CHAPTER 7: CONCLUSION OF MY JOURNEY: MY FINAL REFLECTION

In Chapter 1, I discussed my research problem, theoretical positioning and research methodology, whereas in Chapter 2-6, I engaged extensively with narratives and scholarly interpretations of the five key thematic areas. In so doing, I came up with key learning outcomes of my journey, which I am going to summarize here in this concluding chapter as an overview of 'Chapter 2-6'.

Auto/ethnography as a Transformative Soulful Inquiry: An Overview

Perhaps, from the conventional research view point this chapter could be termed as findings and recommendations based on the knowledge claims the research may come upon at the end of study. In this case, the purpose of my

> 'He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind' (Surah Al Baqarah 2:269)

soulful inquiry was to go through my personal-professional journey of learning through research as a process of professional development, so the idea of findings that convey the meaning of 'knowledge is out there' to be discovered may not well fit in this case. Nonetheless, my study has generated new meaning of my educational praxis by crating my own living-educational-theory. In so doing, I came with critical assessment and/or critical reflections to deepen the understanding, identifying myths, assumptions, and re/constructing those using scholarly interpretations and re/imagining transformative views and practices. Here, at this point, let me summarize my key learning during the whole process of my rigorous engagement for the last three years.

Approaches as Informing

Whilst inquiring into the nature of my leadership practices (i.e., RQA1 – *How have I experienced a dictating leadership as a vice/principal (in schools) and a teacher educator/research supervisor (in university) in the context of Pakistan?*), my inquiry took me with exploration, explanation and meaning making of my practices, which showed my role (as a vice/principal) as *directing, pushing, dictating, controlling, ordering* and/or *commanding* (Crawford, 2012), and as *instructing/telling, transferring/transmitting information, and filling in the minds of learners* as a teacher educator/research supervisor. In so doing, the purpose was seemingly reproduction of information rather re/creation of knowledge at learners' subjective level. Based on such learning outcomes, I came to realize that my approaches to leadership both in case of school (as a vice/principal in two different schools), and in case of university as a teacher educator/research supervisor had been conventionally inspired by some technical interests of education in one or the other ways (Habermas, 1972; Rehg, 2009). This morphing nature of soulful enquiry enabled me to reflect critically on my multiple roles (as student, teacher/educator, vice/principal and research supervisor), and I came to realize that a limited view of education inspired by lower order thinking skills had given rise to *commanding leadership approaches, conventional curriculum images, teacher centered pedagogical approaches, summative assessment methods and positivist research practices*, which I had experienced during my past experiences in learning/teaching and leading.

Arriving at this stage, I came to realize that whilst experiencing my early school days till grade five, my teachers used to teach me (and my class mates) by reading a course textbooks(as curriculum) and translating word by word without making any link

with our own culture. Those teaching practices were detached from our real life situations, were fragmented in nature, and thus, were unhelpful to understand the life outside the classroom (see Chapter 1A). My learning experiences from school to college and yet at university level appeared to be rooted under a narrowed view of conventional education with controlled learning, which were unhelpful to understand real life in society and beyond. After entering in the field of teaching as a computer teacher and teacher educator, I came to realize that I had been focusing on to cover topics from the course guided by an image of static curriculum as subject matter, single color image of book (as curriculum) and a set of discrete tasks (Chapter 3A). For example, I came across with a narrowly viewed curriculum *image as 'single colored'* that restricted me as a teacher educator to focus only on completing the course in a given time in order to accomplish desired learning outcomes.

Such kind of images gave rise to teacher centered pedagogues with role of *teachers as fillers/transferors* and *learners as information receivers/assimilators* and *acceptors* (Freire, 1970; Westbrook et al., 2013). Perhaps, such kind of teaching/learning approaches which were embedded within notions of linear, fragmented and limited knowledge with lower order thinking skills could not enable learners to make sense of their learning to understand the life outside their classroom (see Chapter 4A). However, unwillingly (as a cultural imposition- seemingly 'do this don't do that' culture) in early phases of my university teaching, I could adopt teacher centered approach to cover content well in time that was also one way flow of information rather participation of adult learners in TLPs as collaborative learners (see Chapter 4A).

While coming to Chapter 5A as guided by a static nature of curriculum followed by a *teacher centered approach to teaching*, I realized that *assessment as 'of' learning approaches* with a predefined focus on definitional knowing, memorization and reproduction level questions were asked in the exams. Such a summative assessment as an add-on activity seemed forcing myself to use such kind of lower order thinking questions focusing on to test learning with seemingly one fixed right answer (as reproduction of texts taught) that restricted to think about practical application of knowledge beyond narrowly conceived exam questions. Perhaps, this deficit approach to assessment (Griffin et al, 2010) led me to focus on questions at lower order thinking, which forced learners to act *like robots, memorizers and reproducers* as parrots, and that could not help learners to make connections with real life situations (see Chapter 5A).

In the same way, my inquiry also came up with another likely disempowering feature of teacher education and research culture within positivist and postpositivist paradigms as the only right way to conduct research because of the myths that researcher must be independent of the process of research detached from subjective level meaning. I came to know that, this limited view restricted me and my fellows, and thus, resultantly influenced our student teachers to follow in the same line of thinking *research as proving/discovery facts,* and then generalizing to other context as theories (see Chapter 6A). With these realizations based on my learning and struggles with unhelpful myths and dichotomies of leading versus controlling, curriculum versus teaching, 'content versus pedagogy, teaching versus learning' (Luitel, 2009, p.146) and learning versus promoting to next grade level, paved the way to say welcome to reforms in teacher education in Pakistan.

Approaches as Reforming

1) At university level-Arriving at the second phase of my 'self/others reflective' critical inquiry with a reformative agenda of teacher education, I came to realize that educator(s)/research supervisor(s) partially experienced freedom in developing a centralized curriculum. I came up with my learning that how predefined objectives of a centralized curriculum provided a partial freedom that controlled teacher educators and learners with somehow wider view of education (see Chapter 3B) as compared to an education with an informative agenda.

While implementing a centralized curriculum, I began to use somehow student centered approach (Ahmed, 2013; Qutoshi & Poudel, 2014) to teaching with few collaborative approaches to improve practices with co-planning, co-teaching and co-assessing learning etc. Arriving at this stage of learning, the inquiry came up with interesting and encouraging views of students' participation in active learning activities (Dupin-Bryant, 2004; Weimer, 2002), for example, the creativity of student teachers in preparing lesson plans for a 'team teaching/co-teaching', coupled with use of CTs as pedagogical tools to improve TLPs in classroom. It was considerably a positive initiation, but it is equally notable that one could question its linear and partially reformed educative practices at academics (see Chapter 4B).

Likewise, my inquiry took me to observe benefits of formative assessment (as 'for' learning) approaches which enabled me to assess understanding and application level of learning while engaging with activities like writing 'one pager reflective paper'. This shift in assessment as/for student learning center approaches enabled me to explore the talents of student teachers while linking their learning (Porfilio et al., 2015) with their

real life situations (e.g., peer group assessment activities they involved) (Chapter 5B). In the same way, my multifaceted critical inquiry led me to experience constraint pluralism, while still working in a linear academic scenario, with an exposure to multiple paradigms of knowing (like post/positivism, interpretivism and somehow criticalism etc.). I came to realize that I was somehow in touch with multiple paradigms to research that would break the conventional boundaries of singularity/absolutism. This helped me to engage productively with my colleagues, while working as a research coordinator, to discuss about other possibilities like mixing two methods of quantitative and qualitative to enrich our research findings. This approach to different ways of knowing to some extent created an environment to encourage student teachers to think about nonconventional ways to research paradigms other than post/positivism (Chapter 6B).

2) At school level- Whilst inquiring into the nature of my leadership (i.e., RQB1- *How did I begin to act as a (possibly) communicating leader while still I was working as a school principal, and later as research coordinator/educator at the University?),* I came to know that using a collaborative approach to engage stakeholders in WSIP helped me to receive their support by involving them in matters of school improvement. This participatory approach to working towards common goals of a broader view of education shows a shift in leadership approaches. While engaging with reforms at school level, I came to realize the benefits of this shift from dictating to facilitating, participating, coordinating and collaborating by focusing on *communicative view of leadership* (Fairhurst, 2014; Hart, 2009) to bring a visible change in school and schooling.

This change in style of leading helped me to spend more time with students, teachers and other staffs rather spending more time in principal's office, and act through

commanding approach to leading (Crawford, 2012; Sewani, 2010). This participatory and collaborative approach to reforms in school and schooling enabled me to engage AKU-IED's research graduates to identify areas for their research projects and carry out their studies in my school so as to serve as a research lab for them and get benefit from the research outcomes regarding our initiatives to improve our teaching/learning and management practices. This collaboration with researchers helped to revisit few of our activities based on the research outcomes. Arriving at this point of journey, I came to realize that for a more sustainable and lifelong learning, for more responsibility and freedom for independent learning and leading, and yet to gain accountability, we need a morphing view of education. This meaning making enabled me to envision an emancipatory interest of education (Rehg, 2009).

Approaches as Transforming

1) At school level- Arriving at this point of my inquiry and addressing the question of the kind, '*How can a transformative leadership enable me to move towards an empowering and inclusive view of teacher education and research practice in Pakistan? (See Chapter 2C)- RQC1',* I came up with a form of spiritual dimension of co-leadership emerging from the *metaphor of school as a raft/ship/boat,* principal as one of the key rafters, yet a metaphor of raft-guide with team members as co-leaders rather demonstrating a single personal leadership in order to safely reach on the 'bank of the river' as liberating view of school leadership.

At this point of my exploration, I came across many shades of leadership in my practices. I began to explore them from-within my own lived experiences through the lens of my own 'traits, behavior, skills, or styles of leadership' (Northouse, 2013, p.347)

and came to realize that there seemed no one fixed way to deal in different situations that led me to reflect on my situational leadership (Bana & Khaki, 2015; Heresy et al., 2001) skills. This exploration enabled me to reflect on *lead-led-phenomena* that seemed highly depending on the *culture of organization* where such interactions occur. I began to argue Trompenaars' (1994) classification of cultures into 'egalitarian and hierarchical' as only two types of settings, and came to realize a mixed form in my situation (p.387).

This view of leadership enabled me look at my *embodied values of ''intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace'* as basis for co-evolving and 'communitying' by serving the members at the same time using personal/spiritual leadership dimension for the societal transformation with a holistic view of leadership. I came to realize such a holistic view of leadership that seemed to use tenets of team leadership (Hill, 2013; Levi 2011), servant leadership (Greenleaf, 2002), prophetic view of leadership (Khaki, 2005), mixed view of pedagogical and administrative leadership and authentic leadership (Northouse, 2013; Qutoshi, 2006) approaches for *co-evolving, co-leading, and co-transforming as my own living-educational-theory of leadership* to accomplish an emancipatory interest of education.

2) At university level- As my inquiry came up with the research outcome of a transformative view of *co-evolving, co-leading, and co-transforming as my own living-educational-theory of leadership,* it enabled me to come with outcomes on other thematic areas. While engaging with (RQC2) based on this broader view of co-leadership, I came to know that a culturally inclusive and empowering images of *curriculum as montage and* currere for awakened citizens would be alternative visions for transformative teacher

education and research practices to develop transformative learners with a holistic view

of liberation. For example, engaging learners with writing autobiographies can enable

them to re/construct their past, understand present and build on it for a better future. In so

doing, learners would experience four steps as: 'regression, progression, analytical' and

'synthetical' (Pinar, 2004, 2012, 2015) (see Chapter 3C).

Similarly, I came to realize that the 'synthetical step' suggested by Pinar (2004,

p.37) creates the space for critical-creative pedagogies, enabling learners to come with

creative and imaginative ways that can accomplish a morphing view of education

(Hramiak, 2015). The study came up with such views of critical-creative pedagogies as

effective ways /approaches to create an educational environment where teachers would

engage with nurturing learners not only to develop skills of critical self-reflective

learning but also to provide opportunities for learners to be creative, imaginative and

visionary in their learning. The study came up with outcomes of such a holistic view of

learners through an emancipatory interest of education, which can better demonstrate

values of humility for humanity, ecological consciousness and care for self and others to

transform self/others through such kind of re/conceptualized teaching practices (Parker,

2016; see Chapter 4C).

Arriving at this point of inquiry, I came to realize that a transformative assessment

practices as holistic *authentic-developmental* assessment would focus on how to fuse the

notions of *self-assessment, peer assessment, and group assessment without excluding all*

other active, cooperative and collaborative ways like e/portfolio assessment to name a

few (Farooq, 2013). My inquiry came up with the view of transformative assessment that

focuses on 'whole' as an inclusive process-based developmental learning assessment by

re/conceptualizing *curriculum as currere, montage* and awakened citizenry, *pedagogies as critical-creative*, and *assessment as 'through learning* by using authentic ways and process embedded in transformative learning to assess (Chapter 5C).

While addressing the last theme of the inquiry, I came up with a multi-epistemic inquiry that is of a multi-perspectival in nature having potential of developing a 'highdeep' space with an inclusive-critical view of teacher education and research practice in the context of Pakistan to enable teacher educators with a transformative research paradigm within MDS (Chapter 6C). The inquiry came up with how to engage practitioners in a professional development of teacher education and research practice for Pakistan, and with this view my educational transformative journey begins now! –

> *As the caterpillar,*
> *once it becomes a butterfly,*
> *remains a butterfly until it dies*
> Elliot W. Eisner

Living as Healing to Loving

I do remember the moments of uncertainty and agony that were trying to capture inwardly and sometimes outwardly. Though, being with a firm 'intention of doing good for self and others' as one of my embodied values and my unshaken commitments to self/others helped me many times to bear pain of life and face every challenge of my journey, there were still some *subconscious sings of sighs*. Somewhere in my
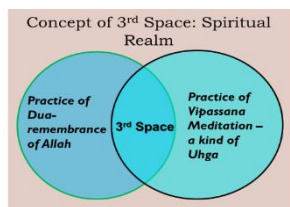
autobiography, I expressed that my regular practices of Dua and Ugha (Vipassana Meditation) were constantly scaffolding me to stand firm with the tides of crisis in worldly life, and raising consciousness (Thompson, 2014) for intellectual catharsis, generating a 3rd space where I

can feel of something different. This 3rd space seems to be a metaphysical space providing a zone of emotional comfort and spiritual realm, beyond the worldly expressions of being.

I remember Bal, my mentor, with highest level of his patience who never showed any signs of tiredness by doing dozens of reviews with providing extensive feedbacks at every piece of my creative work. Once in his office, he had asked, 'Sadruddin ji, how are you feeling about your work?' There I had unconsciously said, 'I fell in love with this script!' Sooner, I realized what I said, and then tried to explain how I was feeling before and then. He said, 'that's great! …. I guess, you should come up with expressions of such feelings. Perhaps, this particular piece of writing may be one of those expressions of signs of sighs and *aha moments*.' Now I understand the importance of those instants, where I can confidently express the moments of bliss and my feelings of being accomplished!

Implications for Practice: Undetached-fluid-self as 'Self' and 'Others'

> *Burn thyself in your own fire*
> *How long this circling around the fire of others*
> *- Iqbal, poet of the East*

My learning experience with this doctoral project enables me to say 'I' am becoming 'others- *the ones who are professional transformative researchers and reflective practitioners* (without excluding myself as part of the 'Others'). All who inspired me on my way of becoming and being at this stage of my life as an autoethnographer on one hand, and the 'others- *who are not familiar to it' and/or not in practice of such a professional development engagement'* are going to join me in future (possibly my future student teachers) with hope to become 'I', on the

other. I can say that the creation of my living-theory, and my approach to learning has eventually enabled me to understand 'how 'I's' become 'we's' through our emerging collective wisdom' for co-evolving and co-transforming (Hanson & Cherkowski, 2015, p.16). So, the implications of this journey, for sure, are at multiple levels (for self and beyond) with its impact on self and others.

Of course, a *mouse view and eagle view* concept of Luitel (2009) seems to have considerable implications for self and beyond. For example, a mouse view for me would be my long way to complete a doctoral journey with intent to: *1) enable self with a doctoral degree much need in the field of teacher education and research practices; and 2) avail future promotions in my professional life.* Whereas an eagle view would be:1) *implying the key contributions of Transformative phase* (Chapter C2-C6) in practice in future; 2) *enabling self and others as change agents for social re/construction;* 3) *working as a professional for self and others' lifelong learning and development (visions for engaging future student teachers as transformative researchers);* 4) *introducing a Masters' Degree Course in Transformative Teacher Education in Pakistan;* and 5) *nurturing 'communitying' with co-leaders to bring a 'highdeep' (Saldana, 2015) change at societal level to create peace, love and ecological consciousness.*

Perhaps, my view of a research and practice program like this seems highly embedded within the philosophy of self-professional development (Pithouse-Morgan & Samaras, 2015) not only for the sake of embracing the concept of creating personal living-educational-theory for life affirming and life enhancing practices with my embodied values of 'intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love

and peace' but also to see the influence of my own learning and the learning of others to whom a living educational theorist works and lives (Whitehead & Huxtable, 2016). This view of living-theory using research like *auto/ethnography as a professional development endeavour* encourages *self as a professional self-development planner, organizer, implementer and evaluator of the influence of learning with a transformative flavour*. To this end, self becomes others and others become self to see how the practices of 're/writing, re/reading, re/viewing and reflecting' autoethnographically enable to grow along the time (Qutoshi, 2015a, p.1)

Perhaps, such a view of engagement seems to occupy the complex undetached-fluid-self with the agenda for social transformation. Thus, the implications of my research could be intent to bring social transformation through the process of personal transformation (Cranton & Taylor, 2012; Mezirow, 1992). With this view in mind, raising awareness and developing personal capacities seem to assist in demonstrating embodied values in practice that influence the learning of others. And in so doing, the practices of researcher as professional practitioner become the agenda of helping others in transforming their practices, and that intent of transformation can be vital to influence their own lifeworlds and those of other learners (Whitehead, 2015).

Designing a Masters Degree Program in Transformative Teacher Education

The journey that started three years before has eventually become matured to include others in the process of transforming their professional lifeworlds. With the intent to engage the self as a change agent, I am envisioning a new *Master's Degree Program in Transformative Teacher Education* at my university in future. I am thinking of enriching and re/designing the existing degree program (i.e., general course for Masters

in Education) at my home university in Pakistan. While doing so, I would base upon my key learning outcomes of this inquiry. My forthcoming attempts for enriching and re/designing the Masters course of my university will basically intent to transform the student teachers by enabling them to *create their own living-theories* so that they can further facilitate their students in their respective schools/colleges/universities.

The first feature of the program would be the nurturing of the possible student teachers as *critical reflective practitioners*. I am planning to engage them into the critical reflective learning process which would enable them to make better meaning of the target learning units of the program. I hope that this will equip them with the skills to identify the living contradictions in their TLPs. They would also be able to envision the values that govern their TLPs, and the way to transform those values in a desirable manner.

In my opinion, critical reflective performance in the classroom can help them develop a powerful meaning upon the learning units, and imply it to transform in their real life situation. Their critical and reflective engagement would empower them to challenge the taken-for-granted views on the way to transforming the self and the others. This will also help them grow up as social re/constructivist and/or change agents for social re/formation. In this way, they will begin to create their own living-theories for transforming classroom practices.

Another attribute of the proposed program is not simply enabling student teachers to hold Master's Degrees in Transformative Teacher Education but developing their own identities as lifelong learners. It would facilitate student teachers to engage into learning activities independently in multiple ways. This engagement would further encourage them to challenge traditional notions of knowing which assert that knowing is merely an

accumulation of information and re/production of ideas. The engaged performance will equip them with the skills of transforming through multiple ways of knowing.

My scholarly achievement that I made through my PhD research would possibly be fruitful to Masters in Transformative Teachers Education program in the context of Pakistan in the way that it will attempt to develop student teachers as critical-creative knowers. By the terms 'critical-creative knower I mean to say that the program will contribute to transform them as, for example, action researcher, auto/ethnographers by empowering them for envisioning their ongoing practices critically and creatively. When they are critical they would try to observe their practices in line with their transformation and when they are creative they will try to look for and adopt multiples ways of knowing for transformation. For me, the multiple ways of knowing would possibly constitute the integration of poetic, dialogical, dialectical, metaphorical and non-linguistic logics, to name a few. Such integrative ways of knowing can be termed as inclusive-holistic approach to learning for transformation (Taylor, 2008; Luitel & Taylor, 2013).

Another important feature of the program would be to enable the possible student teachers to imply context specific pedagogies so that they would be able to cultivate values of care, love and critical consciousness as the part of classroom pedagogy by asking, '*How can I improve my practices to better facilitate powerful learning of learners?'* (Whitehead, 1998, 2014, 2015). Perhaps, this question can lead them to be critical, yet creative by using critical-creative pedagogies rather blindly following the reformist agenda of applying *context free approaches*[95] in their TLPs.

---

[95] A reformist approach with a centralized curriculum of teacher education for B.Ed. (Hons) and ADE in Pakistan without considering cultural contextual needs and aspirations of learners.

My contribution to developing Masters in Transformative Teacher Education Program would also be vital in re/designing the process of assessment. I would basically be focusing on developing assessment that desirously constitute the transformative values. By the terms 'transformative values' in the process of assessment I mean to say that learning assessment is not to be performed as an add-on activity; but as in the form of learning itself. While speaking this in different way, I would like to say that in traditional way of assessing (assessment as 'of' learning), 'assessment' is performed in the end of teaching activities; but my view of expressing 'transformative assessment' here is the assessment as 'through' learning that includes all forms of assessment (including assessment as 'for' learning). In my notion of transformative assessment the target student teachers get ample opportunities to re/construct, re/conceptualize and re/build themselves that help them become a transformative learners.

By now, I have come up with an insight to contribute to my envisioned Transformative Teacher Education Program in multiple ways. First, I will re/conceptualize curriculum as currere and montage in which I will bring multiple images as an approach to curricular development. Second, I will develop pedagogies for Transformative Teacher Education Program in line with critical-creative approach that would help student teachers to grow up with critical, reflective and creative learners. Third, I will use assessment as an authentic developmental approach that assert assessment as 'of' learning, and assessment as 'for' learning (in a process based learning). Fourth, my other attempt to contribute to Transformative Teacher Education Program would be to develop the strategy of research and practices in the part of student teachers. This will help them to develop as transformative learners under the auspices of

MDS. Fifth, my way of meaning making of leadership as co-leading, co-evolving and co-becoming would transform their leadership practices. This way of performing leadership would contribute to develop an inclusive-holistic approach to transformative learning.

On the whole, *Transformative Teacher Education Program* is an inclusive-holistic way of transforming the target learners for the purpose of ensuring social transformation through education. This inclusive-holistic approach makes me remember Iqbal, the national poet of Pakistan, who gives the images through the following verses that inclusive-holistic way of transforming the self and others may emancipate the self, which is the ultimate purpose of life.

> *I did no borrow eyes from others*
> *But preferred to look at the world with my own*
> *When the self is strengthen by the power of love*
> *It becomes the undisputed sovereign of self*
> (Iqbal, poet of the East)

Post Script: Opportunities and Challenges

Embracing a doctoral journey on transformative teacher education and research practices in the context of Pakistan has been both challenging and illuminating venture for me in many ways. Constantly engaging with virtual travelling back and forth and reaching at the completion of project life, it was like a triumph for me to explore myself (undetached-fluid-self) within sociocultural and socio-pedagogical context of my lifeworlds. In this transformative research journey, I implied auto/ethnography within MDS as a methodological approach to soulful inquiry. This multifaceted critical inquiry served as an empowering and enabling approach to lifelong learning in my professional development endeavour. It enabled me to understand the complex nature of self and beyond.

With this approach, I came up with five key visions which emerged as contributions of this critical-creative art-based inquiry. It also appeared to be instrumental to improve our (my student teachers/co-workers and myself) teaching, learning and research practices in the context of my country. My engagement with such practices would encourage me to think and reflect on '*how I can enable self and others to understand the real life situations in a wider perspective'.* By doing so, I would seek context specific possibilities and opportunities in my socio-cultural and pedagogical settings.

Perhaps, every new journey starts with a first step, and I have already taken the first step with completion of this doctoral project- a journey towards a transformative teacher education program in Pakistan. Now I envision to play an empowering role for self and others in the socio-pedagogical context of my university to facilitate learning. I can also envision that there can be many opportunities and challenges as well at different level of my engagement as a teacher educator and research supervisor to work for a morphing view of teacher education in Pakistan.

If I have to articulate my opportunities as a transformative teacher educator and research practitioner, I would say that this new form of learning will enable me to adopt inclusive-holistic ways to improve our professional lifeworlds. Such approaches would be embedded within sociocultural and philosophical underpinnings of wisdom traditions of both local and global contexts.

I think that there would possibly be three level of challenges: macro, meso and micro. The challenges at macro level would be systemic and global in nature. As we are to adopt some donor driven polices- the policies which influence government to reform

teacher education in country in a particular way. These specific agendas like developing a centralized curriculum of teacher education with pre-specified objectives (imposed ones), we teacher educators had to prepare content accordingly. I think that it would be a challenge for me to negotiate global interest with local needs. At this hour now, I think that I would support both global and local to create a space in which I can enable my target learners to make meaning of 'glocalization'- the process of meaning making by intermingling local and global perspectives to understand the complex nature of life in the 21st century (Luitel, 2009).

I would also like to articulate the possible challenges at meso level of transformative teacher education. By the term 'meso level' in this context, I mean how policies and practices of my university would be hindering on my way to transformative teacher education. I have discussed earlier that my university is presently following reformative practices of teacher education. In this context, I as a transformative teacher educator may face challenges to advocate an emancipatory interest in teacher education.

The HEC guidelines (within reforms), the existing policies of the university and the ongoing TLPs may create some difficulties towards implying the key learning outcomes of this inquiry. In this way, I think that I will have to struggle for years to come to break the silence of voiceless and hegemonic view of post/positivism in the existing practices of teacher education program in my home university (and possibly in other universities and colleges of education). The sociocultural context believes in individualist and hierarchical way of change which may not co-exists with this liberating view of education; and hence this would possibly create as a challenge.

In the same way, I would like to articulate that the micro level challenges would inhibit my new form of classroom practices (see Chapter 3C). In the classroom level (possible future classroom with student teachers), I can see that there are some challenges: lack of learning resources, required level of support from the department and submissive nature of learners with passive learning habits. To encounter such kinds of challenges, I would have to work very proactively with student teachers to understand them and encourage them to be more participatory, critical and creative in their TLPs.

In such a context, the liner and structural settings would not be more facilitative

and would create obstacles on way to empowering learners. However, understanding sociocultural and socio-pedagogical context with inclusive-holistic approach would enable us to overcome such kind of challenges. This realization again reminds me of Iqbal who says in the verse below that '*O Eagle, don't be afraid of severe storm coming from the opposite side. It is there to lift you up in the air'*.

Tundi-e-Baad-E-Mukhalif se na Gabrah ae Uhqab

Yeh to Chalti hai Tujhe Uncha Udane ke Liye (Iqbal)

We must not hesitate in facing problems on the way to enabling and empowering nature of teacher education in the context of our country because, in the sense of Iqbal, problems would provide us with some clues towards our destination with determination. Thus, challenges may be necessary to seek alternative ways, develop patience, and cultivate wisdom to understand the complexities of our lifeworlds and develop our capacities to bring transformation in life.

Praise to be Allah, the Lords of the Worlds