

Reflective Learning as a Tool for Enhancing Consciousness, An Empirical Study of Non-Governmental Organizations (NGOs) in Agra

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Abstract As human beings we all have experienced learning. We learn at all stages in our life. Humans learn not only through external stimuli, their natural reactions to these stimuli {Second Order Thoughts (SOT)} but also through introspection and retrospection about all these reactions. The capacity to exercise introspection and willingness to learn more about the fundamental nature, purpose, essence, behavior is termed as self-reflective learning. Reflective learning results in Higher Order Thoughts (HOT) and increase consciousness in self. The purpose of this paper is to identify if executives in Non-Governmental Organizations (NGOs) which are basically formed for the social welfare, actually do this introspection and learn from their past decisions under various situations. For this study we have approached 19 Non-Governmental Organizations (NGOs) in Agra and selected 2 respondents from the executive committee of each NGO. So the total respondents were 38 and mixed method approach was applied. The study is based on using a Reflection-Rumination questionnaire (RRQ) (developed by Trapnell and Campbell 1997) and unstructured interviews both of which were administered to the executives of the NGOs that are operating at the Agra region. The results indicate that executives use reflective learning as a tool for enhancing their consciousness and decision-making.

Keywords Second Order Thought, Higher Order Thought, Reflective Learning, Consciousness

1. Introduction

“By three methods we may learn wisdom: First, by reflection, which is noblest; second, by imitation, which is easiest; and third by experience, which is the bitterest.”

- Confucius (“The Analects of Confucius”)

Learning is a very natural process and it occurs at every stage of life. It doesn't happen all at once but builds upon and is shaped by what we already know. It includes all of the things that we do to make it happen. The purpose of learning is growth of our minds. This leads to better understanding of the purpose behind our existence.

According to **Alain Morin (2002)** we all spend time analyzing our inner thoughts and feelings, it's a mental activity. He indicated that when we actively examine ourselves, it leads to exploration of hidden wisdom and is known as self-reflection and when we just think about ourselves anxiously i.e. just monitoring and modifying our behaviour then it is known as self-rumination. In both the

cases of reflection and rumination we analyse ourselves but with the different approach Long, E.C.J. et al (1999) have indicated that it is impossible for an individual to be empathic if that person is overly focused upon his/her self. So, it can be said that ruminative thinkers may not be empathic in their behavior. In this context Jeffrey A. Joireman et al (2002) have indicated that self reflection results in empathy.

We being a human being have access to our own mental states and when this access gets privileged with introspection (conscious of one's own thoughts), retrospection (to take a look back at events that already have taken place), then this is a stage of reflective learning. John Dewy was first among the educationists to write about reflective practice. For Dewy, the everyday world of common experiences was all the reality that man had access to. According to him an educated person connects what he does and what are its consequences. So, when we combine our genuine inquisitiveness with a commitment to do things differently based on careful consideration of alternatives, then this is reflective learning or higher order thought and how it acts as a bridge in the attainment of higher level of consciousness and awareness. According to Mary Jane et. Al (2004) Reflection is different from just thinking about. It is an intellectual analysis of our experiences.

Mezirow (1990) differentiated between thoughtful action

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and reflection. According to him Reflective Action, understood as action predicated on a critical assessment of assumptions, may also be an integral part of decision making. Thoughtful action is reflexive but is not the same thing as acting reflectively. Jeffrey A. Joireman et al (2002) have indicated that self reflection results in empathy.

Reflective action critically examines the justification for one's beliefs. Reflection in thoughtful action involves a pause to reassess by asking.

2. Literature Review

2.1. Existing Studies on Orders of Thinking, Reflection and the Implications of Reflection

The writings of **Socrates, Plato, Aristotle, Confucius, Matthew Lipman and Richard Paul** recognize the importance of critical thinking.

Peltier, Hay & Drago (2006). "Reflecting on reflection" conveyed about the Second Order Reflections and Higher Level of thinking. Second Order thought is responding and interpreting the situations whereas higher order thought involves relating, reasoning and reconstructing of the situations. This critical evaluation is the reflective learning.

There are many studies which established a relationship between reflection and transformed performance. Some of the studies are as given below.

Magdeleine D. N. Lew and Henk G. Schmidt (2010) conducted a study to identify the relationship between self reflection and academic performance. The purposes of the study were two-fold: first, to evaluate whether reflection journal writing was effective in promoting self-reflection and learning, and whether students become better at self-reflection if they engage continuously in reflection journal writing. Taken together, the findings suggest that self-reflection on both how and what students have learnt does lead to improvements in academic performance.

Kate Henderson, Ksenija Napan and Sylila Monteiro (2004) carried out a qualitative study to examine the application of reflective learning journals online. It evaluates the effectiveness of reflective learning online using a five point level reflection scale (reporting, responding, relating, reasoning and reconstructing) The purpose of applying reflective journals was to develop critical thinking, help students to integrate theory, practice and experience and to relate presented theoretical knowledge to real life situations. As a consequence, students gained deeper understanding of the material learnt, managed to contextualize it and developed meaningful professional relationships with their teacher.

Lea Waters (2006) proposed that research and teaching can be enhanced through self-reflection.



He found the evidence that self-reflection promotes continuous learning and adaptability in a university context, in the workplace and during career transitions. Self-reflection has allowed him to bridge his research and teaching.

"Research is to teaching what Sin is to confession. If you haven't done much of the former you won't have much to say in the later"

Dimaggio, Lysaker, Antonio, Nicolo (2008), they had conducted their study on the counsellors who look for schizophrenic and other personality disorder patients and found that self reflection leads to metacognition or mentalizing.

These important studies revealed the importance of self-reflection, how it links with the transformation and how it fosters the exploration of our hidden wisdom.

2.2. Reflection and Rumination

Some researchers make distinctions and identify different types of self-analysis which includes self-reflection as well as self-rumination.

Alain Morin (2002) "Do you "self-reflect" or "self-ruminate"?" Science and Consciousness Review, December (1) This paper reflects that we all spend time analyzing our inner thoughts and feelings; past research looked at this activity as being unitary in nature (i.e., simply focusing on the self), examined how frequently people introspect, and identified the effects of self-focus on behaviour. Current studies by Alain Morin indicate that people actually engage in two different types of self-analysis: self-reflection (enjoying analyzing the self) and self-rumination (not being able to shut off thoughts about the self), each leading to opposite consequences. Personality psychology is mainly interested in the measurement of differences among people; researchers typically use questionnaires to tap variations in self-awareness. The questionnaire so used is termed as Reflection-Rumination Questionnaire, developed by Trapnell and Campbell (1999).

2.3. Reflection and Consciousness

Bernard J. Baars (1988) "A Cognitive Theory of Consciousness" stated that Attention, self, and conscious self-monitoring leads to the consciousness.

Grant, John franklin & Peter Langford (2002) "The Self-Reflection And Insight Scale: A New Measure Of Private Self-Consciousness" stated that Private self-consciousness and the subordinate constructs of self-reflection and insight are key factors in the self-regulatory process underpinning the creation of behavior change.

The construct of private self-consciousness was developed by Fenigstein, Scheier, and Buss (1975) to indicate a key feature of focusing on one's experience.

Rick Harrington, Loffredo (2007) "Private Self-Consciousness Factors and Psychological Well-Being" stated that self consciousness is a confluence of

self-reflectiveness and Internal State Awareness.

Thus, many significant researchers proposed that consciousness and reflective thinking are interdependent.

2.4. Reflective Learning as a Group Activity

The reflective learning and its social impact has its inception in Dewy (1919) work.

Lillas M. Brown and Barry Z. Posner (2001) “Exploring the relation between learning and leadership” Leadership and Organizational Development Vol.22 Iss:6, pp.274-280, MCB UP Ltd. This paper investigates how two important research streams learning and leadership might be related with one another. Responses on the Learning Tactics Inventory (Dalton 1999) and Leadership Practices Inventory (Kouzes and Posner 1997) are compared for a managerial sample. Results indicate that more active and versatile learners subsequently consider themselves more frequently involved and engaged in leadership behaviours.

2.5. Importance of Reflective Learning for NGOs

Bruce Bitton (1998) “The Learning NGO” stated the relevance of the ‘learning organisation’ concept for NGOs and aims to provide framework relevant to the organizations which are visionary, growth enhancing and developmental not only for the society but for the leaders who are contributing towards this end. A diagnostic tool (‘Learning NGO Questionnaire’) was used to assess their organizational learning. Learning Non-Governmental Organization should include learning approach, participative policy, enabling structures, learning climate and self-development for all. This paper concludes with a very interesting area of leadership assisted with continuous learning which is self-developmental.

Since NGOs are meant for bringing social transformations, so it would be very interesting to conduct study on the NGOs to determine how much the leaders of the NGOs are inclined towards themselves for the self-change.

3. Non-Governmental Organizations (NGOs)

NGOs are unique organizations and they can't be compared either to the business or government organizations. NGOs become legal entities through registration either as a non-profit corporate, a society or a trust. Such organisations can be registered under The Societies' Act, 1860 (Section 20), Public Trust Acts of various states, Indian Companies Act, 1956 [Section 25 1(a) and (b)]. Article 19(1) (c) and 30 of The Constitution of India, gives the right to all the citizens of India to form associations or unions. (Cherian 2012)

The uniqueness of NGOs doesn't come from legal status, rather from commitment for a cause, voluntary spirit, self-motivation, strong internal vision, people skills and culture.

NGOs can be classified on the basis of orientation, the level of operation and the types of activities. (Peter Willets, 2012)

NGOs by orientation

- a) Charitable orientation includes NGOs with activities directed toward meeting the needs of the poor. Such NGOs may also undertake relief activities during a natural or man-made disaster.
- b) Service orientation includes activities designed by the NGOs and people are expected to participate in its implementation and in receiving the service. e.g. Health planning (Pulse Polio campaign), education services (Sarva Shiksha Abhiyaan).
- c) Participatory orientation is characterized by self-help projects where local people are involved particularly in the implementation of a project by contributing cash, tools, land, materials, labour etc.
- d) Empowering orientation is where the aim is to help poor people develop a clearer understanding of the social, political and economic factors affecting their lives, and to strengthen their awareness of their own potential power to control their lives.

NGOs by level of operation

- a) Community-based organization (CBOs) arises out of people's own initiatives. These can include sports clubs, women's organizations, and neighborhood organizations, religious or educational organizations.
- b) City-wide organization include organizations such as the Rotary or Lion's Club, chambers of commerce and industry, coalitions of business, ethnic or educational groups and associations of community organizations.
- c) National NGO include organizations such as the Red Cross etc. Some of these have state and city branches and assist local NGOs.
- d) International NGO includes organizations such as World Wide Fund for Nature (WWF) Save the Children organizations, Cooperative for Assistance and Relief everywhere (CARE) etc.

NGOs by types of activities

- a) Operational NGO meant for bringing small-scale change directly through projects.
- b) Campaigning NGO promote change indirectly through influence on the system.

4. Need and Objectives of the Study

Various studies are available linking self reflection and enhanced consciousness, these studies focused mainly on academic institutions, healthcare industries.

We have selected Non-Governmental Organizations (NGOs) because it seems to us the vision driven. They need to have high awareness and they are required to self reflect their actions as they are meant for bringing societal transformations and personal and societal transformations are inseparable. So, for NGOs, self reflection is very

important as Mahatma Gandhi said “We must be the change we want to see.”

We have conducted our study on the executives of Non-governmental Organizations of Agra in order to know that how they learn from their past decisions and also about their learning processes. The selection of region is based on the convenience sampling.

The objective of our study is to identify whether NGOs are exhibiting reflective or ruminative behavior.

5. Research Methodology

In order to meet the above mentioned objective, we have used mixed method approach.

We have identified 70 NGOs* of both the types; operational and campaigning in Agra city. Convenience sampling was used to select the location as the researchers belong to Agra region. We have randomly selected 25 NGOs for our research study. After continuous persuasion 19 NGOs have responded to us. The respondent NGOs are:

- 1.1) SPEEHA (Society for Preservation of Healthy Environment and Ecology and Heritage of Agra.)
- 1.2) Help Agra
- 1.3) Maharishi Charak Shiksha Samiti
- 1.4) Tears
- 1.5) Shri Niroti Lal Buddha Sansthaan
- 1.6) Indian Dreams Foundation
- 1.7) Aryashree
- 1.8) Indian Welfare Association
- 1.9) Antardrishti Forum for friends of blind:
- 10.0) Center of New Creativity for economic revolution
- 11.1) MRS Educational Society
- 12.1) SANKALP
- 13.1) Green Agra Initiative Society
- 14.1) Human Welfare and development Society
- 15.1) Manav Sewa Samiti
- 16.1) Buddha Sansthaan

17.1) Indian Social Welfare Society

18.1) Shiksha Prasar Samiti

19.1) Kalindi Vihar Vikas Avam Jankalyan Samiti

(Source: <http://www.indiamapped.com/ngo-in-uttar-pradesh/agra/>)

We have applied Reflection-Rumination Questionnaire (Trapnell and Campbell, 1997) on the executives of the NGOs involved in the decision making process. Through Factor Analysis we have analyzed the factors associated with reflection and rumination. We have also used unstructured interviews to identify their learning process. We have taken two members from the executive Committee of each NGO, i.e. 38 members from the 19 respondent Non-Governmental Organizations. The qualitative data analysis of unstructured interview was done using Atlas Ti.

Reflection-Rumination questionnaire was developed by Trapnell and Campbell (1997). This questionnaire builds on the basis that self-analysis are of two types: Self-reflection and self-rumination. Questionnaire measures the extent to which participants are disposed to engage in repetitive thinking about their past (rumination) and to reflect on themselves out of epistemic curiosity, that is, out of a philosophical love of self-exploration (reflection). It consists of 12-12 questions for analyzing reflection and rumination, based on Likert Scale.

6. Quantitative Data Analysis

We have used XLSTAT (2013) software for quantitative data analysis. Qualitative data analysis was done to determine the variables with their mean scores, standard deviation, factor scores of the NGOs to find the list of reflecting as well as the ruminating NGOs. Also the correlation between variables and factors so generated was determined through the factor analysis. The percentage of variability represented by the two factors was also determined.

XLSTAT 2013.6.02 - Factor analysis

Observations/variables table: Workbook = second book.xlsx / Sheet = Sheet1/Range = Sheet1!\$A\$2:\$AM\$21 / 20 rows and 38 columns

Observation labels: Workbook = second book.xlsx / Sheet = Sheet1 / Range = Sheet1!\$A\$1:\$AM\$1 / 1 row and 38 columns

Correlation: Pearson (n)

Extraction method: Principal factor analysis

Number of factors: Automatic

Initial communalities: Squared multiple correlations

Stop conditions: Convergence = 0.0001 / Iterations = 50

Rotation: Varimax (Kaiser normalization) / Number of fact-Ors = 2

Table 1. Variables with their mean value and standard deviation

Variable	Observations	Obs. with missing data	Obs. without missing data	Minimum	Maximum	Mean	Std. deviation
Attention on myself	38	0	38	2.000	3.000	2.263	0.446
Rehashing recent things	38	0	38	2.000	4.000	2.526	0.893
hard to shut off thoughts about myself	38	0	38	2.000	3.000	2.263	0.446
Thoughts continuously going back to what happened	38	0	38	3.000	4.000	3.263	0.446
Ruminate over things	38	0	38	2.000	4.000	2.526	0.893
Often think how i acted in a past situation	38	0	38	2.000	4.000	2.526	0.893
Ruminate on myself for very long	38	0	38	2.000	4.000	2.526	0.893
not easy to put unwanted thoughts out of my mind	38	0	38	2.000	4.000	2.526	0.893
Thinking disappointing moments	38	0	38	2.000	4.000	2.526	0.893
Philosophical thinking appeals	38	0	38	3.000	4.000	3.263	0.446
Meditative person	38	0	38	2.000	4.000	3.474	0.893
Love exploring inner self	38	0	38	2.000	5.000	4.211	1.339
Attitudes and feelings fascinate me	38	0	38	2.000	4.000	3.474	0.893
Introspective thinking	38	0	38	2.000	4.000	3.474	0.893
love analyzing	38	0	38	4.000	5.000	4.737	0.446
people say i am deep introspective	38	0	38	2.000	4.000	3.474	0.893
Self-analysis	38	0	38	4.000	5.000	4.737	0.446
Love to meditate	38	0	38	2.000	4.000	3.474	0.893
Love philosophical way of life	38	0	38	2.000	3.000	2.737	0.446
Contemplating myself is idea of fun	38	0	38	2.000	4.000	2.526	0.893

Table 2. Correlation between variables and Factors so generated

Variables	Factor F1 Rumination
Attention on myself	1.000
Rehashing recent things	1.000
hard to shut off thoughts about myself	1.000
Thoughts continuously going back to what happened	1.000
Ruminate over things	1.000
Often think how i acted in a past situation	1.000
Ruminate on myself for very long	1.000
not easy to put unwanted thoughts out of my mind	1.000
Thinking disappointing moments	1.000
Philosophical thinking appeals	1.000
Meditative person	-1.000
Love exploring inner self	-1.000
Attitudes and feelings fascinate me	-1.000
Introspective thinking	-1.000
love analyzing	-1.000
people say i am deep introspective	-1.000
Self-analysis	-1.000
Love to meditate	-1.000
Love philosophical way of life	-1.000
Contemplating myself is idea of fun	1.000

Table 3. Factor Scores

Observation	Rumination (F1)
SPEEHA	-0.598
SPEEHA	-0.598
Help Agra	-0.598
Help Agra	-0.598
Charak	-0.598
Charak	-0.598
TEARS	1.673
TEARS	1.673
Shri Niroti	-0.598
Shri Niroti	-0.598
Dreams	-0.598
Dreams	-0.598
Aryashree	-0.598
Aryashree	-0.598
Welfare	1.673
Welfare	1.673
Antardrishti	1.673
Antardrishti	1.673
Creativity	1.673
Creativity	1.673
MRS	1.673
MRS	1.673
SANKALP	-0.598
SANKALP	-0.598
Green	-0.598
Green	-0.598
Human	-0.598
Human	-0.598
Manav	-0.598
Manav	-0.598
Buddha	-0.598
Buddha	-0.598
Social	-0.598
Social	-0.598
Shiksha	-0.598
Shiksha	-0.598
Kalindi	-0.598
Kalindi	-0.598

Note: Value of these variables (“Rethinking things that are over and done with”, “Reevaluating something I’ve done”, “Reflect on episodes that are of no concern”, “Self-Inquisitive”) for both the factors are found to be constant. So, they are eliminated.

The percentage of variability represented by the two factors F1 (Rumination) and F2 (Reflection) is very high which is illustrated in the figure (1) below.

The following table shows the list of ruminating Non-Governmental Organizations (NGOs) with positive factor scores and reflecting Non Governmental Organizations (NGOs) with negative scores

Reliability of Analysis

On conducting a principal component varimax rotation factor analysis we have identified two unique factors supported by the data, one is reflection and another one is rumination. We found a Cronbach alpha of 0.65 for reflection variables and 0.86 for rumination variables. The variables correlated well with the factors showing good convergent validity. The variables also showed discriminant validity as they showed negligible (0.063) correlation with each other.

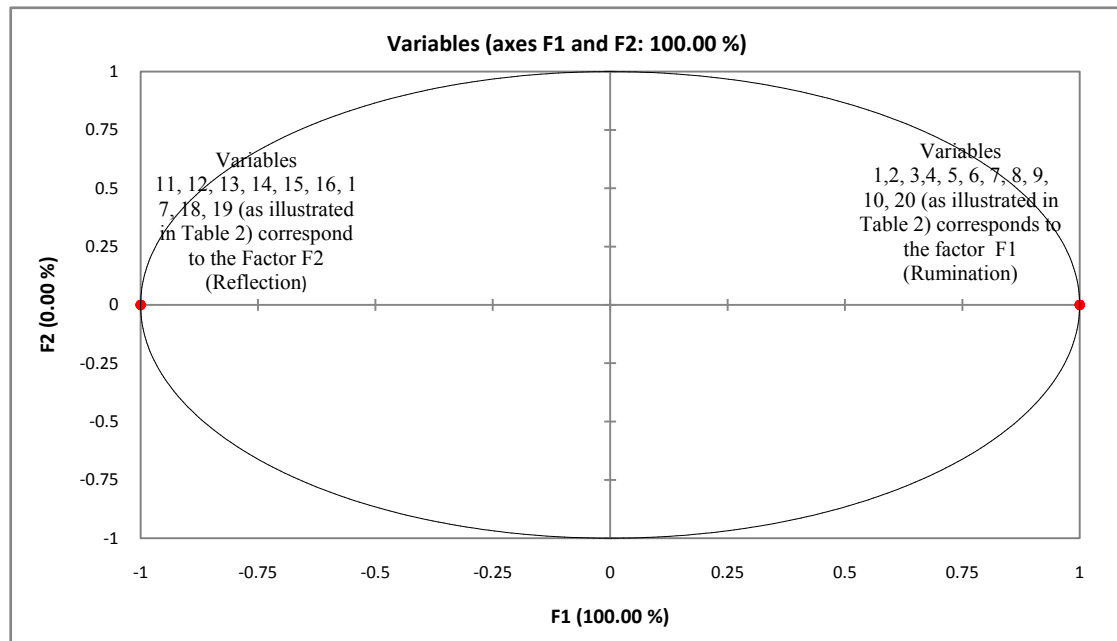


Figure 1. Percentage of variability represented by the two factors F1 (Rumination) and F2 (Reflection)

7. Qualitative Data Analysis

We administered some unstructured questions on the respondents and focus was on

1. How do they learn from their past decision?
2. How they would have done it given a chance to redo it again and why?

Source: (www.cco.purdue.edu/pdf/reflection-decision-making.pdf)

We have used in-vivo coding and analyzed responses using Atlas.ti software. Codes are formulated after identification and evaluation of the key points of the responses given by the respondents on the administration of unstructured questions related to their decision making and Concept Maps are developed based on the coding.

7.1. Codes Identified as Factors Associated with Learning are

1. Learning through consciousness.
2. Critical Self-analysis
3. Critical evaluation of the experiences
4. Critical influential rethinking
5. Learning by doing and through observation
6. Learning through thinking, rethinking and continuous analysis
7. Learning through continuous discussion
8. Organized and systematic learning

9. Demand-based learning

Network view {**Figure 2: Factors associated with learning processes of NGOs (incorporated in the following page of the paper)**} showed that the NGOs 1.4, 1.8, 1.9, 10.0, 11.1 are associated with organized and systematic learning, even they are also engaged in the analysis of their experiences but the major factor which differentiates these NGOs from other ones is the “Critical Self Analysis”. Critical Self analysis is the major factor associated with the reflective learning. So, based on these codes we revealed that NGOs 1.4, 1.8, 1.9, 10.0 and 11.1 show ruminative behaviors which support our quantitative study.

7.2. The Network View

{**Figure 3: Network view of two kinds of process of learning (incorporated in the following page of the paper)**} defines that both the learning process involve the analysis but ruminative learning don't involve self analysis which is the major factor of reflective learning.

7.3. Codes Identified as Strategies Adopted by NGOs when Given a Chance to Redo Any Plan are

1. Careful and critical reconsideration of all the alternatives in an organized and systematic way.
2. Critical influential rethinking
3. Keen observations is required for the enhancement of knowledge.

4. Environment and opportunity are important factors.
5. For betterment so as to bring transformation.
6. Performed differently based on demands and situation.
7. For betterment so that our learning can be enhanced.

Network view {**Figure 4: Strategy of NGOs when given a chance to redo any plan (incorporated in the following page of the paper)**} shows that reflective as well as ruminative NGOs both have adopted careful and critical consideration of the alternatives but their purposes are different. Ruminative NGOs (1.4, 1.8, 1.9, 10.0, and 11.1) do it for betterment, on the other hand reflective NGOs do it for transformations, again focus is on critical self-analysis so that their own learning styles can be improved and they can become more conscious.

8. Conclusions

1. NGOs exhibited both reflective as well as ruminative behaviour.

2. It appears that both kind of behavior involve the analysis but reflective behavior focuses on self-improvement so that it can lead to some transformations and a person become more aware.

3. Reflection results in higher level consciousness towards deeper meaning of existence.

4. NGOs need to reflect and also create internal awareness among their executives towards their **goals**, their **performance** and **higher context** in which they operate.

Thus it appears that the NGOs exclusively ruminating may not be able to contribute to the society because it may lack in the empathic feeling which is a prime requirement of the NGOs. (Long, E.C.J. et al (1999).

We have identified through this study that all NGOs with high level of reflection were involved in creating awareness in the society. (Jeffrey A. Joireman et al (2002)).

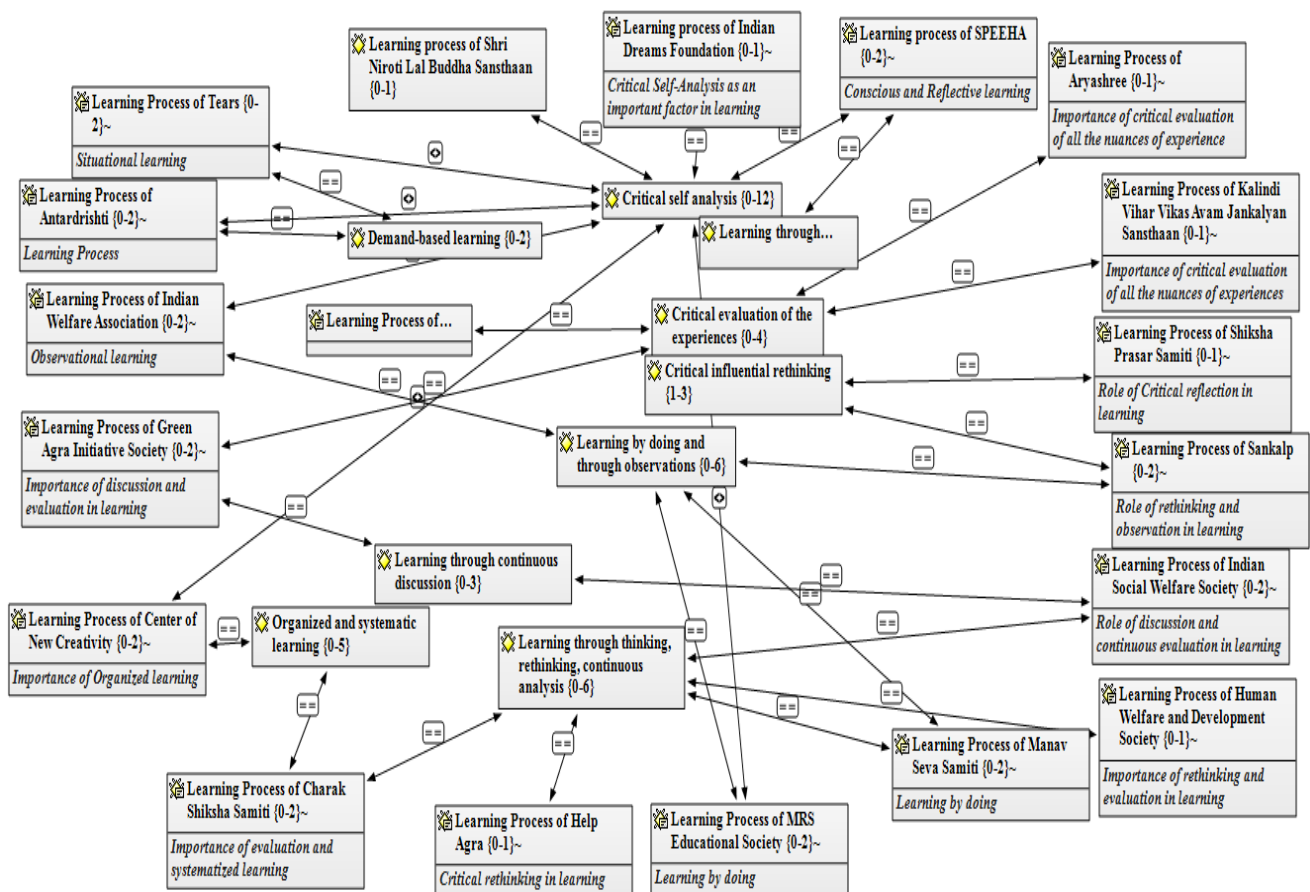


Figure 2. Factors associated with learning processes of NGOs

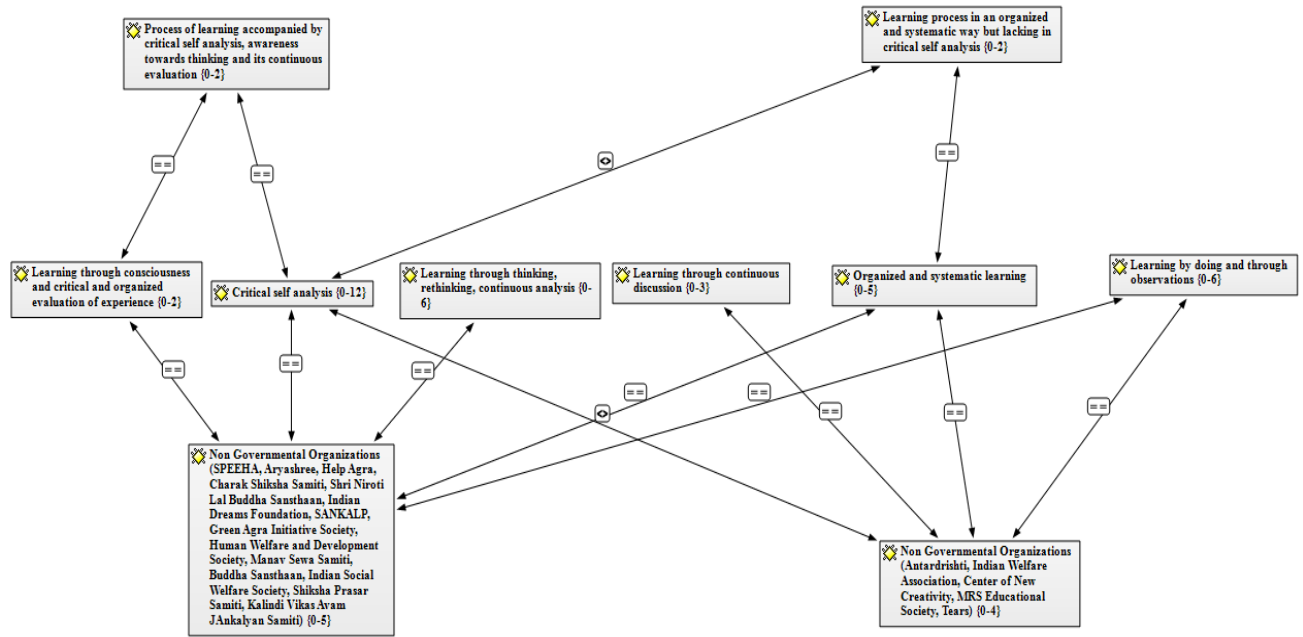


Figure 3. Network view of two kinds of process of learning

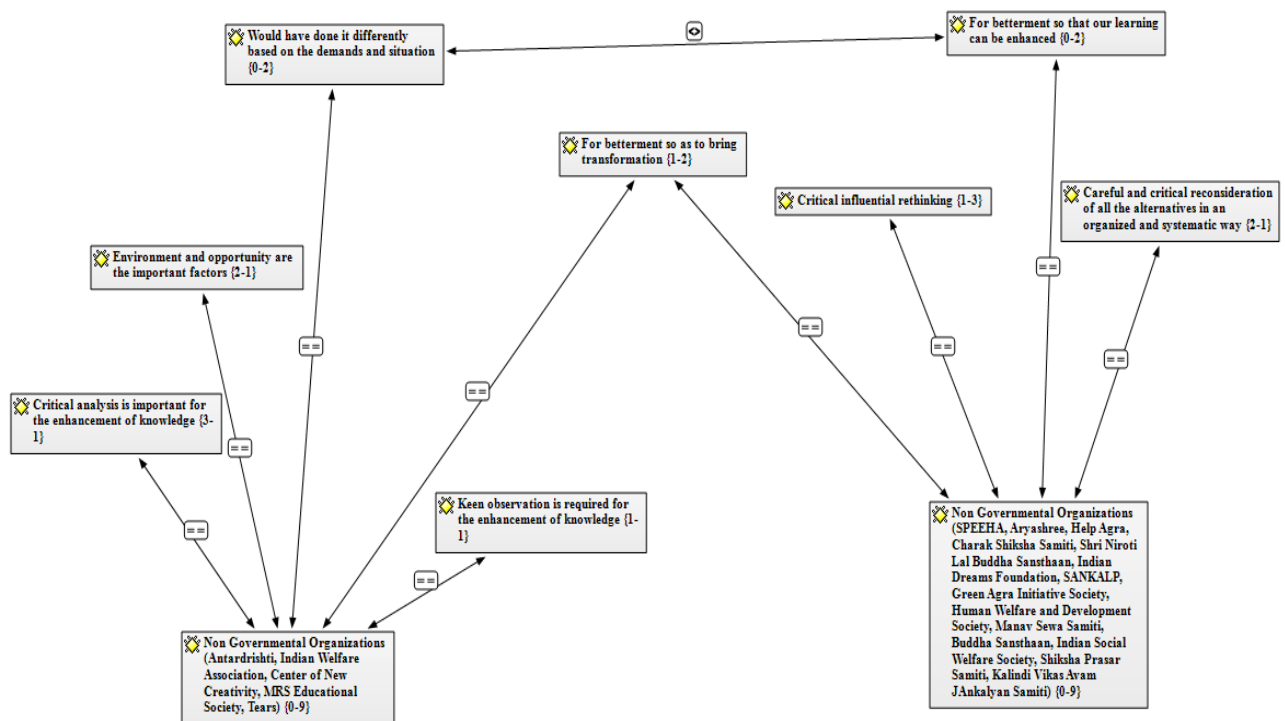


Figure 4. Strategy of NGOs when given a chance to redo it again and why

Annexure

1. Questionnaire RRQ

Instructions:

For each of the statements located on the next two pages, please indicate your level of agreement or disagreement by circling one of the scale categories to the right of each statement. Use the scale as shown below:

	Strongly Disagree 1	Disagree 2	Neutral 3	Agree 4	Strongly Agree 5
1. My attention is often focused on aspects of myself I wish I'd stop thinking about.	1	2	3	4	5
2. I always seem to be "re-hashing" in my mind recent things I've said or done.	1	2	3	4	5
3. Sometimes it is hard for me to shut off thoughts about myself.	1	2	3	4	5
4. Long after an argument or disagreement is over with, my thoughts keep going back to what happened.	1	2	3	4	5
5. I tend to "ruminate" or dwell over things that happen to me for a really long time afterward.	1	2	3	4	5
6. I don't waste time re-thinking things that are over and done with.	1	2	3	4	5
7. Often I'm playing back over in my mind how I acted in a past situation.	1	2	3	4	5
8. I often find myself re-evaluating something I've done.	1	2	3	4	5
9. I never ruminate or dwell on myself for very long.	1	2	3	4	5
10. It is easy for me to put unwanted thoughts out of my mind.	1	2	3	4	5
11. I often reflect on episodes in my life that I should no longer concern myself with.	1	2	3	4	5
12. I spend a great deal of time thinking back over my embarrassing or disappointing moments.	1	2	3	4	5
13. Philosophical or abstract thinking doesn't appeal to me that much.	1	2	3	4	5
14. I'm not really a meditative type of person.	1	2	3	4	5
15. I love exploring my "inner" self.	1	2	3	4	5
16. My attitudes and feelings about things fascinate me.	1	2	3	4	5
17. I don't really care for introspective or self-reflective thinking.	1	2	3	4	5
18. I love analyzing why I do things.	1	2	3	4	5
19. People often say I'm a "deep", introspective type of person.	1	2	3	4	5
20. I don't care much for self-analysis.	1	2	3	4	5
21. I'm very self-inquisitive by nature.	1	2	3	4	5
22. I love to meditate on the nature and meaning of things.	1	2	3	4	5
23. I often love to look at my life in philosophical ways.	1	2	3	4	5
24. Contemplating myself isn't my idea of fun.	1	2	3	4	5

2. SPSS Syntax for RRQ Scoring*.

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* Step 1: Reverse code the reverse worded items.

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RECODE

rrq6, rrq9, rrq10,

rrq13, rrq14, rrq17, rrq20, rrq24

(5=1) (1=5) (4=2) (2=4).

*Step 2: Compute scale total scores.

=====

COMPUTE rum= mean.10 (rrq1 to rrq12).

COMPUTE ref= mean.10 (rrq13 to rrq24).

3. Qualitative Data of 39 respondents from 19 NGOS

How do you learn from your past decision?

(Identity protected for confidentiality reasons)

NGO 1.1:

a) We work on the tenets of faith, learning is through consciousness. Experience, its analysis and organized processing are the key factors in learning.

b) We believe that Education and Satsang are not different. As we proceed towards education, we become more aware. This awareness helps in the effective analysis of the experiences which creates learning.

NGO 1.2:

a) It is a part of daily lives. Some are minor which are like decision to get up which doesn't need any rethinking but some are life changing. So it requires thinking, rethinking and then to reach certain conclusion.

b) If we work on some new project then we think, rethink and analyze it critically that how it can be more influential than past one.

NGO 1.3:

a) We don't fill the deficit of government; instead we are here to do what government can't do. As we all are having same blood, so cooperation should be there. It is not any charity programme but it is a way of life. It is an ongoing process, we learn through continuous discussions and past experiences. Experience and its analysis is major factor in learning. This whole process is of learning.

b) Past experiences and the organized and systematic analysis.

NGO 1.4:

a) Willingness to adapt challenges and with an intention to imbibe knowledge, we learn from the past incidents.

b) Change is the key to learning. We all learn through situations. As they arise we learn from them.

NGO 1.5:

a) Awareness about human rights, the most important duty of every citizen, we work on that. Learning is very much organized and based on consciousness.

b) Systematic and critical analysis.

NGO 1.6:

a) Working on prevention of female foeticide to campaign for its awareness and to operationalize some projects for its prevention. We learn through critical self evaluation of the past incidents.

b) We evaluate experiences in a systematic and organized way.

NGO 1.7:

a) Due to nature, disparity exists so why to quarrel? We can't remove this disparity but we can cooperate

through empathy. A realization through evaluating all the experiences of life.

b) Through rethinking, evaluating experiences and observations.

NGO 1.8:

a) Economic liberalization of each and every person is very essential for the development of society. We focus on the vocational training to the marginalized people as well relate them with the market to empower them. We think about the factors impacting the work and then work accordingly.

b) Through observation and by observing the best alternative we had taken from the past decision.

NGO 1.9:

a) We were doing course in graphics designing, offered to develop plan for blind students, developed plan and started NGO 9. We focus on the inclusive education i.e. blind persons with normal persons. Our Activity is need based.

b) We work as a trouble-shooters, we just think about the present need, doesn't analyze the experiences.

NGO 10.0:

a) Economic development through self-dependent projects. An idea of developing symbiotic relationship among different members of society compelled us to do something keeping this in mind. No analysis of the nuances of their experiences.

b) We learn from the past experiences in a very organized and systematic way.

NGO 11.1:

a) We reached to consensus on distributing free books to teachers for the promotion of education. Learning is organized, cooperative and through consensus.

b) Learning is by discussion and by doing.

NGO 12.1:

a) We have willingness to accept new things. Observation, critical evaluation and analysis are important factors in learning.

b) Thinking, rethinking and continuous analysis.

NGO 13.1:

a) Through continuous discussion and critical evaluation. An individual can learn systematically through observing, analyzing all the alternatives.

b) Experiences and its analysis play very important role in enhancing knowledge.

NGO 14.1:

a) By thinking, evaluating the past experiences and incidents in a critical way.

b) Through continuous rehearsals and repetitive thinking.

NGO 15.1:

a) It is an ongoing process. Rethinking and most importantly to explore alternative methods so that learning can be enhanced.

b) Through rethinking and observation.

NGO 16.1:

a) We have willingness to gain knowledge to derive something from experiences.

b) Critical examination of the nuances of the experiences are the important factors in learning.

NGO 17.1:

a) Through continuous discussion, observations and evaluation in order to enhance the knowledge.

b) Learning is an ongoing process, so for the enhancement of knowledge its continuous evaluation is required.

NGO 18.1:

a) Experience plays a very important role. Any influential incident can have major impact. So, we learn through it only through influential rethinking.

b) If we critically examine our experiences then it always leads to change.

NGO 19.1:

a) We continuously learn by doing. Environment, opportunity plays a very important role.

b) Critical self-evaluation of the past experiences, incidents is very important to enhance knowledge.

How you would have done it given a chance to redo it again and why?

NGO 1.1:

a) Analysis is very important but the effective critical analysis is required for some improvement.

b) Awareness is very important, if we are aware obviously we can critically analyse the past alternatives for some betterment.

NGO 1.2:

a) As the situations are always diverse, we can't consider everything all the time. But obviously if we would have to do anything again we will again consider all the alternatives.

b) Through reconsideration of all the alternatives.

NGO 1.3:

a) Through rethinking and proper reanalysis

b) Through observation and continuous discussion.

NGO 1.4:

a) We will consider the situation and then act accordingly.

b) Changing scenarios always have a major impact on

the decisions.

NGO 1.5:

a) Through rehearsal of analysing all the alternatives we had considered that time.

b) Rethinking and reanalysing.

NGO 1.6:

a) Through systematic observation

b) Through reanalyzing all the alternatives.

NGO 1.7:

a) We always learn through experiences and after analyzing past experiences always there has been a chance to improve.

b) Through rethinking critically.

NGO 1.8:

a) There are diverse views which vary with time. So, it could be considered depending upon the situational factors.

b) Present Scenario is important to take any decision. We continuously discuss to reach to certain conclusion.

NGO 1.9:

a) Through experiments and by analyzing the situation we respond. Situations and trends play major role.

b) Sometimes we evaluate the past incidents and sometimes the response is spontaneous. Depending upon the situation we gradually learn.

NGO 10.1:

a) Through seeing and how others are tackling the situation we can see the best alternative and can choose the way.

b) We respond according to the situation. There are subcommittees which take decision based on discussions and team cohesion.

NGO 11.1:

a) Gradually we learn with the passage of time. As situation arrives we respond to the situation and obviously experience plays role in it.

b) We will look for what went wrong and it shouldn't recur. Scenarios always change and depending upon scenarios, decisions can be different.

NGO 12.1:

a) By again evaluating the situations and alternatives.

b) Critical analysis of the alternatives.

NGO 13.1:

a) By rethinking and appraising the alternatives.

b) By systematic observation and evaluation of all the nuances of the experiences.

NGO 14.1:

a) Again by rethinking critically the past decision in order to bring something better.

b) Through reconsidering all the available alternatives.

NGO 15.1:

a) After critically examining we could search for other plans because there has always been a chance to improve.

b) Critical evaluation is the best option for the betterment and enhancement of knowledge.

NGO 16.1:

a) By systematic and organized evaluation of all the alternatives.

b) Through thinking and rethinking of the past experiences for the enhancement of knowledge.

NGO 17.1:

a) We would have done it by looking back at events and examining it critically.

b) By proper evaluation and examination about what went wrong.

NGO 18.1:

a) Change always occurs at every stage. Through experiences and mistakes we learn gradually.

b) By rethinking so that it can bring some real transformation.

NGO 19.1:

a) Through reanalyzing the facts and alternatives.

b) Through reconsidering, rethinking about the experiences.

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