 241). Teachers are able to transfer what they have learned from reflective teaching into the act of teaching (Cruickshank, 1987). Reflective teaching will enhance the ability of teachers to think of how they are going to apply the knowledge they receive from past experience to change their instruction.
The last positive comment that had the lowest frequency was comment two (25 or 5.2 percent). Comment two said "We need to know more about the reflective teaching practice to make sure that we apply it the right way". Some teachers of Islamic education need more information and want to expand their knowledge about the reflective teaching practice. Knowing more about the reflective teaching practice will help the teachers to apply it without difficulties. Teachers of Islamic education wanted professional personnel or literature knowledge in order to help them know more about the reflective teaching practice.

The ministry superintendents and the first teachers in the school were the main persons who could help the teachers acquire the right information that they need about the reflective teaching practice. Teachers felt the reflective teaching process was a meaningful process of inquiry which leads them toward renewed self-esteem and interest in teaching, therefore, they needed to know more about it. Also, teachers of Islamic education wanted to know more about the reflective teaching practice because they realized "reflective teaching is an opportunity for meaningful teacher growth" (Cruickshank & Applegate, 1981, p. 554).
In Table 38, there were three negative comments that some teachers of Islamic education reported. There were 164 or 34.2 percent of teachers who mentioned negative comments. These three negative comments regarding the open-ended question in the survey questionnaire, which was "What is your personal attitude toward the reflective teaching practice?.

The first negative comment that received the highest frequency was comment two (72 or 15.0 percent). Some teachers of Islamic education expressed their attitudes toward the reflective teaching practice by saying "The most important job for the teacher is to finish the assigned curriculum not to apply the reflective teaching practice". In fact, the Ministry of Education of Kuwait was very strict about being organized regarding the curriculum yearly plan. Teachers should finish the assigned curriculum in time to avoid any delay for the ministry plan toward the final exams, grading, and school activities. The main task for the ministry superintendents in Kuwait was to make sure teachers are following the educational program of the ministry (Salah, 1996).

However, trying to finish the assigned curriculum in time must not be conflicting with the reflective teaching practice. Teachers of Islamic education need to arrange their work and balance between finishing the curriculum in time and the reflective teaching practice. These teachers might not understand the real job for teachers. Teachers ought to be "students of education" (Cutler, 1989, p. 1), open to being
reflective about their experiences. Such reflectivity will empower them when they become teachers. Also, teaching is not a job concerned only with finishing the curriculum and trying to fulfill the ministry plan. Hill et al., (1991) define teaching as “a complex, unpredictable task requiring sound judgment, reflection, and numerous on-the-spot decisions” (p. 1). Lytle and Smith (1997) believe:

Teaching is a profession, knowledgeable teachers are not technicians, but professionals, worthy and able to make reflective decisions or judgments and plans based on principled knowledge that is adapted to the particulars of their teaching situations, their students, their unique experiences, and their special own insights, self-knowledge, values, and commitments. (p. 2)

Teachers should believe that teaching is more than lecturing, planning, grading, and examining. Teaching includes other important processes that teachers should practice such as analyzing, developing their profession, making decisions and choices, and deliberating.

The second negative comment that some teachers of Islamic education noted was “Exams are the best way to know my classroom problems rather than applying the reflective teaching practice”. Comment four received a frequency of 56 or 11.6 percent. Teachers of Islamic education who relied on exams to evaluate and measure their classroom problems did not understand very well the benefits of reflective teaching. Sometimes teachers are able to know the difficulties and
classroom problems that teachers face by looking at the grades of the students exams. From teachers' opinions, good grades meant the students were not having problems in understanding the lesson content and the curriculum. However, bad grades indicated teachers must look at the reasons of the bad grades and search for the problems in their classroom.

These teachers' opinion is not always right. A teacher might not be able to figure out the classroom problems by exams only. Classroom problems sometimes will not show in the exam results. There are other tasks teachers must do to know their real classroom problems. For example, the reflective teaching practice is one process that enable teachers to discover the classroom problems even without the exam. The reason is because the reflective teaching practice is the act of teachers questioning their own teaching practice rather than having someone else pose the question, "What am I doing and why?" (Valverde, 1982, p. 86). Teacher reflection, as reviewed in the work of Cruickshank and Applegate (1981), is described as a process in which the teacher thinks about his/her work, why it went this way, and what he/she can do to achieve the objectives, cope with a difficulty, enrich lessons
to meet students' needs, or otherwise improve what occurs in the classroom. Consequently, reflection is "an individual's need assessment and continued self monitoring of satisfaction with effectiveness ... Reflection should be formative: that is periodic, constructive, and deliberative" (Valverde, 1982, p. 86).

Exams are not the only method that help students to expand their knowledge and experiences, and, at the same time, show the teacher the classroom problems. All that depends on what the exams are designed to measure. Therefore, a reflective teacher must consider the students as not just vessels into which the teacher pours knowledge, "instead students are builders of knowledge who actively construct the meaning of their lessons on the foundation of both their past experiences and their personal purposes" (Henderson, 1992, p. 5).

"No enough time to apply the reflective teaching practice", was the third negative comment that got a frequency of 36 or 7.5 percent. Some teachers of Islamic education believed that beside all the responsibilities that teachers must do, there was no time to reflect or deliberate on their teaching. These teachers saw themselves as having a lot of
responsibilities such as, teaching, preparing the lessons, grading, meetings, classroom supervision, and participating in school activities such as celebrations and parties. Hence, with all of these tasks, some teachers of Islamic education found reflective teaching practice has no place in their schedule.

Teachers viewed the reflective teaching as a practice that needed a lot of time and effort and they believe they do not have that extra time and effort. Teachers of Islamic education who saw that there was no time to reflect must understand reflection has become part of the language of teacher education (Gore, 1987). Moreover, Zeichner (1990) indicated reflection in teacher education has become a dominant focus. Zeichner (1990) added there isn't a single teacher educator today who would claim that he or she isn't concerned about preparing teachers who are reflective. Reflective teaching has become an essential aspect of teaching that teachers should know and practice. Among the sweeping changes at the core of teacher education is the now dominant belief that teaching should be reflective and teachers should carefully, deliberatively, and persistently consider their existing practice and values along with those found in the culture of schools (Williams, 1995).
Cruickshank (1985, 1987) reported reflective teaching provides teachers with the opportunity to be thoughtful about their teaching such as: reflections on the teaching and learning process including what happened in the classroom and why, how the teaching and learning process was managed, how this process could be improved; linking theory and practice; making decisions; solving problems; and evaluating themselves. Reflection, as defined in this study, was the process of teachers taking time to analyze and evaluate their teaching, participating in any educational activities and classroom problems, thinking about what took place, why the events occurred in the way in which they did, and what they would do differently if they were faced with the same situation again. Teachers must cultivate the practice of thinking deeply and with critical reflection in order to engender the kind of "critical thinking they strive to develop in students, combining tough-minded instruction with a penchant for inquiry" (Holmes, 1986, p. 28).

Also, teachers of Islamic education in this study who claimed that reflective teaching practice needs more time from them and they did not have that time to reflect should know that reflective teachers have responsibilities to solve classroom problems, and at the same time the problem solving task will enhance their teaching development. Every day teachers are faced with dilemmas which have to be resolved.
The problems are constructed from an analysis of a teaching episode. Teachers should call their attention to certain aspects of the teaching or a classroom event that was problematic. The teacher reconstructs his or her thinking and eventually asks herself "how can I do this differently?" (Smyth, 1989, p. 5, 6, 7 as cited in Gilson, 1989, p. 8).

Teachers should diagnose the problem by setting it in the form based on professional knowledge and past experience.

Another important point was teachers of Islamic education who did not have time to reflect did not realize the benefits of the reflective teaching practice. Reflective practice helps to free teachers from impulsive and routine behavior. It helps teachers to build on their own new experiences every day (Cruickshank, 1985). Reflective practice allows teachers to act in a deliberate, critical, and intentional manner. Also, reflective practice distinguishes teachers as educated human beings since it is one of the hallmarks of intelligent action (Brubacher, et al., 1994). A teacher who values reflecting on his or her own teaching will also teach these skills, either overtly or covertly.
Questionnaire data analysis showed us many ideas about the teachers of Islamic education regarding their practice of the reflective teaching. Another instrument the researcher used to gather data in this study was interviews. Interviewing the Ministry of Education superintendents added richness to the questionnaire data and confirmed the real situation of the reflective teaching practice usage by the teachers of Islamic education.

**Interview Data Analysis**

**Purpose of the Interview**

There were three purposes for interviewing the Ministry of Education superintendents of Islamic education. The first purpose of these interviews with the Ministry of Education superintendents of Islamic education was to understand and explore the points of view of the superintendents. The superintendents played an essential role in directing teachers' tasks and their professional development regarding the reflective teaching practice. The second purpose of the interviews was to describe the role of the superintendents in encouraging the reflective teaching practice. The final purpose was to explain to the superintendents the importance of the reflective teaching practice and to emphasize its benefits for teachers' professional development.
The Interviewees

Each of the superintendents of Islamic education in the five educational regions of Kuwait were interviewed for this study. The Islamic education superintendents were: Layla Aboeriki, from the region of Al-Ahmadi, Shirefa Al-Qattan, from the region of Hawai, Fotoh Al-Qasar, from the region of Al-Asema, Ehsan Al-Marsoq, from the region of Al-Jahra, and Hana Al-Sobayee, from the region of Al-Farwania.

The Interview questions

There were 12 interview questions. The researcher did not maintain a systematic order for posing the questions. However, the researcher made sure all of the interview questions were covered. The interviews consisted of questions which "ask to find out what a respondent is currently doing or has done in the past" (Fraenkel & Wallen, 1993, p. 386). Also, the interviews contained opinion questions which asked to find out what people thought about the topic. The research questions of the interview were:

(a) What do you think of the reflective teaching practice?
(b) Do you think it is an important aspect for the teachers of Islamic education to know how the reflective teaching affects the educational process?
(c) Why is the reflective teaching important, especially for teachers of Islamic education?
(d) Have you been taught in the university about the reflective teaching practice?
(e) What is your educational role as superintendent of Islamic education?
(f) Do you know any teacher of Islamic education who does not know or practice the reflective teaching practice?
(g) How can you harmonize between the heavy curriculum load and using the reflective teaching practice?
(h) What are the difficulties that face the superintendent usually when she suggests the reflective teaching usage to the teachers of Islamic education?
(I) If you have the chance to form a plan to reflective teaching usage, do you recommend using it daily, weekly, or yearly? Why?
(j) What is the number you will give the reflective teaching practice among the list of the most important duties that teachers of Islamic education should do? Why?
(k) Do you think that reflective teaching should start with a problem?
(l) Do superintendents need to know all about the reflective teaching? Why?
The nature of the Interviews

A type of semistandardized interview was selected for this study. The semistandardized interview is located between the extremes of completely standardized and completely unstandardized interviews (Berg, 1998). Berg (1998) added this type of interview involves the implementation of a number of predetermined questions and/or special topics. The researcher asked the interviewee a question, but sometimes the interviewers were allowed the freedom to probe more information. Frankfort-Nachmias and Nachmias (1996) note probing is:

A technique used in the interview to stimulate discussion and obtain more information. A question has been asked and an answer given. For any number of reasons, the answer may be inadequate and required the interviewer to seek more information to meet the survey objectives. Probing is the act of getting this additional information. (p. 241)

Gay (1996) states a good interviewer is always looking for opinions and ways to probe deeper. The researcher in this study used probing questioning techniques because it helped the researcher obtain more information about the topic and elaborate on what had been answered in response to a given question.
The interviews started by welcoming the superintendents and thanking them for coming and giving some of their time to the interview. Then the researcher introduced herself to the interviewees in a friendly way and explained the problem of the study and its purposes. Also, the researcher gave a small introduction to each superintendent about the reflective teaching practice. The researcher introduced the reflective teaching by saying "Reflective Teaching practice means that teachers analyze their teaching critically as well as deliberate the decisions that they make while they are teaching. The reflective teaching practice goes under the concept of holding responsible of yourself that all Muslims must be aware of. A companion of Prophet Mohammed, Omar Bin Alkatab says "Hold yourself responsible for your deeds you are questioned about them; and evaluate your deeds before they are evaluated for you. Those who search their souls in this world, will not be intensively questioned on the day of reckoning" (Al-Damashki, 1986, p. 33). The reflective teaching practice starts with presenting the problem or situation of practice, then allowing the self to be more open to some possibilities during the process of presentation. After that follows putting those problems in context in order to discover responses and view to implement the solution. The aim of the reflective teaching practice is to improve teachers' practice and in the
same time evaluate the effectiveness of their instructions" (Maali Abdulhadi). At the beginning of the interviews the researcher also gave the superintendents time to introduce themselves.

Interviews were conducted during April and May, 2000. These interviews were held in the office of the general superintendent of the Islamic education at the Ministry of Education in the Shuwaik area of Kuwait. Each interview lasted for approximately one hour and was tape recorded. According to M. Gall et al., (1996) the use of a tape recorders has several advantages over note taking for recording interview data for research. They add:

Tape recording reduces the tendency of interviewers to make an unconscious selection of data favoring their biases. The tape recording provides a complete verbal record, and it can be studied much more thoroughly than data in the form of interviewer notes. A tape recorder also speeds up the interview process because there is no need for extensive note taking. Furthermore, if the interview is tape-recorded, two or more individuals who are trained in the data analysis procedures can listen to the tape-or read the transcript-and code it independently. The reliability of their frequency counts or rating can then be determined. (p. 320)
Interview Data Analysis Procedures

In order to analyze the interview data, the researcher followed analytic procedures which fell into six phases: (a) Organizing the data: the researcher listened to each interview and wrote them exactly the way the interviews went. Then, the researcher read the transcript of interviews several times until she became familiar with the data. Through the reading process, the researcher preformed minor editing to make the notes retrievable (Marshall & Rossman, 1999). (b) Generating categories and patterns: this phase of data analysis was "the most difficult, complex, ambiguous, creative, and fun" (Marshall & Rossman, 1999). The generation of categories was a process of bringing order, structure, and meaning to the mass of collected data. These categories became buckets or baskets into which segments of text were placed. The categories that the researcher developed were based on the interview questions. These categories are:

(a) Reflective teaching meanings
(b) Importance and effects of the reflective teaching practice
(c) The role of the superintendents of Islamic education
(d) Teachers of Islamic Education who use reflection versus teachers who do not use reflection
(e) Reflective teaching and school curriculum
(f) Difficulties to applying the reflective teaching practice
(g) Reflective teaching usage (daily, weekly, or yearly)
(h) Superintendents' of Islamic education knowledge regarding the reflective teaching practice

These categories emerged from the data and reflected the understandings expressed by the participants.

(c) Coding the data: coding the data is "the formal representation of analytic thinking" (Marshall & Rossman, 1999, p. 155). The researcher applied a coding scheme to those categories and themes and diligently and thoroughly marked passages in the data using the codes. Codes took several forms: abbreviations of key words, colored dots, or numbers. The choice of selecting these codes was up to the researcher. Table 39. shows the codes that the researcher in this study used:
<table>
<thead>
<tr>
<th>Codes</th>
<th>Abbreviations</th>
</tr>
</thead>
<tbody>
<tr>
<td>PO</td>
<td>Personal opinion</td>
</tr>
<tr>
<td>SQ</td>
<td>Superintendent asking question</td>
</tr>
<tr>
<td>SAgri</td>
<td>Superintendents agree on one information</td>
</tr>
<tr>
<td>LIS</td>
<td>Information according to the literature</td>
</tr>
<tr>
<td>FS</td>
<td>Facts</td>
</tr>
<tr>
<td>VIN</td>
<td>Very important note</td>
</tr>
<tr>
<td>SR</td>
<td>Superintendents’ roles</td>
</tr>
<tr>
<td>SC/RT</td>
<td>School curriculum versus reflective teaching</td>
</tr>
<tr>
<td>PI</td>
<td>Positive information</td>
</tr>
<tr>
<td>NI</td>
<td>Negative information</td>
</tr>
<tr>
<td>RTU</td>
<td>Reflective teaching usage</td>
</tr>
<tr>
<td>RED LINE</td>
<td>Question</td>
</tr>
<tr>
<td>GREEN LINE</td>
<td>Answer</td>
</tr>
</tbody>
</table>

Table 39. Coding the data
Therefore, coding was a way to develop new understanding of the data.

(d) Testing emergent understanding: the researcher then began the process of evaluating the plausibility of his/her developing understanding and exploring it thorough the data (Marshall & Rossman, 1999). The researcher sought negative instances of the patterns and incorporated those into larger constructs. Also, evaluation of the data was used to see the usefulness and centrality of the data. In this study, the researcher identified the negative facts in the data and determined how useful the data were in illuminating the questions being explored and how they were central to the study (Gay, 1996).

(e) Searching for alternative in explanations: after testing emergent understanding, the researcher sub a critical challenges to the information that seem apparent (Berg, 1998; Marshall & Rossman, 1999). The researcher should search plausible explanations for the apparent data. In this study the researcher offered substantial evidence for those data, built logical interrelationships among the apparent data, and considered how the data was related to future research.
Writing the report: this step was central to the analytic process (Marshall & Rossman, 1999). The researcher was engaged in an interpretive act, putting meanings to the raw data. Based on the analytic process, the researcher explained the relationships between the information and made sense of the data in ways that would facilitate the continuing unfolding of the inquiry.

**Interpretations of Interview Data**

**Roles of the Superintendent of Islamic Education**

The superintendents of Islamic education explained their roles from different perspectives. Although their explanations of the superintendent role varied, at the same time they all agreed the main role of the superintendent is to help and guide the teachers of Islamic education to the right path in teaching and make sure the educational objectives are being achieved (Briggs, 1938). Al-Qasar and Al-Marsoq believed it was essential for the superintendent to demonstrate the yearly plan with the teachers at the beginning of the school year. This demonstration included how to develop the lesson planning strategy, using the educational technology, how to present the lessons, discussing the characteristics of teachers of Islamic education, and applying the reflective teaching.
Aboeriki added the superintendent role was concerned about increasing the teachers' professional ambition. Another important note that Al-Qattan believed was the superintendent helps teachers to put their hands on their unnoticeable problems and solve these problems and difficulties. Al-Sobayee described one of the main roles of the superintendent was to transfer and exchange any excellent experiences between schools to help other teachers get benefit from these experiences. However, all interviewed superintendents emphasized the idea of evaluation as a role of the superintendents.

The superintendents believed that evaluation was essential to make sure the educational objectives were being achieved. Also, other goals of the educational evaluation were to identify educational problems and difficulties in order to analyze and solve them, increase the teachers' professional ambition, and show teachers the right information to help them in their teaching tasks. Therefore, these roles of the superintendents were mainly observing teachers' tasks, encouraging teachers' efficiency to achieve educational goals, and helping teachers to increase their professional development (Shayha & Al-Far, 1994).
Superintendent of Islamic Education Knowledge Regarding the Reflective Teaching Practice

The superintendents of Islamic education whom I interviewed presented knowledge, information, and issues that indicated they were aware of the reflective teaching practice in different ways. All interviewed superintendents admitted reflective teaching practice was important for teachers' professional development. However, each of them gave additional ideas and experiences about the reflective teaching practice. Al-Sobayee and Al-Qattan believed it was an essential issue for teachers to know and apply the reflective teaching practice during, and after the teaching task. This idea emphasized Schon's (1983, 1987) types of reflection: (a) reflection on action which takes place after teaching to allow mental reconstruction and analysis of the actions and events; and (b) reflection in action which happens during the action of teaching, interpreting, analyzing, and providing solutions to the complex situations in the classroom.

Al-Sobayee's and Al-Qattan's knowledge about the reflective teaching reflected the perspectives of Clark and Peterson (1985). Clark and Peterson (1985) describe the kinds of thinking and planning teachers do for their teaching as interactive, preactive, and postactive. Interactive thoughts and decisions by teachers occur during teaching time. The other two kinds of thinking, the proactive and postactive, occur before and after the teaching time.

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Al-Marsoq assured that reflective teaching practice was an analytical thinking that helped teachers of Islamic education to be creative and inventive. Al-Marsoq pointed to Lasely's (1992) definition of reflection as "the capacity of a teacher to think creatively, imaginatively, and at times self-critically about classroom practice" (p. 24). Al-Marsoq added reflective teaching was like a mirror in which teachers of Islamic education can see themselves and think about what they do.

Al-Qasar and Aboeriki believed reflective teaching practice encouraged teachers of Islamic education confirm that the planned educational objectives for the lesson had been achieved and the students understood the lesson without complexity and difficulties. They also saw that, with reflective teaching, teachers of Islamic education could put their hands on the hidden problems that they might not see, during the cause of their daily teaching work. From their point of view, reflective teaching needed to be clearer and explained to teachers of Islamic education in schools because many teachers did not realize the importance of this practice. Generally, the interviewed superintendents understood the reflective teaching practice as a critical view and action which teachers of Islamic education should know and practice to be self-monitoring, adoptive, experimenters, and problem solvers (Ash, 1993; Canning, 1990; Henderson, 1992).
Reflective Teaching Meanings for Teachers of Islamic Education

The interviewed superintendents described the meanings of the reflective teaching practice for teachers of Islamic education and they understood the perceptions of teachers of Islamic education toward the reflective teaching. Interviewed superintendents believed as Ali (1995) that most teachers of Islamic education understood that in Islam "teaching is a message by which the teacher becomes a messenger who spreads the word of God. The teacher who considered teaching as a message will devote his/her effort and sacrifice his/her energy and time for the internal satisfaction of the aim of teaching" (Ali, 1995, p. 177).

All interviewed superintendents described Islamic education as concerned about the emotional aspect of the students. Hence, teachers of Islamic education deal with the students' feelings to direct their attention to God and obey his rules. One of the objectives of Islamic education as described by Ahmed (1995); Al-Kashif (1993); Al-Sewadi (1988); Al-Shaybani (1985); and Mujawer (1976) was to establish a proper emotional and intellectual attitude toward God and His messenger, Mohammed. By establishing this attitude, teachers build the main base of Islam, which is faith in God and a connection with him. Superintendents commented that most
teachers of Islamic education apply the reflective teaching practice to achieve their duties toward teaching in Islam. Al-Qasar said the critical task of the reflective teaching practice was to help teachers of Islamic education insure that Islamic beliefs and attitudes were acquired by the students.

Al-Qattan reported it was essential for teachers of Islamic education to practice the reflective teaching because they understood that they have a very important message to deliver to the students, directing the students abilities and skills toward Islamic responsibilities, experiences and knowledge (Madkour, 1987). According to Al-Marsoq, Aboeriki, and Al-Sobayee, reflective teaching practice for teachers of Islamic education was definitely a method of professional growth, and, at the same time, it was a responsibility to think of teaching critically. The reason was because teachers of Islamic education should be faithful.

Superintendents concerned with the idea of Abduljawad, A. (1995), and Faraj (1977) that teachers of Islamic education should use his/her knowledge to seek the truth or the correctness of any educational concept or problem. The teacher should be fanatically enthusiastic to his/her ideas and method. Also, teachers of Islamic education should be open to accept others' ideas and methods if they are right and logical. This characteristic was a way to encourage the reflective teaching practice. From what superintendents discussed previously, the critical task for the teaching in
relation to Islamic concepts had a clear meaning for teachers of Islamic education. The flexibility of the reflective teaching practice gave the teachers of Islamic education an opportunity to look and view their teaching with a purpose to improve it and achieve their professional growth.

**Importance of the Reflective Teaching Practice**

Superintendents gave a variety of descriptions regarding the importance of the reflective teaching practice. Interviewed superintendents agreed with Ahmed (1989) about the meaning of reflection in Islam. Reflection has a meaning in Islam which is to achieve the work perfectly and proficiently (Ahmed, 1989). Teachers who saw wrong practice in their teaching should fix it perfectly. Superintendents mentioned the Prophet Mohammed says "God is pleased with those who, when they do something, they do it with perfection". Al-Qasar reported God in the Holy Quran said, "Do deeds! Allah will see your deeds, and (so will) His messenger and the believers. And you will be brought back to the All-Knower for the unseen and the seen. Then He will inform you of what you used to do" (The Holy Quran, 9:105). Al-Marsoq quoted by saying, a companion of Prophet Mohammed, Omar Bin Alkatab said, "Hold yourself responsible for your deeds before you are questioned about them; and evaluate your deeds before they are evaluated for you. Those who search their souls in this world, will not be intensively questioned on the day of reckoning".
Al-Qattan mentioned reflective teaching was a way for teachers to know their mistakes and difficulties. Knowing these mistakes can open the door for the teachers to correct those mistakes and go over those difficulties. Al-Qattan added the reflective teaching practice would free teachers from impulsive and routine behavior. Reflective teaching helps teachers of Islamic education to build on their own new experiences everyday (Cruickshank, 1985).

Al-Qasar described how the reflective teaching practice could show the difference between a real creative teacher and a teacher who is not creative. From Al-Qasar's point of view, reflective teaching practice granted the teacher of Islamic education more creativity by offering the opportunity to discover new ways to deal with classroom situations, widen their thinking by looking to other alternatives in dealing with their classroom difficulties and problems, and developing their teaching instructions. Al-Qasar's idea was the same as Dewey's idea of being persistent in his definition of the reflective thinking. Dewey's (1933) used of the word **persistent** "implies commitment to thinking through difficult issues in depth, continuing to consider matters even though it may be uncomfortable or tiring to do so" (Eby, 1992, p. 6). Reflective teachers are persistently seeking more knowledge and plans to put them in work for their classrooms.
Aboeriki assured the researcher that reflective teaching helped teachers of Islamic education to improve the classroom by knowing its problems and providing the students with a healthy environment in which to learn. The Islamic education concept is about schools' building an environment in which the pure Islamic cognition appears and then we have in society individuals who share the unity of Islam (Al-Shafee, 1984). Also, Aboeriki emphasized Dewey's definition of the reflective thinking, especially the word careful in the definition. The word careful implies one who is concerned for self and others. Reflective teachers care deeply about their own classroom's improvement and bringing benefits to their students. When a teacher cares about his/her classroom, that helps to create a positive and nurturing environment which promotes high self-esteem and caring for each other among their students. Aboeriki's greatest concern was the classroom environment that encouraged teachers to reflect and care about the students.

Al-Sobayee agreed with Aboeriki's statements about the importance of the reflective teaching practice. She added the method of reflective teaching enabled teachers to thoughtfully examine conditions and attitudes which improve and enhance students' achievement. Therefore, Al-Sobayee believed in
Dewey's idea (1904) that teachers must be taught how to think about their actions. She also indicated Bolin's (1988) idea that the development of teacher thinking "requires involvement of student teachers in critical and reflective thinking about their work" (p. 48).

From the previous discussion about the importance of the reflective teaching practice, the interviewed superintendents gave different descriptions from their points of view of how and why it was important for teachers of Islamic education to employ the reflective teaching. Most of the superintendents agreed with each other in the points that they mentioned and, in a way, everybody emphasized the most important idea in their minds.

**Reflective Teaching and School Curriculum**

One of the most important matters that concerned teachers of Islamic education was the curriculum they have to finish within the time schedule established by the Ministry of Education. Therefore, the superintendents where asked during the interviews how can you harmonize between the curriculum plan and encourage teachers to use the reflective teaching practice. One of the superintendents' roles was to make sure teachers are following the ministry time table schedule of the
curriculum (Salah, 1996). It was important to understand the relationship between the curriculum that teachers of Islamic education should finish in specific time and the reflective teaching which is an essential practice for teachers to employ.

Al-Sobayee, Al-Qattan, Aboeriki, and Al-Qasar discussed the curriculum matter by saying teachers of Islamic education can do both: continue to follow the Ministry of Education policy regarding the curriculum schedule and apply the reflective teaching practice. Interviewed superintendents added reflective teaching practice should be an automatic practice for teachers to do. Simply, teachers of Islamic education must have that sense of the critical view to their teaching as soon as they finish teaching any lesson. The reflective teaching was the practice that must have a daily nature to the teachers thinking and all teachers should learn how to look at their teaching critically and ask analytical questions regarding their tasks.

However, following the ministry policy of the curriculum was very easy to follow up with if the teachers were caring about finishing their job in time. Superintendents noted that mainly finishing the curriculum in time was teachers' work and, at the same time, they should solve their classroom problems and try to deal with the difficulties they face. The superintendents believed that Islamic education teachers and the reflective teachers should acquire some characteristics
that The Holy Quran and the Prophet Mohammed designated such as honesty, responsibility, faithfulness, patience, and enthusiasm about their work. Therefore, it was essential for the Islamic education teachers to be reflective teachers while, at the same time, have these Islamic characteristics of being responsible toward the ministry’s curriculum policy. Islamic education teachers should have more responsibilities toward God and fear God in their teaching.

**Reflective Teaching Usage: Daily, Weekly, Yearly**

Al-Marsoq stood by Cruickshank (1981) in his definition of the reflective teaching as an “opportunity for teachers to teach and then reflect on their teaching experience with the intention of improving subsequent practice” (p. 553). Also, Al-Marsoq believed, like Gore (1987), it was time for teachers to have “complete clinical teaching experience, to consider the teaching event thoughtfully, analytically, and objectively” (Gore, 1987, p. 34). Reflective teaching was important because teaching is a changeable process that requires teachers to think and revise their work always. The interviewed superintendents said that one of their roles was to recommend reflecting daily after each teaching session. Sometimes superintendents gave the teachers of Islamic education the chance to reflect weekly if their schedule was full of exams, teaching, and grading.
Al-Qasar noted it was important for teachers of Islamic education to reflect daily because reflection will give the teachers the opportunity to know their problems today before starting teaching another session tomorrow. Daily reflection, in Al-Qasar's opinion, was more helpful and accurate for the teachers' evaluation to their teaching. Al-Qattan, Al-Sobayee, and Aboeriki reported reflection can be daily, weekly, and yearly. From their point of view, there was no time more specific for teachers to be reflective than any other time. The most important matter was the constant reflection work. They added, in some situations, teachers of Islamic education found themselves reflecting twice daily, different reflections in different lessons. Every day teachers are faced with dilemmas which have to be solved. Teachers should call their attention to certain aspects of the teaching or a classroom events that are problematic.

**Teachers of Islamic Education Use Reflective Teaching**

**Versus Teachers Do Not Use Reflective Teaching**

Wellington (1991) believes reflective teaching is a method that raises teacher awareness from passivity to action. It is the same idea that interviewed superintendents emphasized regarding the teachers of Islamic education who used the reflective teaching practice. Al-Sobayee pointed out most teachers that she supervised were reflecting and she could see one or two of the teachers were reflecting as a
routine teaching task. Dewey (1933) notes that routine action is guided by impulse, tradition, and authority, and it is the opposite of reflection action. Al-Sobayee added one of her responsibilities was to direct these unreflective teachers to think more about their teaching and encourage them to get out of the routine cycle they adopted. She also said that, she always tried to explain to the unreflective teachers which is similar to, Cruickshank's (1987) idea of reflective thinking creating a suitable environment which allows teachers to acquire powerful critical thinking skills and gives them the chance to become more thoughtful and alert students of teaching.

Al-Qasar and Al-Qattan mentioned teachers in the departments of Islamic education that they supervised were reflecting on their work. However, superintendents thought the main reason for teachers who refused to reflect was because of their intention to retire soon. These last years in teaching made them very tired to consider any improvement. Teachers who refused not to reflect did not exactly understand the importance of the reflective teaching.

Al-Marsoq and Aboeriki emphasized superintendents have great influence on teachers to use reflection on their teaching. They stated superintendents must encourage teachers to reflect and give them the chance to do that because teachers might forget reflection in the middle of a busy day and have a lot of work to do. Therefore, without continuous
encouragement, reflection might take a secondary stage in teachers' tasks. Also, superintendents must follow up with teachers reflection work and that might turn non reflective teachers to reflect and begin to consider reflection as an important task to their teaching. Superintendents supported Sparks-Langer and Colton's (1993) view "teachers of the future as thoughtful persons intrinsically motivated to analyze a situation, set goals, plan and monitor actions, evaluate results, and reflect on their own professional thinking" (p. 45) by adopting the reflective thinking process.

Difficulties to Apply the Reflective Teaching Practice

Interviewed superintendents admitted reflective teaching practice was not an easy task for teachers of Islamic education to do. It required the act of thinking deeply regarding the classroom, teaching situations and problems, searching for inquires, and collecting information to solve these problems. It was an intellectual process that works analytically and critically (Gore, 1987). Al-Qattan noted some teachers spend many efforts to develop themselves but, they felt sometimes they cannot do it because they have limited skills and experiences. Some teachers of Islamic education cannot achieve any progress in their professional life and that was very difficult for the teachers to feel. This was one difficulty teachers may face when they try to reflect on their teaching. Reflection work did not help some teachers to
explore their experiences through reflection. For example, teachers of Islamic education know sometimes there is a problem in their classroom but they face a difficulty in solving it even though if they reflect on that problem and searched for solutions, because they have limited skills and experiences they cannot solve it. The superintendents' role should appear at that time and help those teachers to solve their problems by directing them to the method that they should use to achieve their goals.

Al-Qasar, Al-Marsoq, and Aboeriki said the only difficulty that we hear from the teachers of Islamic education about the reflective teaching practice was there was no time to reflect. Teachers of Islamic education felt the curriculum was very long and dense. Interviewed superintendents mentioned they were responsible for explaining to the teachers the importance of the reflective teaching practice. Superintendents noted, they are not asking teachers to spend hours writing notes and reflecting on papers about their teaching. Reflective teaching should be a normal process that teachers of Islamic education practice directly and without any idea of reflection as extra work teachers should do. Teachers of Islamic education must realize reflective teaching facilitates teachers' development and proficiency with analytical processes (Dieker & Monda-Amaya, 1995).
Al-Sobayee emphasized there should not be any difficulties in applying the reflective teaching practice because superintendents always described to the teachers of Islamic education how important the reflection was to their professional development. Also, superintendents made the reflection work easy for the teachers by giving them the time and opportunities that were suitable for them to apply the reflective teaching practice. Therefore, teachers should understand that all reflective teaching practice has benefits for them. Al-Sobayee added the most important matter was every teacher should look at their professional growth and success.
Summary

This chapter described the data analysis of the research instruments utilized in this study. The researcher applied two research instruments which were questionnaires and interviews, to test the research questions and hypotheses. Questionnaire data analysis indicated most teachers of Islamic education were reflecting on their teaching, and most of them realized the benefits of the reflective teaching practice and worked toward achieving them. However, some teachers of Islamic education faced some difficulties in applying the reflective teaching practice. These difficulties might be personal or related to the school and teaching environment.

The interpretation of the interview data showed the Ministry of Education superintendents were aware of the importance of the reflective teaching practice. They also encouraged teachers of Islamic education to reflect and explained the relationship between the reflective teaching practice and professional development. Ministry superintendents were playing the role of teaching, evaluating, guiding, and helping teachers to use the reflective teaching.
In Chapter Five, which follows, I will include a summary of the research problem and the study methodology. The conclusion and recommendations derived from the findings of this research will be discussed in Chapter Five as well.
CHAPTER 5

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

INTRODUCTION

Kuwait is a developing nation, moving rapidly in its economic and social change. The country opened its borders to the world to a significant degree only two decades ago. Since then, Kuwait has played an important role, both nationally and internationally. Many foreigners, Muslims as well as non-Muslims, came to Kuwait to work for public and private institutions. Schools and the educational system of Kuwait have done much to help Kuwaiti students keep up with the new changes.

The changes taking place in Kuwait require innovations to be made in education that will prepare students to deal with the modern world. Yet the Islamic education curriculum, which is expected to assume much of this responsibility, has the ability to help these youngsters. Important educational trends, such as the reflective teaching practice, are essential for modernizing the educational system.
In this chapter I begin with a brief review of the research problem in this study, including a short description of the research methodology. Then the summary of findings and demographic data are discussed. Next there is a discussion of the four most important findings of the study. This is followed by the conclusions reached from the data of the questionnaires. After that there is a discussion concerning the conclusions drawn from the open-ended question in the questionnaires. Following that is a discussion about the conclusions from the interviews of the superintendents of Islamic education in Kuwait. Finally, the researcher discusses the recommendations from this study as well as recommendations for future research based upon the general conclusions of this study.

The discussion of the three important findings depended mainly on the results of this study described in Chapter Four and the research questions. Also, the formulation of conclusions depended on the findings and answers of the research questions. Therefore, the recommendations depended on the findings and conclusions to draw the strategies which should be considered in the future by educators.
Before presenting the important findings and conclusions of this study, it is important to review the purpose of this study. The next section includes a description of the research problem and the methodology. Knowing the research problem and the methodology the researcher used to conduct the study will ease the understanding of the research findings.

**Summary of the Study**

**Purpose of the Study**

The present study was designed to explore and examine the degree of availability and comprehension toward the reflective teaching approach of teachers of Islamic education in Kuwaiti middle schools. I investigated the degree to which the teachers of Islamic education reflected upon their work and benefitted from the reflection process in their professional career and activities. Also, I searched to see if teachers of Islamic education were following the reflection teaching strategy. It was important in my study to examine if teachers of Islamic education understood the reflective teaching approach, its values, and its role in enhancing their own professional growth. Also, the study addressed the opinions of the Islamic education Ministry of Education superintendents by interviewing them about the usage of the
reflective teaching practice based on their evaluation of the teachers of Islamic education. The findings formed the basis for this study's recommendations of the reflective teaching usage and its influence on the teachers' professional development.

Methodology

There were two basic data-gathering devices used by the researcher to achieve the purpose of this study. They were the questionnaire and the interview. The questionnaire participants were all male and female Islamic education inservice teachers in middle schools in Kuwait. The interview participants were the Ministry of Education Islamic education superintendents from each of the five of educational regions in Kuwait. The questionnaire contained a three points modified Likert-type scale which was Yes, Sometimes, and Never. Also, the questionnaire was divided into four parts: (a) the cover letter which communicated the importance and the purpose of the study, (b) the participants' demographics which included age, gender, nationality, social status, experiences, degree, position title, area, and number of students taught, (c) the main research questions, and (d) an open-ended question that offered the researcher the opportunity to collect any additional information or suggestions the participants wanted to add (See Appendix A).
Assessing the validity of the questionnaire took place by submitting it to a panel from the College of Education at Kuwait University. The panel was asked to evaluate the content and clarity of the questionnaire. All experts on the panel agreed orally that the items of the questionnaire were adequate for the research purpose of the study. A pilot study was also conducted to be sure about the questionnaire’s reliability, suitability, and clarity of the items and directions.

The questionnaire was distributed and returned over a period of five months, January through May, 2000. Of the 945 questionnaires distributed, 835 or 88.3% were returned. Those responding included teachers from 163 middle school in Kuwait. The collected data were analyzed using T-test and ANOVA (Analysis of Variance) procedures to test for any significant differences between the demographic variables and the six totals. The 0.05 level of significance was the criterion for accepting or rejecting the null hypotheses. Percentage and means were also calculated.

Each superintendent of Islamic education in the five educational regions of Kuwait was interviewed in this study. Each interview lasted for one hour and was tape recorded. There were 12 interview questions (See Appendix B). The researcher did not maintain the identical order for posing the questions. However, the researcher made sure that all questions of the interview were covered.
To establish the content validity of the interview questions, the researcher submitted the questions and a cover page that described the statement and purposes of the study to two experts. The first expert, whose name was Salwa Al-Boajan, was a teacher of Islamic education in Hawai'i middle school. The second expert was Mona Mohammed, a teacher of Arabic language in Al-Asema middle school. Both of these teachers were assigned to be ministry superintendents for year 2001. These teachers were asked to evaluate the content of the interview questions to determine if the questions were related to the study problem, if the questions were clear, and if the time needed to answer the interview questions appeared reasonable. Both experts agreed orally that the questions of the interview instrument were adequate for the research purposes.

The researcher did a pilot test of the interview questions by interviewing a first teacher of Islamic education, whose name was Salwa Al-Boajan, to assure the clarity and suitability of the interview questions. The interview pilot-test showed appropriate clarity, meaningfulness of the questions and directions, length of the interview, and formation of the instrument.
In order to analyze the interview data, the researcher followed analytic procedures which fell into six phases: (a) organizing the data, (b) generating categories and patterns, (c) coding the data, (d) testing emergent understanding, (e) searching for alternative in explanations, and (f) writing the report.

**Summary of Important Findings and Conclusions**

Knowing the demographic data related to a study helps the reader know the nature and characteristics of the participants. Also, the relationship between the research question and the hypotheses depended on the demographic data of the participants. Therefore, having a general idea about the participants and their characteristics will help the reader know and understand the findings of this study.

**Demographic Data**

The greatest number of the sample were female. Also, most of the participants were aged 31-40 (49.1 percent of the sample). There were 676 Kuwait teachers of Islamic education and 159 non-Kuwait teachers of Islamic education. Most of those participating in this study were married and had teaching experience of one-five years (40.2 percent). With regard to their educational degrees, most of the respondents
(8.7 or 96.6 percent) held a bachelor's degree, more than 80 percent of those were regular teachers of Islamic education. The Al-Ahmadi educational region had the largest number of teachers (22.4 percent). More than 60 percent of the teachers in this study said they taught more than 90 students every year.

Understanding the research problem, the method the researcher used to conduct this study, and the demographic information were essential sections because the findings of this study were related to them. The findings of the study were in three sections which were the questionnaire findings, the open-ended question findings, and findings related to the interviews. Each of these section is followed by its conclusions.
The Important Findings of the Study

The findings in this study were based on the analysis of the questionnaire and interview research instruments. According to the study results and findings, the researcher developed four important findings regarding reflective teaching practice in relation to teachers of Islamic education in Kuwait. These four important findings deal with the teachers of Islamic education, Ministry of Education superintendents of Islamic education, reflective teaching scholars, and the teacher preparation Institutes which are the College of Education at Kuwait University and the Practical Educational Institute. The three important findings were:
Most teachers of Islamic education in the middle Kuwaiti schools reported practicing reflective teaching and understood its importance to their professional development.

The findings of the questionnaire, open-ended question, and the interview showed most teachers of Islamic education were reflecting on their teaching. Teachers of Islamic education realized the importance of the reflective teaching practice and understood the benefits they might get from applying the reflective teaching. The first statement in the questionnaire, "I reflect on my teaching", gave the teachers of Islamic education the opportunity to express the task of the analytical thinking of their teaching and their responsibilities to look at the consequences of their actions. The positive comments the teachers of Islamic education reported in the open-ended question in the survey showed their understanding of the importance of the reflective teaching practice and their regular application of the reflective practice. The teachers of Islamic education make statements in the open-ended question such as "I see big advantage in applying the reflective teaching practice", "Reflective teaching is an important practice for teachers to adopt and use", and "Reflective teaching practice is very necessary for my professional development."
The interviewed superintendents emphasized that most teachers of Islamic education were reflecting on their teaching. The superintendents realized how important that practice was to the teachers' professional development. Also, the interviewed superintendents described their roles as guiding and evaluating teachers' reflective work. Teachers of Islamic education understood reflective teaching practice demanded the teachers to think of what they were doing while they are doing it. Teachers of Islamic education knew reflective teaching meant teachers must engage in an ongoing process of praxis, exploration, action, and reflection in order to understand and creatively manage the intricate mix of factors that determined whether and what students would learn (Schon, 1983, 1987). Reflective teaching is an alternative epistemology in which teachers develop and shape their own ideas and ways of thinking by reflecting and revising their performance. Involvement in reflection and research “makes teachers more critical, causing them to question their own beliefs and assertions of others” (Henson, 1994, p. 57).

Teachers of Islamic education clarified that reflective teaching was important because it improved their teaching performance and they believed it was necessary for their professional development. Also, teachers of Islamic education expressed their thoughts about the benefits of reflective teaching which helped them be critical, analytical, and were effective sources for evaluating their teaching (Dieker &
Monda-Amaya, 1995). Reflective teaching was a whole process of considering the moral and ethical aspects of teachers' practices. Moreover, it enhanced the responsibilities of teachers to care about their professional growth in order to empower their future teaching practices and activities.

(b) Teachers of Islamic education report a natural fit between the Islamic values and practicing the reflective teaching. Islam and reflective teaching have the same ideas in encouraging teachers to think deeply about their teaching.

The fact is that teaching is a highly personalized matter. No two teachers ever teach in the same way and that knowledge about teaching can never be final. Teaching seems to be a problematic profession. The teacher's task is to struggle through a daily load of situations that are potentially threatening because of their unpredictability and variability. Dewey (1933) considers reflection as the purposeful, deliberate act of inquiry into one's thoughts and actions through which a perceived problem is examined in order that a thoughtful reasoned response might be tested out.

It is important to realize reflective teaching leaves room for a variety of different interpretations. The major intention of the reflective teaching would be on improvement of both the classroom as well as the teachers' professional
development. Reflective teaching "involves intuition, emotion, and passion for it is more than logical and rational problem solving process" (Zeichner & Liston, 1996, p. 6). In Islam, "teaching is a message by which the teacher becomes a messenger who spreads the word of God. The teacher who considers teaching as a message will devote his/her effort and sacrifice his/her energy and time for the internal satisfaction of the aim of teaching" (Ali, 1995, p. 177).

The true teachers, according to Al-Ghazali (1988), are the righteous ones who feared God. Islamic education teachers should obey the command of God and follow the path of the Prophet Mohammed and his companions. In this way, they purify their souls and are led towards the ultimate goals of life, happiness in life, and the closeness to God in the hereafter. Reflection has a meaning in Islam which is to achieve the work perfectly and proficiently (Ahmed, 1989). Teachers who see wrong practice in their teaching should strive to fix it perfectly. Prophet Mohammed said "God is pleased with those who, when they do something, they do it with perfection" (Al-Damashki, 1986, p. 8). "Do deeds! Allah will see your deeds, and (so will) His messenger and the believers. And you will be brought back to the All-Knower for the unseen and the seen. Then He will inform you of what you used to do" (The Holy Quran, 9:105). A companion of Prophet Mohammed, Omar Bin Alkatab said, "Hold yourself responsible for your deeds before you are questioned about them; and evaluate your deeds before
they are evaluated for you. Those who search their souls in this world, will not be intensively questioned on the day of reckoning” (Al-Damashki, 1986, p. 33). Islamic education encourages logical and rational thinking. Therefore, the Holy Quran calls every individual to think deeply about their actions without being affected by individuals' feelings or emotions.

The results of this study showed teachers of Islamic education practiced the reflective teaching because teachers saw that what Islam wants is to make the person think of their work and turn it to a perfect task which is the same ideas that the reflective teaching. Based on the questionnaire results, teachers of Islamic education expressed their practice of reflective teaching because of their beliefs that one of the Islamic values is to use their minds and think analytically about their work. Also, the comments of the open-ended question in the survey indicated teachers of Islamic education were reflecting on their work which was a sign of their strong attitudes toward doing their work perfectly and solving their teaching and classroom problems.
The ministry superintendents reported teachers of Islamic education were reflecting on their teaching and that showed their responsibility toward their work and classrooms. Reflective teaching demands attention to both terms "reflection" and "thinking" which will lead to effective professional development. Teacher professional development means "becoming the best teacher you can be...observe, value, and understand you own experience to become your own best teacher" (Loughran, 1996).

Islamic values and reflective teaching both call for being responsible, thinking about what we have done, and doing the work in perfection. Therefore, teachers of Islamic education saw reflective teaching and Islamic values are complementary and intersect with one another. This made reflective teaching a required task for these teachers to do based upon Islamic values.

For the teachers of Islamic education in this study, being a Muslim teacher with strong beliefs in Islamic values who worked hard to achieve these values provided these teachers with an important tool for professional development. At the same time, reflective teaching encouraged these teachers to think deeply about their tasks and analyze their work while seeking a perfect level of professional
development. Hence, Islam and reflective teacher have a natural and smooth fit which makes the reflective teaching practice a necessity for teachers of Islamic education in Kuwait.

(c) Teachers of Islamic education reported continuous encouragement and guidance for reflective teaching practice from the Ministry of Education superintendents.

Interviewed superintendents admitted reflective teaching practice was not an easy task for teachers of Islamic education to do. It required the act of thinking deeply regarding the classroom, teaching situations and problems, searching for inquiries, and collecting information to solve these problems. It was an intellectual process that worked analytically and critically (Gore, 1987). Reflective teaching was important because teaching was a changeable process that required teachers to think and revise their work. In addition, teachers of Islamic education saw themselves as having a lot of responsibilities such as, teaching, preparing lessons, grading, meetings, classroom supervision, and participating in school activities such as celebrations and parties. According to the analysis of the interview data, superintendents explained their role as directors and guiders of applications of reflective teaching. They also helped teachers to put their
hands on their unnoticed problems and solve these problems and difficulties. The superintendents emphasized it was essential for teachers of Islamic education to practice the reflective teaching because teachers of Islamic education understood that they have a very important message to deliver to the students, directing the students abilities and skills toward Islamic responsibilities, experiences and knowledge (Madkour, 1987). Also, the superintendents noted reflective teaching practice for teachers of Islamic education was definitely a method of professional growth. At the same time, it was a responsibility to think of teaching critically, as faithful teachers of Islamic education.

On the other hand, the superintendents believed strongly in the importance of reflective teaching practice. Superintendents mentioned they encouraged teachers of Islamic education to reflect because reflective teaching was a way for teachers to know their mistakes and difficulties. Knowing these mistakes could open the door for the teachers to correct those mistakes and go over their difficulties. Superintendents added the reflective teaching practice would free teachers from impulsive and routine behavior. Reflective teaching helped teachers of Islamic education to build on their own new experiences everyday (Cruickshank, 1985). Also, reflective teaching practice offered the teacher of Islamic education more creativity by giving them the opportunity to discover new
ways to deal with classroom situations, widen their thinking by looking to other alternatives in dealing with their classroom difficulties and problems, and developing their teaching instructions.

The encouragement from the superintendents to the teachers came from their understanding that reflective teaching helped teachers of Islamic education to improve the classroom by knowing its problems and providing the students with a healthy environment in which to learn. The Islamic education concept was about schools building an environment in which the pure Islamic cognition appears and then we have in society individuals who share the unity of Islam (Al-Shafee, 1984). Based on the negative comments that teachers of Islamic education reported in the open-ended question, the continuous encouragement for reflective teaching usage was required from the superintendents. These negative comments were: (a) not enough time to apply the reflective teaching practice, (b) the most important job for the teacher was to finish the assigned curriculum not to reflect, and (c) exams are the best way to know my classroom problems rather than applying the reflective teaching practice.

Superintendents explained to the teachers that while it was essential for teachers to finish the assigned curriculum on time, this must not conflict with the reflective teaching practice. Teachers of Islamic education needed to arrange their work and balance their time between finishing the
curriculum on time and the reflective teaching practice. Superintendents helped teachers understand teaching was more than lecturing, planning, grading, and examining. Teaching included other important processes that teachers should practice such as analyzing, developing their profession, making decisions and choices, and deliberating.

Another important role for the superintendents regarding the reflective teaching was to help teachers know classroom problems sometimes will not show in the exam results. There were other tasks teachers must do to know their real classroom problems. For example, the reflective teaching practice was one process that enabled teachers to discover classroom problems even without exams. The reason was because the reflective teaching practice was the act of teachers questioning their own teaching practice rather than having someone else pose the question, "What am I doing and why?" (Valverde, 1982, p. 86). Teacher reflection, as reviewed in the work of Cruickshank and Applegate (1981), was described as a process in which the teacher thinks about his/her work, why it went this way, and what he/she can do to achieve the objectives, cope with difficulties, enrich lessons to meet students' needs, or otherwise improve what occurs in the classroom. Consequently, reflection is "an individual's need
assessment and continued self monitoring of satisfaction with effectiveness ... Reflection should be formative: that is periodic, constructive, and deliberative" (Valverde, 1982, p. 86).

Looking at the questionnaire data analysis, we can find that in TOT 6 teachers expressed their opinion about the role of the superintendents and their guidance to the reflective teaching practice. Besides the main role of the superintendents of ensuring the curriculum was finished on time, they visited teachers to evaluate their teaching strategies, and showed teachers how to reflect and notice their reflection work. Superintendents in the interview reported they made the reflection work easy for the teachers by giving them the time and opportunities that were suitable for them to apply the reflective teaching practice.

Superintendents understood that every day teachers were faced with dilemmas which have to be resolved. The problems were constructed from an analysis of a teaching episode. Teachers were encouraged to pay attention to certain aspects of their teaching or to a classroom event that was problematic. The teacher then reconstructed her or his thinking and eventually asked “How can I do this differently?” (Smyth, 1989, p. 5,6,7 as cited in Gilson, 1989, p. 8). Teachers should diagnose the problem by setting it in the form based on professional knowledge and past experience.
Therefore, superintendents must give the teachers the opportunity to realize the importance of the reflective teaching and build their own new experiences everyday (Cruickshank, 1985). The superintendents' role was to clarify the importance of the reflective teaching to the teachers and describe to them the reasons for applying the reflection practice. Also, the superintendents' task was to guide the teachers to read important new literature about the reflective teaching and keep them pursuing professional development by applying the reflective teaching.

The superintendents were the persons responsible for encouraging reflective teaching usage because they were near to the teachers and knew their abilities and skills. This would help to transfer the teachers' opinions, ideas, and suggestions to the ministry personal. Superintendents can vote for additional courses to help teachers understand and learn more about the new literature on reflective teaching and practice reflective teaching the right way. Hence, continuous encouragement to the reflective teaching practice usage was what teachers of Islamic education needed to guarantee improvements to their professional development and becoming effective reflective teachers.
It was important to prepare the teachers in the College of Education at Kuwait University and the Practical Educational Institute to be reflective teachers.

According to the questionnaire and interview data, teachers of Islamic education and the Ministry of Education Islamic education superintendents believed that teachers should be prepared in the College of Education at Kuwait University and the Practical Educational Institute to be reflective teachers. Al-Methen (1995) says there has been a major focus in Kuwait on preparing effective and professional teachers for our schools. Ebrahim (1995) listed the following characteristics of effective teaching: (a) flexible teaching instructions, (b) direct communication between the students and the teacher, (c) using experiments, (d) mastery of calling up questions, (e) proficiency in knowing the educational subject, and (f) showing warm feelings toward the students. Al-Mulifi (1992); and Jamal (1996) added some other important points regarding the characteristics of an effective teacher: (a) knowing all the new educational developments, (b) developing teaching instructions, (c) guiding the students to their future occupations by reinforcing their skills and interests, and (d) solving students’ problems and difficulties.
Teachers of Islamic education in Kuwait are graduated either from Kuwait University or the Practical Educational Institute. The College of Education in Kuwait University and the Practical Educational Institute are the two specialized and responsible institutes that provide the schools in Kuwait with teachers (The Educational Research Center Report, 2000). Preparing teachers in the Educational Institute is based on different goals such as the country's philosophy and policy, and the need of the society for teachers. Teacher preparation programs prepare teachers who are able to provide the students with the skills and knowledge for their necessary growth. Also, it is important in the preparation educational programs to be acquainted with the new educational theories to recognize the factors that affect education (Abduljawad, A., 1995). According to Al-Mejadi (1996); Al-Mulifi (1992); Al-Shahrani (1996); Faraj (1977); and The Educational Research Center Report (2000) the educational institutes for teacher preparation should consider these two important aspects: (a) the academic courses which build the intellectual knowledge for the teachers, and (b) the vocational training to make the students aware of the real teaching situations and the profession skills.
What is needed is an emphasis on the reflective teaching practice in the academic and the vocational training courses in the College of Education at Kuwait University and the Practical Educational Institute. It is very essential to prepare reflective teachers who are able to apply the practice of reflective teaching the right way and know its importance and benefits to their professional development. The College of Education at Kuwait University teaches the reflective teaching practice to the preservice teachers in a course on teaching and instruction. Reflective teaching practice must be identified to the preservice teachers in depth and with all its implications and advantages. Kuwait is in need of teachers who are open to accept other’s ideas and methods if they are right and logical. This characteristic is a way to encourage the reflective teaching practice. Teachers in Kuwait should use their knowledge to seek the truth or the correctness of any educational concept or problem.

The College of Education and the Practical Educational Institute are responsible for providing the preservice teachers with all literature and knowledge about the reflective teaching practice as well as the Ministry of Education policy of balancing teaching responsibilities.
Another important point is the cooperation among the Ministry of Education, the College of Education at Kuwait University, and the Practical Educational Institute to create opportunities for preservice teachers to understand the policies and how to balance between their real teaching job, reflection, and continuous working to achieve professional development.

Ministry of Education personal participated in preparing a course that included their policies and rules while the College of Education at Kuwait University and the Practical Educational Institute added to that course the important concepts of teaching and instruction and the importance of the reflective teaching practice. Therefore, emphasizing the reflective teaching practice and providing the latest literature about the reflective teaching will help the preservice teachers to grasp a better understanding about the practice and its importance to the educational program.
The Study Questions and Hypotheses

Conclusions

The analyses of the data revealed male and female teachers of Islamic education reported realizing the importance of the reflective teaching practice. They knew reflective teaching practice granted them many benefits which were important to their professional development. This explained their positive attitudes and usage toward the reflective teaching practice. Statements in TOT 5 described the teachers' of Islamic education understanding of the benefits of the reflective teaching practice.

Teachers of Islamic education reported more dependence on their daily journals to help them in their reflection rather than department meetings or exchanging visits with other teachers. Their daily journals indicated teachers of Islamic education reported and wrote their problems and difficulties in order to reflect on them.

The more years of experience teachers of Islamic education had, the more they reported caring about reflective teaching. Teachers who had more teaching experience were able to deal with classroom and teaching problems and understood
reflection strategies. Hence, first teachers were more knowledgeable about the benefits of reflective teaching practices than regular teachers who had less years teaching.

Teachers of Islamic education reported high involvement in textbook reflection, reflection on lesson planning, reflection on students' creative work, and reflection on taking advantage of time. Non-Kuwaiti teachers of Islamic education desired to participate in more reflective practices. All teachers of Islamic education showed more involvement than was expected.

Teachers of Islamic education were very positive about their reflection even without Ministry of Education superintendents' supervision. This explained the goal of teachers of Islamic education, which was doing their work perfectly with or without the superintendent's assistance. As data analysis showed, teachers of Islamic education did not maintain specific times for their reflection work.

According to hypothesis six, the statistical data analysis showed that there were no significant differences regarding TOT 1 - TOTALL in all educational regions (Al-Ahmadi, Al-Farwania, Al-Jahra, Hawai, and Al-Asema). The statistical results explained that most teachers of Islamic education in all educational regions reported reflecting and realized the benefits of the reflective teaching practice as a part of their professional development. The statistical results of hypothesis six could be a good source for the
Ministry of Education teacher evaluation process regarding the applications of reflective teaching. Therefore, the statistical results of hypothesis six were a sign that showed the practical situations of the teachers of Islamic education as reflective teachers with positive attitudes toward applying and benefiting from their reflective teaching practices.

The Open-ended Question Conclusions

A total of 316 teachers of Islamic education gave more positive comments regarding their personal attitudes toward the reflective teaching practice than the 164 teachers who reported negative comments.

Of the six positive comments, teachers reinforced their usage of the reflective teaching with its importance to their professional development. Teachers of Islamic education also emphasized the idea of solving classroom problems by reflection. Some teachers wanted to know more about the reflective teaching practice to make certain that they applied the practice the right way. These attitudes were encouraging towards applications reflective teaching.

Teachers of Islamic education who reported the negative comments emphasized time, curriculum, and exams as more important issues to consider. Teachers of Islamic education knew reflection was time consuming and their job was to finish
the curriculum. The better way, from their point of view, was to use exams rather than reflection, to know classroom problems. These teachers had, in fact, a lack of understanding the reflective teaching importance.

**The Interview Conclusions**

Interviewed superintendents had a large amount of knowledge about reflective teaching practice. They also knew of Dewey’s, Schon’s, and Cruickshank’s works on reflection and discussed them. They understood the importance of reflective teaching practices and stated they always encouraged teachers of Islamic education to apply it.

The superintendents realized their role very well as ministry superintendents. Superintendents mentioned the Ministry of Education provided courses to the superintendents. These courses were to familiarize the superintendents with their roles and work.

The superintendents emphasized repeatedly the importance of the reflective teaching practice to the teachers of Islamic education and related reflective teaching to the Islamic ideas of being responsible and doing work in perfection. The interviewed superintendents understood how reflective teaching would help teachers of Islamic education solve their classroom problems and teaching difficulties. They wanted the teachers
of Islamic education to be creative and think analytically about their teaching. Superintendents noted teachers of Islamic education should care about their professional development as a benefit of reflective teaching.

The superintendents did not see any difficulties between reflective teaching usage and school curriculum. From their point of view, teachers of Islamic education should practice the reflective teaching and care about the assigned curriculum that they should teach. Reflective teaching should be easy work for teachers to do and must be automatically practiced in teachers lives.

The interviewed superintendents supervised some teachers of Islamic education who were not reflecting. The superintendent kept encouraging these teachers and helping them through their problems and difficulties. Superintendents understood the teachers were busy and had a large amount of work to do. They believe these teachers should, however, reflect as an essential practice in a teachers’ schedule. A few teachers who were planning to retire did not reflect because, at that time, they were not looking for any development in their teaching and looked at reflection as unimportant work.
There were some difficulties that teachers of Islamic education might face when they apply the reflective teaching. These problems included time and the curriculum. Superintendents always helped teachers to solve their problems and difficulties so that they could find time for reflection and control the curriculum and the reflection work together. Superintendents noted they gave teachers the freedom to reflect in a manner suitable for them without any specific conditions or rules to follow.

According to the data analysis of the questionnaire and the interview instruments that the researcher used in this study to answer the research questions and hypotheses, there were several recommendations that the researcher reached to complete the study. These recommendations are in two sections: (a) recommendations from this study, and (b) recommendations for future research. These two types of recommendations were based on the findings of this study.
Recommendations From This Study

Higher level courses for teachers and superintendents in reflective teaching practice should be required by the Ministry of Education. These types of courses would help the teachers as well as the superintendents with the necessary preparations to carry out the concept of reflective teaching practice.

The College of Education and the Practical Educational Institute are the two main Institutes that provide teachers to schools in Kuwait. Preservice teachers in these two institutes should be introduced to the reflective teaching practice within the preparation teaching courses to help them practice the reflective teaching the right way after they graduate and become inservice teachers.

The Ministry of Education of Kuwait should hold as many conferences on reflective teaching as possible. These conferences would provide educators with a clear idea about the reflective teaching practice within a framework fitting the highly religious nature of Islamic education. Also, based on the positive and negative comments that teachers of Islamic education reported in the open-ended question analysis, the
data showed teachers of Islamic education wanted to know more about the reflective teaching practice to make sure they applied it the right way. Teachers of Islamic education wanted to know the importance of the reflective teaching practice to avoid looking at the reflective practice as a time consuming or negatively affecting the curriculum. Therefore, the conferences were a big source for the teachers to strengthen their beliefs about the reflective teaching practice.

Administrators, teachers, as well as superintendents should be encouraged to learn the skills necessary for reflective teaching practice in order to deal with new educational improvements.

The Ministry of Education should encourage the idea of the reflective teaching practice among other subjects, in addition to the Islamic education. However, officials must be cautious about overcrowding the curriculum.

Teachers and superintendents of Islamic education should take responsibilities for their own professional development and work on developing the goal of life-long learning.

Conference papers, periodicals, and other printed materials of professional organizations within and outside Kuwait, should be made available for teachers and superintendents and their use should be encouraged. Ways should be developed to enable teachers and superintendents of Islamic education to participate in the educational conferences.
Recommendations For Future Research

As indicated in the introduction, this study was limited geographically to Kuwait. Similar studies could be conducted in other Gulf countries using this study as a research base.

A new instrument besides the questionnaire and interview used here could be developed. Such an instrument could take into consideration more of the cultural and religious characteristics of Kuwait.

Attitudes toward the reflective teaching practice of teachers of different schools subjects such as Arabic, English, social studies, history, geography, or chemistry must be investigated as well as the attitudes of high officials in the Ministry of Education.

New research methods, such as observation, must be introduced to test the extent to which teachers of Islamic education and superintendents are going to accept dealing with the reflective teaching practice as well as improving professional development.
Conclusion of the Study

The purpose of this study was to explore and examine the degree of availability and comprehension toward the reflective teaching practice among Islamic education teachers in Kuwaiti middle schools. The researcher used two research instruments to collect the data regarding the study topic which were the questionnaire for the Islamic education teachers in the middle schools and Interview for the Ministry of Education superintendents of the Islamic education. Data analysis was conducted by using a t-test and Analysis of Variance (ANOVA) to test the research questions and hypotheses.

The results of this study indicated most teachers of Islamic education reported reflecting on their teaching and understanding the importance of the reflective teaching practice to their professional development. The findings of this study also showed some teachers of Islamic education found difficulties in applying the reflective teaching practice and were in need of help and encouragement to facilitate the difficulties in their teaching practices. Superintendents of Islamic education were following their
roles of helping and encouraging teachers to apply the reflective teaching practice. Superintendents understood the importance of the reflective teaching practice for teachers' teaching improvement and professional development. Cooperation between the teachers preparation institutes in Kuwait and the Ministry of Education is required to insure professional and reflective teachers that Kuwait needs for their schools.
BIBLIOGRAPHY


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Appendix A

The Questionnaire - English and Arabic Versions
Dear Teachers of Islamic Education

As part of my Ph.d program at Ohio State University, I am conducting a study about teachers of Islamic education in Kuwaiti middle schools. The study focuses on the Reflective Teaching practice that teachers of Islamic education might practice while teaching.

Reflective Teaching practice means that teachers analyze their teaching critically as well as deliberate the decisions that they make while they are teaching. The reflective teaching practice goes under the concept of holding responsible of yourself that all Muslims must be aware of. A companion of Prophet Mohammed, Omar Bin Alkatab says “Hold yourself responsible for your deeds you are questioned about them; and evaluate your deeds before they are evaluated for you. Those who search their souls in this world, will not be intensively questioned on the day of reckoning”. The reflective teaching practice starts with presenting the problem or situation of practice, then allowing the self to be more open to some possibilities during the process of presentation. After that putting those problems in context in order to discover responses and view to implement the solution. The aim of the reflective teaching practice is to improve teachers’ practice and in the same time evaluate the effectiveness of their instructions.
Dear Teachers,

* Before you answer the questionnaire, please remember the prophetic tradition of the Prophet Mohammed "God is pleased with those who, when they do something, the do it with perfection".
* Please read the directions and follow the instructions. May Allah gives you the best rewards for your willingness to help with this research. Your responses will be confidential.

With all my appreciation

Researcher,

Maali Mohammed Jasem Abdulhadi
Instructions

(a) Please respond to all statements in the questionnaire sincerely so it reflects the teacher's exact situations.
(b) Responses will be held in strict confidence and will be used for this specific study.
(c) This questionnaire contains from six questions. Under each question there are four statements that relate to the question. Please read each statement carefully and respond to each statement by applying the (✓) sign in front of the selected statement.
(d) There are three selections to choose from:
   - Always
   - Sometimes
   - Never
(e) At the end of the questionnaire, there is an open-ended question, please respond to it accurately.
# Teacher's Personal Information

**Gender:**
- Male
- Female

**Age:**
- LT 25
- 25-30
- 31-40
- 40+

**Nationality:**
- Kuwaiti
- Non-Kuwaiti

**Social Status:**
- Married
- Others

**Experience:**
- 1-5
- 6-10
- 11-20
- 20+

**Degree:**
- Diploma
- Bachelor
- Master
**Position Title:**

<table>
<thead>
<tr>
<th>Regular Teacher</th>
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<tr>
<td>First Teacher</td>
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**Educational Region:**

<table>
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<tr>
<th>Hawaii</th>
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<tbody>
<tr>
<td>Al-Asema</td>
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<tr>
<td>Al-Farwania</td>
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<td>Al-Ahmadi</td>
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<tr>
<td>Al-Jahra</td>
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</table>

Number of students you teach this year:------------
Q 1: What do teachers of Islamic education in the middle Kuwaiti schools think of the reflective teaching practice?

<table>
<thead>
<tr>
<th>Statements</th>
<th>Always</th>
<th>Sometimes</th>
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</thead>
<tbody>
<tr>
<td>1- I reflect on my teaching.</td>
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<td>2- I follow exactly the objectives that I planned.</td>
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<td>3- I relay on exams to assess my students' learning achievement.</td>
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<tr>
<td>4- I feel that using the reflective teaching procedure is away to increase the efficacy of the teaching process.</td>
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Q 2: How do teachers of Islamic education reflect?

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<tr>
<th>Statements</th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
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<tbody>
<tr>
<td>5- Talking with my students about their learning problems.</td>
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<td>6- Holding regular meetings to reflect on our teaching strategies.</td>
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<td>7- Exchanging visits with other teachers to get ideas about how they reflect.</td>
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<td>8- I use my daily journal to help me reflect on my work and teaching strategies.</td>
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</table>
Q 3: How extensively do teachers of Islamic education reflect?

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<th>Statements</th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
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<tbody>
<tr>
<td>9- I reflect on the textbook and how it presents the subjects.</td>
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<tr>
<td>10- I reflect upon my lesson planning and my usage to the educational technology.</td>
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<tr>
<td>11- I reflect on my students' creative works.</td>
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<tr>
<td>12- I reflect on my way of taking advantage of the time.</td>
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Q 4: When do teachers of Islamic education reflect?

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<thead>
<tr>
<th>Statements</th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
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</thead>
<tbody>
<tr>
<td>13- I reflect throughout the whole school year.</td>
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<tr>
<td>14- I reflect only if I know that the ministry superintendent will visit my classroom.</td>
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<tr>
<td>15- I reflect on my students' work after grading them.</td>
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<td>16- I reflect on my teaching after the department meetings.</td>
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</table>
Q 5: What benefits do teachers of Islamic education in the middle schools get from the reflective teaching practice?

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<tr>
<th>Statements</th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
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</thead>
<tbody>
<tr>
<td>17- The reflection practice helps me develop my knowledge, enhance my skills, and refresh my ideas about teaching.</td>
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<tr>
<td>18- I would use more examples in my teaching to support my ideas.</td>
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<tr>
<td>19- Reflection helps me identify my teaching strengths and weaknesses.</td>
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<tr>
<td>20- I try to use the latest educational technology to solve my classroom problems.</td>
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</table>
Q 6: What is the role of the Ministry of Education superintendent in encouraging the usage of the reflective teaching practice?

<table>
<thead>
<tr>
<th>Statements</th>
<th>Always</th>
<th>Sometimes</th>
<th>Never</th>
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</thead>
<tbody>
<tr>
<td>21- The ministry superintendent teaches me how to reflect on my teaching.</td>
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<tr>
<td>22- The ministry superintendent cares about finishing the curriculum in time.</td>
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<tr>
<td>23- The ministry superintendent visits me to assess my teaching strategies.</td>
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<td></td>
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<tr>
<td>25- The ministry superintendent notices my reflection work.</td>
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</table>
What is your personal attitudes toward the reflective teaching practice?
الإجواب الأفاضل معلمو ومعلمات التربية الإسلامية

عليكم ورحمة الله وبركاته

أقررت حالياً بدراسة على معلمي ومعلمات التربية الإسلامية في المدارس الحكومية بدلة الکـرت
لاستكمال رسالة الدكتوراة من جامعة ولاية أرهاير في الولايات المتحدة الأمريكية، وهذه الدراسة تركز
على الإسلوب التأميلى في التدريس الذي يمارسه معلمو ومعلمات التربية الإسلامية أثناء التدريس .

ويعني الأسفل التأميلى في التدريس أن المعلم والمعلمة يقومان بمراجعة تدريبهم بشكل تقديمي. إضافة
إلى تطوير أساليب أخذ القرارات أثناء التدريس، وهذا الأسفل يدرج تحت مفهوم تأميلا النفس
الذي ينبغي لنا جميع المسلمين أن نلتزم به، فقد قال عمر بن الخطاب رضي الله عنه: "حاسموا
نفسكم قبل أن تحباووا، وزنوا قبل أن توزن ونحاسب نفسه في الدنيا قبل يوم القيامة حسناته
إن الأسفل التأميلى في التدريس يبدأ بموجبة العربة مشكلة قد يواجهها المعلم أو المعلمة أثناء
التدريس ومن ثم يضع هذه المشكلة في سياق تدريبي لاكتشاف بعض الحلول التي قد تساعد في
السيطرة عليها. فأفضل من الأسفل التأميلى في التدريس هو محاولة لتطوير أساليب أداء المعلم أو
المعلمة إلى جانب إيجاد السبيل لقيام مدى فعالية طرق التدريس التي يستخدمها .

أخي المعلم، أخية المعلمة .

كي بداية بالإجابة على هذه الاستمالة أرجو استشمار حديث الرسول صلى الله عليه وسلم "إن الله
يجب إذا عمل أحدكم عملاً أن يتبصه .

الرجاء قراءة التعليمات المرفقة ومحاولة اتباعها .

وجزاك الله خيرًا على استعدادكم لمساعدة لإتمام هذه الدراسة.

مع خالص التقدير

الباحثة: هلال محمد حسام عبد الهادي

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التعليمات:

يرجى الإجابة على جميع بنود الإستبانة بكل صدق بحيث تكون مواقفه للواقع الذي يمارسه المعلم.

لا حاجة لكتابة إسم الشخص أو مدرسته.

الإجابة سوف تُعالج بسرية وتستخدم فقط لخدمة هذه الدراسة.

هذه الاستبانة مقسمة إلى عدة أسئلة رئيسية تحت كل سؤال رئيسي توجد عدة عبارات مربطة به، فالإجابة قراءة كل بند بعناية ووضع علامة (X) أمام الإجابة المختارة لكل عبارة. يوجد ثلاثة اختيارات لكل عبارة وهي

- دائمًا
- أحيانًا
- لا

يرجى سؤال مفتوح في آخر الاستبانة، الرجاء الإجابة عنه بشكل علني.
بيانات خاصة عن المعلم

- الجنس: 
  - ذكر □ □
  - أنثى □ □

- العمر:
  - أصغر من 20 □ □
  - 20-25 □ □
  - 31 □ □
  - أكبر من 40 □ □

- كونيتي: 
  - كونيتي □ □
  - غير كونيتي □ □

- حالة الاجتماعية: 
  - متزوج □ □
  - غير متزوج □ □

- سنوات الخبرة التدريسية:
  - 1-5 سنوات □ □
  - 6-10 سنوات □ □
  - 11 سنة □ □
  - أكثر من 20 سنة □ □

- المرحلة العلمية:
  - دبلوم □ □
  - جامعي □ □
  - ماجستير □ □
  - دكتوراه □ □
المسمى الوظيفي:
مشرف مادة
مدرس أول

المنطقة التعليمية:
حول
العاصمة
الرواتبة
الأهدي
الجهراء

عدد الطلبة المسؤول عن تدريسهم سنوياً.
العربية

<table>
<thead>
<tr>
<th>العبارات</th>
<th>دائمًا</th>
<th>أحياناً</th>
</tr>
</thead>
<tbody>
<tr>
<td>استخدام الأسلوب التأسيسي في التدريس</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>أطروحة الالتزام بتطبيق الأهداف التي عرضت لها</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>أعتمد على الاحتكارات لتقييم فهم طلبًا ودرجة قصصهم</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>أشعر أن استخدام الأسلوب التأسيسي في التدريس يزيد من فاعلية العملية التعليمية</td>
<td>لا</td>
<td></td>
</tr>
</tbody>
</table>

العربية

<table>
<thead>
<tr>
<th>العبارات</th>
<th>دائمًا</th>
<th>أحياناً</th>
</tr>
</thead>
<tbody>
<tr>
<td>محاولة الطلبة في المشاكل التي يتعارضون إليها في التعليم</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>عند اجتماعات دورية للتأمل في أساليب التدريس</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>الزوارات المتواصلة مع الهيئة التعليمية للتعرف على كيفية استخدام الأساليب التأسيسي</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>استخدام ملاحظات اليوم لمساعدتي في تقييم عملي وأساليب تدريبي</td>
<td>لا</td>
<td></td>
</tr>
</tbody>
</table>
3- فيما يستخدم المعلم أسلوب التدريس التأليفي؟

<table>
<thead>
<tr>
<th>العبارات</th>
<th>لا</th>
<th>احياناً</th>
<th>دائماً</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- تأمل في الكتاب المدرسي وطريقة عرضه للموضوع.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2- تأمل في طريقة تحضير المدرس واستخدام التقنيات التربوية.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3- تأمل في أعمال التلاميذ الإبداعية.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4- تأمل في طريقة استغلال الوقت.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

4- متى يستخدم المعلم الأسلوب التأليفي في التدريس؟

<table>
<thead>
<tr>
<th>العبارات</th>
<th>لا</th>
<th>احياناً</th>
<th>دائماً</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- استخدم الأسلوب التأليفي في التدريس خلال السنة الدراسية بأكملها.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2- استخدم أسلوب التعليم التأليفي فقط عندما يكون علم بان الموجه الفني أو المدرس الأول سيقوم بترجمته.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3- استخدم أسلوب التعليم التأليفي لتقييم أعمال طلبي بعد وضع الدرجات ثم.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4- استخدم الأسلوب التأليفي بعد جماعات القسم.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### س: ما الشروط التي تحصل عليها المعلم من تطبيقه لأسلوب التدريس التأليفي؟

<table>
<thead>
<tr>
<th>الregunta</th>
<th>دائماً</th>
<th>احياناً</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- يعتمد على تطوير أفكار وسلسل مهارات وتحديد حيوانات التدريس.</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>2- أبلغ إلى استخدام مزيد من الأمثلة لشرح الأفكار.</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>3- يعتمد على التنوع والتنوع والتمحور في التدريس.</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>4- أحاول تطبيق آخر ما توصلت إليه التكنولوجيا التربوية على مشاكل الفصل</td>
<td>لا</td>
<td></td>
</tr>
</tbody>
</table>

### س: ماهو المصدر الأول للتربيه الإسلامية والموجه الفقي في تعليم أو تكييف المعلم لاستخدام الأسلوب التأليفي في التدريس؟

<table>
<thead>
<tr>
<th>الregunta</th>
<th>دائماً</th>
<th>احياناً</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- تعلم من المصدر الأول كيفية استخدام الأسلوب التأليفي في التدريس.</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>2- يهم المصدر الأول بإجهاز المنهج المقرر.</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>3- يقوم المصدر الأول بالموجه الفني بمراعاته لتقييم طريقة تدريس.</td>
<td>لا</td>
<td></td>
</tr>
<tr>
<td>4- يلاحظ المصدر الفني عملية الخاص بأسلوب التدريس التأليفي.</td>
<td>لا</td>
<td></td>
</tr>
</tbody>
</table>
Appendix B

The Interview Questions
The Research Questions of the Interview

(a) What do you think of the reflective teaching practice?
(b) Do you think it is an important aspect for the teachers of Islamic education to know how the reflective teaching affects the educational process?
(c) Why is the reflective teaching important, especially for teachers of Islamic education?
(d) Have you been taught in the university about the reflective teaching practice?
(e) What is your educational role as superintendent of Islamic education?
(f) Do you know any teacher of Islamic education who does not know or practice the reflective teaching practice?
(g) How can you harmonize between the heavy curriculum load and using the reflective teaching practice?
(h) What are the difficulties that face the superintendent usually when she suggests the reflective teaching usage to the teachers of Islamic education?
(I) If you have the chance to form a plan to reflective teaching usage, do you recommend using it daily, weekly, or yearly? Why?
(j) What is the number you will give the reflective teaching practice among the list of the most important duties that teachers of Islamic education should do? Why?
(k) Do you think that reflective teaching should start with a problem?
(l) Do superintendents need to know all about the reflective teaching? Why?
Appendix C

The Copyright Permission Letters
April 25, 2001

Maali Abdulhadi
1601 W. Celebrity Circle
Hanover Park, IL 60103

Dear Ms. Abdulhadi:

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United States  

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**AUTHOR/EDITOR:** OSTERMAN  

**VOLUME/ISSUE #**  

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**TYPE OF EXCERPT:** TABLE 2.1  

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Permission Manager

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Thank you

Maali Abdulhadi

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Hanover Park, IL, 60103  
Tel/Fax: (630)540-1890  
E-mail: abdulhadiku@hotmail.com
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Hanover Park, IL 60103

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Thank you for your interest in *TIP*.

Sincerely,

Susan Gabel
Editorial Associate
Appendix D

Letters of Approval - Arabic Version
السيد المحترم / مدير عام منطقة العاصمة التعليمية
الأستاذ / جاسم العمر

تحية طيبة وبعد ،

بناء على الطلب المقدم من معايدة البعثة السيدة / معالي محمد عبد الله،
بتطبيق استبان وذلك لإجراء قياس مدى تطبيق الأساليب التأمللي في التدريس
من قبل مدرسو ومدراس التربية الإسلامية في مدارس الكويت للمراحل
المتوسطة.

يرجى التكرم بتسهيل مهمة المذكورة أعلاه في تطبيق الاستبانة على مدرسي
ومدراس مادة التربية الإسلامية في جميع المدارس المتوسطة (بنين وبنات) 
التابعة لمنطقتيكم.

شكرًا لكم حسن تعاونكم ب،
مع خالص التحية ،

مدير إدارة البحوث التربوية
د. جعفر بعقول العريان

نسخة للملف

P. O. Box 16222 QADSIAH 35853 KUWAIT - Tel. 4842404/4838321 - Fax. 4837909 / 4842404
بسم الله الرحمن الرحيم

وزارة التربية

ال👈

منطقة العاصمة التعليمية
وحدة التخطيط والمعلومات

التاريخ: ٥/٣/٢٠٠٣

تحية طيبة وبعد ...

يرجى تسهيل مهمة معيدة البعثة السيدة/ معالي محمد عبد الهادي بتطبيق استبانك ومقابل قياس مدى تطبيق الأساليب التأملية في التدريس من قبل مدرسو ومدراسات التربية الإسلامية للمرحلة المتوسطة

مع خالص التحية .....

مدير
إدارة الشؤون التعليمية

نسخه لكل من:
مدير إدارة الشؤون التعليمية
وحدة التخطيط والمعلومات

403
وزارة التربية
إدارة العامة لفئة التعليمية
مكتب المدير العام

الرقم: 17/1116

نشرة عامة رقم (21/2000م)
للمدارس المتوسطة

السادات وال-badge: المعترضين/ المعارف ونظم المدارس المتوسطة
تحية طيبة وبعد

بالإشارة إلى كتاب مركز البحوث التربوية والمناهج رقم (وت/ح/118/11) بتاريخ
2/1/2000م، بشأن الطلب المقدم من معيدة البعثة السيد/ محامو محمد العامو -
بتطبيق استبيان وذلك لإجراء قياس مدى تطبيق الأساليب التأليفي في التدريس من قبل
مدرسة - مدارس التربية الإسلامية في مدارس الكويت للمراحل المتوسطة.

لذا يرجى تسهيل مهمة المذكورة أعلاه في مستمركم.

مع خالص التحية...

mination لresarار الأزهر التعليمية
وزيرة التربية
منطقة حولي التعليمية

نسخة لكل من:
- السيد مدير الوزارة للشؤون التعليمية
- المدير العام للإذاعة التربوية
- المدير العام للإذاعة التربوية

404
نشوة خاصة رقم (223/2000)
للمرحلة المتوسطة بينين - بنات

السيدات والسادة المحترمون / مدير ومديرات - نظار وناظرات

المرحلة المتوسطة

بعد التحية 000


يرجى تسهل مهمة السيدة / محامي محمد عبد الهادي بتتعلق إجراء قياس مدى تطبيق الأسلوب التأسيسي في التدريس من قبل مدرس – ومدرسة التربية الإسلامية في مدارسكم.

يرجى أن تكون الردود بسرعة المكتبة ويتم تسليمها لمكتب المدير العام بالمنطقة.

مع خالص التحية

مدير عام
منطقة الفروانية التعليمية

وفقاً على الموضوع التربوي

مدير عام
منطقة الفروانية التعليمية

405
وزارة التربية
منطقة الأحمدي التعليمية
إدارة الشؤون التعليمية

التاريخ: 27/03/2002م

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بنين - بنات

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يرجى تسهيل مهمة معيدة البعثة السيدة/ معالي محمد عبدالهادي بتطبيق استبيان وذلك

لإجراء قياس مدى تطبيق الأسلوب التأصلي في التدريس من قبل مدرسو - ومدرسيات التربية

الإسلامية في مدارس الكويت للمرحلة المتوسطة وذلك على مدرسو ومدرسيات مادة التربية

الإسلامية في مدارسكم.

يرجى التكرار بإعادة الاستبيان إلى مراقية التعليم المتوسط خلال إسبوع من تاريخه.

شكر

يرجى حسن تعاونكم.

مدير عام منطقة الأحمدي التعليمية

مدير إدارة الشؤون التعليمية

النضال لنفس

مدير عام المنطقة.

مدير إدارة الشؤون التعليمية.

مراقبة التعليم المتوسط.

السن.

ف. ك.
فم بسم الله الرحمن الرحيم

وزارة التربية

الملاءة المذكرون / مديرهم ومديريهم ونظام ونظام المدارس المتوسطة (بدين وبدابر).

السلام عليكم ورحمة الله وبركاته وبعد:

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لأطيبين لكم ممن تعاونتم

مدير عام / مدير الهراء التعليمية

نسخة: لإدارة الشؤون التعليمية.
نسخة: لمراقبة التعليم (المتوسطة).

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