

## Philosophical and Pedagogical Foundations of the Culture of Reflection in Pedagogical Activity

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**Abstract:** In this article, the theoretical foundations, essence, and content of the culture of reflection in pedagogical activity are scientifically analyzed. The reflective competence of a teacher is substantiated as an important factor in the development of professional growth, self-esteem, and a creative approach. Also, based on the views of R.Descartes, I.Kant, and H.Hegel, the philosophical roots of the concept of reflection and their pedagogical interpretation are highlighted. Based on the research results, methodological mechanisms for the formation of a culture of reflection have been developed, and practical recommendations for the development of a teacher's professional culture have been presented.

**Keywords:** Reflection, reflection culture, reflexive thinking, philosophical and pedagogical foundations, pedagogical reflection, teacher's reflexive competence, professional growth and self-development, mechanism of self-awareness, process of reflexive analysis, spiritual and moral maturity of the individual, methodology of a reflexive approach, development of pedagogical thinking, methodological model of reflexive culture.

### INTRODUCTION

In the process of modernizing the education system in the Republic of Uzbekistan, special attention is paid to the personal and professional development of teachers. A modern teacher must be not only knowledgeable, but also a creative person who critically analyzes their work, works on themselves, and adapts to a changing educational environment.

“Reflection” (from the Latin *reflectio* – “reflection”, “return”) represents the process of analyzing the teacher's own thoughts, actions, decisions, and feelings. Reflection in pedagogical activity is the teacher's ability to critically evaluate their work, understand their influence on students, and coordinate their actions with the goal.

### LITERARY REVIEW AND THEORETICAL BACKGROUND

The concept of reflection is formed at the intersection of philosophy, psychology, and pedagogy, and is considered as a self-directed activity of human thought and consciousness.

From a philosophical point of view, reflection is the process of self-awareness through the analysis of one's thoughts, actions, and mental state (R.Descartes, I.Kant, G.W.F.Hegel).

R.Descartes defines reflection as “the perception of the thinking subject's own thought process”. In his famous idea “Cogito, ergo sum” (“I think, therefore I exist”), he emphasizes that through reflection, a person realizes their consciousness and existence<sup>1</sup>.

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<sup>1</sup> Descartes R. (1641). *Meditationes de prima philosophia*. Paris: Michel Soly.

I. Kant interprets reflection as the subject's ability to analyze their cognitive activity, that is, a form of understanding the mind's capabilities. He considers reflection as the level of "metacognition" (knowledge about cognition) of human thinking<sup>2</sup>.

G.W.F.Hegel considers reflection as a stage of self-knowledge of human consciousness. According to him, through reflection, a person understands their spiritual essence and approaches the "absolute spirit"<sup>3</sup>.

## METHODS

From a philosophical point of view, reflection is the process of self-awareness through the analysis of one's thoughts, actions, and mental state. R.Descartes interpreted reflection as a form of consciousness's perception of itself (Descartes, 1641), while I. Kant showed it as the mind's ability to analyze its own cognitive activity (Kant, 1781). Hegel, however, interprets reflection as the stage of self-knowledge of the soul (Hegel, 1807). Philosophical interpretations of the concept of reflection (see **Table 1**)

**Table 1. Philosophical interpretations of the concept of reflection (Comparative table based on Descartes - Kant - Hegel)**

Philosopher	Work (year)	Content of reflection	Main idea	Significance for pedagogical interpretation
<b>René Descartes (1596-1650)</b>	<i>Meditations de prima philosophie</i> (1641)	Reflection is the process of conscious self-perception, the state of awareness of what a person is thinking.	"Cogito, ergo sum" ("I think, therefore I exist"). Through reflection, a person realizes their existence.	The teacher forms their professional "I" through the awareness of their thoughts and decisions.
<b>Immanuel Kant (1724-1804)</b>	<i>Critic of the Pure Vernunft</i> (1781)	Reflection is a mental activity that analyzes cognitive activity, that is, a person's ability to control their own thinking.	The mind analyzes its activity, comprehends the sources of knowledge. Reflection is a form of self-knowledge.	Reflection develops the teacher's ability to critically approach their own learning process, style, and methods.
<b>Georg W.F. Hegel (1770-1831)</b>	<i>Phänomenologie des Geistes</i> (1807)	Reflection is the process of self-knowledge of the soul, the stage of understanding the inner essence of a person.	Reflection is the path leading to the "absolute spirit", a person contributes to general spiritual development through self-knowledge.	A teacher forms their pedagogical culture by understanding their mental state, values, and goals.

The views of these three philosophers reveal different aspects of reflection:

Descartes interprets reflection as a mechanism of conscious self-awareness of the individual;

<sup>2</sup> Kant I. (1781). *Critic of the Pure Vernunft*. Riga: Johann Friedrich Hartknoch. (Uzbek translation: *Criticism of Pure Reason*, Tashkent: National Encyclopedia of Uzbekistan, 2007.)

<sup>3</sup> Hegel, G. W. F. (1807). *Phänomenologie des Geistes*. Bamberg and Würzburg: Joseph Anton Goebhardt.

Kant considers reflection as a form of control of the cognitive process of thinking; Hegel explains reflection as the highest stage of the soul, directed towards the cognition of itself. In pedagogical science, on the basis of these views, a “reflective teacher model” is formed - that is, a person who can understand, analyze, and develop their own activity.

Although reflection was initially formed as a philosophical concept, today it is recognized as one of the main theoretical principles of pedagogical activity (Schön, 1983<sup>4</sup>; Dewey, 1910<sup>5</sup>; Qodirova, 2020<sup>6</sup>). If philosophical reflection represents the self-directed analytical activity of human thinking, then pedagogical reflection is the process of analyzing the teacher's professional practice, methods, attitudes, and results.

Such thinkers as R. Descartes, I. Kant, and H. Hegel interpreted reflection as the most important source of human cognition. From a pedagogical point of view, reflection is an integral part of the teacher's activity, which directs their activity to analysis, improvement, and self-development. Therefore, the culture of reflection is based on the philosophical foundations of the pedagogical process and manifests them in practice.

Thus, the pedagogical interpretation of philosophical ideas is manifested on the basis of the logical chain “knowledge - understanding – improvement”.

## RESULTS AND DISCUSSION.

The approach based on Descartes' “concept of reflection” forms the teacher's metacognitive competence - that is, the ability to ask oneself the question “how am I teaching?”. That is, it can be understood that a modern teacher should not only provide knowledge but also be a thinking subject who monitors their thinking process.

Kant's reflection encourages teachers to think critically and analytically. In pedagogical practice, this is:

- assessment of the effectiveness of their lessons;
- ability to connect students' knowledge with their own methods;
- manifests itself in the form of learning lessons from pedagogical experiments.

Kantian reflection forms the “professional consciousness” of the teacher, that is, he understands the essence of his activity and seeks ways to improve it. This process strengthens the teacher's culture of self-improvement.

According to Hegel's teachings, a reflection teacher analyzes their professional activity not only from a methodological point of view, but also from a spiritual and moral point of view. This approach:

- the teacher's loyalty to their values;
- spiritual maturity;
- reinforces the concepts of professional duty and conscience.

Thus, Hegel's reflection forms a culture of “internal growth” and “professional self-awareness” in pedagogical activity.

The following table shows the mechanism for the transition of ideas of philosophical reflection to pedagogical interpretation (**See Table 2**):

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<sup>4</sup> Schön, D. A. (1983). *The Reflective Practitioner: How Professionals Think in Action*. New York: Basic Books.

<sup>5</sup> Dewey, J. (1910). *How We Think*. Lexington, MA: D.C. Heath and Company.

<sup>6</sup> Qodirova N. Pedagogical reflection and professional development of the teacher. TDPU Publishing House, Tashkent: 2020

**Table 2. The mechanism of the transition of ideas of philosophical reflection to pedagogical interpretation**

<b>Philosophical reflection stage</b>	<b>Pedagogical form of reflection</b>	<b>Resulting indicator</b>
Understanding Thinking (Descartes)	Self-analysis	Metacognitive consciousness is formed
Cognitive Activity Assessment (Kant)	Lesson performance analysis	Professional self-assessment skills emerge
Understanding the Spiritual Essence (Hegel)	Moral and ethical reflection	The cultural maturity of the teacher's personality increases.

The theory of philosophical reflection in pedagogical practice is reflected in the following main directions:

- develops the teacher's professional thinking;
- forms a culture of a critical approach to their activities;
- develops spiritual and moral consciousness;
- creates a foundation for creative renewal in the educational process.

Therefore, the philosophy of reflection is considered the main theoretical foundation that forms the culture of professional self-awareness of the teacher.

Pedagogical mechanisms for the formation of reflection are presented in the form of a table (see **Table 3**):

**Table 3. Pedagogical mechanisms for the formation of reflection**

<b>No</b>	<b>Direction</b>	<b>Pedagogical mechanism</b>	<b>Practical view (methods and means)</b>	<b>Expected result</b>
1.	<b>Cognitive stage</b>	Formation of theoretical concepts of reflection in the teacher	Lectures, trainings, seminars - Study of scientific literature on reflection - Theoretical analysis tasks	Understanding the essence, types, and significance of reflection
2.	<b>Metacognitive stage</b>	Teaching self-analysis and self-assessment	Maintaining a "reflective diary" – "What did I learn today?" analysis questions - Portfolio method	The teacher can consciously analyze their work.
3.	<b>Communicative stage</b>	Exchange of experience, reflection with colleagues	"Peer review" (mutual observation) – "Exchange of ideas" lesson analysis - Video reflection (analysis based on the lesson recording)	A collective reflective environment is formed, a culture of exchange of ideas arises.
4.	<b>Moral (value) stage</b>	Formation of reflection as a professional value	Professional Ethics Trainings - Discussions on Personal Responsibility and Integrity - Post-Class Analytical Discussions	Reflection becomes the moral value of the teacher.
5.	<b>Practical (activity) stage</b>	Make it a habit to systematically analyze one's activities	Lesson analysis (self-assessment) - Completing a "reflective questionnaire" -	The teacher constantly analyzes and improves their work.

			Connecting lesson outcomes with planning	
6.	<b>Innovative stage</b>	Support the reflection process through digital tools	Online portfolio, blog, electronic diary – “Reflection 360°” system (student-colleague-leader opinion) - Analytical platforms based on artificial intelligence	The possibility of automating reflexive analysis based on modern technologies will be created.
7.	<b>Institutional (system) stage</b>	Formation of a culture of reflection in an educational institution	Reflective analysis sessions at methodological councils - Training teachers as reflective practitioners - Creating a “reflective environment” by management	A culture of reflection is institutionalized in the educational organization, a stable system is created.

Pedagogical mechanisms for the formation of reflection are a systematic process that combines knowledge, experience, communication, moral values, and innovations. In this case, the teacher not only analyzes their own activity, but also becomes a reflexive personality oriented towards self-development.

Analysis of scientific research shows that the formation of a culture of reflection is an integral part of the teacher's professional competence, ensuring a critical, conscious, and creative approach to their activity. As a result of reflective activity, the teacher identifies shortcomings in the educational process, develops strategies for their elimination, and continuously improves their methodology.

Also, the culture of reflection is an indicator of the internal intellectual and moral growth of the individual, and in the pedagogical process serves the development of a culture of exchange of ideas, mutual analysis, and self-assessment. This process forms the teacher's competencies methodological thinking, professional reflection, and reflexive communication.

## CONCLUSION.

If, from a philosophical point of view, reflection is a process directed towards spiritual maturity through the return of human thinking to oneself, self-awareness, and analysis of one's mental state, then from a pedagogical point of view, it manifests itself as the ability to assess the teacher's professional experience, recognize mistakes, and develop new strategies. Thus, the culture of reflection acts as a conceptual bridge connecting philosophical thinking with pedagogical practice.

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