CREATING LIVING-EDUCATIONAL-THEORY: A JOURNEY TOWARDS TRANSFORMATIVE TEACHER EDUCATION IN PAKISTAN

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ABSTRACT

This thesis is submitted for the partial fulfillment of the requirements for Doctor of Philosophy in *Educational Leadership in* Kathmandu University.

Title: *Creating Living-Educational-Theory: A Journey Towards Transformative Teacher Education in Pakistan*.

Abstract Approved by: Assoc. Dean/Assoc. Prof. Bal Chandra Luitel, PhD
Thesis Supervisor

This thesis illuminates my multilayered and emergent *soulful-inquiry* into the problem of *culturally disempowering* nature of teacher education which emerged by autobiographical excavation of my *socio-pedagogical* context. My aim in this research was to identify alternative ways of addressing research problem which invoked me to generate a host of research questions that came up with five key emergent themes of my inquiry: *1) Dictating and communicating views of leadership; 2) Narrowly conceived traditional view of curriculum images; 3) Conventional and somehow learner-centered pedagogies; 4) Assessment as 'of' learning and 'for' learning approaches; and 5) Objectivist and constraint pluralist research practices.*

My purpose with these research themes was to demonstrate my embodied values through exploring, explaining and interpreting the themes arising from research questions, and to *envision a transformative teacher education and research practices* with reflexivity, inclusive logics, multiple genres and perspectival language as multiple ways of knowing. I employed a Multiparadigmatic Design Space (MDS) taking on board the paradigms of: 1) *Interpretivism to make subjective level meaning making by* embracing 'emergence' as nature of my inquiry; 2) *Criticalism to* develop my critical

reflexivity in identifying and addressing my research problem; 3) *Postmodernism to engage with* multiple genres and logics for cultivating different aspects of my experiences; and 4) *Integralism to embrace* an inclusive-holistic view of MDS in representing my visions of transformative teacher education and research practices in Pakistan. I used *this epistemic praxis as professional development, and yet a morphing way of knowing the self and the culture/beyond*, an approach that enabled me to generate new knowledge on cultural-contextual educative practices of teacher education and research endeavours.

These critical-creative epistemologies, in return, enabled me to recognize deep-rooted assumptions, expectations, beliefs and practices, and re/constructing them through scholarly interpretations and envisioning. Going through such soulful inquiry, making critical reflection on my own lived experiences, embracing pedagogical thoughtfulness, and yet accepting self as a change agent, my multidimensional inquiry offers five transformative visions for teacher education and research practices in Pakistan: 1) *A living-educational-theory of inclusive co-leadership with embodied values of intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace; 2) The metaphor of montage conceiving a liberating view of curriculum; 3) Critical-creative pedagogies for empowering view of education; 4) A holistic view of authentic-developmental assessment; and 5) An innovative-integral view of transformative research. These key learning outcomes are likely to bring emancipatory and transformative soul in the culturally embedded linear teacher education program.*

__________________________________ March 17, 2016

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DEDICATION

To all who…

are discriminated/marginalized in many ways

and are in search of their voices and identities to be valued

To all who…

are in search of self/beyond to awaken subtleties and

are devoting their lives for love, care and peace around the globe

To all who…

contribute to awaken undetached-fluid-selves

and those who helped me to reach at this point

To all who…

think no evil, see no evil and do no evil and

acknowledge multiple wisdom traditions for peace and emancipation

DECLARATION

I hereby declare that this thesis has not been submitted for the candidature for any other degree program.

Sadruddin Bahadur Qutoshi March 17, 2016

Degree Candidate

Doctor of Philosophy in Education (Educational Leadership) thesis of Sadruddin Bahadur Qutoshi *was* presented on March 17, 2016.

Title: *Creating Living-Educational-Theory: A Journey Towards Transformative Teacher Education in Pakistan*

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I understand and agree that my thesis will become a part of the permanent collection of the Kathmandu University Library. My signature below authorizes release of my thesis to any reader upon request for scholarly purposes.

Sadruddin Bahadur Qutoshi March 17, 2016
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May Almighty Allah bless you all!

Sadruddin Bahadur Qutoshi, Degree Candidate

ABBREVIATIONS

ADE	Associate Degree in Education
AKESP	Aga Khan Education Services Pakistan
AKU-IED	The Aga Khan University, Institute for Educational Development
CTs	Computer Technologies
HEC	Higher Education Commission
HEIs	Higher Educational Institutions
ICT	Instructional and Communication Technology
IOE-UL	Institute of Education University of London
KIU	Karakorum International University
KUSOED	Kathmandu University School of Education
MDS	Multiparadigmatic Design Space
SMART/ER	Specific, Measurable, Achievable, Realistic, Time-bound /Evaluation and Review
TLPs	Teaching and Learning Practices
TU	Torabora University
UNDP	United Nations Development Program
WMW	Western Modern Worldview
WSIP	Whole School Improvement Plan

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CHAPTER 1: POSITIONING IN THE FIELD OF RESEARCH – RESEARCH AGENDAS AND DESIGN

In this chapter, I came up with three sub chapters: Chapter 1A- *Articulating my Research Problem;* Chapter 1B- *Theoretical Positioning of my Research Questions;* and Chapter 1C- *Drawing of my Research Design*. In Chapter 1A, I am presenting my research problem of *culturally disempowering*[1] nature of teacher education and research practices in the context of Pakistan. In Chapter 1B, I have presented a theoretical positioning of my research questions. Similarly, in Chapter 1C, I conceptualized my research design.

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[1] Culturally disempowering means the educative practices limited within a narrow view of curriculum as content/subject matter, discrete set of tasks and concepts, and cultural reproduction images (Schubert, 1986), which lead the teachers to use one way flow of information (without focusing interactive ways to teaching/learning) to achieve some limited learning outcomes based on lower order thinking skills required to reproduce text for promotion to next grade levels (Alam, 2013). This means that such educative practice that ignores the importance of balancing educational activities with that of cultural activities (embedded within sociocultural settings) in order to bring the experiences of real life situations into classroom activities so as to enable learners to make better sense of their learning. This further develops a gap between the lives outside classroom with the lives inside classroom situation. Because the content do not respond to the local cultural values, customs, language, and many other facets of real life outside the learning environment.

Secondly, bureaucratic mindset of people in administrative and academic circles in schools, colleges and universities seem to impose activities of teaching/learning rather facilitating learners to participate in educative matters. Such practices under top-down approaches to leadership in educational institutions by creating a controlled environment nonconductive to engage teachers/learners in meaning-centered education (Kovbasyuk & Blessinger, 2013).

CHAPTER 1A: ARTICULATING MY RESEARCH PROBLEM

بسم الله الرحمن الرحيم

(In the name of Allah, the Beneficent, the Merciful)

In this chapter, I am going to discuss my research problem of *culturally disempowering nature of teacher education and research practices in the context of Pakistan.* In this autobiographical excavation, I came up with narratives of my lived experiences as a student, computer instructor/teacher, vice/principal, teacher educator/research supervisor and research coordinator. These multiple selves enabled me to understand my research problem and agendas to address them with an unconventional approach to my research inquiry.

The universe is made
of stories, not atoms
- Muriel Rukeyser

Teaching as ‘Re/telling/Transmitting’

It was early 1970s when I opened my eyes in a princely state of Hunza, Pakistan. The state was losing its status and becoming a simple, yet maintaining its territorial identity of the country bordering with China across Silk Route, now called Karakorum Highway, the 8th wonders of the world. Slowly, I grew to school age. I was admitted in a public school where my teachers taught Urdu texts by translating them into Brushaski, my mother tongue, to make me (and my fellow students) understand the lesson. I remember the ‘re/telling’ method of teaching could not help me and my fellow students to make sense of the texts with that of our real life around us. With such a self-disengaged didactic pedagogical practices disconnected from socio-cultural life setting, we became habitual in punishment for disturbing teachers during their translation.

Altit Fort Hunza

I was wondering why my teachers were not converting the lessons into stories, poems and parables so that we could understand it better rather translating it word by

word in a different contexts. Perhaps, I did not see any connection in my village life outside my classroom with what I was taught in the classroom. Probably, this led me to think 'Cannot there be interactive methods of teaching other than transmission and translation of text?' I remember that transmission and translation of words and sentences could only help to know superficial meaning of a language that was new to me (Bachmann-Medick, 2009). Perhaps, telling stories could better help us to engage in learning and that could help us to exercise creative faculties of our mind.

A kind of behaviorist pedagogy 'Traditional instruction, such as the typical lecture-based session … often involves delivering as much information as possible as quickly as possible. The lecture method was one of the most effective and efficient ways to disseminate information and has often been used for this end (Major & Palmer, 2001, p.1)

We were familiar in listening stories from our grant parents and other elders in our world. At that time, in the village life there was no televisions at home, inns, and other public places like hotels etc., and I remember that only a few people had radios and tape recorders for news and entertainment. Perhaps, those were privileged people including my father who had a radio, and my uncle who came with a tape recorder from Karachi. There was no library, no social media, newspapers and other facility for in/formal ways of learning. Our life outside the school was totally different from the bookish life that we were habituated at school. Whatever we were taught in school that was expected to reproduce in the assessments.

Exam as a Bureaucratic Means for Promoting Students

Probably, the purpose of exam was just to identify students' achievement in the text and to decide whether the students in questions were fit for the next grade. However, the school would hardly pay any attention to overall learning in the part of the students. Therefore, at the end of each academic year (till my grade V) we participated in the oral exams for all subjects except mathematics which demanded paper-pencil test. Could the 'oral' and 'paper-pencil' test really addressed my all learning experiences? This question hit my mind frequently in later stages of my life. In our school exams, our teachers asked us questions from the course/text books. Our role as students were to memorize the lessons and poured it on our exam paper. I still remember the way me and my friends would gather in groups near our neighborhood to memorize lessons from the books to prepare for the exams.

Students with only a superficial approach to learning aim at remembering and repeating subject matter knowledge in detail and by heart in order to achieve high scores in exams. Students with a strategic approach aim at succeeding in their university studies by focused and organized learning and with strict schedules and regulation of their own learning (Vesterinen, Toom & Krokfors, 2014, p.3).

I remember, in later stages of my life, I related my learning at school with my life in community and I realized that rote memorization at school at my school did not help me in any other ways except to pass school exams. I was severely afraid of some possible humiliations which I would face in my family and community in the case of being failed in the exams. The school would announce exam result in our assembly ground. We would keenly appear with our parents to notice the result. Those students whose name were not announced in the 'pass' list were taken as 'failed' ones. The failed one then felt great humiliation and appeared to be much more depressed.

These experiences of my school pedagogy particularly at the time when I was in my primary school provoked me to raise question like, Why did my teachers at school not imply some other ways of teaching and assessing us? In this way, I got through my primary education and admitted in a secondary school in another village. Unlike my previous school experiences, I faced written exams for the first time in this new school. Our teachers in this new school taught us in the same way as we were taught in our primary school.

> SAHE's Rashid said, "Children already know roughly 3,000 words by the time they go to school. So, in most of Punjab, if you're teaching in a language that's different than Punjabi, they are not learning to think in any language (ICG, 2014, p 12)

I however happened to be the part of a discourse during my secondary school education in which I was not only oriented for linking my learning at school with 'pass' and 'fail' notion of education but also linked my education with getting a job in my life. My parents encouraged me frequently to go to school regularly and get education for future career. My uncles and other family members engaged in good jobs which also inspired me that it is my education which would brighten my life by creating job opportunities. At my school, on the other hand, my teachers often induced us to work hard for good life. I then grew with the insight that my education is for my 'good' life. Without observing my parents, teachers and relatives' notions of 'good life' then I had started the journey of education for the 'unknown' good in life. Perhaps, the notion of such unidentified 'good' in life motivated me to continue my school education. I thence attended schools and colleges with my full spirit despite the humiliations and fear of being failed, the burden of travelling long distance from home to schools and heavily loaded school bag.

When I now see these phenomena (fear of being failed, memorizing texts for exam, etc.), I realize that perhaps these were some disempowering practices embedded in the culture of teaching during my school time. While observing the way of schooling as such with inquirer's eye view now I realized that I was the part of very complex process of learning in my school which I , however, internalized subconsciously into my mind set then. The way I internalized education in general and the assessment in particular during my school and college life induced me, as a researcher, to question- *Why were the practices of assessment limited in the notion of 'pass' and 'fail'? Why did they not come up with possibly more progressive and alternatives way of assessing students' learning achievement? What might be the reasons that they keep beating the same drum (books as curriculum) with the same sticks (translation method of teaching) to produce the same music (exams as to announce pass/fail)?*

Curriculum as Textbooks

My school and schooling experiences provided me an understanding that textbooks are the main source of knowledge (i.e., as written curriculum) for teachers to transfer to their students. That might be the reason that teachers themselves were forced to transfer the bookish knowledge with their own version of translation method (Rehman, 2011; Williamson, 2013).

> 'Curriculum is a social construction that results from a set of decisions; it is written and enacted and both facets undergo constant Change as contexts evolve' (Porfilio, Gorlewski, Gorlewski, 2015, p.3)

With this experience of getting education, I joined a college for intermediate studies (F.Sc. in Mathematics – grade 11 & 12). However, there I got a different teaching/learning environment. Teachers in all subjects would give lectures and would provide written notes to their students to prepare for a centralized annual exam. There as *well, I experienced some other problems. For example, there was English as medium of instruction, which for me as a climber (learner as climber) was as hard as climbing on Rakaposhi and K2 (the famous mountains in our region) without more supportive and effective kit.*

There, I realized that I was passing a very challenging life in college. During my school my teachers taught me in Urdu, as a medium of instruction whereas in college I had to face English as a medium of instruction. This sudden change in the medium of instructions made learning difficult during my college life. Our teachers delivered lectures and we as students heard of them patiently (Harden & Crosby, 2000). The classroom lecture could not helped me and my fellows to understand the topics. Our teachers would give us notes on the topics which they taught us. I memorized the notes thinking that it would help me to pass exams. Such text based teaching and learning in college again became so much monotonous and harder for me.

Then, I came to realize that learning at college level was much harder than at school level. In my later days I questioned myself whether the teaching/learning at school and college was really helpful to me. Was it essentially harder or it was made harder? The one way flow of information as a method of teaching at schools and colleges was based on transmission and translation of texts gave me the image of curriculum as textbooks and written documents/notes (Porfilio et al., 2015; Williamson, 2013). That is why I call this state of *education as informing* and/or *informative paradigm* of education. In this way of teaching process teachers habitually transmit information to the learners. Teachers play the role of informers and/or the discriminators of knowledge. Perhaps, this hegemonic image of Teaching Learning Practices (TLPs) remained for a longer period of time throughout my university experience as well.

As I went to the university to do my graduation in Mathematics (B.Sc.), I would notice some teachers/lecturers with some notes in their hands. Unlike school teachers who never entered the classroom with prepared notes, university lectures would be with notes but ironically they would rarely look at their notes to teach. Unlike annual examination at school/college, I had to appear in the biannual examination (a semester system) at university. This biannual exam at university provided me with a kind of relief in the sense that I did not have to memorize the lessons of whole academic year at a time.

Perhaps, I must have realized that the whole process of education from school to college was being operated within the notion of: *knowledge as something to transfer, assessment as just for promoting* students to upper grade level, *curriculum as textbooks*, the 'content or subject matter' (Schubert, 1986) as guideline for teachers to follow in order to impart education to learners. Thus, arriving at this stage of my experience, I begin to ask questions like: c*annot there be alternative shape/image of curriculum? , how can the students' ethno-cultural identities be acknowledged and incorporated into curriculum* (Parker, 2016)?

Serving as a Community Worker: My First Border Crossing

"he who leaves his home
in order to seek knowledge
he is in Allah's path
until he returns (to his home)"
(*At-Tirmidhi, Sunan, An-Nawawi, Riyad As-salahin*)

Perhaps, by the time, I must have developed my aim of education to help my own community children by rendering my services as a teacher. I was planning to be a computer teacher. My sense of being a teacher in my future career made me think frequently that how would I enable (my possible future students) with a new skill in computer courses in my village. Arriving at this stage of my exposure, I begin to reflect on my university experience that reminded me of my professors'/lecturers' way of delivering lectures by using a dais (i.e., stage) which also asserted teaching as 're/telling'. This approach to imparting education imprinted an image in mind that teaching is a one-way flow of information from teachers to students. Perhaps, it was my perception that guided me to become a computer teacher. Since computer subject was a new course at times in my community, I thought that I would be unique source of knowledge disseminator in computer course.

My aim of being a computer teachers encouraged me to join diploma course in computer diploma along with my B.Sc. studies at university. Resultantly, this skill in computer along a university degree helped me to start working as a computer instructor during 1996-97 at Karimabad Computer Centre Islamabad- an Ismaili community project to educate the members under computer literacy program. This was my first part-time formal job. I was basically taking this job only for my pocket money and hence this turned to be my services to community.

I grew up along with my service to community. This provided me an opportunities to serve the others with love and care. The sense of love, care and contribution for community betterment was un/consciously embedded to my values and aim of life. For example, while working as boy scouts leader and engaging in activities of developing *humility such as reciting Ginan*[2]*, since my childhood, it enabled me to realize the importance of service to humanity and its relation with peace of mind.*

I can understand how such a socio-communal engagement with teaching/learning in all forms of education (in/formal and non/formal setting), especially while being engaged with communal life setting, can influence learners like me (Chapman, Randell-Moon, Campbell & Drew, 2014). I came to realize that how un/knowingly I was inspired s the notion of service to humanity, especially for the people within the community who were in need of support. Perhaps, for me the notion of helping others was embedded within the belief that serving humanity during a limited temporarily life in this physical world can enable to get a good life in everlasting world of souls in return.

The values that I cultivated through my community service encouraged me to serve those who were in severe needs. I thus decided to give up the idea of living comfortable life in capital city for the sake of the people living in the remote villages of the country. I decided to establish a new computer institute in Hunza with one of my friends. I shared this idea with my elder brother who was/is a software developer expecting some kind of help from him. He not only encouraged me but also gifted me a printer and a desktop computer at that time for the purpose. There, I along with my friend managed to purchase four more computers and started training the people/learners that carried high regard within our society- at individual and institutional level.

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[2] A kind of mystic rhymes and Irfanic (gnosis) kalams, the verses of poems from spiritual view point – how can one connect self with Allah to seek His love through good His remembrance and good deeds, for example, reciting His Holy names, and serving humanity with care, love and humility.

Perhaps, it was really very challenging to meet all the expectations of the community with limited resources. Nevertheless, our determination to provide computer education to learners was so high that it kept us active till the end of the project life in 2001. There, I closely felt that dedicated services to community, care and love for others was *rewarding spiritually* (giving me an internal peace of mind with the bliss and feelings of lighter – with less material want but more ‘lust’ for helping others with a satisfied soul). Arriving at this point of my soulful inquiry, I question, ‘How can I live my higher values, and yet enjoy my profession (Whitehead, 1993)?

> ‘[O Allah, I seek refuge with You from knowledge that is of no benefit, from a supplication that is not heard, from a heart that does not fear (You) and from a soul that is not satisfied].’ (Sunan Ibn e Majah, Book of Sunnah, Hadith no 250)

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Serving as Vice Principal in a Community School

It may be the year of 1998 in which elderly people in my community requested me to teach computer and science subjects to grade IX and X. I then began my career then as an instructor/educator and also as a vice principal in a Community English Medium

School. It was my first job as a vice principal in one of the community schools established at that time.

I vividly remember that during mid 1990s there came a shift in thinking of local people to send their children in English medium schools rather sending to public schools where the Urdu language was medium of instruction. Community based English medium schools with co-education (together boys and girls) were opened, managed and run by the community through school management committees (Qutoshi & Khaki, 2014). For this development, I give credit to the Aga Khan Education Services Pakistan (AKESP) that was contributing to girls' education, the least focused segment of the society. As our society was, and it is still so to some extent , a male dominated society where girls were/are given least importance in education and decision making process in daily life. The AKESP brought a revolutionary change in such thinking of the common people (Pardhan at al., 2014) in Pakistan and then people realized to send their daughters to schools.

The significant changes in the minds of people in general about inclusive education caused to breed the need of coeducation. Community schools thus were opened to provide equal opportunities for both boys and girls. Though physical environment of the schools were improved to some extent, teaching/learning conditions still were waiting for a rigorous improvement in AKESP schools (ibid). Teaching and administrating for around three years in the school and living in my community gave me another opportunity to reflect on my past, present and envision my future.

My Way of School Leadership as Controlling

I remember myself as a vice principal of a community based English medium school where, perhaps, I was trying to control teachers and other staff during my routine activities of *administrating* the school affairs. I argue that the metaphor of *principals as 'toothless tigers'* (Bana & Khaki, 2015; Khaki, 2005) could not be a general representation of principals. I as a school administrator enjoyed authority to make decision on school issues at my own conscience. My intention was to improve learning conditions of the school. But, my way of performing leadership was authoritative. My effort for improvement in schools gave me images that I was a caring principal but my way of leading school provided me a sense that I worked as an interventionist (i.e., to keep an eye on the teachers' work and advised from time to time) (Shafa, 2003).

Arriving at this point of inquiry, I begin to reflect on my own teaching and school administrating practices. I realized that I had been more 'authoritative' kind of a school principal in the way that I would exercise authority strictly while dealing with teachers and students to accomplish our learning goals (Orlando-Barak, 2010, p. 65). Here, I begin to ask the research question: *How does a dictating leadership promote conventional images of 'teaching as sending information' and 'assessment as add-on activity'?*

Later on, I came to realize that serving community with little skills, low level of qualification and less exposure may be a limited level of service to self/others. I therefore decided to leave the existing job and relocate myself in a big metropolitan city for higher education. I left Hunza for Karachi saying goodbye to everyone at my home, school, and to my friends in society. I was then feeling something strange that it was *my first border crossing*.

Earning as Learning: My Second Border Crossing

Initially I had to teach tuitions to survive in Karachi. Later, I joined a community based school. As a cooperative school principal I got an opportunity to work with AKESP and the Institute for Educational Development, the Aga Khan University (AKU-IED), Pakistan. I remember that there were few schools which were called cooperative schools. Those schools would provide a facility of research lab for the social science researchers of AKU-IED to carry out their research work in areas of teaching/learning, assessment, school leadership and management. In return, the staff of such schools could receive training at certificate to masters' level professional teacher education/training to improve TLPs in their respective schools.

Arriving at this stage, I began to feel that getting a chance to work with my own community setup in my area of interest could be a kind of blessings for me to get a source of earning with learning. This school was like a cultural assortment (children from many cultural contexts). Most of the children and staff members in the school were from a community that came to Karachi from all over Pakistan, and also as refugees from Afghanistan for better life opportunities. It was therefore a big challenge for me in leading such a complex multicultural setting in my school (Qutoshi & Khaki, 2014). Arriving at this stage of my journey, I began to reflect on my past experience of administrating a community school in my native village, which gave me an idea to bring changes in school and schooling.

After making keen observation of the school affairs (teaching, learning and administrating conditions) for around two months, I came with a plan to bring a change in the school. It was probably a collaboratively developed five-year Whole School

Improvement Plan (WSIP 2001-06[3]). I involved all the key stakeholders of school like managing committee (including parents representatives), local education board (a sister institution working with AKESP to oversee school activities) and local council[4] and started working consistently for around six years with this plan.

Yet Another Border Crossing

While working as a cooperative school principal, during my collaboration with AKU-IED, I got opportunities to do many certificate level courses and an Advanced Diploma in Educational Leadership from AKU-IED. I also got a chance to study a six-month certificate level course from Institute for the Study of Muslim Civilization London. During this very productive time in my personal-professional lifeworlds, I did two Masters degrees- one in International Relations from Karachi University and another in Education and International Development from Institute of Education University of London, UK. There, I enjoyed face-to-face classes of my degree requirement with powerful learning while staying for five months in London.

I still remember the amazing moments of serving *my beloved community* as a part of my *Volunteer Services*[5] at the Ismaili Center London. I developed a powerful insights upon inclusive culture during my five months stay in London. I began to feel that the community there was having good life with better facilities as compared to the community in Pakistan. This feeling enabled me to think about 'how I can improve (Whitehead, 2015) my services to the community at different levels including the school?' While working in volunteers I got many good friends, and some of them even offered me to work with them there. But my *intention* was to accomplish the goals of WSIP2001-06 that could not attract me to stay in London and work within that rich community setup rather I preferred to serve my less developed community in Pakistan.

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[3] Whole School Improvement Plan (WSIP 2001-06) that I, as a principal and honorary secretary (to the board of directors of the school management committee) developed with a vision to improve teaching, learning and management practices in the *Community School* Karachi Pakistan.

[4] A governing institution within Ismalili community under regional and national council for Pakistan

[5] A well-organized team of young boys and girls working to provide honorary services to community in everyday Jamati (community) activities at Ismaili Centre Kingston London.

Soon after I completed my course requirements, I left London for Pakistan and rejoined the school. Although I was regularly in contact with the people in the school through emails, I felt the importance of my physical presence as a leader in my school especially for my own mental satisfaction and also for energizing my co-workers. I begin to think about how I can improve my activities in school with the new ideas which I got from UK visit. Perhaps, WSIP2001-06 was a challenging project in the sense that I had to engage rigorously with this for five years continuously. This intense engagement enabled me to re/vitalize my embodied values (intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace) of my personal- professional life words).

Leadership as a spiritual practice. For me, leadership is not simply leading people to accomplish a shared goal in our lives (e.g., projects like the WSIP2001-06) rather it appears to be a spiritual practice of being and becoming. I couldn't forget the

emotional moments – a kind of spiritual enlightenment at the time of completion of the project and handing over to the chairman of the school management committee. I remember that the chairman appreciated my efforts overwhelmingly. I felt myself that my little services to the community was seemingly less significant for that recognition.

Honestly speaking, I did not contribute my services to the school for the sake of appreciation; but it was the 'inner world' of my delicate 'I' as a leader that was spiritually rooted in my 'heart and consciousness' (Cole, 2008, p.21) which inspired me from inward to perform the way I did for the school. The feelings of my being as a community member and also as a leader of the school were attached with my heart, mind and soul. Perhaps, it was not mere a political or religious duty to perform but rather my selfless work for the sake of the 'work' itself.

I view spirituality and religion as two different things. To me, spirituality seems to be an inner feeling of goodness whereas religion appears to be a social institution that believes in sect. Here, I want to say that spirituality is not to be taken in a religious sense; it is a way of describing our thinking, being, becoming and doing that contribute to sustain and enhance both individuals and organizations (Sokolow & Huston, 2008, p.20). In this sense, I am asserting Charaniya (2012) who claims spiral relationship among the culture, spirituality and religion that contribute to forming human identity. I thus sense spirituality as a complex phenomenon that needs to be understood in a contextual framework of one's identity.

While exchanging views on spirituality, Jan-e-Alam Khaki[6] explains it in this way, 'spirituality is not one thing for all; it is subject to different interpretations, depending on different perspectives. As such, there is no one universal outlook, but plurality of meanings and approaches. ' He views spirituality in terms of 'relations' between human and the world around 'without necessarily referring to a metaphysical being.' Perhaps, in religious traditions, spirituality is rooted in, or has a reference to a higher being(s)

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[6] An educationist and a scholar of Islamic studies

within the norms and values of that religion. He continues, ‘even within religious communities, spirituality refers to many things including mysticism, Sufism, and Irfan (gnosis). ’Perhaps, it appears to be a pluralistic outlook within the context of Muslim tradition and beyond it. Widening the meaning of spirituality and having an inclusive outlook, he argues that, ‘spirituality in any form sensitizes us from seeing self and others as means to an end rather than end in themselves in order to develop consciousness and enlightenment (J.A. Khaki, personal communication, January 16, 2016).

For me, religion and culture can influence spirituality; yet it seems something higher than those influencing phenomena. I thus would like to explain spirituality as a link between my inner self and the cosmos- a transcendental emergence of my being. This feeling I have experienced many times in my life while performing my school leadership. I unfolded and articulated my inner self in the form of love, care, compassion and selfless service while performing my leadership for the community school. My performance as school leadership as such provided me an insight that spirituality in the form of love, care and selfless service can be vital for school improvement.

Working as ‘Social Protection Coordinator’: Being Aware of Gender Issues

Soon after completing the community school project and joining United Nations Development Program (UNDP) as Social Protection and Gender Focal Person[7] *for a very difficult area at Shangla, in Swat region near Afghan border, I began to feel that I got another unique opportunity to know about different cultures. I felt that this opportunity enabled me to help the vulnerable people living in those remote and hilly*

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[7] As a coordinator I was closely working in areas of social and gender related protection of vulnerable children due to devastating *earthquake of 2005* in 9 districts of Pakistan. My role was to assess the quality of services especially in the field of education and report on regularly basis to policy making bodies and contacting emergency services to ensure access to basic needs to these children.

areas while accessing facilities for their children to basic education. I engaged in assessing and reporting the nature of facilities available for earthquake affected people living in the camps. I observed that children in camp schools were facing some gender-related problems on their way to accessing education in the camp schools.

As a social protection coordinator and gender focal person, I visited different sites- places and people- and tried to understand problems and issues of vulnerable people with reference to social protection and gender issues in the whole district. In so doing, I prepared a profile of the district that enabled me to share the status of gender related issues and to recommend for improvement. Perhaps, that exposure enabled me to understand and contribute to developing a national level policy for protection of vulnerable people. The policy was being formulated in collaboration with UNDP.

My role performance as a social protection coordinator and also as a gender focal person in developing national level policy in relation to gender issue provided me an understanding that I can re/sensitize my learners in the classroom in relation to social protection and gender focused cases. I as a social activist learned that I can bring awareness among my community people regarding social protection and gender issues particularly through social interactions and discourses. Though working with UNDP was a wonderful experience in terms of my learning and earning, I resigned it for developing myself as an academician where I would enjoy my all inside-out.

Performing as a Teacher Educator/Research Supervisor

I joined Torabora University (TU) as *an Assistant Professor. The financial benefits that I received from my university was not as prominent as the one which I enjoyed during my job in UNDP. Yet, I remained content with limited financial benefits in* *return of my service to the university because working in a university setup as a teacher educator was my interest that continuously kept me growing throughout my academic career. Fortunately, I had to teach some subjects in the university like Instructional and Communication Technology (ICT) in Education and Computer Literacy that were related to my experiences in life. It was possibly a good beginning of my university job particularly in a very bureaucratic administrative setup which I never experienced in my life before.*

During my job in the university as a teacher educator I came to realize that a fixed image of *curriculum which asserted curriculum as a subject matter/written document* and also *a set of discrete tasks* was in practice. While working with the other teacher educators in the university, I realized that there was hardly any space for me to re/conceptualize curriculum (Karseth & Sivesind, 2011; Porfilio et al., 2015; Schubert, 1986) within a particular socio-cultural context to enable learners to think and link beyond the classroom, their real life situation. Perhaps, such a limited view of *curriculum as an informing document* could not enable me to develop a curriculum based on my own experiences of teaching/learning within the context to make better meaning of ‘learning’ (Fuchs, 2009). I came to realize myself as a tool to be handled by a *guided curriculum content as informing* as pedagogical practices to accomplish some predetermined learning outcomes. This realization led me to ask a question like, ‘*In what ways has the nature of informative curriculum been colonizing me and other teacher educators in Pakistan?’*

Except ICT in Education, Computer Literacy and Educational Technology, I also experienced the teaching of Philosophy of Education, Assessment and Evaluation, and Educational Leadership and Management, to name a few. The exiting tradition of university teaching encouraged me to cover the specified teaching contents in the given time frame. I thus began to feel that I had to work within a culturally imposing environmental setting of the university till the completion of my probationary period.

While working as a teacher educator in the university I came across many challenges of one-size-fits-all images of *curriculum. Curriculum as content, a set of discrete tasks* and *cultural reproduction* (Schubert, 1986) were some images of curriculum that strictly governed classroom pedagogy, learning outcomes and also assessment practices. I hence realized that such view of curriculum perhaps was the source of limiting the views towards teacher education research and it also gave me an impression that curriculum as an objectivist agenda. While working in such an imposed pedagogical framework, my experiences as a mentor, teacher educator and/or research supervisor led me to think on linear and partial view of teacher education. This made me appear with some questions on five key thematic areas which I am going to discuss in Chapter 1B in detail.

Working as Reforms Implementer

While working with curriculum development team, attending workshops and conferences on teaching, learning and research, and attending a month long training course for professional teacher educators[8]*, I got many opportunities to strengthen my notion of challenging the status quo in TLPs. Perhaps, this experience helped me to reflect on my own contributions at university level teaching and research engagements and enabled me to question like- How can I better help my students in their learning?*

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[8] A special course on professional teacher education focusing on effective pedagogies for culturally diverse learners in which teacher educators from 13 countries around the globe attended at Etisalat Academy Dubai back in 2010

How am I improving the way I am teaching (Whitehead, 1989, p.1, 2015)?' These questions appeared to be more fruitful in developing my own capacities in facilitating my learners.

My personal and professional world of works caused me grow with some queries and led me to make a plan for my doctoral study. However, it was mandatory to complete first three years of service at the university to go for study. At the same time, I was also engaged with reforms activities which led me to think seriously about the changes which I was experiencing within my cultural and academic settings. While working for reformative curriculum I came with the concepts that pedagogy as a *somehow student centered approach*[9], *assessment as 'for' learning.* I also came across many *holes of reforms* in teacher education in Pakistan such as: least attention towards improving the practices of teacher educators, centralized curriculum as an agenda of cultural reproduction, curriculum as a set of discrete tasks and imposed program of learning outcomes (Ali, 2011). The reformative curricular program also highly focused on physical resources development which were necessary but utterly insufficient to meet the purpose of transforming teachers.

Perhaps, working under reformative agenda with limited freedom caused me perceive *reforms as an externally-imposed activity.* I, as a teacher educator, could not provide the target learners with multiple opportunities to develop their creativity and critical thinking skills. Consequently, I had to limit myself within this narrow view of educational reforms that articulated only limited changes in the given frame of pedagogical praxis.

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[9] Somewhat learner centered teaching with many limitations i.e., lack of resources, lack of administrative support to work with leaner centered activities and time constraints etc.

Possibly, the limited freedom under reformative practices in my professional lifeworld encouraged me to question my role as a communicative leader- the leader who involve into activities within somehow humanistic paradigm. This view enabled me to realize that a communicative leader should possibly possess democratic, participative, collaborative and coordinative characteristics while leading student teachers and other co-workers in educational environments at school and university (Ali, 2011; Johansson & Begley, 2001). I came to realize that this perceived notion of my role as a communicative leader seems not to be that much effective within a packaged view of improvement in teaching/learning conditions under reform (Hart, 2009).

While reflecting on my engagement with reforms as a teacher educator/research supervisor, it provided me with an opportunity to re/think and revise all those questions which I encountered during a more bureaucratic *culturally imposed and disempowering environment* within efficiency paradigms (of informing nature). Arriving at this stage of self-reflection, I come up with the revised questions which I have discussed in ‘Chapter 1B’ in detail.

From the standpoint of my role as a teacher educator at university, my research questions not only guided me to understand the agenda of reforms but also enabled me to critique the limitations of reforms agenda in teacher education in Pakistan. While working on improving teaching in line with student centered approach (see Chapter 4B) and using assessment as ‘for’ learning as a formative assessment along with a conventional approach to *assessment as an add-on activity* (Luitel, 2009) (See Chapter 5B), I came to realize that reforms agenda can only give a temporary relief to existing problems with superficial improvements. However, with a limited freedom as a teacher educator, I had to experience changes under reforms that I had to practice un/willingly (Ali, 2011). With this learning, I decided to proceed for higher study to develop my own capacities so as to better contribute to the entire process of TLPs. The bureaucratic way of working in a university set up under tailored made rules at TU made me wait for more two years to proceed for a doctoral study abroad with pay leaves.

Travelling for the Quest of Knowledge: Yet Another Border Crossing

After joining the School of Education, Kathmandu University, Nepal for my PhD and having close interactions with my supervisor and other professors during an advanced qualitative research course, I began to critique on my limited views of epistemic plurality (e.g., quantitative, qualitative and mixed research methods) that I embraced with reforms agenda. While discussing research agenda with my supervisor and other professors I cultivated analytical, imaginative and critical sense to overview my personal and professional discourses to generate an idea to carry out my PhD research.

In a teaching/learning environment, the process of re/thinking, re/viewing, reflecting and critically looking at self/others (Qutoshi, 2015a, p.1) in the context of my project not only helped me to revisit my methodology but also enabled me to come with narratives of my life worlds. I crafted narrative of my multiple selves within the educational institutions where I engaged as a teacher, vice/principal at school since 1997 and also as teacher educator and research supervisor at my university since 2008. This critical re/construction process of 'being and becoming' led me to look at my purpose of research that has been towards improving my own capacities in order to influence my *own learnings, and to see the influence of my learning on others to whom I have been engaged with in my professional contexts (Whitehead, 1989, 2014, 2015).*

Meditative Practices as Ways for Nurturing my Embodied Values

Every person has a story;
and every story has to offer a lesson.
(Pranis, 2014, p.2)

I have also a story and it has a lesson for self and others. Interestingly, the process of being and becoming with critical re/construction of multiple identities of self (‘I’s) reconnect my inner self (personal world) through my regular practices of *Dua* (the remembrance of Allah). My self-exploration comes up with a meaning to nurture humility and spirituality that plays a significant role in my personal and professional lifeworld. Here, I feel that it is important to share with my readers about the way I experienced spiritual nurturing in my life. To me, spirituality cannot be limited only to our religious, cultural and social activities of life but it possibly goes beyond such practices. The purpose of my meditation (Dua) is to cultivate humility for humanity, and surrendering to Almighty Allah by seeking His love, care and blessings. To this end, one needs to have good intentions by following the ‘right path-Siratal Mustaqeem’ so as to develop ‘Taqwa- piety’ (avoiding all harmful- forbidden things to self/others) because the dignity of human being is only within Taqwa, and it comes through good deeds and remembrance of Allah by following His path.

My way of cultivating spirituality helped me explore understanding, emotions/sensations and develop Taqwa within me. As a part of my inner-calling for spiritual experience, I came across with the practice of Vipassana (a kind of Ugha). Initially, I was a bit reluctant towards the kind of *chilah* (10 days practice of meditation).

Soon I came to realize that this practice does not need to follow any recitation/ verbalization and it also does not fall within any form of religious beliefs. For me, it appeared to be a scientific way of observing sensations on my body.

My experience shows that Vipassana meditation is a universal practice (for every human being) to raise consciousness. I begin to feel that the very interesting characteristic of this meditation seems to be beyond the worldly boundaries. It reminded me of Iqbal's concept of Khudi (the self-knowing) and how to empower it with practices of purity (Nor & Bahroni, 2011). With its regular practice, I begin to feel that it is helping me in developing my concentration (building healthy emotions) not only in my worldly activities but also in my regular practices of Dua. Without following any rites and rituals, it empowers me with humility by simply focusing on moment to moment sensations (arising and passing away) throughout the body that ultimately leads me into realm of deep consciousness.

Arriving at this point of experience, I begin to realize that such spiritual practices seem to be a means of transformation at personal level that must have facilitated me in my transformative journey with this doctoral project. This realization makes me grateful to Nepal for providing me multiple ways of consciousness that I experienced in my life. Perhaps, it could not be possible if I was unable to come to this peaceful country for the prime purpose of my study as a researcher/teacher educator in search of morphing self/beyond in the field of teacher education and research practices.

Writing as/for Understanding Multiple Selves

I am writing autobiographically, and it puts me in a process of framing identity, re/constructing and re/shaping my multiple selves. It makes me vulnerable un/wittingly and provides me with a space to bring multiple selves into surface that was long been hidden. Writing in such a way helps me narrating my histories, cultures and social identity. It also helps me reflect on my fragmented memories one after another which I had in different stages of life.

While narrating such memories of my multiple selves, I adopted *'inquiry as a meditative practice'*. In so doing, I detached myself 'outwardly' from my family and friends (living thousands of miles away) and un/knowingly it connected the self 'inwardly' and spiritually through my feelings, emotions and thoughts with everyone and beyond. Entering into a space like this, I start feeling that I am not a researcher/teacher educator, a meditative practitioner/Ughaist all the time: I am a son, a father, a husband, a brother, a friend and so on and so forth. The list of my identities (the selves) is long and the priorities are changing moment to moment, yet the purpose of transformative journey seems to be constant.

Closure and my Way Forward

In this chapter, I have come up with a number of research agendas and related research questions in order to understand my research problem of culturally disempowering and a narrowly conceived nature of teacher education and research practices in Pakistan with somehow technical interest of education (Habermas, 1972). In so doing, I have explored my own experiences as a student, teacher/instructor, vice/principal and teacher educator/research supervisor, and raised deep seated issues and problems related to the practices of teacher education in Pakistan. I came with the key themes of my inquiry as dictating leadership styles, a narrow view of curriculum images, teacher-centered pedagogical approaches, and limited view of learning outcome to assess research practices inspired by epistemic singularity/absolutism. This inquiry led me to experience a reformative period and thereby establishing the significance of these agendas with my visions for a broader view of teacher education and research practices. In the next chapter, I am positioning myself within research literature and tend to link my lived experiences with multiple ways to raise consciousness in order to improve personal capacities towards experiencing transformation at self/beyond.

CHAPTER 1B: THEORETICAL POSITIONING OF RESEARCH QUESTIONS

In Chapter 1A, I presented my research problem of culturally disempowering nature of teacher education and research practices with a narrow view of some technical interest of education in the context of Pakistan. In so doing, I came up with a host of research questions emerging from a diverse range of stories of my life worlds while excavating autobiographical vignette. Building on these emergent sets of questions and research agendas, in this chapter, I create a space for discussions on my research questions which give rise to five key themes of my inquiry. These themes are: *Dictating and communicating views of leadership; narrowly conceived traditional view of curriculum images; conventional and somewhat learner-centered pedagogies; assessment as 'of' and 'for' learning approaches; and objectivist* and *constraint pluralist research practices.*

Leadership as Dictating to Communicating and Then Transforming

'O my Lord! Increase me in knowledge'
(Surah Taha 20:114)

To explore my first theme of inquiry (i.e., dictating and communicating leadership approaches) and understand the essence of leadership with reference to teacher education, I begin to explore context specific studies, the praxis (the interaction of theory and my contextual practices as a leader) and well known studies on leadership such as studies of Ohio State University, the University of Michigan Studies and Black and Mount Managerial / Leadership Grid. This exploration helped me, to a great extent, in forming a theoretical perspective. Perhaps, it enabled me to make meaning of how my lived experiences of leadership explains the approaches that I use, and in what ways that help and/or hinder the learning of self and others while exercising my role as a leader in different capacities.

In so doing, I have gone through extensive review of literature from within local/global context. I began to reflect on my own lived experiences as an educational leader (and possibly an administrator) (Roehl, 2000 in Bedi, 2015) through the lens of my own 'traits, behavior, skills, or styles of leadership' (Northouse, 2013, p.347). These reflections led me to realize that there seems no one fixed way to deal in all situations, and this view enabled me to think about situational leadership (Heresy& Blanchard, 1977: Heresy, Blanchard & Johnson, 2001; Qutoshi & Khaki, 2014) in which a leader can experience any shade of *lead-led-phenomena* depending on the *culture of organization* and nature of the people where such interactions occur.

> Principals and vice-principals occupy a vital role in … They hold politically and organizationally powerful positions to influence change and support educational reform. Roehl (2000) points out that one's practice of leadership is influenced by one's identity, thus knowing who administrators are is significant. Although understanding who our formal administrators are is still an emerging area of scholarly inquiry, most of the educational literature focuses on administrators … (Bedi, 2015, p.1).

To this end, I come to realize how important organizational culture is. Coming at this point of my inquiry, I begin to argue Trompenaars' (1994) classification of cultures into 'egalitarian' and 'hierarchical'. But in reality, I experienced a kind of mixed form in my situation. From this point of departure, I tend to favor five dimensional view of culture that seems a comprehensive view presented by Northouse (2013) such as- power distance, uncertainty avoidance, individualism-collectivism, masculinity-femininity, and long-term, short-term orientation as another way of looking at multiple dimensions of cultures to understand leadership in a wider perspective (p.387). Perhaps, leadership is a complex phenomenon that varies from person to person, culture to culture and context to context, and one cannot fix one specific view of leadership. It seems a perceptional view that one sees from within his/her own stand point.

This perspective of looking at leadership from cultural dimensions took me to study ‘multiple ways of knowing’ (Guba & Lincoln, 2005) my own way of leading, for example, from the lens of Psychodynamic theory of leadership, which is a ‘personality’ type and seems different from trait, style, and situational leadership (Northouse, 2007; Stogdill, 1989), yet more close to Levi’ (2011) view of team leadership, Greenleaf’ (2002) view of servant leadership, Khaki’s (2005) view of prophetic leadership, a mixed view of pedagogical and administrative leadership (Memon, 1998, 2000; Memon, Simkins, Sisum, & Bana, 2006) and authentic leadership (Northouse, 2013) approaches, to name a few. However, it appears to be an approach of diverse personality game, which is shaped according to the psyche of leader and led in different organizational cultures (e.g., diverse range of educational institutions).

Arriving at this point of exploration, I start thinking about the concept that one who leads is a leader, and thus, it puts huge moral and ethical responsibility on teachers and teacher educators as instructional and/or pedagogical leaders and principals as institutional leaders and calls to explore self/others in order to make meaning of the lives of people to whom they (these leaders at different levels) are engaged (Neil, Lisa, & Megan, 2006). This learning led me to come with my own personal-professional historical review with critical reflections on my different roles as student, teacher/educator, research supervisor and vice/principal to make meaning of this complexity.

Probably Working as an Authoritative Leader

I remember, when I was appointed as an assistant professor in a public university at the School of Education TU, I came to experience (as both a co-worker and/or leader) in a very traditional top down approach to control the affairs of the university. While experiencing my role as a teacher educator, or as cultural worker (Freire, 1998), during my probationary period, I could not even raise my voice against policies, practices and could not come with my own way of teaching, learning and research activities at different levels of educative endeavours (Shahid, 2007). While working in such a culture, I likely exercised a dictating role in my class.

Perhaps, this situation led me again to apply a style of an 'authoritative, traditional' university teacher educator while teaching/learning, and doing research practices. It was somehow similar to, sometimes, somewhere my early practices of leadership as school principal (Dake, 2011). Arriving at this stage of my inquiry, I began to realize- *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?* (See Chapter 2A).'

Probably Working as a Communicative Leader

My reflection on my role as an authoritative leader enabled me to look into the limitations of leadership, and its implications in different situations in schools and at the university (in the early days). With this view of conventional bureaucratic and top-down approach to leadership as a power exercise (Moos, 2013), I begin to think about how I can improve my practices (Whitehead, 1989, 2014) with a reformative agenda while engaging with multiple roles in different contexts (at school as a principal and at university as a teacher educator/research supervisor).

This reflection enabled me to go back to 2003 where being an empowered community school principal with enough freedom, and guided by an intrinsic spirit of bringing improvement in the school and schooling, I started thoroughly exploring the school culture. This authority (with desirable level of freedom to take decisions independently) and responsibility to lead with spiritual dimension of service to the community (an intrinsic motivation) enabled me to involve key stakeholders, as my co-workers as well as my co-leaders, to develop a shared vision for bringing an *improvement in school* (Rizvi, 2010).

I speak English.
I hear you!

It took me enough time for working as a school leader particularly in planning to bring change in the school. As Heller and Til (1982) reminds me that the terms leadership and followership are interdependent terms, which need to be understood in relation to each other. Perhaps, developing a comprehensive understanding of the system (institutional setup, goals, rules and co-workers, etc.), areas for improvement, and important resources which I could use for initiating the change, was a new learning in my life as a communicative leader (Hart, 2009; Johansson & Begley, 2001; Shah, 2013).

Arriving at this stage of my inquiry, I begin to think that the relationship between leader and followers (co-workers) seems depending on the 'power' politics either a 'position power' which give rise to 'legitimate, reward and coercive' powers or 'personal power' that exhibits 'referent', and 'expert' powers which come with personality of the leader (Northouse, 2007, p.7). This view enabled me to reflect on my role, and understand in what ways my use of power contribute to create a culture where people (including myself and influence of my role as a leader) interact with each other in performing their roles as professional teachers, teacher educators, section heads and vice principal (Rizvi, 2010).

This reflection led me to think about my roles at different times at university level, working as a research supervisors and teacher educator under agenda of reforms in teacher education and research practices. There, I came to realize that under reformative phase within a limited freedom, I could, to some extent, work towards more humanistic approach (as opposed to efficiency paradigm in case of informative phase) in my approaches to curriculum development activities, student centered teaching (Qutoshi & Poudel, 2014), assessing as for learning, and struggling to embrace a 'constraint pluralism' (B.C. Luitel, personal communication, October 10, 2015). Arriving at this point of inquiry I begin to ask- *How did I begin to act as a (possibly) communicating leader while still I was working as a school vice/principal, and later as research coordinator/educator at the University?* (See Chapter 2B).'

Envisioning a Transformative Leadership Practice

Reflecting on this question, I begin to excavate the role of communicative leadership (Hart, 2009) and the impact of shaping relations among co-workers including myself as a leader. I came to realize that in case of my role as a school leader, with enough freedom and authority to take independent decisions for school improvement was to some extent facilitative towards our common goals. Whereas in case of my role as teacher educator/coordinator, there I experienced a limited freedom under reforms to facilitate (lead) my student teachers. Hence, I begin to critique the limitations of reforms agenda for teacher education.

In my discussions about the limitation of reforms with Bal, my mentor, he said, 'look Sadruddin ji, reforms are like an externally planned activity that may not fit in every institutional contexts to fulfill diverse needs of different institutions.' Perhaps, reforms can help to disrupt a status quo and can lead towards a change. He continued, 'yes, reforms are necessary, yet it not sufficient to create a conducive teaching/learning environment necessary to develop conditions for transformative learning to occur' (B.C. Luitel, personal communication, November 10, 2015).

Reflecting on the issues of leadership associated with reformation of teacher education and my own limited visions with improving school, I came to realize that reforms in the context of Pakistan have been with closed visions. I argue that with a specific focus to improve physical resources, the agendas of reforms have been superficially overlooked into matters of how to develop awareness among real change agents, the teacher/educators, and what would be the effective ways to develop their capacities, which enable them to bring meaningful change in self and others (Caldwell & Spinks, 2007).

Arriving at this point of inquiry, I come to realize that this very aspect of focus on transformation, a meaningful change, in teachers, teacher educators and researchers seemed missing in reforms agenda (AKU, 2015). As a result of such reforms, teachers/educators appeared to be operating within fragmented change activities guided by reforms from time to time that can be means to contextual problems and issues of education in Pakistan (Ali, 2007; Huma, 2014). I argue that these cosmetic changes in practices through reforms with power over game can only be superficial improvements in teaching/learning and research in teacher

education, yet reforms could not address how to transform the ‘most intellectual resource - teachers’ (Caldwell & Spinks, 2007, p. xix), *as* important players for any change to be successful. More so, this aspect of development has been superficially dealt by policy makers throughout the history of this country through reforms efforts that could not help teachers/educators to prepare them how to engage with teaching, learning and research practices with an emancipatory view of education (Ali, 2014).

This means that we need to focus on the real change agents who can bring any kind of meaningful reforms at grassroots level. Perhaps, this would be possible through critical-creative pedagogies rather focusing on somehow student-centered (Ahmed, 2013; Weimer, 2002) teaching with use of technologies what reforms propagate. From an empowering view of education, perhaps, teachers/teacher educators/researchers need to play the role of facilitator and to convert the power over game of teacher-centered approach to power with and power from within paradigms in order to develop a critical-creative learning environment. This view of an emancipatory interest of education that looks beyond the agenda of reform enabled me to come with the question: *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)*

Curriculum as Textbooks to Experience to Currere and Montage

As curriculum is one of the key areas of the whole educative process that appears to demand careful considerations while developing it. Perhaps, curriculum developers need to come with critical reflections while working on it in terms of how to make better sense of curriculum that would be responsive to the needs and aspirations of individual learners in 21st century (Hramiak, 2015; Pinar, 2004, 2012). My experience in the context of Pakistan with a conventional image of curriculum, moving into a reformative period for improving teacher education curriculum of ICT in Education shows different pictures.

Curriculum as Informing

An informative state of education *curriculum as textbooks* has been a narrow view of education and learning that was confined within prescribed course books, thereby giving the primacy of curriculum as subject matter. (Siddiqui, 2010; Schubert, 1986). My experiences show that this limited view confined teacher educators, teachers and student teachers to focus on texts books like sacred things rather contextualizing to make 'fine-tuning of the meaning' of text for learners to make better meaning for them (Fuchs, 2009, p.27). Perhaps, to bring any meaningful change not a 'superficial change' (AKU, 2015; Eisner, 1996; Shahid, 2007) in an existing situation of teacher education, curricular aspect remains central that needs much attention to make a significant contribution in teacher education. Whereas the existing view of curriculum seems limited to focus on ends-means notions of reproduction of knowledge and skills (Tyler, 1949).

Arriving at this stage, I begin to reflect on the view of curriculum as content or subject matter that seemingly focuses on topics to be covered within a given period of time without giving due considerations to learners needs and aspirations. It does not seem to care about other aspects of learning that a learner experiences rather having a limited view of means (using textbooks through teacher centered didactic) to get end results (Siddique, 2010).

Similarly, another image as set of discrete tasks and concepts also appears to focus on how to develop learners' mastery skills and knowledge of a particular concept and/or a task through *means-end* (here students' learning become ends and teaching as means to accomplish those ends) *dilemma*. This limited view of education does not seem to look into how learners experience their own view of learning. It, rather looks into how to accomplish fixed end results.

With this view, I begin to reflect on my own learning experiences of my school, college and university time on one hand, and my professional experience as a teacher using a conventional approach to cover content from course books, on the other hand, which depict different examples of such kind of conventional view of curriculum as textbooks. Arriving at this stage, I begin ask question: *In what ways has the nature of informative curriculum been colonizing myself (and other teacher educators) in a narrowly conceived view of pedagogy and assessment?* (See Chapter 3A)

Curriculum as Reforming

I came to realize that, for a professional teacher, curriculum should serve like an *amplifier of his or her own ability* rather than a sacred script to follow as it is and/or a course book to serve the purpose of curriculum (Eisner, 1996; Siddiqui, 2010). To this end, I begin to think about how I can contribute in improving a conventional image of curriculum as subject matter, a set of discrete tasks and concepts, and cultural reproduction (Schubert, 1986) to a curriculum as cultural reconstruction and an experience(Dewey, 1938). Contrary to this view (curriculum as experience, cultural reconstruction and activities), I came to know that the reformative agenda of curriculum development was to focus on what and how contents are to be developed, what tasks are to be provided through which students are given limited opportunity to experience cultural reproduction with lower level of thinking skills.

I remember, when we (teacher educators including me from different universities of Pakistan) were engaged in developing a centralized new curriculum, directing the image of curriculum as set of different tasks within a subject matter (Chapter 3B), we discussed the following different theories of curriculum development and finally prepared content (that was the core agenda of reforms in curriculum with pre-specified objectives). In the workshop, I remember, before developing the new centralized curriculum, we discussed the classic or prescriptive model (Tyler, 1949), which is also considered as product model. Likewise, we discussed on Hilda Taba's (1962) model or interactive model which is more focused on instructional strategies model, Walker's (1971) descriptive model, which is also known as process model, and Hawes's (1979) student-centered model, to name but a few. Perhaps, the purpose was to somehow engage us with different models, and yet to come with content that best describe their predefined objectives that restricted me (and my colleagues as subject experts) to focus on generalized view of learning rather than contextual empowering view of learning.

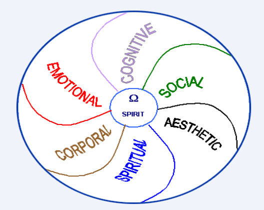
Perhaps, as teacher educators it appeared an urgent responsibility on our shoulders to reform curriculum and pedagogy in order to change teaching and learning approaches in our practices at universities. Arriving at this point, I begin to ask- how we perceive the image of curriculum to prepare new generation. Could we really help new generation with developing a centralized new, yet directing a conventional image of curriculum as content, cultural reproduction and set of tasks and concepts (Schubert, 1986)? Did we really help teacher educators and student teachers with reforms agenda through focusing only on structural dimension of curriculum?

Perhaps, this view of curriculum development would not seem to serve a broader interest of education with a purpose of preparing learners to face the challenges of real life situation (Doll, 2008) while claiming to reform an existing limited view of technical interest of education (Bohman & Rehg, 2014; Habermas, 1972). This image of curriculum seems to focus more on tasks and concepts with *Specific, Measurable, Achievable, Realistic and Time Bound* (SMART) objectives to accomplish through lesson planning rather responding to needs of learners and teacher by involving them to come with their own experiences as learning in order to make meaning of the world.

Arriving at this inquiry led me to study John Dewey' concept of curriculum as experience which challenges the idea of means-ends and advocates that both means and ends cannot be separated from each other as they are part of a process that gives an experience to the learners in terms of his/her active involvement in the whole process of meaning making. This view of curriculum gives importance to engage learners in re/construction of knowledge through their active involvement with learning activities. However, as said earlier, the reformative agenda with so called broader view of teacher education curriculum does not seem to address active learning in reality. With this view, I being to ask question: *In what ways has reformative curriculum helped myself (and other teacher educators) to embrace somewhat humanistic view of curriculum?* (See Chapter 3B)

Curriculum as Integrating Mind, Body and Soul

My experience of working with curriculum development informs me that we are still struggling around the structural dimension of curriculum and that we are far away from working on the agency dimension of curriculum, which talks about curriculum as experience (Dewey, 1938), currere (Pinar, 2004, 2012, 2015), third space and dissolution and cultural reconstruction (Luitel & Taylor, 2012). Perhaps, this agency view seems to enable teacher educators and teachers to bring global wisdom into local wisdom, and create contextualized need based curriculum which Luitel calls ‘glocalization’ (Luitel, 2009) by creating *third space*[10] and dissolving the borders of local and global into culturally contextualized image that can better serve the needs and aspirations of learners. This holistic view of curriculum image having both structural and agency aspect is termed as ‘montage’ (ibid).



As the purpose of an agency view of curriculum, of course, one needs a structural view so as to provide basis for building agency of learners, is to make a difference in the lives of learners by re/conceptualizing selves. With this line of thought, I argue that reformation of teacher education curriculum, in the context of Pakistan, does not seem to help teacher educators/teachers and learners to become as agents of change for social and cultural reconstruction (to develop a balanced life capable of meeting all the challenges of their time) rather limiting them with culturally disempowering (i.e., cultural reproduction and limited learning outcomes) view of teacher education with superficial changes. Perhaps with this limited view of curriculum, one cannot move beyond the reformation of societies with justice oriented values, and yet enable learners to challenge established views which are taken for granted.

Coming at this point of my exploration of curriculum images enabled me to reflect on the notion of personal reconceptualization through autobiography- an approach of curriculum as currere (Pinar, 2004, 2012). This image seems to empower learners through writing their own biography and sharing with others to experience their learning of self, others. Perhaps, this could enable learners to move into their future through reflecting on past and understanding the present. I begin to think about the concept of currere which Pinar and Grumet (1976) came with. It seems to generate different opportunities for learners to develop their self-consciousness that can lead learners to become aware of others and the world around. Perhaps, this notion of curriculum seems very powerful in terms of advocating for social transformation through self-transformation.

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[10] A space where both local and global values come together by complementing rather contradicting with each other.

Though at that time I was not aware of contemporary images of curriculum as social reconstruction (Porfilio et al., 2015; Schubert, 1986), montage[11] and currere as/for 'awakening citizen' (Luitel, 2009), I thought that I had done a great job while participating in the curriculum development activity at national level to prepare a centralized curriculum under reforms in teacher education in Pakistan. However, arriving at this point of my inquiry, I begin to reflect on this liberating view of education as an empowering inclusive-holistic view of curriculum image that can provide learners with multiple opportunities for learning.

For example, William Pinar (2004) explains how currere works. He describes 1) regression a 'discursive practice of truth telling … to oneself' (p.55) as first step that serves the basis to remember a past event to provide data sources. This stage enable learners to question 'What happened in that particular educational experience?' and this is the question that enables to look into personal, professional, social and/or political events of one's past (p.125); and 2) 'progressive step', which offers possibilities for the future with two modes of exploration- 'stylistic experimentation …to become other' as one imagines about his/her life possibilities for upcoming future whereas 'thematic imagining' mode explores a 'future subject … in hopes of dissolving what blocks us from moving forward toward a future not yet present' (pp. 125-127). To me, these two steps can provide the basis towards transformation in ones' old held assumptions and enable one to create a state of doubt in existing and searching for new perspectives (Mezirow, 1978).

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[11] Montage in Urdu can be termed as 'Aamezah- a mixture that contains different elements without losing their own identity'. Thus, montage is an aamezah of conventional as well as contemporary images of curriculum.

The 'analytical step' generates a 'subjective space of freedom from the present' and this 'critical self-examination' of one's past and present enable to understand multiple facets of one's educational experience (p. 36). And finally, 'synthetical step' that involves re-entering the present based on the knowledge gained during the previous steps and asking question of the kind, 'What is the meaning of the present (p.37)?' This question enables learners to gain insights from his/her life in past, look into present and possible future by engaging with building transformed educational environments. Arriving at this point of inquiry, I ask the question: *How have I been working to develop a curriculum as a montage, which can be conceive as a basis for an inclusive holistic view of education?* (See Chapter 3C)

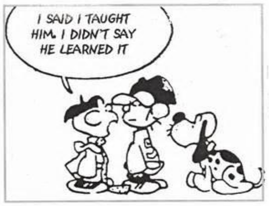
Pedagogies as 'Re/telling/Transmitting' to 'Co-learning' and 'Critical-creative'

Discussing on nature of curriculum reforms enabled me to think about and reflect on the state of teaching situation. I agree with Eisner's (2005) view about the close relationship between the two that 'if curriculum is the systole of the education, teaching is the diastole of it…no intended curriculum can be followed by the teachers as a script; the classroom is too uncertain a place to recipes' (p. 12). Here, I come to realize that we have given less focus towards how, *why* and *who* to teach in addition to the importance of what to teach (Palmer, 2007), as I discuss it below.

"Improving one's practice benefits the larger broader purpose of the advancement of knowledge about teaching and the educational system" (Samaras & Freese, 2006, p. 14).

Teaching as Loading on Learners

My experience as a learner during school, college and university life shows that I encountered teachers as loaders of their teaching responsibility through telling the stuff in one directional mode of transferring to us (as learners), which indicates that teaching has been a traditional endeavour in the context of developing countries including Pakistan (Barman, 2013). Similarly, when I look back at my early stages of my teaching as a teacher and teacher educator with a focus to complete my course content within limited time periods (mostly 35-50 minutes teaching time in class) with large classes (in size) lead me to say I had been a traditional teacher-centered 'pedagogue' in my life. Benade (2015, p.3) cautions me that a 'traditional teaching, including 40-


I SAID I TAUGHT HIM. I DIDN'T SAY HE LEARNED IT

Dupin-Bryant (2004) defines learner-centered teaching style as "a style of instruction that is responsive, collaborative, problem-centered, and democratic in which both students and the instructor decide how, what, and when learning occurs" …. On the other hand, teacher-centered teaching style is considered as "a style of instruction that is formal, controlled, and autocratic in which the instructor directs how, what, and when students learn" (p.42).

minute periods and teacher control' can no longer make a sense to help learners rather pushing them to do what we want them to reproduce(Duckworth (2009). Taking into account this view of teaching, Dupin-Bryant (2004, p.42) defines it as 'a style of instruction that is formal, controlled, and autocratic in which the instructor directs how, what, and when students learn' basically exhibit the interplay of 'behaviors that a teacher comfortably used consistently over time, situation, and content' that is taught in class (Elliott, 1996 in Ahmed, 2013, p.2).

Arriving at this point, I begin to think about teacher's dominative approach to pedagogy, what Eisner calls 'structural violence' that indirectly makes learners voiceless and passive receivers of information through telling and transferring mode of teaching in a very formal setting. This view of my teaching and those of the others in the context of my country led me to ask question of the kind- *How have I encountered key facets of definitional/informing pedagogies that disempower learners to develop a broader view of learning to understand real life situation?* (See Chapter 4A)

Teaching as Releasing Tension

Whereas the learner-centered and/or *student centered approach* to teaching focuses on activity based, collaborative, problem based, and participatory approaches with use of CTs to improve practices (Begum & Khan, 2012; Qutoshi & Poudel, 2014), and focus on students learning which is acclaimed in research and practice for addressing personalized needs of learners (Chapman et al., 2014; Weimer, 2002). This transition from a teacher centered (Harden & Crosby, 2000) to student centered learning approach enabled me to think about how a teacher educator like me can play role in building this critical link between curriculum and pedagogies, and provide opportunities to make meaning of their learning through student center approach to teaching (Benade, 2015).

Reflecting on this sort of situation, and a transition from traditional to modern paradigms of teaching, led me to look at how ‘student centered approach to teaching is conceived as an instructional philosophy and modern pedagogical approach, which is opposite to teacher centered approach’ (Qutoshi & Poudel, 2014, p.3). This view of learner centered and/or student centered approach to teaching caution me to think on our critical and creative views of teaching/learning while organizing such kind of participatory engagement through cooperative and collaborative teaching approaches. At the same time, it let me to ask- do we use such approaches only to show (as part of the reforms agenda) we are learner centered (Aslam et al., 2012; O’Sullivan, 2004)? Arriving at this point of my inquiry helped me to ask: *How have I worked through reforms in teacher education as means for implementing somehow student centered approach to teaching?* (See Chapter 4B)

Teaching as Liberating

My critical reflections on reformative agenda of somehow student centered pedagogies enable me to see alternative ways that can better help learners to come with their own imaginative, creative and critical views of learning as meaningful experiences in their lives out of the educative engagements. Arriving at this stage of my inquiry, it enables me to think about critical-creative pedagogies as approaches to bring transformative learning in teacher education classes so that student teachers would become more responsible, independent, self-managed, free learner to accomplish an emancipatory interest of education (Samaras & Freese, 2006).

This view of learner as more responsible for his/her independent and self-managed learning and the role of "active participants in learning and co-constructors of knowledge" demand creativity and critical thinking (Meece, 2003, p. 111). Coming to this reflection, it enables me to critique a limited view of student centered approach to teaching under reforms agenda (Barman, 2013), thereby envisioning a liberating view of pedagogy that can enable learners to liberate not only from the structural views of education rather liberate him/her from self-contained and/or taken for granted views of learning. With this vision I begin to ask question of the kind, '*How have I been working towards developing critical-creative pedagogies to enable my students as active and creative teachers?*

Assessment as 'of' Learning to 'for' and 'Through' Learning

Perhaps, Peter Taylor seems very right saying that 'assessment is the Holy Grail of transformative education (personal communication, October 14, 2015), and it is very important' to rethink about it in a radical way. In my experience, assessment practices in Pakistan are considered as a tool for testing only whether learners have acquired the knowledge that is imparted to them in their class or not rather to see where learners need more support. This means that we have ignored the importance of assessment as means to learning rather only tools for testing and to focus on an add-on activity (Luitel, 2009), which is done after the completion of teaching and learning activities. Though, it

> because teachers have knowledge, they should exert political authority in a directive way, making all decisions for their students as to what they should study and how they should study it… to enforce rules and carry out assessment of student learning; to dictate when, how, why, where and who should learn (Vettraino, Linds& Goulet, 2013, p.9).

> 'in context of Pakistan… examination plays a vital role in determining approaches to teaching and learning and that teachers face great pressures from various stakeholders to gear their teaching to prepare students for passing examinations with good grades. Students are also expected by teachers and parents to sharpen their latent potentials in rote memorizing factual knowledge and reproducing it in the examination. There is little emphasis on testing children's understanding of what they learn and on higher order skills' (Rehmani, n.d.).

is one of the most critical aspect of teacher education, it is limited to just labeling as pass or fail and all these decision ultimately impact on learning of learners (Vettraino et al., 2013).

Assessing as Labeling (‘of’ Learning)

As learning is highly linked with the ways of teaching, teacher educators, in the context of developing countries including Pakistan, mostly rely on traditional ways of teaching and ultimately assessment tools they use lead them to focus on lower order thinking skills (Benade, 2015; Siddiqui, 2010). Some of these tools of assessment are end of unit, course and/or semester written tests to check whether students have memorized or need interventions for more drilling (Qutoshi & Poudel, 2014; Taylor, 2000, 2007). I think such situations seem to lead teachers/educators to consider assessment as an add-on activity rather an integral part of teaching/learning. Because we (I and other teacher educators/curriculum developers) do not use assessment results to think about our roles and improve our practices based on the assessment results (Gibbs, 2006; Rehmani, n.d.).

My own experience informs me that in the context of Pakistan, it rarely happens that teacher educators apply assessment as a process to get information about their work to improve and build on the areas where they are doing better and where they need to change their practices where they are not performing better (Ahmed, 2013). Because assessment as exam was (and is) taken very narrowly i.e., exams as labeling to pass/fail through paper pencil test once annually. I argue that this limited view of assessment as oral and written exam seem to create conditions for mastering lower order thinking skills (e.g., rote learning, defining, recalling, imitating, copying, test-taking) in learners.

The view that teachers have the authority leads them to control their students and their learning. So, they ‘carry out assessment of student learning, to dictate when, how, why, where and who should learn’ (Vettraino et al., 2013, p.9). My experiences caution me that teachers/educators are tend to assess limited learning based on classroom teaching only and rarely makes links with remembering, applying, analyzing, synthesizing and creating of knowledge levels of Blooms’ revised taxonomy with regard to lower, middle and higher order thinking (Krathwohl, 2002; Gibbs & Simpson, 2004; Rehmani, n.d.). Coming at this stage, I begin to ask question: *How have I lived with key features of assessment as an add-on activity that force learners to acquire lower order thinking skills?* (See Chapter 5A)

Assessment as ‘for’ Learning

Another important factor that seems impacting learning of learners can be ‘the relationship between the person being assessed… activities in the environment’ that we create for teaching/learning and assessment which seem to be ‘key features of the assessment’ (Carr, 2006, p. 184). In my experience assessment practices are deeply rooted in the perceptions of ‘teachers regarding assessment of learning, both for graded and non-graded group activities’ (Qutoshi & Poudel, 2014, p.10). However, activities inside and/or outside classroom can be used for improving students’ learning (formative assessment) seem limited, yet more focusing on assessment for grading purpose (Gibbs, 2006).

After embracing the agenda of reforms in teacher education in Pakistan, I began to focus more on assessment as for learning[12] activities with changes in curriculum from subject matter to somehow experience (Dewey, 1938), and such emerging set of different activities enabled me to think about my teaching approaches to revisit. This realization helped me think about a *participatory approach to assessment* (an approach that is mutually well informed about purpose, process and role of assessed and assessor) that can be more beneficial for improving student learning. I support the views of Land, Meyer and Baillie (2010) regarding the assessors' confusions and lack of clarity about the process of assessment on 'how we might construct a meaningful assessment process for students for whom, in many instances, what is to be assessed' and how to use 'new and creative methods of assessment and alternative ways of rendering learning' (p.18). Arriving at this point, I start to question: '*How have I experienced assessment as 'for' learning with reform in teacher education?* (See Chapter 5B)'

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[12] Assessment for learning is termed as formative assessment and the purpose is to focus on student teachers’ improvement in learning. These approaches to assessment are non-graded.

Assessing as 'Through' Learning

To develop a clear understanding between both the assessor and assessed regarding the learning outcomes, I argue that just asking questions and providing assignments for learning do not necessarily reflect the essence of assessment for learning. Qutoshi and Poudel (2014) suggested that 'teachers need to focus on sharing and communicating the assessment criteria with learners as well as their expectations about their learning' to make better sense of both teaching/learning for the purpose of improving learning outcomes. In so doing, teachers can create 'an egalitarian classroom environment' that can build a conducive learning environment in which 'if a child does not come up to the mark or to the set standard' (p.4) the teachers do not treat the child 'as a failure; rather the teacher considers what can be done to enable this child to learn' better (Law, 2007, p. 226). Perhaps, this seems to be one of the key facets of transformative assessment that is not only focusing on assessment as ‘of’ as a summative, ‘for’ as a formative but also assessment as ‘through’ learning approaches to enable learners to develop their knowledge, skills, dispositions and positive behaviors to make better sense of their learning in their real life situations.

Coming to this realization, I start reflecting that we need a transformative assessment as an inclusive holistic (i.e., providing a synergistic view of all possible ways to assess), yet *authentic-developmental* (i.e., a gradual moment towards learning outcomes through a process based learning approach to assessment). With this view, I came with yet another question ‘*How can transformative assessment be enabling for my learners to demonstrate their potential as creative future teachers?’* (See Chapter 5C)

Teacher Education Research and Practice as Proving to Probing and Transforming

A teacher education research (and practice), without any doubt, is the most critical component of the whole educative process, yet it is guided by the post/positivist agenda under the epistemic singularity (the absolutist view) in the context of many developing countries including Pakistan (Nawaz, 2012; Nawaz & Kundi, 2010). Such kinds of practices give rise to a culture of research and practice as way of knowledge creation through ‘proving and testing’ (Luitel, 2009).

Nonetheless, the reformative agenda have provided a limited space to embrace epistemic plurality with multiple modes of conducting research and related practices. As such, there has been an open space unoccupied and to explore the innovative *inclusive-holistic paradigms of research and practices* in the context of teacher education in Pakistan with a view to creating an empowering learning environment for future teachers.

Teacher Education Research as Proving

As positivist agenda of research focuses on researcher’s independence from the research processes, and keeps researcher separate from his/her subjective views and involvement as a research participant. In such practices, it seems impossible to capture subjective realities of practitioners engaged with the process of teaching, learning and research (Nawaz, 2012). Arriving at this point of reflection, I begin to think about my own practices as a research supervisor and come to realize that I have been very much objectivist in my view of research as proving.

This reflection enable me to look at other practices in teacher education in the context of Pakistan and come to know that teacher educators/research supervisors seem to limit themselves within conventional research methodologies inspired by positivism that does not seem to encourage them to focus on lived experiences of teachers (Huma, 2013; Rehmani, n.d.). I come to realize that perhaps such canonical views to research seem dominating the minds of teacher educators/research supervisors. Perhaps, these limited views seem to confine me (and other teacher educators/research supervisors) within a dualist view of quantitative versus qualitative methodologies with a Western Modern Worldview[13] (WMW) of knowledge creation (Luitel, 2009; Taylor et al., 2012). And this view of *research as proving* further seems impacting on our approach to supervising student teachers, who are engaged with pre-service education programs. Arriving at this stage of my inquiry, I begin to ask: ‘*In what ways has epistemic singularism confined me to operate within an objectivist agenda of research and practice?* (See Chapter 6A)’

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[13] The concept that knowledge is generated through scientific ways of research using laws of science is the only right knowledge and the knowledge coming from other sources including Eastern Wisdom traditions which do not follow objectivist notion of knowledge claims makes no sense.

Teacher Education Research as Probing

I come to realize that to explore and explain multiple ways of knowing realities, regarded in emotions, perceptions, beliefs, views and practices of teachers and researchers, we need multiple ways to research. To this end, paradigms of interpretivism along with other innovative ways to research can better help teacher educators to understand their practices by looking beyond this dualist view of quantitative versus qualitative approaches (Luitel & Taylor, 2009). Because this dualist view of research as proving and somehow probing, which uses methodologies of quantitative and qualitative may not represent multiple paradigms and are limited to provide multiple ways of knowing. Nevertheless, multi-paradigms (i.e., positivism, postpositivism, interpretivism, criticalism, postmodernism and integralism etc.) can offer researcher different alternatives to knowing. Arriving at this point of my inquiry I begin to ask question of the kind, '*How does reformist agenda of constraint pluralism help me to think about multiple ways of doing research?* (See Chapter 6B)'

Teacher Education Research as a Process of Morphing Myself

I came to realize that 'epistemological pluralism recognizes that, in any given research context, there may be several valuable ways of knowing, and that accommodating this plurality can lead to more successful integrated study' (Miller, Baird, Littlefield, Kofinas, Chapin & Redman, 2008, p.1). Nonetheless, reflecting on this state of research culture in the context of TU, I came to know that I (and many of my colleagues and others) have been operating within tested methodologies and methods of inquiries (i.e., quantitative and qualitative). Having such kind of exposure, I had developed my doctoral research program under post/positivist agenda to carry out my research. Later on, I realized that to walk on a path of transformative learning journey, a research paradigm within an epistemic singularity could not support my aim. I begin to think that I need epistemic pluralism and beyond to make better understanding of complex nature of my research problem of culturally disempowering nature of teacher education and research practices in the context of Pakistan.

This realization enabled me to reflect on my purpose of research that guides me to search for more suitable research paradigms and worldviews that would facilitate and accommodate my agenda of research and myself as a researcher and/or practitioner in the field of teacher education. My exploration through rigorous reviews of literature (on pluralism and beyond) and discussions with my mentor and other faculty members enable to acclimatise within a transformative research paradigm under MDS that facilitate ‘person-sensitive methods of … research to ‘look into’ the hearts and minds of teachers and students’ in order to transform them (Taylor, 2014, p.10). Such an innovative method of research can be ‘one of the most powerful tools for fostering transformative learning’ that can enable me ‘with learning experiences that are direct, personally engaging and stimulate reflection upon experience (King 2004 cited in Taylor, 2007, p.10).

Building on the notions of such kind of a morphing view of inclusive-holistic paradigm of research, I embraced a *multiparadigmatic research design* space (Taylor, Taylor & Luitel, 2012) not only for my doctoral study purpose but also to transform my practices as part of my agenda of culturally empowering teacher education in Pakistan by using auto/ethnography as key methodological referent (Taylor et al., 2012). With this in mind, I came with question of the kind, ‘*In what ways can a multiparadigmatic design* *enable me to promote inclusive and empowering research practices in teacher education in Pakistan?'* (See Chapter 6C)

I begin to reflect on three research paradigms (positivism guided by informative view, and postpositivism guided by reformative view inspired by epistemic singularism/absolutism, and MDS inspired by holism) in teacher education research and practice. With this reflection, I come to realize that an informative view of teacher education research with a narrow interest, gave rise to reformative agenda with somehow a broader view of teacher education research (and practice), thereby envisioning a *morphing view of teacher education* so as to provide more freedom to learners (teacher educators/researchers and student/teachers) with more responsibility for self/others' learning (Habermas, 1972). To this end, my *emergent soulful enquiry* within MDS guide me towards a stage where I remained engaged with *frequent back and forth virtual travelling* and *mental catharsis* over informing and reforming state of narrowly conceived view of culturally disempowering teacher education and research practices to understand with different *lenses, angles and filters* (Saldana, 2015, p.4).

In this chapter I extensively engaged with extent literature to position myself with five key thematic areas to create space for exploration and explanation at my subjective level. Thus, theoretical positioning enabled me to come with research questions for three different phases of my inquiry as informing, reforming and transforming. In the next chapter, I have presented a methodological sketch based on the nature of multi-dimensional aspect of my research problem.

CHAPTER 1C: RESEARCH METHODOLOGY

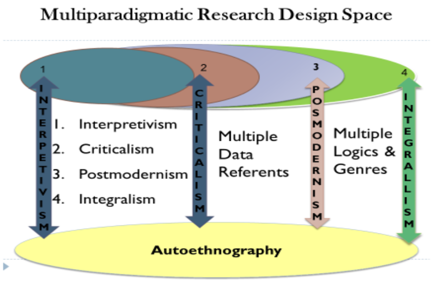
> 'Are those who know and those who do not know alike? Only the men of understanding are mindful' (Surah Al Zumar 39:9).

In Chapter 1, I presented my research problem of culturally disempowering nature of teacher education and research practice with a narrow view of education in the context of Pakistan. In so doing, I came up with a host of research questions articulated via autobiographical excavation and subsequently positioning myself in the field. In Chapter 1B, I presented theoretical positioning. Given this background, In this chapter, I am constructing the 'Drawing of my Research Design' and discussing on the topics/sub topics: *MDS, Interpretivism, Criticalism, Postmodernism, Integralism, Research Methodology, Theories as Referents, Multiple Research Logics, Multiple Research Genres, Narratives and Meaning Making, Ethical Considerations, Quality Standards, Recapitulating Transformative Research Aims: Envisioning as Empowering, and finally the Organization of the Study and Contribution of Each Chapter in my Inquiry as a whole.*

Multiparadigmatic Design Space

As my agenda of research, which I have discussed in Chapter 1A through autobiographical exploration and positioning in the field of research in Chapter 1B, highly demands an unconventional research design to better facilitate an emergent, multi-perspectival and holistic nature of inquiry (Luitel, 2009). Thus, a predefined research framework within positivist paradigm of research cannot address such a complex nature of research project. The facilitative features of *complexity science*, such as *contextualization, emergence, auto-poesis* (i.e., self-creation) and non/linearity (partly linear and partly nonlinear) (Ibid) helped me to address my research problem of culturally disempowering teacher education and research practice in the context of Pakistan through an inclusive-holistic and integral research within MDS that is much needed for a teacher educator like me who aims to change his professional practices (Luitel & Taylor, 2009; Kuhn, 2008). Let me explain my unfolding journey.

This thinking about nature of my inquiry i.e., the researchers' life experiences as primary source of evidence and possibilities of multiple ways of knowing such as narratives, poietic, metaphoric, dialectic and dialogic, to name a few, gave me a wider view of knowing as reconceptualising my 'self' as a teacher educator. This approach to inquiry led me to know the power of paradigms within this space, wisdom traditions, world views that provide multiple ways of getting knowledge through unconventional ways of thinking, expressing and regulating my research process and product (Willis, 2007). Within this space, I crafted my own design (in the image) with four paradigms, which I used as referents for generating data texts from my personal-professional lifeworlds (Taylor, 2014).


Multiparadigmatic Research Design Space
1
2
3
4
INTERPRETIVISM
CRITICALISM
POSMODERNISM
INTEGRALISM
1. Interpretivism
2. Criticalism
3. Postmodernism
4. Integralism
Multiple Data Referents
Multiple Logics & Genres
Autoethnography

Interpretivism

Primarily I encountered the interpretive paradigm of research as a worldview for generating context-based subjective meanings (Bryman, 2012). Perhaps, interpretivism seems highly dependent on individuals' ability to interpret events and eventualities, their way of doing, interacting with others based on the thoughts, beliefs, and values embedded in their life world. I came to realize that throughout my research journey (i.e., from the beginning of understanding and interpreting my research problem to ways and means to seek alternative clarifications) this research paradigm provides subjective visibility through meaning making of concepts, ideas, events and situations arising from within my multiple life worlds.

Using this paradigm, I came with my reflective understanding of problem by creating meaning of culturally disempowering teacher education and research practices in the context of Pakistan. For example, I came with my own interpretation of the state of culturally disempowering teacher education and research practice with a narrowly viewed image through *metaphor of single colored* curriculum (see Chapter 3A) and research as proving and probing (Luitel, 2009).

Such reflective ways of understanding self and others in a particular *socio-cultural context*[14] enabled me to better reflect on self with reference to others (sociocultural others). In so doing, I came to know that the metaphor of *knowing as interpreting and constructing* (Taylor, Settelmaier, & Luitel, 2012) helped me to construct my own contextual meaning of the curriculum images, pedagogies approaches, assessment approaches, research practices and leadership roles etc.

Thus, the paradigm of interpretivism enabled me to make use of ‘a mix of social and radical constructivist epistemological knowledge claims, for claiming to know is an adaptive, interactive and active process of meaning making’ (Luitel, 2012, p. 103). Thus, I used a reflective mode of writing while narrating my stores of learning as a student, teaching as a teacher educator/research supervisor and leading as vice/principal to provide space for my readers to understand my subjective knowledge claims within a particular socio-cultural context (Denzin & Lincoln, 2000, 2011).

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[14] A sociocultural context is an organizational environment where multicultural, multiethnic and multi lingual identities, to name a few, of a complex nature of society (a geographically located within mountainous regions of Pakistan) that shapes an identity of the university as my research site. These diverse background staff and students comprise a group of people that represent as sociocultural context of the university where teaching, learning and research practices are experiences.

Criticalism

As I started my doctoral research journey, I encountered critical theory perspective as a basis for transformation to experience through continual critique on my own views, assumptions and beliefs with a new mindset, an innovative and *critical reflections* on self and other practices (Brookfield, 1995; Mezirow, 1978). I came to know that using self-reflective approach to deal with life experiences could provide a wider view of knowing my own practices of culturally disempowering teacher education and research practices, thereby offering powerful learning to raise consciousness. This approach to knowing enabled me, on one hand, to understand the problem of culturally disempowering nature of teacher education and research practices with few *technical interest of education* (Habermas, 1972) from the perspective of outside self with reference to socio-cultural others. On the other hand, it also enabled me to look inwardly at my own practices and beliefs that guide me to do certain things in my practices.

Perhaps being critical to others in a socio-cultural setting through *metaphor of finger pointing* enabled me to think about self/beyond (Luitel, 2009, 2012). It reminded me to think about other fingers pointing towards myself and reflecting on multiple identities of self as a complex undetached-fluid-self (Qutoshi, 2015a, p.1) helped me to become critically aware of self and others while constructing my stories of personal-professional life worlds in socio-cultural setting of TU. However, using metaphor of finger pointing, I started to reflect critically on my own learning, through the ways of teaching/learning and research practices, and also started to question of the kind, ‘In what ways I could influence my colleagues and students in their learning’ (Whitehead & Huxtable, 2016)? For example, I began to reflect critically on the way of teaching with my didactic mode of *teaching as filling/telling* and the impact of that teaching on learning of my student teachers in a class of ICT in Education at TU context (see Chapter 4A).

Similarly, epistemological and methodological views of critical research paradigm which is historically subjective, transactional, dialogical and dialectical[15] (Guba & Lincoln, 1989) helped me to understand self and others in relation of the influence of my own learning and that of the others in a socio-cultural context (Whitehead & Huxtable, 2016). According to Taylor (2013) “critical social theory is concerned with creating societies free from dehumanizing policies and practices that perpetuate social injustice, cultural exclusion, social inequity, racism, sexism, ageism, scientism and many other forms of repression” (p.9). I realized that this subjective criticalism uses tools of narrative, metaphoric and dialectical, to name a few, to come closer to the reality through explaining and exploring lived experiences that is contextually subjective in nature and is grounded within cultural perspectives (Denzin & Lincoln, 2000, 2011).

While examining critically my own teaching/learning activities, within such a cultural setting, which in one or the other way, I created an environment of disempowerment of my learners. It enabled me to challenge my own false consciousness. This practice of being and becoming critically aware of my own practices and that of the others in a particular cultural context through critical reflections is the aim of criticalism that I enjoyed during my transformative journey. This paradigm empowered me as a researcher to understand the contextual phenomena in a very close way, making meaning on not only how things are but also how things might be and should be (Taylor, 2014).

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[15] the relationship between two or opposite forces or ideas, nature of the reality, its meaning and way of knowing

Postmodernism

After developing an understanding of how my own multiple selves depict my identities with differences, I began to realize that there could not be one aspect of knowing complex lifeworlds. With this in mind, I started thinking about to what extent the paradigms of postmodernism with an inclusive and holistic view of knowing can help me to make meaning of the events or phenomena under discussion. Going through this, Taylor (2013) reminds me that postmodern research paradigm has the ability to enhance both pluralism and the liveliness to the work of an auto/ethnographer by providing a rich repertoire of modes of inquiry.

The concepts of *pluralism* and *playfulness* (Polkinghorne, 1992) enabled me to think beyond the visible forms of reality and the existing sociocultural practices of oppressive nature (i.e., centralized curriculum, telling pedagogies, add-on assessment and epistemological singularism) of teacher education and research practices in Pakistan. Perhaps, it is the critique of postmodernism on the notion of 'the real' which opens the doors of many of my questions and problematizes how people, places, and practices come to be represented in research texts which further give space to the development of many genres of representation (Wall, 2008).

Thus, in using this paradigm, aesthetic turn occurs in order to describe the 'rich, colorful, disruptive and nuance account of the lived experiences' of researcher as subject by using 'epistemic pluralism'- challenging the one size fit for all notion of being and becoming, 'arts-based sensibility- poetry' and creative writings, photographic expressions

(Brockmeier, 2016; Tinkler, 2013), lexes of emotional scenes and stories, and different 'modes of thinking and expressing' (Luitel, 2012, p. 104). Thus, in my research, I could use the key aspect of postmodernism by representing my ideas and feelings in a pluralistic outlooks and liveliness as sources of knowing through cultivating differences between individuals, contexts and events with challenging deep rooted views as taken for granted, and beliefs with one size-fits-all notions of knowing (Taylor & Medina, 2011). Using this paradigm also helped me to enrich my research texts by integrating perspectival meaning (e.g., seemingly, apparently, perhaps, as though) of the concepts and ideas I used in the texts through interweaving rather considering them as one fixed meaning of concepts which positivism advocates (Luitel, 2012).

Integralism

My exposure with paradigm of Integralism enabled me to envision holistically at the crafted stories of my professional experiences that are interpreted subjectively. This holistic view of looking at my research from the stand point of different perspectives and theories within the paradigms of interpretivism, criticalism and postmodernism enabled me to reflect on my agenda of research that was to capture a wider picture by exploring possible alternatives to my research problem (Taylor et al., 2012) of culturally disempowering nature of teacher education and research practices in the context of Pakistan. This paradigm enabled me to realize that without looking holistically at my research agenda, presenting the complete goal of my inquiry seems incomplete.

This reflection enabled me to realize how to think holistically about other alternatives to include in my research design so as to construct visions about addressing the problem of narrowly conceived and imposing nature of disempowering teacher education and research practices which students and teachers are facing in the context of Pakistan (Taylor, 2015; Wilber, 2000). Offering visions with alternatives, I felt that my embodied values of ‘intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace can be *synergized as some of the characteristics of Integralism* (Luitel, 2009).

The aspects of the envisioning helped me to be inclusive rather exclusive in my expressions, use of some conventional genres (such as in the form of literature review and in expressing realist version of truth, by defining concepts etc.), imagination and perspectival language while narrating my lived experiences (Taylor, 2015). I came to realize that the whole is greater than sum of its parts notion seems embedded within the paradigm of integralism that promotes inclusion rather exclusion. For example, the use of ‘and’ logics that include other aspects, together, collectively, both and co-arising etc., is inclusive, which is against the use of ‘or’ logics which is dualistic in nature (meaning this or that) in narrative expressions of my lived experiences by depicting self and others (Luitel & Taylor, 2013).

Including this paradigm in my research and the use of inclusive logics in narrations gave me the idea of synergy that I would represent collaborative and cooperative teaching/learning practices. I used the metaphor of knowing as reconceptualising self that opened my views to be confessional in my writing and provided opportunity to critique self (Taylor, 2008). In so doing, these aspects of integralism helped me to demonstrate the idea of humility and care for others.

Coming to realize an integral view of my inquiry, I became aware of powerful contributions of other logics, for example, metaphor, poems, and other non/local, global, eastern and western wisdom traditions by employing into my inquiry so as to facilitate the process of envisioning a teacher education for Pakistan in a holistic way (Luitel & Taylor, 2013). In so doing, it helped me to crystallize my questions in fostering envision for transformative teacher education as I discussed in somewhere in the end of this chapter. All these paradigms, notions and theories within these new emerging paradigms, in one or the other ways, helped me as referent points and spaces while employing auto/ethnography as a method of inquiry rather using one fixed framework as a positivist way of looking to objectivist research inquiries.

Auto/Ethnography as Transformative Research Methodology

Within the MDS, I used auto/ethnography as key methodological referent to account for my doctoral research journey as professional development. I treated auto/ethnography as an *insider's methodology* which focuses mostly on my personal-professional accounts (Taylor et al., 2012). This method of inquiry enabled me to focus more on cultural self-knowing with reference to my classroom practices with use of CTs as pedagogical tools, and institutional level cultural influences on my own learning. It further enabled me to reflect on how my own learning influence my students, and colleagues to whom I work in a sociocultural setting while being engaged with teaching/learning, research and leadership practices (Whitehead & Huxtable, 2016).

21 DAY
MEDITATION
EXPERIENCE
"Everything in the universe is within you. Ask all from yourself."
-Rumi
www.chopracentermeditation.com

Auto/ethnography is writing about self as a genre, a contemporary method of inquiry and a research methodology. I employed auto/ethnography as a method of research, articulating my personal-professional lived experiences in 'stories of/about the self-told through the lens of culture' to make meaning of the complex life within a sociocultural settings (Adams, Jones & Ellis, 2015, p.1; Reed-Danahay, 1997). Looking at the compound nature of the term, it is a product of three spaces. *Auto* means 'personal experience - the self; *Ethno* means sociocultural, and/or 'cultural experience'; and *Grapy* means method of writing, as a genre (Ellis *et al*., 2011, p.2; Ellis, 2004). Defining the qualities of auto/ethnography as a methodology Ellis and Bochner (2000) rightly categorize its closeness with literature and art as compared to that of science.

Being attracted to such unique qualities as methodology, method and genre of writing, I applied 'writing as a method of inquiry' (Richardson, 2000, p. 293) as a form of *narrative construction* (Barone, 2007) rather narrative analysis (Polkinghorne, 1995) on my personal-professional lifeworld as a student, teacher educator/research supervisor and vice/principal to explore self as a researched and researcher. In so doing, I came to know that, auto/ethnography is a 'self-reflexive' process of retrospectively going back to the past connecting self with events and coming to present to make a sense of life with a hopeful imagination of future (Esping, 2011). In such a reflexive process of writing through virtual moment of going back and forth to make meaning of lifeworld with visions for a better future raises multilayered consciousness (Ellis & Bochner, 2000; Walls, 2006).

These morphing qualities of auto/ethnography, it seems not only a simple genre of writing 'thick description' (Geertz, 1973; Taylor, 2014, p.15) of lived experiences in the form of stories, poems, art based expressions, dialectical, dialogical and metaphorical expressions, to name a few, about self/others within a sociocultural setting, but also a process that creates multiple layers of learning, leading to a paradigm shift in thinking, viewing and believing. For example, I constructed stories, letters and poems to depict my lived experiences as a student, teacher educator/research supervisor and vice/principal that enabled me to make multilayered meaning of my own practices and that of sociocultural others. In this reflexive process of writing stories, I came to know that it is a 'site for problem solving' which means that different stories of "every day, many problem solving narratives happen and delineate roles, relationships, values, and worldviews" (Ochs, Smith, &Taylor, 1996, p.95; Smith 2001).

Thus, writing such stories of everyday lifeworld (Van Maanen, 1995) is fundamental step towards transformative learning because every story has its own significance and has a powerful contextual meaning within a subjective reality that may invite other readers to reflect on their own. Perhaps, the purpose of storytelling does not seem only to invite readers to feel about their lifeworld but also seems to provide opportunities for re/thinking, and reflections on such stories of every day lifeworld for their (readers) professional development (Taylor, 2015). I came to know that reflexive process of writing about 'theoretical discourses' on complex undetached-fluid-self as powerful tool to understand the lifeworld and solve the problems at individual, institutional and social levels (Charmaz, 2006, p.2).

To this end, this methodology as a process of research develops '*meta aware individuals'* (Freire, 1993) who 'question institutional discourses as opposed to uncritically embracing and being colonized by such discourses' (Souto-Manning, 2014, p.20). This aspect of auto/ethnography helped not only to institutional practices of a culturally disempowering teacher education and research practice, but also I challenged my own taken for granted views and get reflected critically on the emerging views.

Therefore, from this stand point, auto/ethnography helps as an emergent, contemporary and ‘transformative research method’ and a genre of writings (Custer, 2014, p.11).

Therefore, I can say that auto/ethnography is a transformative research methodology that embraces a diverse range of data referents within MDS through narratives, art-based and imaginary forms of expressions, multiple logics and genres. It provides new ways of seeing, feeling, observing, knowing, expressing and re/presenting that appears to be highly powerful way of exploration of self and beyond to experience teacher education research and practice.

Auto/ethnography as multi paradigmatic space. I strongly favor the idea of ‘challenging the reductionist myth of conceiving research design’ (Luitel, 2009, p. 37) that guide a researcher to follow some rigid rules- a canonical approach, a Newtonian Science-based research philosophy. Because, a positivist paradigm either in natural or social science does not have the flexibility and capacity to fulfill needs and demands of this research to carry out. Perhaps, methodological space like auto/ethnography within MDS in contemporary social science can better facilitate researcher to engage with exploration of lived experiences as the primary source of evidence.

The reason why positivist paradigm does not fit into my case is because of its nature that the empirical facts do not separate from our lifeworld within a complex web of sociocultural context. So, objective meaning of life as basis of empiricism makes no sense. Therefore, a pure objectivist paradigm of research is not feasible for this type of research project to adopt in order to accomplish the *subjective* demands of this research’ objective (Denzin & Lincoln, 2000, 2011).

In case of non-positivist research paradigms within traditional social science research, there are many well established research designs, for example, case studies design - if the research participant and researcher are different entities, a researcher can employ tools like structured and semi-structure interviews, document analysis and observations for data collection, analysis and interpretation of data etc. But here, the case of this research project is quite different, where the researcher and primary research participants interact, where the subject is the complex undetached-fluid-self.

Thus, an innovative approach within MDS can better serve the purpose of exploration of this complex nature of undetached-fluid-self. Therefore, autoethnographic design using personal accounts of the researcher to understand the phenomena 'within a phenomenological notion of the lifeworld as subjective space' seems to be the most suitable space (Luitel, 2012, p. 102). To this end, I am studying the undetached-fluid-self as *researcher* and *researched* through *storying* the lived experiences, writing reflections, poems, letters, emails and using other multiple logics to understand the phenomena within a sociocultural context. In such a case, within MDS among other emerging new designs of qualitative research, I purposefully select auto/ethnography as a *methodology of inquiry* and *research genre* to carry out my research project (Taylor, 2008).

To this end, *interpretive, criticalist, postmodernist and integralist paradigms* provide enough space to come with my own world views- re/viewing, re/thinking, reflecting, meaning making and re/constructing old notions of existing knowledge etc. Auto/ethnography as methodology and method of inquiry using the notions of reflexivity, facilitated me to come with a rich array of data text to justify the arguments regarding the phenomena under exploration (Taylor, 2014). I came to realize that as a 'method, auto/ethnography incorporates aspects of autobiography and ethnography' using the notions of reflexivity that facilitated me to come with rich array of data text to explore culturally disempowering nature of teacher education and research practices in Pakistan (Ellis et al, 2011, p.3; Taylor, 2014).

For example, in writing my autobiography I usually relied on past experiences, yet I do not live through these experiences solely to make them part of the document. The autobiographical aspect 'fosters excavation of deeply *sedimented* cultural memories', thereby enabling me to 'identify and examine my personal experience of historically established educational policies and practices' (Taylor, 2013, p. 19).

These powerful features of auto/ethnography helped me as a social science researcher to use "… autobiographies that self-consciously explore the interplay of the introspective, personally engaged self with cultural descriptions mediated through language, history, and ethnographic explanation" (Ellis & Bochner, 2000, p. 742). The montage flavor of self-narrative - the autobiography, and methodological tools - the ethnography all together embedded in the nature of auto/ethnography which is a powerful means of self-study, exploring and reflecting self and meaning making out of the lived experiences in a particular sociocultural construct through interpretivist, constructivist, critical and postmodernist lens (Pinnegar & Hamilton, 2009).

Auto/ethnography as/for transformative professional development. While engaging with writing narratives of my lived experiences, I begin to feel that auto/ethnography as a transformative research paradigm provides a wide range of flexibility to operate within holism using MDS (Taylor, 2015). The richness of hosting multiple data referents and blurring of genres (Allen, 2011) within holism for generating wide array of data for meaning making is the most overwhelming features of this space. It works as: 1) an ‘un-locker’ that opens hidden windows to view unseen things; 2) a discloser that exposes socio-cultural delicacies and/or intimate secrets of self/others; 3) a healer that creates empathy and sympathy for being victimized and/or marginalized; 4) an energizer that empowers the powerless to fight against inequalities; 5) a challenger who fights to disrupt canonical ways of seeing, believing and doing things as taken for granted; 6) an enabler that develops capacities in self/others; and a change agent who creates feelings of emancipation in society, to name but a few.

Therefore, I came to realize that auto/ethnography has key potential to raise deeper levels of consciousness and to develop wisdom (O’Sullivan, 2012) to reform inequitable situation, unproductive practices, inhuman beliefs, rigid notions and canonical ways of doing things, to mention a few, that is fundamental from the perspective of *Transformative Learning Theory* (Mezirow, 1992, 2006). Realizing the facets of transformative learning, it can be used to fight against all kind of oppressive thinking and behaviors like “ageism, sexism, racism”, localism, regionalism, nationalism and globalism, to name just a few, practices, which in one or the other, create conditions for marginalization and/or discriminations (Taylor, 2013, p.9). Perhaps, developing new perspectives highly demands gaining awareness and to this end, I need un/conventional ways to challenge taken for granted views and un/wittingly held assumptions and expectations as an old habit of mind that can be addressed through the understanding of the philosophy of transformative learning (Mezirow, 1978, 1990, 2012).

‘I believe that teachers should first get an understanding of their own culture, and then they can start acknowledging and understanding others. From this point, they can learn to teach their students from a cultural perspective’ (Saint-Hilaire, 2014, p.8).

Auto/ethnography as poly-genres. While delving into the literary ocean, I came across many *versions* of Autoethnography (Denzin, 2006), for example, *radical* (Atkinson, 2006), *analytical* (Anderson, 2006), *evocative* (Ellis, 2004), *experimental* (Denzin, 2009) and *transformative* (Taylor, 2012) etc. Perhaps, it seems an intellectual tug of war over creating distinctions among the genres of writing with the lens of language game and defining their own criteria of expressions of lived experiences. For example, in case of evocative Auto/ethnography, Carolyn Ellis claims her authority over the form (evocative auto/ethnography) by engaging self/readers with more emotional attachment to the lived experiences, and in so doing, she as an ethnographer, and/or the researcher demonstrates subjectivist sensibilities within the textual esthetics. Similarly, on the other hand, Leon Anderson seems claiming his ownership over a new form of analytic tradition with his explicit criteria of *five key features* (2006, p. 375), for example, the ‘body silent’ in Robert Murphy’s analytic auto/ethnography. Nonetheless, my interest rather is in what Holman-Jones writes:

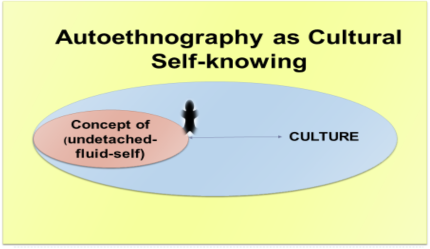
‘Where is the flesh and blood scholar in the work? Where is the lived experience of individuals in the research? Where are context, place, and situation? Where are the actual voices of the researcher and the researched? Where might narrative and biographical/autobiographical knowledge fit? (Burnier, 2006, p.3)’

> Autoethnography is a blurred genre . . . a response to the call . . . it is setting a scene, telling a story, weaving intricate connections between life and art . . . making a text present . . . refusing categorization . . . believing that words matter and writing toward the moment when the point of creating autoethnographic texts is to change the world’ (2005, 765).

Therefore, the purpose, to me, is to get engage with the agenda of transforming self/others within a particular ‘cultural realities’ (Hayano, 1979, 102) through a process of being and becoming. To me, the central aim of all versions and/or the forms of different autoethnographic writings is, likely to caution me, to become aware of how to construct a much needed detailed and concrete narrative that inform self/readers every delicate epiphanies of a particular ‘eyewitness account’ and imaginative constructions of life worlds. It ‘highlights emotional experience’ and foregrounds ‘multiple perspectives that include participants’ voices and interpretations’ (Ellis, 2004, pp. 29-30), on one hand, and ‘…to gain insight into some broader set of social phenomena than those provided by data themselves’ (Anderson, 2006, p.15), on the other hand.

Therefore, autoethnographic writing is ‘both personal and scholarly, both evocative and analytical, and it is both descriptive and theoretical when it is done well’ (Burnier, 2006, p, 5). Moreover, writing in *italics* form (e.g., for narratives) appears to be a genre of writing. Similarly, guided by the paradigm of postmodernism, I used ‘Textboxes’ here and there throughout my thesis that enabled me to express powerful meaning, and yet relevant views. To me, using textboxes is another kind of genre. So, I used textboxes with relevant literature, and a few with my own stories and poems to capture the attention of readers and to raise pedagogical thoughtfulness. In so doing, it enabled me to relate my lived experiences within literature and come with expressions which I could not include within my text, and yet serving an integral part of my views by conveying multilayered meaning of my inquiry. Thus, using all this, I would like to bring a transformative form by mixing the elements of evocative, critical and analytic auto/ethnography by detailing the lived experiences of teaching/leaning, research and leadership practices of a narrowly viewed limited interest of teacher education and research practice in the context of Pakistan.

Auto/ethnography as 'knowing cultural-self'. I use auto/ethnography as a method of knowing cultural self. As a method, it highly demands collaborative efforts to know cultural components from-within context and it explores both an insider out and an outsider-in approach to develop meanings as a whole (Souto-Manning, 2014; see also Habermas, 1989). It seems a complex and spiral one rather a simple and linear one as it demands conscious efforts to explore self and beyond at multiple level. As it seems to be a broad territory to explore at multiple levels of its meaning, I am more focusing on the first two levels without excluding other: (1) cultural self-knowing, (2) micro-cultural knowing, (3) meso-cultural knowing and (4) macro-cultural knowing.


Autoethnography as Cultural Self-knowing
Concept of (undetached-fluid-self)
CULTURE

For example, *cultural-self knowing* enables me to explore self at 'highdeep' (Saldana, 2015) level to raise my consciousness. At this level, personal exploration can lead to extend the circle of knowing at micro level – knowing classroom level practices. Similarly, attempting to gain knowledge 'of' and 'about' self and others at classroom level culture appears to lead towards exploring wider cultural circle at the organizational and/or community level. However, it seems a linear process of knowing, yet it is not. My personal experience shows that it seems to be a spiral way of knowing that enables me to understand the cultural complexities at personal, organizational, national and cross national levels (Hramiak, 2015; Saint-Hilaire, 2014).

To me, the process of cultural self-knowing appears to be a continuous fight against ignorance at multiple levels of unconsciousness in order to experience a paradigm shift in life that creates common space for better ways of living and being in the world. It uses (1) critical self/beyond reflections, and (2) wisdom within eastern/western traditions, local/global and beyond to cultivate values of '*intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace*' which appear to supplement the characteristics of a transformative learning.

I came to know that the purpose of cultural self-knowing is embedded in the spirit of *liberation from ignorance*- 'my' way attitude (Shahjahan, 2004), one-size-fits-all notions of thinking, believing and actions, but raising awareness about humanity at large (Willis, 2007). Perhaps, such kind of liberation can only lead individuals, groups, academies organizations, societies and nations towards transformation. This is what Boyd characterize that a deeper level change at individual level can be termed as personal transformation (1991) that is fundamental for social transformation (Cranton, 2012; Mezirow, 1991, 2012).

Taylor claims that *cultural self-knowing* is one of the five dimensions of transforming teachers' consciousness (2014). I think it is the most critical component of cultural knowing as a whole. As I believe that human in his personal world possesses an entire world within the *complex undetached-fluid-self*, exploring the culture of such a multifaceted world of self can open multiple windows to cultural knowing as a whole. So, to me, it is a soulful inquiry that connects self with inward (personal inner world) and outward (personal/public outer world) and beyond, *making boundaries blurred-connecting the soul with thinking, beliefs and practices.* While working with this epistemic practice, sometimes, somewhere I felt that cultural self-knowing is one of the complex avenues of auto/ethnography that serves the purpose of raising teacher' consciousness in transformative teacher education (Hramiak, 2015). According to Taylor

(2014) other dimensions are *relational knowing* with an intent to be in the world with *critical thinking and knowing,* reflecting and *en/visioning*, believing, understanding and *developing capacities*, and *performing consciously* (knowing in action) in a web of socio-cultural settings.

Perhaps, for me as teacher educator, micro-cultural knowing seems one of the core areas of my exploration that enables me to explore classroom culture. As Freire (1998) in his book, ‘Teachers as Cultural Worker’ highlights how important is for teachers to be well aware of the complexities of classroom culture and enable learners to become intercultural citizens. This view of knowing helps me to realize my influence on students’ learning (Hramiak, 2015). To this end, I come to realize how much I suffered my students while having a mindset within conventional ways of knowing, believing while being guided by teacher centered pedagogy (see Chapter 4A) (Westbrook et al., 2013). Perhaps, cultural knowing seems a powerful tool to challenge taken for granted assumptions that restrict creativity and imaginative thinking. I came to know that, it facilitates the faculties of mind to use intellect, broaden wisdom and search for opportunities to explore un/conventional ways to knowing self/beyond (i.e., the practices of teaching, learning and assessment practices etc.) (Saint-Hilaire, 2014).

Si*milarly, k*nowing at institutional level seems helping me (and other teacher educators) to understand impact of teaching/learning and research practices that creates an institutional culture. Perhaps, it seems to enable the community of practitioners (Sergiovani, 2000), the teacher educators, as cultural workers to challenge ‘dominant colonial discourse’ trying to ‘control’ with ‘my way attitude’ and impose personal views rather participatory views to enable adult graduates (Shahjahan, 2004, p. 7). To me, consciously knowing institutional culture can create more facilitating learning environment to shape a world around us a better place for living with peace, love and harmony in order to experience transformative learning (Charaniya, 2012).

I came to realize that critically reflecting and consciously knowing such practices within macro-cultural context, perhaps, can open new windows of context specific knowing and can create more spaces to participate in the discourse of learning without losing and/or sacrificing personal and cultural identity. In my view, such reflections can develop self/others including ecological consciousness and help to become more aware of their identities across cultures (Alfred, 2002).

To me, it seems important to understand identity of teachers from within cultural context because to know how you react to the environment, where you are exposed to the life world, cultural knowing plays a key role. I think, cultural knowing is a powerful *epistemic approach* that enables me as a cultural worker (Freire, 1998) to engage in multilayered ways of knowing influencing not only my own learning but also learning of the sociocultural others to whom I live and work with (Whitehead, 2008, 2014).

Auto/ethnography as 'narrative construction'. I used narrative construction (Barone, 2007) as an epistemic approach that enabled me in imagining and/or envisioning as way of knowing and/or doing. According Pinnegar and Hamilton (2009) narrative is a way to 'look at a story of self' that presents meaning of the phenomena under investigation (p.82). The terms narrative analysis (Polkinghone, 1995) and/or narrative construction (Barone, 2007) convey meaning of both data collection/generation and data analysis/meaning making. So my data are my stories, reflections, poems, photographs etc., (Brockmeier, 2016; Tinkler, 2013). Such data lie in here (within my complex undetached-fluid-self) representing through my multiple roles as student, teacher/educator, vice/principal and supervisor etc.

In such kind of research inquiries, the way of constructing stories and ‘storying’ to readers can be alternative ways to data collection and analysis from the objectivist view of research. In so doing, it helped me to use multiple logics, ways of representation, and methods of inquiry synergistically in my research (Luitel & Taylor, 2013). This epistemic approach facilitated me to imagine about how my dreams, fantasies, intentions, views, practices and perceptions in the form of stories generate knowledge unlike *positivistic ways of knowing as proving and confirming* (Henderson & Kesson, 2004 in Luitel, 2009).

I used narrative imagination in telling tales of my lifeworlds that can help my readers to make meanings of TLPs and reflect on their own (by raising pedagogical thoughtfulness). I came to realize that the approach of narrative imagination is a way of generating meaning of the past in the moment of now as a recourse to thinking about future. With this in mind, I constructed stories related to three different phases of my lifeworlds as informing, reforming and transforming so as to bring the uniqueness of my cultural and pedagogical situatedness. According to Luitel (2009), the purpose of narrative imagining is to ‘account for different types of vocality, such as entertaining, informing, defending, explaining, complaining, confirming and challenging’ (2009, p.41). For example, I used narrative imagination to construct stories of my role as curriculum follower (see Chapter 3A), curriculum developer (see Chapter 3B), and curriculum thinker (see Chapter 3C). Similarly, I played multiple roles while engaging with my educative practices with pedagogies, assessment, research and leadership. Thus, constructing these stories and reflecting on my own learning and explaining the influence of my roles on others helped me to think about local context based theories of education, thereby generating my own living-theory (Whitehead, 1989, 2015).

Theories as Referents

I came to know that theories in positivistic research paradigm play a central role in terms of taking them as frameworks to shape the process and research outcomes, whereas in my research case, I use them as referents. Though I used many theories wherever I realize their relevance in constructing stories and reflecting my learning and learning of my students while engaging with my practices, four key theories which helped me, to a great extent, in my data generation through critical creative imagining and meaning making. However, I did not use them as rigid frameworks, rather my helpers (Leonard & Willis, 2008).

My Take on Living-Educational-Theory

Critical reflections on my own experiences of reformative teacher education and research practices in the context of Pakistan led me to think beyond reformative agenda and come to realize that we need a transformative dimension of teacher education and research practice that would enable learners to make better sense of his/her being and becoming through a *meaning-centered education* (Kovbasyuk & Blessinger, 2013). As an educational practitioner, to me, a meaning-centered education would be enabling my learners how to think critically, learn creatively and act consciously by cultivating values within a sociocultural setting.

My vision as a researcher/teacher educator was to focus on the process of transformation in self/others' professional endeavour, praxis, behavior, values, disposition and beliefs. Thus, I wanted studying complex lifeworlds of self/others and focus on transforming the practices with contemporary images of curriculum to transform my pedagogies, assessment, research inquires and leadership roles by developing my own *living-theory* (Whitehead, 1989; 2014, 2015; Whitehead & Huxtable, 2016).

My personal communication with Whitehead, and my reflections on the literature of living-theory informed me that it focuses on explaining and exploring how educational practitioners see the 'influence in their own learning, in the learning of others, and in the learning of social formation in which they live and work' (Whitehead, 2008, p. 104). This transformative dimension of living-theory approach to learning enables me understand 'how 'I's' become 'we's' through our emerging collective wisdom' (Hanson & Cherkowski, 2015, p.16) notions of personal transformation (Boyd, 1991), leading to social transformation (Mezirow, 1995).

> 'A living-educational-theory is a values-based explanation offered by an individual of their educational influence in their own learning, the learning of others and the learning of social formations' (Whitehead & Huxtable, 2016, p.1).

I came to know that the philosophy of creating living-theory seems to be embedded within notions of explanations of one's own living contradiction through critical self-reflections on personal-professional values and the actions. Tobin (2009) affirms that we, as teacher educators and researchers, need to search for contradictions and learn from them to improve our practices that highlights how understanding living contradictions lead to create personal living-theories.

I have gone through the work of many *living theorists* (including the father of living-educational-theory, Jack Whitehead) like Whitehead and Huxtable (2016), Briganti (2015), Ferguson (2015), Hanson and Cherkowski (2015), Delong (2013), Laidlaw (1996, 2015) and Williamson (2015), to name a few, who came to realize that living-theories can be created by the practitioners through challenging their own living contradictions in order to improve their practices. Thus, this view of living-theory inspired me to think about my own context, and create my own living-theory of teacher education and research practices in the context of Pakistan.

For me, it makes a great sense that conventional, abstract, decontextualized theories cannot be more helpful to make a difference in the lives of others and self for my country context. Furthermore, Whitehead and Huxtable (2016) encourage teacher educators to understand their own living contradictions by watching their own embodied values while teaching in action, and critically self-reflecting on praxis. In this way, a practitioner (like me) can better explain his/her own living contradictions to understand how to come with personal living-theory.

My Take on Transformative Learning Theory

Similarly, I used another key theory as a referent in the *transformative learning theory* of Mezirow (1995). This referent helped me to reflect on my own stories, which not only talk about the events and eventualities of teacher education and research practices during three phases of educative periods, but also provide opportunity to assess my own transformation through meaning making of the changes in my habit of mind, thinking, believing and ways of doing.

Let me discuss what this theory says about transformation of self and how it can enable me to challenge my own held assumption. Mezirow’s (1995) concept of transformative learning theory basically focuses on how we make meaning of our experience through a shift in our old perspectives and develop ‘personal paradigms’ which he calls ‘meaning schema’ a set of beliefs, ideas and views about new perspective on learning (p.42). My view of transformative learning is to experience a powerful change in our thinking, beliefs and way of meaning making of our everyday life, as a result of our challenging of own old ideas, and way of thinking about the self and world.

This process of constructing new meaning through critical reflection create a shift in our being and becoming that according to Mezirow (1996) can lead us to ‘a more fully developed (more functional) *frame of reference'* and it is one that is ‘more (a) inclusive, (b) differentiating, (c) permeable,(d) critically reflective, and (e) integrative of experience’(p. 163). Such a shift in thinking and viewing self and the world around us enable us to experience a self-transformation, leading to social transformation (Mezirow, 1991, 1995). To me, this seems to be very complex process of experiencing a change that is based on critical reflection on my own views. This change at personal which Mezirow (1995) calls ‘self-transformation’ seems to be fundamental to move forward with an intention to bring changes at a wider level of ‘social transformation’.

Taylor (1998, 2012) presents a critical review of self-transformation or individual versus social change and seem to summarize that ‘it is these researchers’ own frame of reference in regard to the structuring of the self that prevents them from arriving at a congruent understanding of transformative learning theory’(45). Thus, to me, a transformative learning theory makes a better sense to understand how I can experience a change in my thinking, believing and actions regarding my teaching, learning and research supervision of my student teachers and helping them to transform through the influence of my own learning embedded within critical reflections.

I agree with Taylor’s (2013) views on how ‘researchers as transformative learners’ can use multiple lenses of ‘constructivist, critical, social and arts-based epistemologies' to name a few to examine 'reflectively, critically and imaginatively their lived experiences' of personal-professional lifeworlds embedded within socio-pedagogical contexts. Thus, as a transformative researcher, I came to realize that this theory would be more helpful to make meaning of my personal-professional events as sources of transformation.

My Take on Knowledge Constitutive Interests

Another key theory which I used as referent was *knowledge constitutive interests* of Habermas (1972). This referent enabled me to see how my exposure (with my different roles-student, vice/principal, teacher/educator/researcher supervisor) to three different views of education (at technical, practical and emancipatory level as informing, reforming and transforming respectively) enabled me to make my own image of teacher education and research practices in the context of Pakistan.

I came to realize that the view of technical interest, from Habermasian perspective appears to be creating knowledge through controlled environmental settings rather than being socially constructed through experiences (Grundy, 1987). This view of education enabled me to reflect on my own schooling till my early university level and my professional engagement in my different roles. Then I came to realize that such a transmission view of education could no longer help my learners to make meaning of their learning. Perhaps, this realization enabled me to think about the constructivist view which Habermas (1972) calls practical interest of education that focuses on *experiential learning* (Dewey, 1938), involving learning in constructing their learning experiences with freedom.

The Habermasian view of emancipation, enables learners to become free of all restriction not only from outer world but also from his/her (learners') own held assumptions about life (Grundy, 1987). Through such kind of liberating view, a learner can make better sense of being and becoming. In my case, a transformative teacher education for Pakistan seems more convincing view of education. Thus, this referent helps me to develop my visions for a transformative teacher education and research practice for my country inspired from an emancipatory interest of education (Bohman & Rehg, 2014; Habermas, 1972).

My Take on Cultural Turn of Teacher Education

I think the concept of cultural studies in education or cultural turn seems to be a political project of postmodernism that talks about how teachers and teacher educators/researchers use a cultural lens to understand the complexity of 'intercultural education' (Bachmann-Medick, 2016; Freire, 1998; Tobin, n.d.). In his seminal work 'Teachers as cultural workers', Paulo Freire (1998) cautions me that teachers need to understand classroom culture to create an intercultural sense of education to enable students to become better intercultural citizens while interacting with multicultural societies (Roberts, 1998). This view enabled me to reflect on my socio-cultural and socio-pedagogical practices to make meaning of teacher as cultural worker.

To me, understanding complexities of intercultural education seems to be reflecting on the way we (teacher educators as cultural workers) create an environment through our thinking, actions and words while interacting with diverse culture identities in class (Tobin & Roth, 2005). This meaning-making enable me to think in a way how I can improve my practices to create a *youth culture*[16] that may be beyond the boundaries of intercultural (i.e., developing understanding of different cultural identities) but a common culture, and/or a youth culture that represent all the students of the same class behaving and feeling like *awakened citizens*. This very complex and challenging notion of role of teacher as cultural worker can be an agent of change through innovative and unconventional means of knowing and understanding classroom cultures that cannot be possible through canonical paradigms of knowing.

Tobin argues that the dominance of crypto-positivist paradigm of looking for theoretical frameworks keeps these educators away from the gaze of cultural insiders through which one can search the complexities of lifeworld. He asserts that to understand teacher education, one need to search for indigenous knowledge traditions, which are embedded in such complexities of life within sociocultural settings, which positivist views do not regards as knowledge.

To this end, Tobin calls teachers educators to gaze at the cultural contextual views of knowing by adopting a *polysemic stance*[17] that would enable them to make better sense of meaning of teacher education from within socio-cultural context rather than within abstract theoretical views (Greetz, 1973). He questions how it is possible to regard centuries back theories in one context to be generalized in different contexts (Tobin, n.d.)? With this view in mind, I came to realize that a cultural gaze with regard to searching context- specific indigenous knowledge can better help me to develop curriculum of ICT in Education as currere (Pinar, 2004, 2012), and a montage with a morphing view of teacher education and research practice for Pakistan. Thus, cultural turn in teacher education seems to be a call for teachers as cultural workers to understand socio-cultural complexities to empower learners to become awaken citizens with cultural competencies (Bachmann-Medick, 2016; Tobin, n.d.). And to this end, I used cultural knowing as an epistemic approach.

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[16] Youth culture might be a culture of same age group in class regard less of their individual identities based on their cultures

[17] Tobin (n.d.) explains that ‘polysemia is a powerful construct that acknowledges people's social positioning in the world as primary frames for what is regarded as socially true. Having accepted a polysemic stance it behooves us not to judge from outside a framework, but to endeavour to step inside to understand what is happening and why it is happening from the perspectives of an insider – that is, to adopt an emic perspective (p.1).

Multiple Logics

I have chosen largely a 'non-positivist approach' to research that uses multiple logics to enrich meaning making of phenomena under study (Dayson, 2007, p.37; Luitel &Taylor, 2013). For example, *dialectical logics* would depict both sides of a picture- flip side of the cases, positive and negative meaning of a term, possibility of anything and everything and understanding of opposite views, to name but a few (See Chapters 1A, 4B & 4C etc.).

The dialectical relational symbolic notation '/' in auto/biography and auto/ethnography as methods 'to have others explore important issues related to education' creates cultural-historical and socio-cultural possibilities (Reed-Danahay, 1997). On the other hand, the use of '/' enables me to represent myself as an inner subjectivity. On the other, I can use critical methods together with 'inner subjectivity to bring about a maximum of inter subjectivity', which help to understand the self/other in a socio-cultural setting (Roth, 2005, pp. 14-15).

Similarly, use of *metaphoric logics* enables to express symbolic relationships with particular situation that enriches multiple meaning and creates possibility of its richness in meaning making. Thus, I used extensively metaphorical expressions so as to opens multiple windows to think about the possibility of meaning making and everything that challenges the objective realities which is more restricted, limited and confined within factual realities of a phenomena (See Chapters 3A, 3B & 3C etc.). I came to realize that use of subjective nature of complexity is more illuminating experience in terms of transformation of self/others.

In the same line of thought, I used *dialogical logics* to engage my readers in an argument on a central point that enriches understanding and opens new ways of thinking and reflecting on issues under discussion (See chapters 3B & 5B). Likewise, I used *poetic logics* to (illuminating aesthetic and imaginative delicacies of ineffable texts) enrich meaning making of culturally disempowering nature of teacher education research and practices in the context of Pakistan (See Chapters 2B & 4A etc.). These poetic logics enable me to develop enfolding rhythm and rhetoric e.g., informing, reforming and transforming nature of inquiry throughout my thesis.

Multiple Research Genres

Guided by MDS with an inclusive and holistic view of knowledge generation, I used multiple modes of writings, and genres, in my inquiry. These genres facilitated me while representing my thoughts, ideas, and concepts, reflections, to name a few, in textual and non-textual forms. Thus, these multiple genres and logics enable me in meaning making of all forms of data that are generated within MDS research (Luitel & Taylor, 2013). For example, I used *reflective-interpretive genres* to represent my ‘personal and perspectival knowledge claims’ (See Chapters 2B & 3A etc.). The purpose of using these genres was to show my presence in the text and generate ‘self-consciousness and polyvocal expressions’ (Down & Hogan, 2000 in Luitel, 2009, p.51). Similarly, I used *narrative genres* to present myself through self-stored lived experiences within socio-cultural context to generate contextualized knowledge regarding my role as a student, teacher educator/researcher, and educational leader (See Chapters 2B & 4A etc.). These genres helped me to communicate the process of doing research and the outcome with my audience.

In the same way, I used *poetic genres* to present multiple perspectives of the meaning of poetic expression of my own and that of others wherever I feel it necessary to convey such complex and multilayered meanings of expressions (See Chapters 6C & 7A). These expressions helped me to convey esthetic, spiritual and emotional attachments with my expressions. Likewise, I used *non-linguistic* genres to give an open view of meaning making through non-linguistic icons, symbols, pictures and photographs (Brockmeier, 2016; Tinkler, 2013) (See Chapters 2A & 2B etc.). Last but not the least, I used *letter writing* genres, a form of transformative imagining and envisioning. I used perspectival and confessional language in letter writing to provide multiple perspectives and show humility for humanity. (See Chapters 5C & 6C etc.).

Narratives and Meaning Making

In this thesis, the exploration, explanation and meaning making of my emergent soulful inquiry were based on my narratives arising from within my lived experiences of personal-professional lifeworlds. Although it was very difficult to separate (every time) *lived narratives* from meaning making, I tried to use *italic font* for *narratives* to make a distinction between narratives and scholarly interpretations with meaning making at subjective level (for which I used normal font). Moreover, metaphorical and key expressions (e.g., research questions and some genres like poems and most of the letter writing genres etc.) are presented in *italic form* wherever I felt necessary. The purpose behind this approach to such re/presentation was to facilitate my readers to understand the narratives and my engagement with scholarly interpretations and meaning making of different phases of educative engagements.

While writing narratives and meaning making, my focus of exploration and explanation of my lived experiences of teacher education and research practice in the context of Pakistan in each chapter has been at three different levels/phases such as: 1) *Informing* with some *technical interest*; 2) *Reforming* with somehow *practical interest*; and 3) *Transforming* with an *emancipatory interest* of teacher education and research practices (Habermas, 1972).

Ethical Considerations

I think ethical considerations not only provide me guidance from the beginning to end of my journey but also offer insights for readers (i.e., the worth of my lived experiences) in general, and the community of practitioners in particular. While interacting with literature, I came across many general ethical considerations e.g., Cohen Menion and Morison's (2011) long list of ethical considerations but I remain focused to those which can better regulate my research *design.* This does not mean that I am deviating from general view of ethical considerations to abide by one by one (Neil et al., 2006), rather I am offering alternatives embedded within my embodied values which are coming in the form of my lived experiences.

In fact, this depends upon the nature of my study which is context specific rather general view of consideration. For example, keeping the names of participants secret is one of the ethical considerations in the context of West but in the East it is not because most of the participants would even love to mention their real names in research studies (Luitel, 2013/ in classroom discussion). So, I would love to use my real name somewhere in letter genres. Thus, defining fixed universal principles which can be applicable in every study in every context seems simply not possible. But at the same time it is very important, at least, to know about them and use as per nature of study demands, and think about alternatives. Therefore, I disagree with Tracy's (2010) argument that there is a need to have some universal principles in this regard.

let me further explain about these alternatives which I came within my inquiry. Being nurtured within Muslim societies, I came to realize that service to community has been one of the central values of my life. Being inspired from the holy Hadith[18] (Enna Eimalu bin Niyaat- your actions are guided by intentions) and the holy Farman[19], it is highly obligatory for me to abide by this Hadith while thinking and acting in the field of teacher education and research practices.

This Hadith has a very powerful meaning not only from literal context in terms of our thinking, intentions and actions, and the impact on self and others, but also from ethical stand points. The ethical value of this Hadith is in leading to another layer of insight from the holy prophet' sayings '*like the things for others that you like for yourself*'. To me, it seems ethically very sound to uphold these two very important considerations in my life. So, I tried to follow these ethical and moral obligations throughout this inquiry (Neil et al., 2006).

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[18] saying of Holy Prophet (Peace Be Upon Him (pbuh))

[19] The guidance of His Highness Prince Karim Aga Khan IV- Shah Karim Al Hussaini (the direct hereditary descendent of Prophet Muhammad (pbuh)), the 49th (since Hazarat Ali (AS) as the 1st spiritual guide) spiritual leader of Ismaili Muslims.

Ethic of Intention of Doing Good

اپنی منزل پر پہنچنا بھی کھڑے رہنا بھی
کتنا مشکل ہے بڑے ہو کے بڑے رہنا بھی!

Within the belief system of my intention, as one of my embodied values, is to carry this research not only for the purpose of my personal good (getting a doctoral degree) but also to acknowledge it as a part of the journey of social transformation, the transformation of others (student teachers and beyond). Therefore, this is my ethical obligation (with intention of doing ‘good’) to transform myself in order to serve my student teachers to transform them. However, it is very difficult task as the image explains. How difficult it is to remain firm after reaching at a stage and/or a destination? How difficult it is to remain there stand with firmness to serve others without having personal desires (the central theme of the poem written on the image - in Urdu) (unknown).

Ethic of Humility for Humanity

Yet another important ethical and moral value that I embrace as my embodied value is to remain calm, cool and serving others (Gilligan, 1982), yet conscious to avoid confrontation in order to seek common spaces for mutual professional development through *knowing as accepting* my own limitations of many kinds. This ethical obligation enables me to remain very low and bow; yet having ‘highdeep’ (Saldana, 2015) visions for the purpose of common good (Neil et al., 2006).

I tried to use perspectival and confessional language to demonstrate that I was not aware of many things and my knowledge claims may be with errors as errors are part of human life. However, I came with visions for transformation of self/beyond in the context of my country, yet my visions are not perfect as perfection only rests to almighty

Allah. Along with confessions in my narratives, I tend to offer insights for raising awareness on humility for humanity for co-evolving and co-leading by developing sense of 'communitying[20]'.

Ethic of Care of Self and Others With Ecological Consciousness

The ethic of care seems to be highly embedded within the notions of trust, commitment to one's responsibility, mutuality with respect, self and others care and 'pedagogical relationships' (Denzin & Giardina, (2007, p.20). I tried to speak for the community of teachers and students and their voices to rise through my stores emerging from within culturally disempowering nature of narrowly conceived teacher education and research practices (Huda, 2015). In so doing, I focused on my stories of 'cultural practice' in order to produce 'spiritual, social and psychological healing. Healing, in turn, leads to multiple forms of transformation at the personal and social levels' (ibid, p. 35).'

I also tried to take care of my own vulnerability with those of others by using their pseudo names to whom I worked and represented in different characters in my stories. This very aspect of care does not limit to only human beings but also demands the care towards ecological consciousness with respect (e.g., cultural friendly pictures to provide contextual meaning (Brockmeier, 2016), thinking about the care for other non/living things, and their protection at the same time taking care of developing esthetical sense of attraction etc.) through narratives, images and reflections (Noddings, 2005).

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[20] It is a process of making community of practitioners who sit, share and critique self/others for the purpose of liberation from taken for granted ideas, myths, assumptions and expectations from self/others. By 'communitying' I can change self/others through humility for humanity using healthy interactions and actions to improve practices that motivates from-within.

Ethic of Compassion, Hope, Love and Peace

As my aim of research was to transform self and others, I tried to demonstrate my love for self and others to create peace within self, which demands compassion. So, I tried to be compassionate even at times of sufferings and anxiety of work while being away from home for the purpose of personal and social change. For example, I tried to connect myself with sociocultural others within my research text so as to demonstrate my empathy with the possible sufferings of others (e.g., the students and student teachers, educators etc.) in a culturally disempowering and imposing nature of teacher education. Throughout my journey, I was hopeful to generate visions for liberating teachers and teacher educators from *pedagogical narrowness* (Luitel, 2009, p.69).

I tried to nurture healing trough love and peace (within personal world and beyond) that in turn lead to 'transformations' that 'shaped processes of mobilization and collective action' towards a 'radical politics of possibility, of hope, of love, care, and equality for all humanity' (Denzin & Giardina, (2007, p.35). In this way, my texts aims to offer insights to the sufferers, where the students and teachers are engaged with narrowed view of pedagogical assumptions in teacher education in the country.

In the whole journey of my research I also kept in mind three types of ethical considerations: 1) *Procedural Ethics* which operates within the board of reviews of the exam committee; 2) *Ethics in Practice or Situational Ethics* (Guillemin & Gillam, 2004) and 3) *Relational Ethics*- to act from heart and mind (Ellis, 2007, p. 4). The third dimension of ethics is, according to Carolyn Ellis, more closely related to the ethics of care that seems necessary to foster transformative learning. However, this enabled me not only to become well aware of the ethical understanding but also how to behave or demonstrate ethically (Neil et al., 2006).

I came to realize that the essence of substitute criteria which Guba and Lincoln suggested in case of interpretive research, the general criteria that Cohen, Manion and Morisson (2011) came with, and the eight "Big Tent" criteria suggested by Tracy (2010) appears to be skillfully embedded in the quality standards which Luitel (2009, 2012) suggested for autoethnographic research studies. Convincing on the basis of these discussion, I use the following quality standards which can better regulate my study.

Quality Standards

Employing a MDS my inquiry highly demands other than positivist quality standards of validity, reliability and objectivity. In my case, meaning making of rich array of texts and images that convey multiple layered meanings enable me to 'cultivate pedagogical possibilities' within the post formal logics and genres rather than Piagetian formalist logics (Luitel & Taylor, 2013). To this end, the quality standards which Luitel (2009, 2012) came with seem to regulate the quality standards of my inquiry. These quality standards are:

> …incisiveness as focus on significant issue, illuminating as cultivating subtleties, verisimilitude as likeliness, transferability as viability, pedagogical thoughtfulness as evoking readers and critical reflexivity as transformative process; are dialogical logic for complimentarily, metaphorical logic for multi-schema analysis and envisioning, poetic logic and genres for unpacking ineffability, narrative logic and genres for diachronic representations and nonlinguistic logics. (P.107-109)

I came to realize that the quality standards, within MDS, seem 'parallel to the positivist standards of validity and reliability' (Taylor, 2013, p. 13). For example in case of *Incisiveness* as focus on significant issue, I remained focused on the main issue to capture it from multiple dimensions and keeping the focus in mind to make a sense of the wholeness of the phenomena under study within MDS. Likewise, *Illuminating* as cultivating subtleties, I begin to ask- are issues under investigation are vivid/lively (Wagle, 2016) which are embedded in my notions, beliefs, and practices. In so doing, I became true to myself and others (as multiple selves of self and socio-cultural others) (Luitel, 2012). In case of *Verisimilitude* as life likeliness, I made my stories which would create a sense of feelings of sameness- similarity in readers and making them feel as that is their own story. I can understand that skillfully constructing practice related stories of everyday lifeworld could create a sense of feelings that such cases may be in other than the case that is under investigation. So keeping this idea in mind, I remained very true to the ground realities while constructing stories of non/fictive, semi fictive in nature.

Similarly, I used the standards of *Transferability* as feasibility. As I said, writing stories of personal-professional engagement regarding what I do, how I do and why I do things in my practices need to be truthfully presented. To this end, through the truthfulness and lifelikeness of the contextual issues of my enquiry and the meanings, I was ever challenged to be accomplished, and to be transferred to another situation. Likewise, the standard of *Pedagogical Thoughtfulness* (Van Manen, 1991) is employed in evoking readers to make them recall and realize what kind of beliefs, notions they have and involved in practices within their own context. Readers make sense of such stories and lived experiences for themselves and others to whom they are interacting. This further let me to be very much critical to notions, beliefs and practices to improve professionally in my being and becoming with my practices by using the standards of *Critical Reflexivity* as a transformative process. While writing stories, thinking about reflexivity is very important to generate texts that can give a sense of acceptance and confessional way of presenting situations.

Moreover, I created some discussions in the form of dialogue using the standards of *Dialogical Logic* for complimentarily rather monological ways of presentation, *Metaphorical Logic* for multi-schema analysis (Luitel, 2012) using different possible metaphors to make sense of my notions and practices as a teacher educator and envisioning *Poetic Logic*- like writing poems (my own and those of others') and genres for unpacking ineffability- complex and indescribable ways of expressions, which might be difficult to express in the form of text. It helped me to organize my thesis within different chapters.

Likewise, I also used *Nonlinguistic Logics* to express my views and understanding in the form of pictures, calligraphy and art which can carry sources of multiple ways of knowing from the vantage point of subjects at individual levels (Brockmeier, 2016). In so doing, I used Google search to find such relevant images in addition to the images of my own cultural items and my own created images. Finally, the standards of *Narrative Logic* and *Genres* for diachronic demonstrations of my developmental process during the period of my research work in the form of narrative construction (writings) (Barone, 2007).

These are the quality standards which regulate my data generation, meaning making and reporting structure throughout my whole journey. The considerations of these standards helped me to produce my research work as a standard piece of writing for my doctoral project. I hope that this will help my readers evoke pedagogical thoughtfulness, emotional attachment with the stories of lived experiences.

Recapitulating Transformative Research Aims: Envisioning as Empowering

As a practitioner in the field of teacher education for more than fifteen years of my teaching, research, and leading/learning within educational organizations with my different roles, I have been struggling to improve my own capacities so as to influence my own learning as well as the learning of others (in my socio-pedagogical context) (Whitehead & Huxtable, 2016). Given this background, my purpose in this study was to focus on my *personal transformation* that would lead me to transform others- a *societal transformation* (Cranton, 2012; Mezirow, 2012; Taylor, 2012).

To sum up, as my aim was the transformation of self/others, I adopted unconventional method of inquiry for exploration and explanation of my praxis by using MDS (Taylor et al., 2012). This transformative soulful inquiry enabled me to experience limitations of reform agendas (a shift from technical interest to somewhat practical interest of education), thereby envisioning an empowering and inclusive view of teacher education and research practice in the context of Pakistan.

With such a holistic inclusive view of transformative teacher education and research practice I used the tools of critical self-reflections on my practices so as to experience transformative learning. Arriving at this point of my inquiry, I begin to think that critically self-reflective inquiry can be helpful to explain my embodied values of ‘intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace in my practices.

In so doing, it lead me to come with my own living contradictions in my praxis so as to create my own living-theory that can enable me to empower my student teachers (and other learners/teachers) by influencing their learning towards transformation. Thus, the focus of the study in line with my visions, can be categorized as: *1) to understand the self (Khudi) and beyond; 2) to employ an inquiry as professional development endeavour; 3) to develop capacities as change agent so as to challenge status quo; and 4) to do PhD: a basic need as/for a university teacher.*

Organization of the Study

As this project is implanted within the paradigms of an emergent inquiry, it was initially planned over five chapters but with the passage of time I have gone through many changes till completion of the project through a process of continual re/construction. However, with feedbacks and suggestions, and critical self-reflections on my own work, finally, I came with re/organization of this thesis into seven different 'Chapters' as shown in the table below. In the table below, I came with three sub chapters (focusing on Informing, Reforming and Transforming nature of teacher education and research practices in Pakistan) in each 'Chapter 1' to 'Chapter 6'. Whereas in the last 'Chapter 7', I came up with Conclusion of my Journey: My Final Reflections.

#	Chapters (1-7)	Title of Chapters	Life Events
1	'Chapter 1'	POSITIONING IN THE FIELD OF RESEARCH – RESEARCH AGENDAS AND DESIGN	
	Chapter 1A	Articulating My Research Problem –	Since my childhood to this time
	Chapter 1B	Theoretical Positioning of Research Questions	
	Chapter 1C	*Drawing of my Research Design*	
2	'Chapter 2'	IMMERSING INTO LEADERSHIP APPROACHES	
	Chapter 2A	Journeying into Probably Dictating Leadership Approaches	Vice principal (1998-2000); Principal (2001-02); Teacher Educator (2008-09)
	Chapter 2B	Accounting for Somewhat Communicating Leadership Approaches	Principal (2002-03); Teacher Educator/ Research Coordinator (2009-10)
	Chapter 2C	Delving into Transforming Leadership Approaches	Principal (2003-06); Teacher Educator/ Research Supervisor (2010-)
3	'Chapter 3'	DRAWN INTO CURRICULUM IMAGES	
	Chapter 3A	Journeying through Possibly Informative Curriculum Perspective	Student (1987-95); Teacher/ Educator/ Research Supervisor (2008-09)

#	Chapters	Title of Chapters	Life Events
	Chapter 3B	Accounting for Possibly Reformative Curriculum	Teacher Educator/Research Coordinator/supervisor (2009-10)
	Chapter 3C	Charting with Possibly a Transformative Curriculum Vision	Teacher Educator/ Research Supervisor (2010-)
4	‘Chapter 4’	MUSING THROUGH PEDAGOGICAL APPROACHES	
	Chapter 4A	Journeying into Possibly Definitional Pedagogy	Student (1987-95); Teacher/Educator/ Research Supervisor (2008-09)
	Chapter 4B	Delving into Possibly Reflective Pedagogy	Tr. Educator/ R. Coordinator (2008-10)
	Chapter 4C	Envisioning Possibly Critical-Creative Pedagogies: A Transformative Muse	Principal (2003-06); Teacher Educator/ Research Supervisor (2010-)
5	‘Chapter 5’	RUMINATING ASSESSMENT PRACTICES	
	Chapter 5A	Journeying into Possibly Informative Assessment Practices	Student (1987-95); Teacher Educator/ Research Supervisor (2008-09)
	Chapter 5B	Accounting for Possibly Reformative Assessment Practices	Teacher Educator/ Research Coordinator (2009-10)
	Chapter 5C	Envisioning Possibly a Transformative Assessment	Principal (2003-06); Teacher Educator/ Research Supervisor (2010-)
6	‘Chapter 6’	VIEWING FROM WITHIN AND WITHOUT EDUCATIONAL RESEARCH AND PRACTICES	
	Chapter 6A	Journeying into Possibly Epistemic Singularity Embedded in Positivistic Research and Practice	Student (1992-95); Teacher Educator/ Research Supervisor (2008-09)
	Chapter 6B	Accounting for Possibly Constraint Epistemological Pluralism	Teacher Educator/ Research Supervisor/Coordinator (2009-10)
	Chapter 6C	Envisioning Possibly a Transformative Educational Research and Practice	Principal (2003-06); Educator/Research Supervisor (2010-)
7	‘Chapter 7’	CONCLUSION OF MY JOURNEY: MY FINAL REFLECTIONS	Teacher Educator/Researcher (2015-)

Contributions of Each Chapter

Here, in this section, I am going to discuss very briefly the contributions of each chapter in my thesis. ‘Chapter 1’ contributes to my thesis as a whole by enabling me to articulate my research problem, developing five key research themes, providing a theoretical positioning and conceptualizing my multiparadigmatic research design to carry my journey. Chapter 2 contributes to my thesis by explore and explaining my first theme of inquiry- ‘Dictating and Communicating views of leadership’ giving rise to a *living-theory of inclusive co-leadership* embedded 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. ‘Chapter 3’ contributes in exploring a narrowly conceived image of curriculum as textbooks, content or subject matter to somewhat broader view of curriculum as planned activities, learning outcomes and somehow experience, thereby envision a *curriculum as currere, montage and awakened citizens*. Similarly, ‘Chapter 4’ contributes to my thesis by exploring third theme- ‘Conventional and somehow learner centered pedagogies’, thereby giving rise to *critical-creative pedagogies* much need for transformative learning.

Likewise, ‘Chapter 5’ contributes by highlighting insights on fourth key theme of my study ‘assessment as ‘of’ and ‘for’ learning’, thereby envisioning a holistic view of *authentic-development assessment* for a morphing view of educational interest to accomplish. And ‘Chapter 6’ contributes to my study by exploring and explaining fifth key theme- ‘an objectivist and pluralist research agendas’ giving rise to an innovative integral view of *transformative research*. Finally, ‘Chapter 7’ contributes as a whole to my thesis by presenting the epilogue of the journey, where I present my key learnings, implications for self/others in the form of a process and product.

CHAPTER 2: IMMERSING INTO LEADERSHIP APPROACHES

In Chapter 1 of this thesis, I articulated how culturally disempowering nature of teacher education and research practices has become the *research problem*, thereby highlighting the following key dimensions of the problem as major themes of my inquiry: 1) *Dictating and communicating views of leadership; 2) Narrowly conceived traditional view of curriculum images; 3) Conventional and somewhat learner-centered pedagogies; 4) Assessment as 'of' and 'for' learning approaches; and 5) Objectivist and pluralist research practices.* Given this background, I focus on the first theme of inquiry i.e., Dictating and communicating views of leadership (with research questions in Chapter 2A 2B) and envision a transformative leadership approach (with a research question in Chapter 2C) as the primary basis for my inquiry in this chapter.

With these research questions (in Chapter 2A, 2B & 2C) at my disposal, my inquiry in this chapter aims first to explore key features of dictating approaches to leadership as a vice/principal, teacher educator and research supervisor and its influence on my own learning and the learning of students/teachers, and other colleagues to whom I work and live with (Whitehead, 2008, 2014). Second, I attempt to celebrate freedom (though partial) with different reforms (in different times) at school and at university level roles by embracing a reformist version of teacher education. Finally, I intend to develop an empowering holistic nature of leadership to accomplish an emancipatory interest of education in Pakistan. Given the key purpose of developing a transformative vision of teacher education, I have used letter writing, reflective narration, and dialogical, dialectical, poetic and metaphoric logics as epistemic approaches for my inquiry.

CHAPTER 2A: JOURNEYING INTO PROBABLY DICTATING LEADERSHIP APPROACHES

Let me start this chapter by recounting my experiences (as a teacher/teacher educator/coordinator) of leading students/teachers at classroom level and at institutional level (as a vice/principal) at different times within different situations, both in the context TU and community schools settings, which provided me a chance to understand leadership differently. My experiences caution me that institutional culture shapes styles/approaches of leaders and leaders shape instructional cultures. With this in mind, my purpose in this chapter is to discuss on the question of the kind, '*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?'*

Institutional Cultures as Performance Indicators

Those were my professional days around April 2008. I began my journey of leading a class of student teachers during my role as teacher educator with an image as a single colored curriculum (see Chapter *3A) in the context of TU, a public university with a closed culture- a bureaucratic in a controlled environmental settings with one-size-fits-all notions to accomplish a limited view of teacher education as 'imparting' content and pedagogy for aspiring teachers. With this image in mind, and following institutional guidelines using teaching as lecturing (one way flow of information), I as a leader (teacher educator) had the opportunity to lead /teach my student teachers to accomplish a narrow view of education.*

Perhaps, this objectivist approach seems demonstrating leader as remote sensor with use of power over the class in a monological tone of lecturing. Probably, my emphasis was on how to complete task (syllabus) by keeping myself within timelines, and demonstrating as *task oriented leader* during the first year of my experience as a teacher educator (Northouse, 2007, p.7; Yukl, 2006).

Perhaps, going back to reflect on my early days of working as a community school principal (as I call this period (2001-2003), the initial phase of my school leadership (see ‘a man in principal’s office’ below) seems depicting my leadership role as authoritative and commanding over subordinates. In so doing, I created a culture of school that was more closed, with top down approach to deal with teaching/learning and administering, with a bureaucratic style of a principal sitting in the office, giving directions to staff/teachers how important tasks are to focus on. So, as a school leader, I became successful/able to develop a culture according to my own style of leadership as a *dictating leader*[21] and there was no room for the people (teachers, other staff and students) to do something that was not acceptable in that *crafted culture*[22] within my own beliefs, views, perspectives and perceptions of how to run the school and organize schooling activities. Let me share another experience.

> ‘Read in the name of your Lord Who created. He created man from a clot. Read and your Lord is the Most Honorable, Who taught (to write) with the pen. Taught man what he knew not’ (Surah AlAlaq 96: 1-5)

It may be sometimes in April 2008, when I joined in a junior leadership role as a teacher educator/research supervisor and research coordinator. There, I came to realize

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[21] I mean to say a dictating leader is one who dictates, commands, controls and orders others in the context of educational institutions rather demonstrates as a co-worker, yet a facilitative leader. The use of language of leader with the ways of his/her engagement with people represent how dictating the leader is.

[22] A culture that I un/intentionally developed in the school. In so doing my perceived view of leadership was probably embedded within a narrow view of education that can be achieved though highly controlled environment. This narrowed view of leading enabled me to craft a culture of disempowering and imposition rather facilitation and sharing.

that teacher educators were operating within a closed culture of the School of Education. I found, the Dean, during her leadership period, had introduced policies with a narrowly conceived view of educational objectives by controlling teaching/learning and research practices (see Chapter *3A) (Zhu, 2013). That culture of the university could not help me as a teacher educator to do something according to my own initiatives (that might be something creative to facilitate student teachers), which could be helpful to my students for their learning rather focusing on specific objectives to accomplish well within given time frame.*

By reflecting on my role as a teacher educator in such a situation in the context of TU, and my role as school principal to command over through rigid rules, I begin to feel that it is the leader who creates a culture within organization that compels others to delve into that by performing for the survival. This realization led me to think about my role as a school principal, where it was me to create an environment for self/others with a static agenda (with limited visions) using ordering approaches (Frits & Miller, 2003; Taylor, 2011) with fixed schedules that made my *life like a robot*. And that self-created robotic life forced to focus on a more *task-oriented-goal-centric approach,* where I remained focus on how to do things timely without thinking about the teachers, teacher educators, students and other staff member and their problems. In so doing, I kept employees under control that created an environment of institutional imposition and disempowerment among teachers/teacher educators and other employees impacting on teaching/learning activities.

This reflection on my leadership approach as a dictating principal, in the days ahead, helped me to understand my lifeworlds in two different institutional cultures later

(Zhu, 2013). For example, in case of TU, I was forced to delve into a culture that could lead me to play my role as a conventional knowledge transmitter to students in order to prepare them for an exam that is designed to reproduce fixed knowledge.

I came to realize that as supervisors we were not facilitated with desirable level of support to enable research students to develop their concepts clearly rather giving inadequate time with limited feedback. This kind of little support in research practices but more dependency on research students to do their own research work seemed a kind of power play as research supervisors that we used un/wittingly in the context. Similarly, I experienced a life as a principal of a community school by leading whole team of school and schooling with a focus on my planners, plans, objectives, and directions, to name a few, where I observed my role as ruling others rather facilitating by considering the real challenges of students, teachers and coordinators.

DICTATING LEADERSHIP APPROACHES
Directing, Commanding & Controlling Leadership

A Man in the Principal's Office: Leader as Authority

It may be sometimes during November 2002. I was in South Community School Pakistan with my routine activities. The community based schools network was developed on the vision to provide all possible opportunities for every child at their door step to access quality education at affordable fees (Qutoshi & Khaki, 2014). With this in mind, everyone as members of the community and employees of the school had been given the responsibility to contribute at the highest level to materialize the concept of providing quality education to the community children (Kayaoglu, 2012).

"People from different cultures react to task-oriented leadership in different and often unpredictable ways" (Thomas & Inkson, 2004, p. 127).

In this system of schools, I was the fourth principal of the school to carry on my responsibility and play my part of roles to accomplish this vision. To this end, my day at school would begin with attending assembly, giving an 'on and off basis' a brief address to students, a campus round and taking notice of everyone on duty, and having a quick look at key indicators of school and schooling (classes with teachers, offices with people, school entrances with attentive gatekeepers, notice board with updated announcements, and suggestion/complain box duly attending etc.) to ensure things are going on well in control before taking my seat in the office.

The school was situated in an industrial area that was one of the least developed/ underdeveloped areas of Karachi where schools with good quality education are not available as compared to economically stabled areas. In these areas people not only come from different parts of Pakistan to search for their livelihood generation activities contributing to a multicultural community formation, but also come from Afghanistan as refugees adding its diversity beyond the national borders. In this small community school having around 600 students, it seemed that we were forming a cultural montage with multiple identities that formed the multicultural community.

I realize that the community living in this area was highly diverse in nature (with complex multicultural settings having different geographical, political, social, racial, linguistic, economic and other identities, to mention but a few) who would prefer to choose the school to send their children for mainly the following four reasons: (1) access to quality education (comparatively among other schools in the region) at affordable fee; (2) fee remission and/or financial assistance to children from poor families; (3) more security within the community; and (4) easy access to school at walking distance (Qutoshi & Khaki, 2014).

Probably, these facilities at the doorstep were to be a big support to the community who cannot send their children to expensive schools in this largest city of Pakistan. However, on the other hand, the complex combination of people forming a single community appeared to be a big challenge for the school leader who had to deal very carefully, engaging staff and learners in their teaching/learning practices to accomplish quality education to children (Kayaoglu, 2012). Perhaps, due to complex nature of cultural diversity in school it was difficult to ensure smooth functioning of schooling while dealing with behavioral issues of learners.

This situation reminds me (and my teachers) Paulo Freire's (1998) seminal work 'Teachers as Cultural Workers' while creating a common youth culture in every class and school with an environment conducive discipline that is much needed to maintain. Perhaps, keeping a vigilant eye from the beginning of the day activity, what I call as a *booster*[23] that takes around an hour to make sure everything is fine and the system is running smoothly, till closing the gates seemed to be a challenging task for me.

My Planner as my Guide

It may be Monday, December 2002. I dropped in the office, and as usual, I started looking at my planner. I would do it every day because it guided me on my way to accomplish my fixed targets well within the given time. I didn't want a mess of everything on contingency basis rather well planned, tight control and smooth functioning of the

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[23] The activity provides an energy to start my routine in line with my plans because keeping self/others in a very structured way requires everything should be okay

system like a machine[24]*. It would take almost five minutes in my office that after coming from the morning activity in the campus, I would see a reminder (in my planner) waiting for me to tell something about syllabus completion deadline that was about two and half weeks ahead and I paused then and there. That day, I thought to plan a meeting within a week among teaching staffs. I pressed the bell and a peon quickly appeared for orders to receive. Looking at him I said, 'Nadir, call Natasha*[25] *right now.' 'Okay sir, just a minute', saying this, Nadir disappeared, and within few minutes, Natasha came silently with her diary plugged in a red and a blue pen and took a seat opposite to my table. She was habituated about to my strict office rules - when I remain busy with anything/task, and until I do not ask her, she had to wait for my response.*

As I was surfing some previous reports from Subject Coordinators'[26] *folder for just some glimpses (as a review purpose) to make my mind for upcoming meeting, she remained busy with her official diary, probably, she was checking the tasks to perform at her end. In the meantime I got what I was searching in the reports and decide what to do for the upcoming staff meeting. I looked at Natasha and began to speak to her- "Natasha, I guess, I will have to think about appointing an active vice principal/administrator to deal with these administrative tasks that engage me most of the time." I continued,*

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[24] Using some strict rules of managing things at school can work like who is to do what and how, meaning that rules enable individuals to perform their tasks and avoid uncertainties regarding smooth functioning of the school. Such kind of system is termed as a machine which receives an input, processes and gives an output like a computer.

[25] A composite character working as secretary to Principal for three years.

[26] South Community School has a system of subject coordinators who are trained and qualified teachers in every subject and are responsible to observe respective subject teachers bimonthly, checking their lesson plans weekly on every Saturdays (a professional day for teachers and off day for students), and helping principal in holding subject specific workshops, seminar, one-on-one basis discussions on classroom practices and meetings etc. They are supposed to submit monthly progress reports about every teacher in their subject followed by a meeting with principal for further discussions, updates and suggestions as part of their ongoing in-house professional development program.

"he/she would help me to provide enough time for taking classes and pass more time with teachers and subject coordinators to observe them and engage them in discussions on classroom practices." Again I looked at her and continued, "As you know my busy schedules do not allow me to give more time in teaching/learning activities rather being busy with managing these administrative matters, I am thinking for this change".

'Anyhow let me come to the point now. Well, you need to prepare a notice[27] *for an important meeting with teaching staff' I advise Natasha, 'and you need to do this today on priority basis.' 'Sir, what will be the day, date…' Natasha spoke hesitantly? 'Hang on, hang on…' I looked at my diary for a short while and said, 'well, the agenda will be: progress on course completion and expected dates for revision with teacher plans for exams. The day, date, time and venue will be Saturday, 19 Nov, 10:00 am sharp in conference hall. Ensure, no excuses for absence, incomplete preparation and no late comings. Did you get what I mean?', I finished everything without a stop. 'Sure sir, that's fine', Natasha said. 'Good', I appreciated her quick reply and her active listening. I looked at the clock, and said, 'you may go now, and call the parents waiting in the room.'*

With reflection on my engagements in school, I came to realize that I was spending more time on administrative activities as compared to pedagogical ones. Unwillingly, I had to focus more administrative activities instead of working towards creating enabling conditions for learning (Memon, 2000). Though well-planned activities are necessary, it seems insufficient to make natural, smooth and humane functioning of the school because it is a living social entity that needs creativity rather embracing fixity.

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[27] We use a register for staff meetings notices to inform and receive acknowledgment from every participants to ensure their attendance in the meeting. The secretary prepare and takes signature from the Principal and send with office assistant to sign from every participant.

This means that I needed to be very open to understand this dynamics of life at school, and need to focus more on academics as instructional leader through effective ways to facilitation rather keeping control like an administrative leader (Memon et al., 2006). However, it seems necessary to improve more close interactions with teachers, students and subject coordinators rather depending upon conventional ways of holding meetings on monthly reports regarding the activities of teaching/learning in the school.

Behavioural Issues in Schoool: Actions as Imposed Sanctions

I was talking to Natasha about a parent whom I called to discuss at a behavioral case, and in connection to that I expelled a student from school. I guess, it was 11:15am, when students were coming out of their classes for a 30 minute routine break time. Ms Zubaida (the class teacher) came to my office saying that she was fed up with her student, Mohsen and his behavior with everyone. She couldn't control him furthermore. "So, please, either keep me in this school or the boy who doesn't listen to anyone" (Hastings & Bham, 2003), she said. In the meantime the physical education instructor came in the office with the Mohsen, who was still arguing with the instructor even in front of us. He was saying that it was the teacher who did not treat him fairly by favoring other students' views. However, at my intervention, he remained silent, and I allowed everyone to speak in their own turn.

Later on, it was disclosed that the boy had started teasing other students first and created a disturbance in the class that could not allow Ms Zubaida to teach in her class. Later, he started shouting at the teacher that created the classroom environment unhealthy to continue teaching. Whole the period was, thus, disturbed. He himself *accepted it later on but that was an extreme case, and as another teacher reported, he had exhibited similar behavior a couple of weeks before.*

Reflecting on the situation, there, I came to realize that the case seemed in favor of teachers/school who was demanding to give punishment so that he could learn a lesson. Keeping sound evidences from students, teachers and admin staffs regarding the matter, finally, I decided to expel the boy from the school, (for some days only) and called parents to discuss the matter. Perhaps, the purpose of expulsion was symbolic that I wanted to give a message to the students with behavioral issues, and at the same time for teachers to feel that they are valued and protected. And on the other hand, I was willing to seek the parents' view and possibility of their support in the case. Perhaps, with this in mind, I called his parents the next day to know their position. I must have thought that if they sign the undertaking (on behalf of their son) to avoid repetition of such behaviors, I would allow him to resume the school. Reflecting on the situation regarding behavioral issues in school, I realized that school needs to focus on running counseling sessions for such students in order to avoid such kind of administrative problems which also impact on academics.

Resuming our discussion, I started to explain, 'Natasha you know, I called his parents to discuss the issue that is why I am asking you about them.,' I continued, 'You know these behavioral issues in this school made me very upset, which take most of my creative time in dealing with these matters', 'I can understand sir', Natasha says. 'And at the same time, I am not satisfied with this parent representative[28] *body that could do*

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[28] School has a sub body consist of few members from the parents under school management committee to take notice of issues regarding students' behaviors, fee collection issues, and other issues related to lack of parents and school coordination matters etc.

some productive work in this regard'. I added, 'do you have some more information about this family?' She thought for sometimes and said, 'Yes sir, I live near their house and sometimes we get chance to chat with each other as well… I guess his parents have also some behavior problems'. After our discussion on the matter, I began to reflect on the incident, and I came to know that some students in school try to behave in the same manner as they do at home. It means that if students are exposed to negative behaviors at home they tend to exhibit the same in school also (Hastings & Bham, 2003).

In the meantime the parent entered into the office and started arguing why her son was expelled from the school. I discussed the matter with the parent and explained our policy on behavioral issues, which she at the end realized that she and her husband are ready to sign an undertaking to ensure no repetition of such behavior, in case, her son is given one more chance to continue his study. The parents agreed to provide an undertaking that the child will not repeat such kind of behavior again, and reached on a consensus. The child was permitted to continue his classes.

I was reflecting on school policy that seemed friendly towards children even with such a disciplinary kind of issue on one hand, and my own authoritative attitude towards handling such kind of matter by expelling students for behavioral issues, on the other. This reflection on my leadership approaches in such a culturally complex educational institution, led me to realize limitations of such an authoritative style of leadership that seemed creating obstacles to create a conducive learning environment in school.

Similarly, my role as a teacher educator/research supervisor/coordinator under the leadership of Dean, remained an authoritative one. Having a position of team leader immersed within an organizational imposition and disempowering culture, I exercised my power over team members with a conventional top-down approach to deal with them.

Dictating and Colonizing Zayne[29]: Yet Another Context of Acting as Authority

It was the year 2009. I was appointed as research coordinator to manage research activities of student teachers at the School of Education, TU. The university offers teacher education to pre service teachers with a newly launched four years degree program as B. Ed (Hons) and Associate Degree in Education (ADE), in addition to offering Masters Degree in Education.

As the university is a public sector institution, and I am feeling that it has a bureaucratic top-down culture to deal the activities of teaching, learning and research practices that doesn’t seem helping students and teacher educators to move towards meaning-cantered teacher education in the context (Kovbasyuk & Blessinger, 2013). Perhaps, imposing tasks/roles and additional responsibilities to co-workers has been considered as delegation in this culture. It might be the reason that I was assigned an additional responsibility (by the Dean) as a research coordinator to look after the activities of research supervision at the School of Education TU. I think, in that context we (I and my co-workers) had been engaged with discussions and discourses regarding (supervision) research activities with student teachers. Let me share one of such discussions we had that time.

Mr Tanqeed said, ‘I think we need to provide specific hours to our research students, otherwise they would come anytime to seek assistance.’ ‘Do you mean we

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[29] Zayne is a composite character. She is working as a teacher educator/supervisor at School of Education at TU.

should not help them if they seek support from us?' Ms Butterfly inquired. 'Ah, I do not mean that we should not give them support, yet we need to be very much organized in our supervisor-supervisee interaction time span', Tanqeed explained. And at that moment I was just observing what was going on among them. 'Then it's okay', Ms Butterfly expressed. Perhaps, she agreed with his idea of proving a fixed time for supervision.

Reflecting on the discussion led me to realize that the supervisors were looking to be very much objectivist in their interactions rather being humanistic towards their supervisees in order to provide enough support. Later on, I came to realize that perhaps my way of dealing with co-workers was not that much humanistic as well, rather more authoritative one. Now at this time I am reflecting critically on few of my roles as research coordinator in that particular context in the following letter to Zayne.

February, 2015

Dear Zayne,

I hope you are fine and doing well. I am recalling few moments of our working together as a team (perhaps, since July 2009) regarding how to manage research supervising activities at TU. Zayne, I came to realize that I had been very authoritative in dealing the matters with you and other team members as a coordinator (a team leader). Here, I realize that one should not be so dictating. But believe me Zayne, my intention was to do something good for student teachers, and unknowingly I could not use a very participatory approach, rather a commanding one.

Thus, realizing it, now I am confessing with you through this letter that it was not a facilitative approach to lead. Perhaps, this confession would help us to become true to ourselves so as to develop humility in our nature while engaging with students and co-worker, yet in a professional manner. Zayne, I am writing this letter to you for two purposes. The first purpose is to confess through this letter that my role as a team leader had been a commanding one rather more facilitating one. Perhaps, due to that leadership approach I could not help you to the extent that was desirable. Instead, I might have hurt you in many ways unknowingly. I think, one of the reasons for adopting such approach might be the culture, where we mostly remain dependent on our team leaders and their directives. Perhaps, it might be due to the dictating culture that exists in the university that compel us to remain dependent upon seniors as our leaders, and as leader (at different levels) we are using that authority over others. That might be the reason that I could take many such decisions as a dictating team leader.

My Role as Authority: Selecting Acting Coordinator

Dear Zayne, I remember when the Dean assigned me yet another responsibility to identify an active team member as acting coordinator and handover the responsibilities of coordination, I again used my role as authority by selecting you among others based on my own decision. Perhaps, it could have been better to discuss with you all in the team and take a decision based on our mutual discussions regarding the willingness to be a volunteer for such an additional responsibility, rather imposing my own decision on you.

Zayne, as I have already mentioned that in our organizational culture, we tend to impose things on co-workers, thinking that by doing so they will perform well. However, the outcomes of such kind of dictating styles of leadership with imposition seem creating a culture of colonization of new kind that really needs to change. Perhaps, we can think about how we can come with an alternative model of working collaboratively. Similarly, I would like to confess yet another kind of my approach to dictating leadership regarding *supervising student teachers that was also a kind of imposing ideas rather seeking your views and coming with mutual decisions to improve our practices.*

Supervising Students as Dictating

Dear Zayne, you may remember once (could be any Monday back in July 2009) we discussed some of the issues, which one of our colleagues raised. I remember, according to him student teachers were facing problems while selecting their research topics for their thesis, and in developing proposals. In that connection, one of our faculty members was talking about the stories of two research students. According to him they were worried about their lack of clarity on how to prepare a proposal, and they were even having problems in selecting a research topic.

He advised them not to be dependent upon supervisors, and change their habits of keeping over expectations from educators/research supervisors. He was to say, 'teaching is our (i.e., the faculty members as research supervisors) part of the job and doing research is your (i.e., student teachers, supervisees) task, so try to do by yourself, then only you will become a researcher.' I was reflecting on that and thinking perhaps, that kind of dealings with student teachers might hurt them and might lead to develop a perception about our lack of support for them.

Dear Zayne, there might be so many cases of our roles as dictating rather facilitating. However, with these few examples of such kind, I would like to close this letter here. I hope this confessional letter would find you soulful and would help to realize my situation at that time, and a change in my view of leadership approach with my ongoing professional development with my doctoral research project at this stage.

And I would like to say best of luck with your new role as acting coordinator! Until then...

Truly Yours

Sadruddin Qutoshi

Here, I was reflecting on my role as a senior researcher coordinator that seems to be more directing the co-workers rather encourage collaborative ways to provide assistance for improving practices. In the letter, though, I remain confessional towards my practices as a team leader and expressed my intentions of dealing in that way, I mention my vision for future collaborative and participatory approach to team work. However, changing our way of dealing can improve the organizational culture and would help co-worker to improve their performance with facilitation rather dictation.

Closure and my Way Forward

My reflections inform me that it is the leadership that seems to create opportunities and/or obstacles for co-workers in their professional development. Leadership can create ways to engage staff in activities for their professional development with a participatory approaches. On the other hand, it can use a dictating approach to impose things that may colonize their thinking. Perhaps, a facilitative approach to leadership can better help to develop a conducive environment for learning.

With my critical self-reflection, here, I come to realize that my early days of leadership practices seem to be more managerial and less pedagogical one in case of school and more suggestive rather supportive in case of the university. With this learning, in the next chapter, I am going to discuss on one of the hermeneutic paradigms to leadership.

CHAPTER 2B: ACCOUNTNING FOR SOMEWHAT COMMUNICATING LEADERSHIP APPROACHES

> As we look ahead into the next century, leaders will be those who empower others- Bill Gates

Chapter 2A contributes in what ways narrowed view of leading through directing restricts co-workers to expend multiple opportunities for learning. For example, reflecting on my dictating approaches to leadership at different levels of educative processes in the context of leading a community school set up, and experiences of a teacher educator at TU context within a conventional way of controlling, supervising and informing nature of teaching/learning and research activities to accomplish a narrow view of education helped me to realize its limitations. Arriving at this point of my inquiry, I began to ask to myself- how other styles of leadership as an alternative would better help self/others to improve our practice. Reflecting on this view, in this Chapter 2B, my purpose was to address yet another important research question- *How did I begin to act as a (possibly) communicating leader while still I was working as a school vice/principal, and later as research coordinator/educator at the University?*

Communication as Life of Organization: Setting the Scene

I remember, when reforms in higher education were focusing on modifying and/or revising curriculum, pedagogies, assessment and research activities, those activities were areas of interests for me to understand my role as a teacher educator/researcher and supervisor while engaging with student teachers in the context of TU. Probably, during 2009-2010, I got some opportunities to play my limited role as a representative from my university in curriculum development (see Chapter 3B). Perhaps, the image of curriculum as intended learning outcomes, using a restraint version of student centered pedagogy (see Chapter 4B) i.e., providing students with some opportunities to communicate, participate and discuss (Fairhurst, 2014) was not being meaningful as intended. As an educational leader, I must have thought that my role should be a facilitative one for my student teachers in their learning.

Perhaps, to me, this exposure to reforms, to some extent, was a beginning towards my journey with a realization on the way to a radical shift (i.e., a shift from ordering to communicating, facilitating and collaborating). Then, I began to realize many limitations such as dealing with challenges of resources scarcities, facing lack of institutional support to accomplish desirable learning outcomes of the reforms in teacher education and limited exposure to research within multiple paradigms to knowing (Fairhurst, 2014). However, arriving at this point of my self-reflective inquiry, I begin to reflect on middle stages (during the year 2003) of my experience, where I lead a community school by embracing whole school improvement vision, which had enabled me to understand the meaning of positive change.

Perhaps, that virtual wondering of back and forth led me to realize how the institutional culture enabled me to build close interactions with real agents of change i.e. the teachers, teacher educators/coordinators, who were engaged with teaching/learning practices) in order to improve the practices at a community school. With such experiences, I began to question the reformation that *how it could be an effective agenda for improvement when its focus is not on agents of change, but only on other resources* (Caldwell & Spinks, 2007). Of course, other resources are necessary, yet focusing on teachers' professional develop appears to be more important than just focusing on things (i.e., material resources) for bringing a meaningful change in terms of improving with a meaning-centered education (AKU, 2015; Kovbasyuk & Blessinger, 2013).

To bring a positive change in the status quo of an institution, a communicating leadership seems to play better role, and can bring a positive change in the organizational culture (Orland-Barak, 2010). To me, a communicative leadership would be an approach that focuses on more humanistic view by focusing on improving communications (communication as one of central part of leadership) between and among the staff members and beyond in order to come with collaborative, cooperative and coordinative ways to deal with each other while performing their roles and responsibilities. This view of leadership seems to be more *people-centric* (Northhouse, 2010), leading the leaders to move towards meaning centered teacher education in the context of schools, colleges and universities, where teachers and other staff members can create an environment with effective communication strategies to facilitative for learning to occur (Kovbasyuk & Blessinger, 2013; Fairhurst, 2014).

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Working as Communicative Leader

Those were days around March 2003. The school was in its full swing with the beginning of its new academic year. I was looking at the school atmosphere very closely which was seen quite different as compared to my earlier observations some two years before. There, I had begun to realize that the more I give time with students, teachers and subject coordinators, the more I will be able to understand their problems in teaching/learning, and would be in a better position to help them in resolving the *problems. With this in mind I started spending more time discussing classroom stories with the teachers and subject coordinators. Probably, this interaction helped me to realize where I could support them, how I could initiate things and why such collaboration was so important for me as a leader etc.*

Active Interactions as Means to Change

Reflecting on the change in my way of interactions, I felt that school staffs were gradually initiating discussions on their practices with me as compared to my previous role, where most of the time I would sit in my office, and would dictate them, exercising my symbolic authority (Fairhurst, 2014). I realized that such exercising of authority (principal with dictating role) had created a distance between me and my staffs. However, after coming out of the office (principal's office as symbol of authority), and increasing my interactions with staffs by discussing school related success stories and challenges in their respective areas, it helped me to understand actual issues of the school and schooling.

In my attempt to shift my authoritative role to communicative role, I began to realize that sometimes frequent discussions and dialogues with some staff members would go so frank that there was always a risk that my leadership position was likely to be taken for granted. There I would ask to myself '*To what extent frankness and collegiality with staff can be healthy for the purpose of brining improvements, nurture creativity and mindfulness in our practices* (Thompson, 2014)?' On the other hand, I observed that more close interactions with teachers and students reduced frequent interactions with wider community members within school hours. Perhaps, that was the reason that some community members began to complain that I could not give them time to discuss their matters (community members as part of school). Soon I realized that gap, and to address those issues related to community involvement, I assigned the task to Natasha (an assistant to principal) who was likely to manage it well.

This kind of shift in my way of dealing with staff, on one hand seemed to improve the confidence of staff especially the novice teachers who kept a distance between me and themselves to avoid possible questioning about their progress (previously), and on the other hand it helped me to extend more support to such new teachers in knowing more about their problems. Perhaps, this was the change in my way of interactions with staff that enabled me to develop my trust in teachers (Fairhurst, 2014). With this kind of observations, I begin to feel that the level of trust between teachers and me in my earlier role as directing leader (see Chapter 2A) was perhaps lower as compared to developing an open environment in the school with communicating style of leadership. With this shift in my thoughts and performances, I begin to feel an open environment in school, and I began to feel that such changes created more spaces for everyone to expand his/her learning through interactions, sharing ideas and learning from each other's experiences.

Communicative Leadership as Empowering

COMMUNICATIVE LEADERSHIP APPROACHES
Dictating Leadership
Communicating Leadership

Once (a day in November, 2003), I was discussing how teachers were feeling about their progress and what problems they were facing while engaging with their students in their classes. One of the new teachers expressed her views that she was now feeling quite different as compared to the previous environment. She further explained that earlier it was difficult even to cross from principal's office in fear of possible questions he would ask. On my further probing she told me that earlier they (teachers) *would think that I was too strict in my dealing with staffs, and that had created a fearful environment, where I would not allow them to be more expressive with me as a principal (Sewani, 2010).*

After these close interactions with school staffs, I began to reflect on my ways of leading my co-workers, and started thinking about such changing perspectives of staffs on me as their leader. This inspired me to be more interactive with them, so that I could better help them to be more participatory towards our common goals (Fairhurst, 2014). With these reflections on my practices, I left by earlier habit to converse in a strict and/or in a harsh manner with staffs. Instead, I focused on how to be more sensitive, and more ‘human-like’ towards the rules of the school.

Perhaps, my body language and seriousness must have been the reasons that staffs were quite formal in their interactions with me. Such seriousness would create a kind of artificial environment in those days. I guess, the change in leading style not only changed my own lifeworld but also changed the whole school environment, where teachers seem more comfortable to discuss their stories of classroom lives in a professional way that was what I was looking for. Perhaps, for a pedagogical leader it is important to develop more close interactions with teachers to improve teaching/learning by helping them on the very spot rather depending on the report to see on monthly basis (Sergiovanni, 2000). Perhaps, this reflection led me to a double loop learning cycle through going back to my past and exploring the areas, and coming to present to improve in my practices (Argyris & Schon, 1974, 1978; Punjwani, 2013).

Similarly, when I look at my role as communicative leader (research coordinator) at university (during 2009), the following letter (which I articulate in next paragraph) posits that engaging and caring behavior of leaders with colleagues/co-workers not only enable them to improve their practices, but also help them to develop their confidence in taking initiatives to change practices for improvement (Fairhurst, 2014; Nawab, 2011). Perhaps, this letter to an acting coordinator appears to inform ‘to what extent my role as people centered, and yet task-oriented style of leadership developed a close interaction among the team members while working with and sharing for improving their actual practices of supervising student teachers.’

Communicating is not Just Enough: Reflecting as a Research Coordinator

As communicative leadership (Hart, 2009; Johansson, 2001) seems to focus on more improving the practices with more collaborative and coordinative ways to share ideas and communicate things with each other, yet it seems not enough to make a big difference in the lives of learners just by providing a meaning centred teacher education (Fairhurst, 2014: Smythe & Norton, 2007). Perhaps, reforms in teacher education to some extent with a limited view of freedom seem to focus on improving practices, yet there are many things to do with inclusive approaches to facilitate learners (Huma, 2014). In this consideration, let us make meaning together from the letter below:

July, 2015

Dear Zayne,

Hope this letter finds you well!

I am feeling good to know about the progress over there. It is what I call a beginning of change in our practices. Every great change starts from first step. We have started our journey, yet we have to do a lot more to bring a meaningful change in our engagement with reforms agenda in teacher education and research practice in Pakistan since 2009.

Zayne, I really appreciate your efforts as a research coordinator for continuing the practices of sharing lived stories of teaching/learning and research supervision practices, which we have started with an intention of doing good (i.e., to improve our practices of research supervision). Perhaps, the most important thing, you may agree with me, is to think about how we can keep this development a sustainable one. I mean a sustainable development can keep us on track while engaging with overarching objectives/goals of professional development rather than implanted improvement with external motivation (Aga Khan University [AKU], 2014).

Perhaps, you would favor the idea that reforms are necessary, yet not sufficient to bring a meaningful change that is sustainable for a longer period of time. Because such kind of a change could help the beneficiaries at the receiving ends (i.e., the teachers and students). Anyhow little is better than nothing. So, reforms can help us with bits and pieces that is what I am looking through a historical lens in the context of this country.

Working as Reformers

Zayne, I begin to feel a little change, and would like to say thanks to reforms moment in teacher education that at least enabled us to critique its overemphasis on superficial changes, and for being less conscious towards the core change agents. Would you not ask me why it is superficial and not a complete package of development? Let me share my views with you that for any kind of change in education, it is the teachers who with their capacities can make the dreams into reality, depending on how knowledgeable, skillful, and committed they are with positive dispositions and behaviors. Perhaps, it *seems necessary to focus on teachers/teacher educators/researchers to develop their competencies required to embrace meaningful change in education (AKU, 2015; Smythe & Norton, 2007).*

And I believe, without this focus in any kind of reforms can no longer sustain. So, Zayne, I have come to make meaning that reforms are not leading us towards a sustainable development in teacher education in the context of Pakistan. However, the little development under reforms in terms of resources, trainings and implementation of a centralized curriculum as set of tasks, learning outcomes and cultural reproduction that led us to bring a change in status quo, to some extent facilitate learners (Grundy, 1987).

'Leading change is always 'for the sake of' something…'for-the-sake-of' is the 'calling' that captures the ear, the thinking, and the soul of a leader. It seeps into the body to be there in the middle of the night, to accompany one day-by-day, tugging, exciting, pushing, never leaving alone. Every day is a leading towards the calling and a thinking towards that which calls. Thinking leadership is always towards the call that matters, and that is shared by 'we'. Thinking leading is thinking the call that keeps calling' (Smythe & Norton, 2007, pp.19-20).

Perhaps, you must have realized that as you are leading the series of activities of research and the discussions with the colleagues/teacher educators at the School of Education, it seems important to communicate with each other through in/non/formal ways to develop better understanding of our practices (Fairhurst, 2014). I guess, such views would lead us to reflect upon our practices to improve further.

Engaging as Sharing and Caring

Zayne, you may remember that in my earlier letter I had shared my own stories related to a class of ICT in Education, where I used different strategy to embrace the concept of change in teaching with CTs as tools to improve practices that was likely to be a kind of student centered (Sulaiman, Aslam, Behan & Fanoos, 2012). Perhaps, you must have felt that I was vulnerable in my practices by sharing my week areas in my *teaching/learning and assessment practices. And you can realize that was necessary to provide an example for others to be open in the same way for the sake for common good.*

I was reflecting on the change in my practices. Perhaps, it was to focus on students and their active involvement in the process of teaching/learning that enabled me to observe them engaging in discussions while working on activities in the class. Probably, that strategy was considerably okay because when adults are purposefully involved to take responsibility in their active learning, and when they are encouraged to share whatever they learn from each other in group discussions on topics they perform well (Smythe & Norton, 2007).

Zayne, my purpose of sharing the story is to provide an opportunity for joint venture to learning from each other's experiences. Perhaps, you would be interested to explore more about how we can improve our practices. I guess one of the things that I believe may work better is to become more open by sharing our lived experiences with embodied values in our practices and reflect on them. In this way, by sharing my lived experiences of classroom practices, I can offer you and other colleagues an opportunity to reflect on your own practices and come with your own lived experiences of classroom teaching and supervising students (Fairhurst, 2014). For example, let me share my own experiences of reflecting on my embodied values of 'intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace' for a meaningful change in my practices not only enable me to come with my living contradiction in my efforts to create my own living-theory (Whitehead & Huxtable, 2016), but also enable me to critique the limitation of reforms.

You know, Zayne, telling and listening stories of each other can help us to learn new insights, reflect on our own stories, and think about good practices. It enables us to be more critical and creative, and thus, encourage us to change those practices which seem not helpful. Thus, developing a culture of communicating through sharing practices in such a way seems a powerful epistemic approach to learning, which we can use in our practices to improve self/others, which can lead us towards double loop learning (Argyris & Schon, 1974, 1978; Punjwani, 2013). Zayne, if you are interested on it, I would like you to keep on sharing your own practices and also encourage other colleagues to be very expressive and generous in their sharing lived experiences openly for the sake of improvements at personal and societal level (others within the context) through learning by sharing.

Knowing as Unpacking Living Contradiction

Zayne, believe me this practice of continuous engagement with our professional sessions would help us to ask question of the kind, *'To what extent openness to our real stories of classroom life and sharing those stories with colleagues, may be in dis/similar situations, can help us to understand our living contradictions* (Whitehead, 1989, 2015). As Jack Whitehead reminds us that we, as teacher educators, have your own values which highly demand us to be embodied in our actions. To this end, watching our own practices through video recordings, and critically reflecting on our thinking and actions enable us in knowing our own living coordination (walk the talk) (Whitehead & Huxtable, 2016).

Zayne, let me share my personal views here with you. I think, coming with critical reflection on those values embedded in our actual practices in which we are engaged with learners help us to see our own actual performance (with embodied values) as a living contradiction. I think these kinds of critical self-reflections can be very powerful tools to understand this living contradiction towards a meaningful change. Whitehead's (1989, 2014, 2015) call to educational practitioners remind me that I as a living contradiction engaged with embodied values as explanatory principles to generate my own living-theory of education by questioning myself in a simple, yet very powerful and critical way of engaging like, 'How am I improving my teaching and supervision of research graduates?

Zayne, I call this process a spiral rather cyclical way of building meaning of our own learning, actions and reflections that enable us to transform our way of becoming professionally growing educators in the context. Perhaps, reflecting critically on our own practices with our embodied values can lead us to create our own living-theory of self-transformation. Lets' share another example within my context where I began to reflect on myself as an educational technologist[30]. There, I began to ask 'to what extent I was becoming more critical to my beliefs, assumptions, expectations and myths that using CTs in teaching/learning improve practices (Qutoshi, 2014). Perhaps, similar reflections on your own values and actions/the practices as educators would help you to understand your own living contradictions as leader in the field of teacher education, and that would help you to improve your practices by creating your own living-theory.

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[30] I as a teacher educator used computer technologies as pedagogical tools to improve practices with the assumptions and myths that using computer technologies in teaching/learning and research could make a big difference in the lives of practitioners. With reforms agenda un/wittingly I have been a supporter of this view, and encouraged those technologists engaged with TLPs at teacher education programs in the context of TU in Pakistan.

Critical Self-reflections as Professional Development Strategy

Zayne, let me share that my purpose of being critically reflective to the use of technologies in my TLPs does not mean that I am rejecting its benefits. And at the same time, I am neither opposing the use of technologies nor disagreeing with its role and importance in our everyday professional practices, but the myths, expectations and assumptions we attached to it makes me critical.

These un/wittingly taken for granted views about use of technologies seems compelling for us to embrace them because they are assumed to be the only ways that make a difference in the lives of self/students. Zayne, Perhaps, it makes a sense to me that technologies can help us like assistants/partners to some extent, in our way to teaching/learning and research. However, overemphasis on these tools and myths regarding the magical powers to improve practices (Sulaiman et al., 2012) may not leave space for us to celebrate multiple ways of knowing to lead as effective communicative leaders.

Zayne, arriving at that stage of life, I had already begun to adopt learning as continuous and dynamic process. Based on this way of making meaning, I began to ask question, 'in what ways I can think about multiple ways of knowing to make better sense of my teaching/learning and research by using possible alternative approaches?' And how this approach to knowing can enable me to become an effective communicative leader.

> There are perhaps paths that lead us again and again to people who have one and the same function for us: passageways that always, in the most diverse periods of life, guide us to the friends, the betrayer, the beloved, the pupil or the master -Walter Benjamin

Zayne, I guess this letter is becoming longer than what I was expecting. So, let me write you another letter next time by discussing on how we can as transformative teacher *educators engage with our professional development practices more with the idea of embracing a transformative research paradigms (Taylor, 2015). And hopefully in the next letter, I will share my view more explicitly on this holistic-inclusive view, articulating how that may bring a paradigm shift in researcher's thinking, believing and understanding practices through transformative lenses. Until then...*

Truly Yours

Sadruddin Qutoshi

Meaning Making as/for Communicative Leadership

> '…head teachers should develop and be able to use a democratic, learning and communicative form of school leadership that has its starting point in the national curriculum' (Johansson, 2001, p.18).

My reflection on my own practices within the hermeneutic paradigms of leadership as a communicative leader and its impact on my co-workers and students through 'democratic learning and communicative form of school leadership' (Johansson, 2001, p.18; Begum & Khan, 2012) does not mean to neglect the tasks and become friendly towards people only. Rather it means to be more helpful to perform their tasks by enabling to come with an intrinsic motivation through more caring, sharing and assisting attitude and behaviors as leaders. This very aspect of *communicative leadership as supporter* with the notions of sharing and caring creates conditions for improving capacities to perform in a better way (Fairhurst, 2014; Hart, 2009).

After my certain paradigmatic changes on my previous approaches to *leadership as informer, commander and/or dictator*, it enabled me to change my way of dealing with co-workers with more open and communicating style, which seemed to create conditions for facilitation and participation with open heart and mind by sharing their lived experiences during professional discussion sessions to improve practices of supervising student teachers' research activities. Thus, my experiences with communicative leadership appears to be much better approach to win the heart and minds of people on one hand, and improve practices on the other hand.

Closure and my Way Forward

Of course, physical resources are very important but teachers are the most important resources to bring positive changes in learning conditions. I remember, when I started focusing on improving communication with teachers and other staff members at school that enabled me to create a sharing and caring environment. Such an environment helped me to improve teaching/learning practices and developed a team of teachers with improved communication, which led me to improve their confidence and capacity to perform better as compared to my conventional approach to dictating style to leadership.

Perhaps, leaders need to be well aware of aspirations of people, and their needs, combining it with supporting feedbacks to improve their practices with more caring, open and faire communicative approaches. Based on this meaning making process, in the next chapter, I am going to discuss on how an inclusive-holistic approach to knowing as a basis for a transformative leader can help to transform self/others' practices.

CHAPTER 2C: DELVING INTO TRANSFORMING LEADERSHIP APPROACHES

In Chapter 2A, I articulated how a limited view of leading through ruling employees creates barriers to expend multiple opportunities for learning, thereby giving space for change in my approaches to leadership practices. With this in mind, in Chapter 2B, using a communicating approach to leadership, I came to realize that a participatory and collaborative approach to leadership both at classroom and institutional levels can create a conducive learning environment to foster powerful learning. And to this end, focusing on teachers' professional development appears to be the core of meaningful change. However, I came to realize that reforms seemed to focus on more physical resource development rather than human (teacher/educators/researchers) resources, and this lacking in reform agenda created space for a morphing view of change through transformative leadership.

Given this background, here in Chapter 2C, with an intent to develop (by hoping and imagining) a re/conceptualized image of curriculum, teaching and assessment, my purpose is to explore the questions- *How can a transformative leadership enable me to move towards an empowering and inclusive view of teacher education and research practice in Pakistan?* To this end, I use the epistemic approaches of letter writing, critical reflections and soulful inquiry from within my historicity i.e., going back to the past, building on present and hoping for future with reference to informative (with a status quo) and reformative (change in existing conditions) phases leading towards a transformative teacher education and research practices (envisioning a morphing view of education) to work on.

View of Education: Leadership and Culture as Lenses

To me, it makes better sense that teacher educators as leaders of their learners/teachers need to establish a culture of balancing the power between educator and student teacher/learner while sharing the responsibility. This observation, reminds me the work of Jack Mezirow (2012) ‘learning to think like an adult: Core concepts of Transformative Theory’. With this line of thought, our assumptions, perceptions, beliefs and practices appear to be fundamental lenses while working to improve our professional lives.

Arriving at this point of inquiry, I come to realize how a particular interest of education (narrow, broad and/or liberating) can influence leaders at different levels to demonstrate their roles while accomplishing objectives (within a particular interest) by creating a desired environment within their institutional cultures. For example, a narrowly viewed notion of teacher education inspired by a bureaucratic environment (hierarchy that is built on valuing in a vertical order) tends to keep learners/teachers with limited freedom at institutional and classroom level (Habermas, 1972; Rehg, 2009). Perhaps, a broader view of education[31] inspired leaders to reform the curriculum of teacher education that, to some extent, enabled me (and other teacher educators/leaders) to experience partial freedom by challenging a dictating leadership and looking other than single methods of knowing using an epistemic plurality (see Chapter 2B). Given this background, I am reflecting on my past and present practices so as to envision a morphing view of leadership inspired by an emancipatory interest of education.

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[31] A broader view might be somehow challenging narrowly conceived view of quantitative and qualitative methodologies of research and embracing *constraint pluralism*- a limited view of pluralism that may not empower to the extent one expect to bring change in education with a practical interest. However, a broader view is much open with some practical interests of education (Habermas, 1972).

Reform as Limited Freedom and Superficial Change

In 2009, I was selected as a subject expert (as a leader) to represent my university, and participate with limited involvement[32] *in curriculum development workshops, which in no other way helped me to contribute to the extent that I should have contributed. For instance, during my limited participation in workshops to develop content based on some given objectives*[33]*, it hardly gave me a chance to share ideas with each other as subject experts/leaders and/or teacher educators from different universities.*

I argue that such kind of limitations in terms of the power politics with autocratic styles of leadership[34] in educational institutions like universities without realizing the importance of relevant person for relevant job could not bring a meaningful change. Perhaps, such a narrowly conceived view of reforms in teacher education created many challenges for practitioners like me at different levels of educative practices. In practice, the reformative activities could not help me to be more creative and innovative towards somehow wider view of education. Perhaps, such limited visions of reformative agenda gave rise to a liberating view with more responsibility for empowerment of self/others that is much needed in the context of teacher education and research practice in Pakistan.

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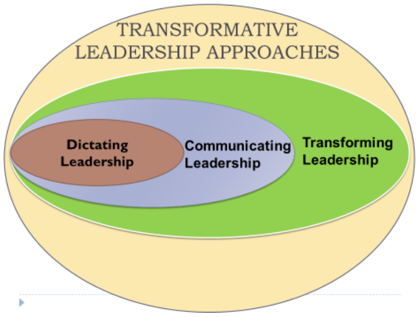
[32] A partial freedom to exercise my role in different activities of teaching/learning and curriculum development. I say limited i.e. due to sending irrelevant subject educator as my replacement for curriculum development workshop– institutional politics and nepotism rather professionalism.

[33] Objectives of teacher education curriculum were developed by some foreign experts with few elites in the country without involving teacher educators. Because objectives are the key drivers to control content, pedagogy and assessment and in so doing reforms agenda seems to accomplish a particular interest of education that does not seem more helpful to teacher educators/teachers who are the real agents of change. If a policy that is based on political agendas of developing tangible resources in terms of physical resources rather more empowering teachers and educators may not benefit teacher education and research in the long run. So such kind of policies can be shortsighted and limited in its scope.

[34] A leader who is more managerial with controlling view rather facilitating view of educational leadership approach.



To this end, transformative approach to leadership with an inclusive-holistic view can better facilitate learners/researchers in knowledge generation. Perhaps, such an approach can help us to challenge the limited views embedded within self-assumptions and taken for granted ways of ‘knowledge/ing’ under reformative agenda of teacher education, and can help us to bring paradigm shift in thinking, believing and actions with liberation from self/others inspired by an emancipatory interest of teacher education (Bohman & Rehg, 2014; Habermas, 1972).

To me, the concept of liberation from self/others means challenging self with taken for granted views/notions/beliefs, developing new perspectives at personal and socio-cultural levels. It also means embracing multiple-integrated possibilities of knowing continuously, and reflecting critically on actions/practices with reference to embodied personal values as explanatory principles (Whitehead, 2015).

Perhaps, such a reflexivity can lead us towards multiple loop and/or super loop learning that seems a continuous struggle to improve praxis, which can lead towards contextualized, and personalized theory creation (Argyris & Schon, 1974, 1978). Here, I begin to look at my leadership practices with reference to my own embodied values of ‘intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace’ with reference to my praxis to create my own living-theory (Whitehead, 1989, 2015).

My experiences as a school principal and teacher educator with the notion of reformation caution me that reformation seems to be embedded within fragmented ways of modifications in existing situations to improve (Bush, 2008). However, transformation demands integration with a holistic and inclusive view of knowing, believing and doing things innovatively. Such view of knowing and doing appear to be more powerful way of envisioning and hoping that can enable me to expand the horizons of knowing through critical-creative ways rather than depending on the limited notions of improving.

Arriving at this point of inquiry, I begin to ask- *why a transformative leadership is required, and in what ways it is conscious about self/beyond by fostering transformative learning? How a transformative leader can create conditions to experience a liberating view of education? How critical self-reflection as a tool to transformative learning can enable individuals/teacher educators (Halai, 2011) to experience spirituality? What are the ways to develop spirituality so as to spread love and peace with care for all as core of transformative intent?* With these questions in mind, I am discussing critical self/beyond reflective practices (which we had started – see Chapter 2A & 2B) to build the basis for transformative leadership. As such, as I did it earlier, here as well, I articulate it through a letter written to Zayne.

Critical Self-reflection as a Way to Transformative Leadership

December 2015

Dear Zayne,

KHUDI –The Self
Khudi Ko Kar Buland Itna Ki HarTaqdeer Se Pehla
Khuda Banda Se Khud Poocha Bata Tari Raza Kia Ha
(Iqbal)
Develop your inner self so high and purified so that the God will ask you for your wish to be fulfilled.

I am hopeful that with your recently emerged imaginative and creative views on teacher educators/research supervisors' transformative learning activities, you must have begun to live your professional life in its fullest.

Zayne, it is good that we (I, you, and other colleagues) have made considerable progress since we have been attached with the idea of critical reflection that allowed us to evaluate our own 'meaning structures' or 'false interpretations' in a process of encountering with new ideas (Mezirow, 1990, p. 4). For example, gathering every weekends for transformative seminar and presenting experiences with transformative learning has put tremendous impact not only in our way of being, but also has developed awareness among other departments of the university to attend our seminars for their own learning.

With this background, let me share my views on how to engage with professional development of teachers and researchers (self/other's). To me, being critically self-reflective towards our own and that of others' TLPs seems to be a powerful tool that enable us to grow professionally. Perhaps, it is a kind of self-determinative approach to change self/beyond without any investment towards the agenda of transformation, in contrary to huge investments on physical resources in the name of reformation.

Zayne, do you remember that I had started these practices with you and some other colleagues in School of Education at TU some five years back in 2010 with the idea to improve our practices of teaching/learning and research supervision at graduate level programs? Practicing it for other few years, now we can evaluate the difference that seems very visible to me, which perhaps you and others colleagues also must have felt.

To me, Zayne, the concept of a teacher educator's professional development with sharing stories of professional lifeworlds and engaging with such critical reflections seems one of the powerful ways of transformation (Taylor, 2015). Perhaps, the practices of professional development to a great extent enabled us in helping and empowering *self/others, and continuously challenging our taken for granted views of being and becoming at different levels (Pithouse-Morgan & Samaras, 2015).*

Reflection and Spirituality as Means to Meaningful Leadership

Zayne, I was reflecting on our approaches to reflection and its core that leads me partially to agree with Jessica Arends and others' views who claim that critical reflective practitioner 'aims to bring about change, be it personal or social' (2014, p. 3; Jacoby, 2009). To me, becoming a reflective practitioner seems beyond the notion of simply helping self/others to improve. It is rather embracing spirituality that aims to remind me questions of the kind, *'Who am I? (Palmer, 2007) Where I came from? What is the purpose of my life and that of others? What is the relationship between me and others/beyond - the earth (the physical world) and that of metaphysical world (everlasting world occupied with an ocean of souls)? How to create an environment here in this world that is more desirable for all of us to leave with peace, love, care and humility for humanity and the planet where we are? And where I have to go next after this world?*

To me, interestingly, reflection seems the first step towards understanding the intent to spirituality which appears to be a state of deep consciousness that lets me to think about my values and practices. In my view, for a teacher educator, being spiritual means being consciously aware of self and learners and create a world that is desirable for all to learn and live with love, care and peace. Zayne, would you not ask me 'are we progressing towards developing space that can lead us to understand spirituality?' My answer to the questions is, probably, yes, we are. This is what we are doing towards such kind of consciousness to develop through such kind of engagements through sharing our lived experiences with our critical reflections.

Zayne, through this letter, my purpose of writing to you is to seek your views about transformative learning that would help us to further progress in our understanding of thinking, beliefs and practices, which we are practicing for last few years. Do you think that our way of change can lead towards 'life affirming' and 'life enhancing' (Whitehead, 1989, 2014, 2015) teacher education in Pakistan that would develop peace with respect and love for all as equal citizens of the county? If so, Zayne, let us think together on how we can play our transformative leadership role effectively at different levels to enhance our efforts to introduce this notion of teacher education and research practices. If you agree with me, I guess, you, me and other colleagues need to develop a clear understating of cognitive and non-cognitive aspects of reflection and its contributions in fostering transformative learning. Perhaps, this will help us to address the question like, what does it mean to be transformation of self/beyond (Jordi, 2011; Mezirow, 1990; Taylor & Cranton, 2012; Young, 1990).

Zayne, let me share my understanding of personal or self-transformation at cognitive and non-cognitive levels. To me it seems nurturing the complex undetached-fluid-self for not only developing common good in material life but also illuminating the soul for a life in everlasting world. In this context, in an attempt to understand self-transformation, I came to realize that spirituality, as it has the transformative intent, plays a significant role in fostering transformative learning. It is highly dependent on to what extent my actions are embedded with my values of 'intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace' while in the process of change for being and becoming (Arends, 2014).

Zayne, I was studying few mystic and Sufi poets like Nasir-e- Khisraw, Allamah Iqbal, Jalalluddin Rumi and Ghulamuddin Ghulam Hunzai to name but a few, and their notion regarding how spirituality can change subtle human into causal being (an illuminating being) who can become source of peace, humility, care and love for all and beyond the boundaries of individual identities. My experience of spirituality from these sources without excluding other sources seems a search for love of Lord and service to humanity for developing peace.

Perhaps, this is the inspiring power of spirituality that I got from my mother's lap- with her love, care, and her prayers till this time for my good life (a human who cares and loves others). I also got the influence of spirituality from the community services with which I have been involved as a Boy Scouts leader, a computer instructor/teacher, and then a community school principal. Perhaps, engaging with these services to my community enabled me to understand self/beyond from a spiritual perspective.

Probably, such a nurturing and powerful training attribute of spirituality demand embodied values to embrace as guiding principles of being. Let me share with you how these embodied values develop and what are the ways to attain this spiritual longing in life. Here, I do remember the moments, when I sit alone in my meditative state, listening and reciting Ginans (praise of Allah, Prophet (PBUH), Hazrat Ali(AS) and his Aal- his right hereditary decedents- the spiritual leaders), shedding tears in love of my Lord, who bestowed a bundle of gifts like a good

life, a soft loving and caring heart, an imaginative mind thinking about helping other, thinking about multiple ways to improve practices, and a courage to face odds of life, to name a few. It lifts me in inexpressible ways of pleasure from within. I begin to feel lighter from the wounds and worries of life. To me, it appears to be a kind of spontaneous liberation that is what I call a spiritual healing of the moment.

Perhaps, this kind of healing develops core values of humility for humanity and planetary love and care for all to create a place that is desirable for not only humanity but for other living beings. Zayne, having such kind of values how it is possible to lead my student teachers without a transformative intent. Perhaps, be very professional with such kind of transformative view would also help me to live a healthy and balanced life with my family, with society and beyond at personal and social milieu (Arends, 2014).

Zayne, I guess, this letter is becoming long, and let me pause here for a while with a hope that spirituality as a core of transformative learning will find us thoughtful leading towards a soulful inquiry of self/beyond (Riaz, 2012). I would desperately want to know your views and your experiences of transformative journey in its relation to spirituality. I hope sharing our views would help us to co-lead and co-evolve over the time. With best wishes! Until then...

Truly Yours

Sadruddin Qutoshi

Here, in my letter to Zayne, I was reflecting on my personal experiences of transformative learning with critical self-reflection and its impact on my spirituality that I can feel with my own embodied values while being and becoming. To me, as I come to understand it, spirituality is not something very religious construct, rather it is a way of being with my embodied values which guide me towards common good, and that is what, perhaps, the agenda of a liberating view of teacher education to work on.

A Journey of Leadership: Constructing Visions From Within

"Nothing can dim the
light which shines
from within."
–Maya Angelou

Today is Tuesday June 2003. I am highly excited thinking about my journey that seems progressing towards its destination. A destination that has its beginning, and every time it keeps me at a point that further reminds me that there is another point ahead….It keeps me growing and growing, and there seems no end in itself. If I call it a journey, and a process of lifelong learning, a 'life affirming and life enhancing' journey, it may not be wrong, and yet it seems in a continual back and forth moment (Whitehead, 1989, 2014, 2015, Whitehead & Huxtable, 2016). However, sometimes it takes me to a point for a short pause with a message to keep silent for a while that enables me to think deeper and then higher what Johnny Saldana calls 'highdeep' (2015). Perhaps, this is the time when consciousness comes into action and lets me to become more aware of self/others.

A silence stirs my
heart to feel self/others.
It makes the way to
trace in past and present.
and pushes to look
forward for more to explore.
an endless destination with intention, hope, love,
with humility for humanity and ecological consciousness.
In love of the beautiful planet on
which all this seems possible where we all are living.

Let me keep my readers to the point from where I take my journey i.e., me as a traveler. I remember when I began my professional journey of leadership it was back in 1997. I worked as a teacher/instructor, teacher educator, an administrator, and a vice/principal. These roles within a multicultural environment have been driving forces *for me, challenging my capacity to keep learning continuously through experiences over a long time (Bedi, 2015). Though, I confess that 'my early days -'a man in principal's office' kept me in a cage of title- the principal as symbolic authority (see Chapter 2A), and yet it enabled me to understand what it means an instructional and/or a pedagogical and an administrative leader' (Crawford, 2012; Memon et al., 2006; Sergiovanni, 2000).'*

Perhaps, this unique journey of self-exploration enabled to welcome a 'call to come out of office' (see Chapter 2B). It appears to me that this invitation helped me to communicate with a world where my real community (subject coordinators, teachers and learners) lives. There, I felt the love of being and becoming among the others, listening to them, solving their problems of teaching/learning, generating discussions, and encouraging individuals (silent voices). I experienced a healthy relationship through 'communitying[35] *that enabled me in opening the closed windows of hearts and minds, and seeing the world with new eyes.*

To me, this process of communitying seems leading me towards knowing leadership as soulful inquiry. An inquiry that opens avenues to think in a way Palmer (2007) calls to teachers - 'The Courage to Teach' with critical questions of the kind-who am I, what I want, from where I come, where I want to go and with whom I want to co-evolve and co-lead? Engaging in this way, can enable me to understand the vision of the complex undetached-fluid-self to transform self/others.

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[35] Communitying is a process of empowering everyone (i.e., the community of learners, teachers, and students as members of the community) to lead and take decisions based on knowledge, skills and right dispositions in contributing towards the formation of a community of co-evolving learners. The process is not only democratic but also a way of co-developing along the time.

With this in mind, I am thinking about my feelings of living (out of my office) among children at work, teachers with note/books, the coordinators with observation/reports and to support staffs, perhaps, who (sometime, somewhere in past) seemed to be very scary of me. And with certain shift in my way of thinking and doing things, they seemed feeling comfortable to sit and share their views with me. I think it is a big shift. Perhaps, it seems to be my realization of the *world (*my community*) and its importance. It was not the office as symbol of authority where I was, but behind the mask*[36]*.'*

Developing Communitying: Leading as Co-worker

It may be some days around April 2006. I broke the symbolic leadership view (attached to a man in the principals' office), and joined the world of my own journey with teacher/teacher educators/the coordinators. Perhaps, with a shift in my thinking and approaches to leading as principal of the south community school, I came to realize how notions of servant leadership (Greenleaf, 2002), and prophetic leadership (Khaki, 2005), have the attraction for co-workers to become volunteers for sharing their own lived experiences for improving practices in school.

I remember, when I opened the doors of my heart and mind for others in school through understanding their problem of teaching/learning, listening to their worries, sitting with them to find ways to solve, seeking their views on how can we address the issues and valuing their views, and yet giving my professional inputs, to name a few, such approaches made me more closer to their hearts and minds. In so doing, I with other teachers, coordinators and section heads started our journey of developing a team of co-

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[36] Though having a good intention yet could not help self and others to feel them good and win their trust to share their professional worries with me as their leader.

learners and co-workers towards our agenda of educating children with student centered approaches to teaching, which was the community school' view of providing quality education (Qutoshi & Poudel, 2014; Weimer, 2002).

Perhaps, understanding the emotions of the members of the journey enabled me to understand the actual challenges of school. Because it is 'our emotions acted as windows into our deeper beliefs' through which one can see into the mind (Tanaka & Tse, 2015, p.6). With this in mind, it became possible for me to experience what they have *in their hearts and minds,* and how I can address the issues of school and schooling by taking all members as my co-workers.

A world full of hard rocks
pain of being and becoming and
burning self for lightening others,
yet compassion, hope, love and care for others
to liberate self/others from the darkness of ignorance.
removing the distances reduces the differences
keeps the secret open for all, and
makes the unknown public for common good
that is the beginning
of the real story of this communitying

As I was wanted the staff to become open towards their problems to share, my closeness of being with teachers in co-planning a few lessons, co-teaching for demonstration and co-assessing activities (assessment as 'of', 'for' and 'through' learning- see Chapters *5A, 4B & 4C), and the process of our joint experiencing of the educative journey enabled us to learn from each other's experiences. This experience helped us to sit together and share our stories with the couple of questions- what happened, how it happened, who were the key characters, why it happened, what was the outcome/learning, and what was next to plan further for the new stories to construct.*

I think, this is what Donald Schon calls reflection in action (1983, 1987; Punjwani, 2013). I call this learning as team experiencing that can only be possible through teamwork with care, trust, love and responsibility for each other's learning. In this adventure, we (I and subject teacher) did not discard the previous lessons that the teacher/s made rather re/viewed with different angle, and started discussions on, giving our critical reflections and imagining how we would make livelier lesson, and then re/planed it.

Probably, this process drew our attention towards the need of contextualizing school based curriculum, and yet we were not aware of the concept of contemporary images of curriculum as experience (Dewey, 1938; Schubert, 1986) and currere (Pinar, 2004, 2012, 2014) and montage (Luitel, 2009) (see Chapter 3C). Perhaps, through these notions of curriculum, which focus on more contextually empowering educative practices like critical-creative pedagogies (see Chapter 4C) and holistic-authentic assessment processes (see Chapter 5C), we tried to use the same but unknowingly. Now I realize that we had become aware of such practices long back, though without recognizing their names and functions.

I remember, in so doing, our gaze remained fully on the learners through an active and interactive way of their involvement in the whole process of teaching/learning, and assessment that made our goal more visible. Though the process was lengthy, yet it was interactive, creative and enjoyable that enabled us to go for a joint trip (co-teaching) to the ferry-meadow (classroom) with full of fun with actively involving learners in the process of learning. On the trip, we not only enjoyed our roles as co-facilitators (critical-creative teachers), but we came to know that the learners enjoyed a lot while engaging *actively in their learning, working on self-assessment, and peer review activities using the concept of assessment 'through' learning.*

Co-leadership as Process of Evolving Together

Let me share here a unique experience of our co-leading the ship[37] *that opened another vista of learning and looking for opportunities, which would help us to design and develop teacher training programs within the school as part of in-house professional development endeavour. My experiences of working with teachers and coordinators enabled me to bring the contextual learning experiences from few of our co-planning, co-teaching and learning of co-assessing (as I mentioned above) into our training modules planned for professional days (on every Saturdays). In doing so, we got wonderful ideas from our co-leaders (subject coordinators, teachers and learners/students) while being among them during teaching/learning experiences to experience.*

Reflecting on my experience I came to realize that the learning was uniquely empowering for all of us. More so, it was even exciting while conducting these sessions through interactive strategies to enjoy team learning through the practice of Co-Leadership experiences at the community school. I can understand this term co-leadership emerged over the course of our experiencing with such interactive, innovative, inclusive and creative ventures under my personal leadership. This co-leadership could be and/or a form of social transformation for the whole team. The concept of single man show as one leader was not there rather it was everyone who demonstrated as a co-leader to sail the raft through the waves of the river.

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[37] The metaphor of school/classroom as chip- The school in a broader sense and classroom at micro level serves like a ship.

Closure

To me, transformative leadership appears to be a process of creating conditions for self/others to experience co-leadership in education, to navigate the rafting team safely on the shore of the river. In other words, it was like to nurture the delicate plants of the garden with coordinated care and efforts to let them grow at their own pace of growth, with every possible effort for nutrition. Unless everyone does not put collaborative efforts as an effective member of the team with patience, transformation is not possible. Such collaborative efforts lead towards co-evolving and ‘communitying’ in which personal leadership turns into co-leadership that inspires each other for creativity to nurture.

Co-leadership seems visible everywhere from within team by providing all possible required support to each other by enabling and empowering the co-workers as *co-leader* unlike ‘one man show’ as a *single-leader*. Arriving at this point of inquiry, I begin to reflect that a *visionary transformative leader would be one who* envisions, empowers, collaborates and coordinates to bring the team to celebrate the journey together as *co*- leaders. Perhaps, ‘spirituality’ plays a key role to develop this liberating views of education required to develop co-formation (Sergiovanni, 2000; Riaz, 2012). With this hope, I portray co-leadership as a form of transformative dimension, which is likely to be inspirational for currere as awakened citizenry, critical-creative pedagogical co-leader, authentic inclusive assessor and transformative research practitioner in the coming four subsequent chapters.

CHAPTER 3: DRAWN INTO CURRICULUM IMAGES

In Chapter 1 of this thesis, I came with my research problem of culturally disempowering nature of teacher education and research practice that gave rise to five themes of my inquiry. In Chapter 2, I discussed on first theme - Dictating and communicating leadership approaches, thereby giving rise to transforming leadership. Arriving at Chapter 3, I begin to focus on my second theme i.e., *narrowly conceived images of curriculum that give rise to a transformative aspect* (Chapter 3A & 3B) and envision a transformative curriculum as montage and currere (Chapter 3C).

With the research questions (in Chapter 3A, 3B, & 3C), my inquiry in this chapter aims: 1) to explore key facets of *teacher education curriculum as static document with a single colored image*[38] that restrict me (and other teacher educators) to accomplish some technical interest of education; 2) to explain reformative nature of curriculum as a means for embracing a practical interest of education; and 3) to develop an empowering nature of teacher education curriculum to accomplish an emancipatory interest of education in Pakistan.

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[38] The image of colored curriculum depicts as official curriculum that is written in the form of a book with a yellow color outwardly. In the school, it was very famous that ‘yellow color book’ to represent curriculum as a book with one single image. It was compulsory for everyone to follow the curriculum as yellow color book to teach accordingly.

CHAPTER 3A: JOURNEYING THROUGH POSSIBLY INFORMATIVE CURRICULUM PERSPECTIVE

'Curriculum is a social construction that results from a set of decisions; It is written and enacted and both facets undergo constant change as contexts evolve' (Porfilio et al., 2015, p.3)

In this chapter, I address the problems and issues of a confined image of curriculum as informing/directing nature as my first theme of the inquiry. To this end, I am addressing my research question, *'In what ways has the nature of informative curriculum been colonizing myself (and other teacher educators) in a narrowly conceived view of pedagogy and assessment?'* In so doing, my purpose is to focus on features of teacher education curriculum as fixed document, and/or a single colored image that restricts teacher educators to act in a creative and imaginative way so as to promote active citizenry among aspiring teachers?

Setting the Scene: Experiencing as a Teacher Educator and Research Supervisor

It may be a Monday morning of March 2008. The beautiful blossom season created a unique attraction in its welcome gestures of TU campus. I could feel its beauty at my arrival, and was very emotional that I was starting my new career (resigning an INGO job) at the expense of pleasing my father for his wish to join a Public Job near home town, and my own interest in working with student teachers as a teacher educator. Arriving there, I came to know that the 'self' among roaming flocks of shining faces were the newly admitted students, and/or promoted ones. My search continues rather gazing at and sticking to on a single spot.

Moving few steps ahead I noticed some young professors discussing at tea tables sitting around the huts in a green belt (an open tea spot in front-side gardens), creating a sort of romantic environment within the campus situated at the confluence of two famous rivers flowing at the outskirts of a culturally diverse and highly polarized cosmopolitan city, historically known as home of 'Sath Maqsoo'- a city of seven cultural identities of the whole region. Meanwhile, with a visual skimming, my feelings of gloominess disappeared. Finding everything very interesting, I reached the long corridor of departments to find the office of Dean School of Education to see which subjects are assigned for me to teach.

Suddenly, I came across with a very familiar flowery face, a young student, who appeared in a very happy mood turning towards me with a mixed flavor of greetings and surprise. 'Hello sir you Is this really you? I mean what I am seeing'? It was really surprising to recall few moments of my early days of teaching in an English Medium School to a very sharp student (of grade VIII around some ten years back) among other shining faces. 'Oh! Ms Lily, how are you? You reached at university level! Wow! That's really something great, just amazing to see you here.' I expressed. I could not stop myself to explore more about her long way to reach at this stage, her area of interest, name of department and the university environment etc. With a gentle smile, she replied, 'I still remember the moments you left at my grade VIII around ten years back. And now I am in department of educational development at B.Ed. (Hons) in semester-I'.

'Wow! What a coincidence I am t/here in the same department now. Let's see our joint venture for learning.' I expressed my excitement to find her there. She asked, 'Sir by the way what you will teach us?' 'I don't know Ms Lily, it's up to our Dean, but I would

love to teach some computer related subjects', I replied. 'Yes, I can understand that you love computers since that time, I guess', she made a comment. 'Perhaps, you are right, and here would you mind guiding me to meet your Dean?' I requested. 'Oh, yes sir, his office is just next to this room where we are standing', she moved a few steps ahead leading me at the door of our Dean' office, and went to attend her class, expecting me to see her later.

Authority as Creating Hierarchies: A Culture of University Setting

Saying goodbye to my old/new student, I knocked at the open door of the Dean's office to let the insiders/outsiders know someone new is at the door. A man in his early 50s noticed my presence at the door and said, "Come in please"!

Instantly Mr Lalu recognized and welcomed me to the department. He introduced me to staff sitting in the office especially to the Dean who seemed a serious, bureaucratic and complex from his traces in the face. He ordered for tea and engaged me in discussing general matters before coming to the agenda of my being there. Soon after having a cup of tea with biscuits, Dean left the office advising the Assistant Dean to assign the subjects and arrange an orientation before taking classes.

By the way, Mr Lalu held the position of second line in command/leadership, the Assistant Dean, in the department. He sat next to the Dean's table in a medium sized room, where hardly six people including other staff with their desktops on small table seemed busy with computers in a suffocated environment.

After a brief chatting with each other, he picked up a Yellow Single Colored Book and shared the curriculum of the subject I was supposed to teach. He said, "Sadru, I know this is your first experience to teach in a public university, but I am sure you can *even better manage." "Oh, thank you sir for being confident in me. I will try my best", I replied. However, this expectation/trust developed a sense of dis/comfort about teaching in a university for the first time in my life. Trying to hide the feelings I show my interest to talk about what kind of subjects the university offered. However, soon after knowing about the subject 'ICT in Education' and 'Computer Literacy', I came to realize myself as being at ease, as if I was an author of these subjects and very familiar with. But in the meanwhile, I struck up with thinking of my teaching computer subjects to different groups of adult learners at High Mountains Computer Institute that I had established with one of my friends some eight years before for around three years only. 'That looks like a good deal, yep, if you get some more ideas about the environment', I put myself in comfortable position.*

A Brief Orientation as Informing

Soon after having some discussions on subjects assigned, the curriculum, teaching and assessments, the Assistant Dean said, 'Sadru let's go for a general orientation to the facilities/resources at the department and in university'. Appreciating the idea I followed him and we started visiting relevant places and people. And knowing about the classes where we had to teach, the central library from where we could access resources, administrative section and social area, to mention but a few, I became somehow familiar with the system.

In the end, we reached at a snack bar in the center of Apple Gardens of the campus to have some refreshments, where I met some friends. Later on I went to library and remained busy around two hours with some books on computer literacy and ICT in *education, and returned to the department again to make sure everything was okay for the upcoming class to teach.*

The Yellow Coloured Book as Complete Container

It may be any Tuesday of March 2008, one of our School of Education's fellow, Mr Aalam oriented me to the system. I was introduced to a 'Yellow Single colored Book' of teacher education curriculum. Mr Aalam who was giving orientation expressed his views, 'this book contains all subjects with a complete set of curriculum. So, don't worry about teaching because you will get everything in it, and it will help you a lot'. His words reminded me William Pinar' (2004, 2012) views that curriculum consists of everything that one generation would wish to pass on to the next.

Coming from an INGOs sector and working with teachers, teacher educators, principals of schools and a project for the protection of vulnerable people (did I really protect them?), my introduction to the book and the myth attached to it was strange! Specifically, I was accustomed to develop my own program and plan in INGO. This 'informative' skill was not seemingly helpful at that time. And with this impression of curriculum, I developed my perception of this *university's interest* in teacher education that seemed to be at somehow *technical level* by confining within the yellow single colored book. It was looking obvious, the document as a powerful doctrine, we (I and all other faculty at the school) had to follow strictly to teach different subjects within the field organized and *controlled* by a degree awarding newly established public university.

Let me tell my readers, what I perceived from that orientation and views of the colleagues at the school. The focus was on what exactly to teach with specific topics mentioned in the syllabus that was discussed later on. Perhaps, it seemed clear to me that the view of teacher education and preferred way of teaching from the specific objectives (without paying attention to learner diversity) to accomplish within a fixed time period. Though I was not informed whether the school had a focus on creating a link among elements of content, pedagogy and assessment, I was given few ideas on pattern of assessment only. The obvious purpose of testing seemed to check either the student teachers to turn down/failed or to promoted/passed into next level. On the other hand, it was to check whether the teacher educator had taught and/or informed about the content knowledge.

I vividly remember, in the school we were nine faculty members (including few recently joining members with me) altogether with the Dean too. And interestingly, the book was only one in its existence (one copy of curriculum book). By the way, it was not presumed, and/or managed with an alternative ways to keep copies. I guessed, if the book is lost what would happen to this 'poor community' who mostly seemed dependent on it. Un/fortunately, later on, as a coincident someone misplaced the book and the whole community became helpless. Because everyone was highly dependent in terms of what to teach, yet how to teach and why to teach in a particular way in such a socio-cultural context, were the questions which seemed belong to no man's land to explore.

Curriculum as Single Colored Text

Perhaps, it was the impact of my observations of the practices, discussions and interactions with people and exposure to an environment at the School of Education that could drive me to presume that the *yellow single colored book* was a kind of precious resource for the community (the faculty). I felt that even thinking to make some changes in content was a kind of undesirable thinking and prohibited activity like committing a ‘sin’.

Nonetheless, breaking the mythical and ontological underpinnings of the academia, perhaps I was going to be the first to commit such kind of sin who started thinking about to know more insights and rest of missing colors of the book except the outward ‘yellow’ color. Likewise, my little effort to search for other than this outward single color led me to find two more colors within this book – the ‘black’ and ‘white’[39].

Arriving at this stage of my inquiry by reflecting on self/others in this cultural context I begin to develop a different perspective regarding the images of curriculum as a *single colored curriculum*. With this new perspective in mind, I came with a new image of curriculum that I could not share with these big guns for many reasons.

As this image of single colored curriculum could reflect that there are many other shades/colors as well, yet the interest of the academy seemed within one single color that was apparent outwardly. Reflecting on the interest of the academy, I came to realize that I was limited within the boundaries of yellow single colored image only. However, at a later stage, it gave me an idea of how to break the boundary and think beyond the single outward ‘yellow color’ and/or shades of curriculum within the context of this *‘documented curriculum’*- a static book as a written curriculum and/or an official curriculum that gives a ‘traditional metaphoric images of curriculum as subject matter, cultural reproduction and discrete tasks and concepts' (Schubert, 1986; Luitel, 2009, p8). The impact of these images culturally gave rise to 'single colored image' of curriculum of ICT in Education that the school was following.

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[39] Discovery other than outward color of the book there were two more colors – text written in black on white paper inside that book. So, these two colors were also part of the book and limiting to one single color was questionable. Meaning that using one fixed image leads to colonization of thinking. Whereas open view can lead us to explore multiple ways of seeing and envisioning possibilities.

Thus, working within that confined, closed structural setting, I came with a list of topics and sub topics of ICT in Education from this written document by developing a syllabus as I was informed to do so. Probably, the purpose of making a list of topics and subtopics week-wise basis was: 1) to submit the document to Dean with timetable; 2) to distribute among students; and to keep record with teacher in order to teach within the structure so that assessment would be based on these topics and subtopics. This limited view of curriculum could not help me and my students to see other than the fixed image of the curriculum and restricted to reproduce whatever I came to know that in the written document only.

Survival as Being Helpless

Perhaps, breaking the boundary of 'yellow single colored book' of curriculum was one of the courageous steps that I took towards challenging existing notions of curriculum. However, I could not work on how to come with other ways to understand the curriculum shades for one or the other reasons within a controlled environmental setting. But I began to think about other shades/colors and/or in combination of many colors to frame our own image of a curriculum that could make a better sense for us to improve a written, taught and learnt forms of curriculum.

Arriving at this stage of reflective inquiry, I begin to recognize that the partial courage and/or a courage at thinking level only, not at action level, to some extent was a kind of first step towards challenging a limited view of curriculum as instrumental arrangement of texts and ideas, and thinking about a broader view of *curriculum as life* would provide more freedom to me, as a teacher educator, and to my student teachers. This thinking towards such kind of view of education, eventually gave me space to explore what other images of curriculum would be and should be that can better serve my purpose of teaching pre service teachers. The purpose was to enable them with more responsibility and autonomy towards better understanding based on their own judgment, rather than focusing on the reproduction of fixed content knowledge. However, in practice, I remained helpless to accomplish this objective instead of having an idea of how other than this yellow single colored image can better serve us. I came to realize that working on this idea at action level seemed too challenging in such a socio-cultural setting.

Experiencing as Becoming Culurally Others

Hardly submerging within such an environment where people were engaged with preparing new teachers for schools and colleges of future generation with such an image of curriculum, I started thinking about my own life as a teacher educator and that of the ‘Others’ (e.g., the student teachers). And I guess, it was a kind of normal feelings in human beings after switching from one organizational culture to another that provides different pictures of life in different situations through observing, reflecting and coming with new learning about lifeworld. Admittedly, this kind of thinking and reflection, at times, could not help me to do something meaningful for my student teachers because I became a member of that particular socio-cultural setting.

Perhaps, partially/outwardly immersing within such a cultural settings was a kind of my compulsion that ‘Others’ might have felt the same while working in such a typical public university in a developing country like Pakistan. As a junior (assistant professor) I had to operate within that socio-cultural context; otherwise it was not that much friendly like that of INGOs to argue with anyone and/or everyone in your field for what you believe is right and/or at least makes sense.

Dear readers, you can ask me, why I had developed such a feeling of an alienated and disempowered teacher educator? On what basis I was unable to even think beyond the 'yellow color image' of curriculum instead of getting an idea of how other shades may serve better purpose of education, and why it was not possible for me to take any initiative to do something different than what was going there.

Let me tell you honestly (perhaps), it was a matter of survival. I meant to say that among so many reasons of being unable to challenge that existing notion of curriculum, and to do something different was my probationary period for three years. My appointment was against permanent footings, as it was not so easy to get positions on permanent basis in that context. So, I was supposed to demonstrate within the norms of the existing policies and practices. And to critique at any policy/person, view and/or a practice was out of the question for the survival of fittest.

It is equally notable that I was also a product of such kind of schoolings till my graduation level, which I have talked on it somewhere in Chapter 1A. And perhaps, I was not someone who was with outstanding critical, creative and imaginative ideas in mind, nor did I have skills with unshaken iron will to challenge a system that was there for a long time. And my senior colleagues, on the other hand, who were facing more or less the same sort of situation, were exhibiting their sincere guidance on 'DOs & DON'Ts'. So, to do something against their advice by hurting them, and showing my efficiency was a kind of ethical dilemma for me (Neil et al., 2006). In such a complex situation, how could I take an initiative (at action level, yes at thinking level I did it) at the expense of all of this, and possibly losing a job that was dearer to my father and that was a matter of social ego for me as well? Perhaps, with this in mind, I remained silent for a particular period of time waiting for a right time to speak.

At the same time when I reflect on my early days of teaching in a private school, it reminds me how limited view of curriculum image I had developed by considering course books as curriculum, list of contents as syllabus and so on. Arriving at this stage of reflective inquiry, however, I begin to realize that more or less similar situation I experienced during the early years of my experiences with teaching ICT in Education to student teachers at TU context. I guess that working in this kind of setting could not enable me to challenge my earlier views, in spite of realizing those limited views of curriculum, due to the organizational culture during my probationary period.

Learning as Exploring Institutional Culture

Arriving at this stage of my service at the university, I begin to realize that now I can work on my idea of challenging one fixed image of curriculum. It was the time when I had completed the first critical period and had entered successfully in the second year. I realized that how challenging the period was for me to demonstrate my identity as a right candidate for the organization, who with the passage of time could develop self/others (Barone, 2007; Bedi, 2015). I still remember whatever opportunities I got, during the first year of my service at TU, I tried to learn from them, and probably, that helped me gradually to challenge ‘taken-for-granted’ assumptions at multiple levels.

I remember the way I started working, on my idea of other images and/or shades of the single colored image, which helped me to progress on my way forward. Arriving at this stage, I start reflecting on, 'how construction of different images, shades, and/or colors as metaphors of the curriculum impact on shaping teaching/learning?' Perhaps, the idea that curriculum is a social and cultural construction seemed to be embedded in emotional, spiritual and other factors of socio-cultural context that enable to shape these images (Grundy, 1987).

Arriving at this stage, I come across another question of the kind, 'In what way could friendly interaction with my learners enable them to come out of the myth attached within the cultural settings (do not talk in front of elders) and establish a friendly environment for smooth conversations to initiate on our knowledge of self and the world around us.' Perhaps these were the questions which led me to engage with a series of discussions with Bal, my mentor (on Skype, messenger, phone, through emails and in face-to-face mode) to develop my understanding of curriculum images.

Though I was not aware of all images at that time, yet it engaged me with a yellow single color image (with many questions in my mind). However, during my doctoral project, my discussions with my mentor, other faculty members and literature review helped me in understanding all conventional and contemporary images of curriculum, for example, curriculum as content or subject matter, set of discrete tasks and concepts, intended learning outcomes, cultural reproduction, planned activities, social reconstruction, experience and currere (Schubert, 1986).

The concept of content or subject matter focuses on topics to be covered within a given period of time that was what I thought with my informative curriculum. It does not seem to care about other aspects of learning that a learner experiences. As in my case, what I experienced as a learner during my school, college and university time as well as my own experience as a teacher using a conventional approach to cover content from course books is an example of such kind of image. Yet, I was not aware of the names of these images at that time. Likewise, the image of planned activities gave rise to *'smart/er'* objectives to accomplish through lesson planning that depicts curriculum as a written document and a plan of action. Arriving at this point, my experience reminds me that such image of curriculum comparatively can work better than curriculum as content or subject matter. The possible reason for this is that such practices can at least help teacher to come with some planned activities.

Likewise, I experienced yet another image, where learning outcomes seemed focusing on *means-end* (here students' learning become ends and teaching as means to accomplish those ends) dilemma which does not make it clear that how an intended learning outcome can be equally helpful for every students even in a single class. Thus, my experience with reforms in teacher education, which I am going to discuss in the next chapter, by developing a centralized curriculum to accomplish intended learning outcomes with *'smart/er'* objectives seemed, to some extent, a humanistic (though not complete) view of curriculum. Arriving at this point of my inquiry, I begin to understand curriculum as a set of discrete tasks and concepts that focuses on how to develop learners' mastery skills and knowledge of a particular concept and/or a task. This image does not seem to develop a comprehensive understanding of a learner's view of

Teachers' intentions are to teach me
They look for intended learning outcomes
Teachers use SMART objectives and
Planning lessons with different activities

life, as reflecting on lived experiences is equally a notable way of understanding complex lifeworlds.

Similarly, pondering on other image of curriculum as cultural reproduction also appears to be focusing on how to transfer cultural heritage to the next generation. Of course, transferring cultural heritage is necessary, yet it is not sufficient to rely on such limited view of curriculum without any critical reflection on the past. Arriving at this stage of inquiry, it led me to study John Dewey' concept of *curriculum as experience*, which challenges the idea of means-ends, and advocates that both means and ends cannot be separated from each other as they are part of a process that give an experience to the learners in terms of his active involvement in the whole process of meaning making. This view of curriculum gives importance to engage learners in construction of knowledge through their active involvement with learning activities.

Likewise, the concept of curriculum for social reconstruction (Porfilio et al., 2015; Schubert, 1986) can be helpful to bring a radical change through values embedded social justice. Such a meaningful change can enable learners to challenge taken for granted views and the practices that create social marginalization in the society. Coming at this point of my exploration of curriculum images enabled me to reflect on the notion of personal reconceptualization through autobiography, yet another approach of curriculum as currere (Pinar, 2012). This image seems to empower learners through writing their own biography and sharing with others to experience their learning of self, others and the world that a learner comes to realize.

I begin to think about the concept that Pinar and Grumet (1976) came with regarding curriculum as currere that seems to generate different opportunities for learners to develop their self-consciousness. This image can lead learners to become aware of self and others (the world around). Perhaps, this notion of curriculum seems very powerful in terms of advocating social transformation through self-transformation. The question, how to enable learner to transform led me to reflect on Pinar' (2004) notion of curriculum as currere, where he discusses four steps (regression, progression, analytical and synthetical' that I have explained somewhere in this thesis (see Chapter 1B).

Closure and my Way Forward

I came to know that the informing nature of curriculum seems restricting teacher educators within complex dualities of content versus pedagogy and teaching versus learning situations. My experience with this image of curriculum did not enable me to develop a space for my students to think beyond the content informed within a single colored image of curriculum as a yellow colored book.

I begin to recognize that understanding multiple images of curriculum and their implication can lead me to reflect on what type of teacher education we intend to offer to our new generation. With this view of curriculum images, I am looking at possibilities of reformative curriculum in the next chapter (Chapter 3B).

CHAPTER 3B: ACCOUNTING FOR POSSIBLY REFORMATIVE CURRICULUM

Change is easy to garner, but transformation requires courage to lead and must support our most valuable intellectual resource - teachers (Caldwell & Spinks, 2007, p.xix).

In Chapter 3A, I discussed a narrowly conceived image of curriculum as a single colored document (a yellow color curriculum book). I also highlighted the problems and issues which teacher educators encountered. Perhaps, such kind of curriculum images compel teacher educators to operate within limited view of education. This situation further seemed to create a space for reforms in teacher education. Based on these practices I came up with a research question as: *In what ways has reformative curriculum helped myself (and other teacher educators) to embrace somewhat a humanistic view of teacher education?* I have developed this chapter in response to this research question that articulates the partial freedom for reformative nature of curriculum as a means for embracing a practical interest of education (Habermas, 1972: Rehg, 2009).

Prologue as Opener

In the context of Pakistan, TU is one of the selected few universities which receives status of launching new degree programs - B.Ed. (Hons) Elementary and Associate Degree in teacher education (ADE), as a result of some collaborative efforts towards reformative agendas. To this end, a series of events, for example, visits, meetings, and curriculum development workshops are organized for different stakeholders from the selected universities both in public and private sector. As reform in teacher education in Pakistan was organized by USAID teacher education project, it spent huge amount of money in this regard. I remember, some friends/colleagues were curious to know more about what’s going on there.

Let me summarize their concerns through these questions before discussing reformative agenda of curriculum development of teacher education in general, and ICT in Teacher Education in particular. What does it mean to reform teacher education and *which are the most and least focused areas of* teacher education*? Who are the key players, and whose agenda is being well served for reforming* teacher education in Pakistan*? In what ways would teacher educators/ researchers, student teachers be involved and supported, and what might be other ways to think beyond the agenda by the sponsor?*

Perhaps, reform in teacher education is driven by the political agenda of ruling elites who wanted to show how benevolent they are in terms of bringing more dollars in teacher education. I do not mean to say that we should stop bringing foreign support, rather I prefer an agenda of making meaning-centered (Kovbasyuk & Blessinger, 2013) teacher education in Pakistan through curriculum development that is sensitive towards ‘religious diversity’ (ICG, 2014, P.7). With this in mind, I began to explore the focus of reforms, and the impact in terms of change in nomenclature (structure of teacher education programs- two years to four years, and certificate courses to ADE), and focus on physical resources development at the institutions rather focusing on an education that develops mutual respect (among and beyond identities) and nurtures

“Curriculum devolution is not just about the curriculum; it’s a standards setting instrument; it impacts the scheme of studies, what’s taught at what level and where. It has pedagogical and administrative as well as political Ramifications”… curriculum I came to know that that books on social sciences “systematically” misrepresented Pakistan’s history and included “distortions and omissions”, with history “presented in a way that encouraged students to marginalize and be hostile to other social groups and people in the region”. It also I came to know that that the curriculums and textbooks “were insensitive to the religious diversity of Pakistanis’ society (ICG, 2014, P.7).

creativity. Nonetheless few resource development activities including construction of new classes, labs and libraries in addition to teacher training and their professional development related activities seemed encouraging, and yet it did not focus on teacher educators/researchers who seemed struggling with partial freedom in the whole educative process due to probably a *shortsighted*[40] *vision* of the reforms agenda.

Perhaps, education policy makers (few elites of the country) seemed highly dependent on foreign funding at the expense of many compromises with shortsighted visions. Such kind of reforms could not help the teachers and learners at the receiving ends in teacher education in Pakistan (Hoodbhoy, 2010; Qutoshi, 2015c). I remember while reforming curriculum student teachers' input was not given any consideration, and yet it makes a great sense to seek the views of real beneficiaries for whom the program was developed. Similarly, while developing goals (rather provided pre-specified objectives) of the curriculum, we (teacher educators) were not involved. The question is, whose interest would those goals serve?

> "HEC failed both to develop and to implement policies that could address the many problems that overwhelm our universities. In trying to reform high education, HEC actually made some problems worse. It is time to make a balance sheet and to think ahead" (Hoodbhoy, 2010, p.1).

This question enabled me to reflect on the concerns of teacher educators, their problems and issues with TLPs. I felt that teacher educators were not given considerable importance in the reforms. Perhaps, such reforms could serve a weaker version of *practical interest* of learners (e.g., somehow student-centered teaching, yet teacher directed group works, controlled question-answer sessions, some reflective writing assignments etc.). It seemed still serving some *technical interest* (e.g., curriculum being centrally prepared, objectives being produced by donors, teacher educators having no direct input on designing objectives etc.) (Habermas, 1972; Rehman, 2011).

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[40] A limited vision that seems focusing on physical resource development, relying on use of CTs as tools to improve TLPs and depending on a centralized new curriculum of teacher education in Pakistan.

Studying history of reforms in education, it appears that the efforts in past seemed hardly meeting their objectives. Probably, one of the obvious reasons is to keep implementers (teachers/teacher educators) away while developing objectives of reforms in curriculum, and neglecting the actual beneficiaries' voices (I, you and others). Arriving at this stage of my inquiry, I begin to feel that exclusion of the real stakeholders (students and teacher educators) would not make this reforms agenda successful. Because imposing an *imported curriculum*[41] would not be a shared vision to improve TLPs in teacher education (Aziz et al., 2014; ICG, 2014). Perhaps, imposing such an imported curriculum would be in the interest of the *gate keepers* (the elites of the country) who served as postcolonial new masters. These gate keepers seemed creating new spaces for foreigners to come and develop programs in the country in the name of reforms. Such programs would be culturally disconnected and nonresponsive to the real needs of poor teachers and students at receiving ends.

The public education system needs to foster a tolerant citizenry, capable of competing in the labor market and supportive of democratic norms within the country and peace with the outside world… donors and the private sector must be key partners, but provincial governments need to become the principal drivers of reform (ICG, 2014, P.).

Knowing as Meaning Making: Reformative Teacher Education in Pakistan

Let me discuss briefly about a historical view of reformative moments that engaged learners/teachers in educative practices from time to time without bringing a sustainable change till this time. Like other countries of the world in general, and neighboring countries of the region in particular, Pakistan has been experiencing different reforms in teacher education over a long time. In the light of latest National Education Policy 2009, HEC forms National Accreditation Council for Teachers Education that has the mandate to give accreditation status to the new Teachers Education Model - B.Ed. (Hons) Elementary, and ADE. Perhaps, forming such a body for granting accreditation status teacher education programs would be one of the big accomplishments of HEC.

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[41] A curriculum that is based on the objectives made by foreign and local elites' rather a shared vision developed by teacher educators and researchers

The purpose of reforming teacher education with an image of curriculum as centrally prepared set of tasks and learning outcomes was to improve TLPs with use of CTs. However, without considering university specific resources scarcities expecting to improve teaching learning conditions of *student teachers* (prospective teachers) seems a utopian thinking. Theoretically the idea of bringing teacher education equal to engineering and medical education (in terms of course duration of 4years of education) seems attractive but it would not be very much productive. Because the emphasis of reforms appears to be on means (e.g., things like, physical resource development, financial assistance, and other program related material etc.) rather than ends (learners/teachers and their cultural context).

I remember, to bring these ideas (reforming of teacher education with improving resources, developing a centralize curriculum and proving training to teachers etc.) into practice. Initially, HEC was providing enough support both technically and financially to Higher Educational Institutions (HEIs). I did not see serious efforts to bring all HEIs at par to ensure smooth implementation of such plans of centralized curriculum as there exists huge gaps in resources among these institutions (Rizvi, 2010).

> ‘Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do’ (Surah Al Mujadilah 58:11).

Arriving at this point of inquiry, I begin to reflect on review papers, articles, reports on reforms in teacher education, and my own experiences as a member of curriculum development team and a teacher educator at implementation part that does not show appealing impact of such reforms. For example, first, a few of the outcomes of such reforms contribute in making a visible change in the existing situation like physical resource development, and discrete set of activities for professional development of teacher educators (Huma, 2014; Rehmani, n.d.). Second, even the pace of such superficial changes appears to be very slow (Ali, 2011; Rehman, 2011). Third, there are still huge gaps among HEIs. So, bridging such huge gaps among institutions in order to implement a centralized curriculum seems very difficult (Qutoshi, 2015c).

There are few well-established, and resourceful universities having collaborative and facilitative institutional cultures, which seem performing well with Newtonian science research that promotes scientific claims of knowing. But, there are many resource-restraint universities including newly established ones which are posing different picture. For example, the resourceful institutions provide required basic resources, facilitate faculty in access to resources, arrange trainings to develop their skills to fulfill the demand of the courses offered, and link their practices with research and development activities, whereas most of the HEIs posit different picture in this regard (ibid).

let's Reform
This house!

Arriving at this point of my exploration, I begin to reflect on the agenda of reforming teacher education that seems highly influenced by the notion of *Western Modern Worldview* (WMW) *of research and development,* which is, in a way or other, a post/positivist agenda with a focus on physical changes in educational settings as a basis for demonstrating quantitative growth. The WMW premise seems embedded within the notions of knowledge generation through scientific ways (objectivist agenda of research). This school of thought holds that knowledge claims are the only reliable knowledge sources. However, it is equally important that knowledge coming from other sources including Eastern Wisdom traditions are to be equally focused in order to create a balance in valuing both subjective and objective knowledge claims (Bana & Khaki, 2015).

This view led me to reflect on reforms agenda with predefined/planed objectives that does not appear to create space for innovative method of inquiries. Instead, it happens to be a utopian thinking, with almost no touch to grounded reality. With this reflection, I argue that such notions of conventional reform in teacher education basically portray its *packaging nature.* Perhaps, reforms seemed just like simple packages that did not provide full support to bring a sustainable change in the life conditions of the teachers and students (the real beneficiaries at receiving ends) rather the purpose of these packages appeared just to provide a kind of limited relief and assistance (AKU, 2014; Hoodbhoy, 2010).

Attitudes as Indicators: It Hardly Matters who is the Right Person

Today is Monday, July 20, 2009. We are sitting in the faculty Room No 1- a room with three cabins for non-PhD Assistant Professor of School of Education at TU. We are discussing on few recent past developments in curriculum development activities in teacher education in Pakistan. Mr Tanqeed[42]*, one of our colleagues, queries, 'Have you*

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[42] Tanqeed means a criticizer, a pseudonym used in place of real name, who is a bold, honest and competent skillful teacher educator working in the university for the last five years.

ever thought how curriculum development activities, which are recently going on, can help teacher educators of 'ICT in Education' to develop a better curriculum? He further asks, 'how you see the nature of this whole engagement of teacher educators from different selected universities'. Reflecting on it, I come to make meaning that perhaps, Tanqeed's idea of better curriculum was similar to my recently emerged understandings on the need of culturally empowering curriculum practices.

For a short while I look at his questions and reply, "I guess, you are making a very interesting point. Let me try to address your point in this way. Do you think these teachers/educators challenge the predefined objectives of the curriculum in order to develop a better curriculum?' He thinks for sometimes and says, 'At least teacher educators can add some topics while developing content based on those given objectives'.

I would like to say that perhaps my friend was somehow concerned with the ongoing curriculum issues. I am sure that teacher educators would develop content only guided by the objectives which came from those reformers, the few elites of the country, not the goals through shared visions. To me, it was a kind of informing rather than reforming in nature. It gave less interest in addressing the problems and issues of exclusion/inclusion at different levels. For example, the teacher educators were not involved at initial stages, and that the objectives were just externally imposed by *donor-lead-political elites*. I think, Shirley Grundy (1987) makes a sense when she says that one can *control* both teachers and learners through framing objectives. And secondly, universities have their own agendas for doing things at their own part as financial benefits are involved in this project, for example, selecting ir/relevant people to participate in curriculum development activities.'

Mr Tanqeed interrupts, 'you mean teacher educators need to know more about the rationale behind the objectives'? That time, I myself was not in the position to make him clear on curriculum issues that he was interested on. Here I feel, it seems equally important to look at the question, to what extent these teachers/curriculum developers, as experts, were exposed to opportunities on what to do (e.g., what kind resources like technological tools we need to use at CTs as pedagogical tools effectively in/out of classes while engaging with implementation of 'ICT in education' curriculum, and what kind of learning environment we need to create to foster learning?) and how to address such changes in curriculum. It was important because most of the teacher educators were not well informed about the rationale and processes- why, with whom and how such objectives of new curriculum have been developed. So, here I stress the necessity that we need to understand our socio-cultural context that seems highly influenced by political agenda/s of informing and reforming teacher education in Pakistan, rather than mere academic agenda/s of improving TLPs with use of CTs' he comments.

Ms Butterfly[43]*, another colleagues, sipping a cup of hot tea sitting next to Mr Tanqeed, interrupts with a very interesting point, 'Sir I guess, understanding socio-cultural context seems very important. I think we need to be aware on exclusion/inclusion politics, and to what extent this cultural exclusion/inclusion can effect on the process of curriculum development. After a short silence, she further asks 'and what do you mean by*

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[43] Butterfly means a sensitive and reflective teacher, another AP takes interest in ICT in education, reforms in higher education and holds her expertise in organizational behavior, leadership and educational technology.

a culturally empowering curriculum, as both of you are talking about'? 'Well, you know', I continue, *'we are very notorious for, if I am not wrong to use this word, 'pick and choose'. So, we have developed a subculture of excluding someone relevant who may better contribute, and including someone else irrelevant for some personal-political gains rather organizational and national gains'.*

As such I stress that working in such a socio-cultural setting demands not only to identify problems and issues of injustices but also demands to struggle against such practices which, at the end, affect overall academic matters. For example, discouraging 'pick and choose' culture, and encouraging how to ensure fairness would enable us to change this culture. In so doing, we would focus on developing standard procedures for operation and/or participation in all kind of activities, and introducing accountability mechanism like *policy-practice-loop*[44] with reward and punishments etc.

Mr Tanqeed adds, 'Can't we think on such curriculum, I mean a curriculum that is contextualized, which highly demands a culture of sharing and caring, a culture of inclusion, support and facilitation, a culture of thinking out of the box paradigms and encouraging innovative ways to teaching and learning to accomplish its objectives'? He stops for sometimes and makes his point clear, 'I mean, can't we think alternatives for externally imposed curriculum?'

Again reflecting on his questions, here I stress that we have to look at the lens of cultural knowing by creating more spaces to accommodate culturally others. This may lead us to embrace values of inclusion (with justice, care and equal participation) and can enable us to develop a culturally empowering curriculum. Perhaps, similar views of empowerment can be seen in the metaphor of third space (Luitel, 2009) that seems embedded within the notions of re/conceptualization of curriculum -'currere for awakened citizen'. This talks about how to develop conscious citizenry with an inclusive approach to curriculum development.

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[44] It means there should be a system of reflections on policies in the light of the outcomes through its implementation and should re/inform the policy makers to revise them for better outcomes to experience.

A Call for you

Suddenly, the faculty room's door opens, and captures our attention towards it. 'Sadruddin sir, there is an urgent call for you from the Dean's office', the office assistant, Mr Stepni[45] *says in his one breath. I excuse the fellows for disconnecting our insightful discussions, and manage to reach at Dean's office.*

'Yes, Mr Qutoshi, you can have a seat, I have good news for you. I shall let you know in few minutes', Dean says. 'Thank you madam', I take a seat, pretending that I am obedient subordinate in a typical public institution. I seat in a chair next to her table, and start thinking what kind of good news I am to hear.

As I am not getting NOC for my PhD studies for being out of her 'good books' for the last many years, I am still not in comfortable position. But how come this 'U' turn! Thinking for a while, I seat silently in her recently decorated office with light smell of paint that creates a kind of irritation.

Suddenly, she turns her face towards me from her laptop and says, 'Mr Qutoshi, we have decided to send you for a very important workshop on curriculum development on 'ICT in Education' in Islamabad that starts from day after tomorrow…. 'I try to interrupt her, 'madam, how is it possible on so short notice?' 'Mr Qutoshi, hang on,

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[45] Stepni means a person who sticks to someone to please him/her through his commitment to do everything for his/her directors' pleasure and happiness….

hang on, let me finish first please', she continues. *'And I guess, you have to get NOC first from registrar office right now and have to inform your students accordingly. Because you will have to travel early in the morning as it takes around 20 hours to reach by road to Islamabad.'*

'Ha, ha… how to arrange travel madam*', I again try to interrupt her with her nonstop lecture. But she keeps going on. 'I know the condition of road and security issues as well. Due to terrorist attacks last week, many passengers have lost their lives on the way. So, you have to be very careful as well. 'She leaves me no choice to say something about why I was not informed sometimes earlier to make proper arrangements to reach at the destination.*

Anyway, I managed to attend a series of workshops on curriculum development for ICT in Education with a team of professionals organized by USAID Teacher Education Project, a Foreign Project with a WMW of Education for Pakistan.

A Workshop on Curriculum Development as Reform Indicator

Ms. Lilian[46] *with a smiling face in her early 30s stretching her silky brown hair over the shoulders appears in a local costume holding a mike to speak in the workshop organized in a big hall of a five star hotel in Islamabad back in 2009. After introducing herself and her team members formally she starts introducing participants as subject experts from different universities of Pakistan.*

'Ladies and gentlemen, first let me talk about the purpose of this 'get together' before discussing our plan for a series of workshops to develop new curriculum for ICT in Education', Ms. Lilian speaks. As I get it the briefing, and/or breeding about the

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[46] A foreign middle aged women as workshop facilitator…

purpose of the workshops was to involve, relevant subject teachers/experts from all public and private sector colleges of education and universities, teaching teacher education courses on how to develop a curriculum of ICT in Education for B. Ed (Hons) and ADE in line with the reformative teacher education.

Though I got limited opportunities to participate fully in all planned sessions due to a substitute, it provided an interesting learning experience at my professional and personal level. Perhaps, other participants might have some similar feeling of this opportunity. This workshop to some extent provided a unique chance to develop content in a different way what I and other participant were expecting. But what was 'my' role as a teacher educator and curriculum there?' I couldn't understand it.

Performing as a Subject Teacher/Expert

Arriving at this point of inquiry I begin to reflect on the views of Ms Butterfly regarding her concept of subject teacher as experts in curriculum development. As I don't claim an expert in the field, and yet I fully endorse her views of subject teacher' status that sounds convening anyone regarding the 'positionality' in this regard. With this in mind, on the first day of the introductory session I met with other subject experts who were gathered in the curriculum development workshop from all around the country, and I came to know some other friends and senior teachers in a short tea break.

In the lunch break I sat with one of my senior teachers, Dr Luqman, whom I had learnt many things when I was engaged with a professional teacher education program some seven years before. I asked him, 'Dr Luqman, I am wondering in what ways we as subject teacher/expert of ICT in Education can play our active role to develop a *curriculum that serves a broader view of education, which would be culturally more inclusive and empowering for teachers and students.'*

'Barkhurdar[47]*, we need to think about our own roles as teachers, teacher educators and researchers working on the ground' he continued, 'and we must ensure our active participation by sharing our ideas, of course, based on our experiences in the field and our vision for support. We need to think about how we can help our students to improve their learning. In this way we can find possible ways to extend our help to them while engaging with a practical interest of education.'*

His ideas really fascinated me. But, I didn't understand what was happening there. I was still searching my effective role, and active participation in curriculum matters, but there was not 'me'; there was not 'my role'. I just turned at him, 'Would you please explain more about this practical interest while working on curriculum development in ICT in Education?' I requested. He looked at me for sometimes and said 'Well, for example, while selecting and arranging content we should think critically on how learners will link this knowledge with their everyday needs of ICT not only at class level needs but also beyond that level. Probably, the idea of SMART and/or SMART/ER (with Evaluation and Review of SMART) objectives would make better understanding of how we can accomplish a broader view of education.' 'With due respect to your views on 'smart/er' objectives of a broader view of education' I argued, 'I would not think the concept of broader view of education with 'smart/er' objectives could enable learners to be more open, thinking holistically by embracing multiple views of knowing, rather this view seems restricting them to think within a limited view.'

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[47] A word with affection used by elders for youngsters to tell something for making them understand.

I continued to explain my argument, 'I mean if the focus of such view of education on 'smart/er' objectives seem a kind of objectivist agenda of making teaching very mechanistic with such restricted view of teaching/learning, then how is it going to be meaningful?' To me, it seemed unnatural to predict what exactly will happen next in class, and yet I would pretend to do everything with 'smart/er' objectives. Thus, un/wittingly I would limit my learners to some narrow view of learning outcomes' I remarked. 'Perhaps you are right, 'smart/er' objectives limit us within a particular domain of knowing, and yet they lead to some extent broader views of education', Dr Lukhman explained.

Arriving at this stage, I begin to reflect on nature of centralized curriculum with intended learning outcomes through *'smart/er'* objectives inspired by WMW of education. Perhaps, such objectives would colonize our thinking by limiting to follow what a centralized curriculum demands rather how we (as teachers, teacher educators and students together) would contribute to curriculum development as a process of enriching through our educative experiences.

The reflection enable me to think about questions of the kind, 'How can I contribute to accomplish a broader vision of education from a Habermasian view point that would promote the view of education as a site for raising critical consciousness? And what would be the other ways of knowing (Guba & Lincoln, 2005) that would help me and my fellow subject experts to develop a culturally inclusive curriculum by using *multiple images* rather relying on single image of curriculum as *intended learning outcomes* to serve these interests (Schubert, 1986)? And to what extent *predefined* *objectives* which are imported from WMW of curriculum of ICT in Education could limit to serve these interests?'

Objectives as/for Controlling

Ms Lilian proudly says, 'dear friends we are providing you predefined objectives, for your assistance, to develop the content of new curriculum of ICT in Education. I guess, you would appreciate our input'. Expressing between the lines few of our colleagues appreciated her views.

I could not stop myself and expressed bluntly, 'Well Ms Llilian, I wish we could join you while you were preparing the objectives to share our views within our cultural perspective. However, getting some predefined objectives seemed to be a political agenda behind the informing rather than a reforming state of teacher education.

A young professor from a renowned university added more, 'I guess, developing activities without being sensitive and reflective towards a diverse range of identity issues like varying nature of institutional cultures including smaller universities like TU, thinking a centralized and decontextualized curriculum makes no sense.' He argued that, 'bringing subject teachers, without making them very clear about the vision, and the way objectives were developed, like in the case, to develop content on predefined objectives seems a kind of imposing views of a few (elites of the country) on education.'

Perhaps, such questioning on limitations of reform enabled me to reflect on my old views (initially I was seeing potential in reforms thinking that it talks about a broader view of education influenced by practical interest). However, my experience by participating in the workshop enabled me to *experience differently* – contrary to developing our common goals for meaning centered teacher education for the country.

With this new perspective, I began to examine critically in what ways such imposing views could restrict me (and my other colleagues) in shaping my pedagogies, and assessment practices (Kovbasyuk & Blessinger, 2013).

A Substitute as/for Dis/empowering

I think, I was fortunate enough for, at least, attending some workshops in the beginning and at the end of the series of events, but unfortunate as well for missing few of them for not getting NOC (no objection certificate) for some un/known reasons, and sending an irrelevant subject teacher as my substitute. Whereas Ms Obedient a substitute teacher educator, received the NOC for the same workshop, and seemed happy to be away from the campus, and have some outing in the name of workshop.

She reluctantly came to me, for a favor, 'sir do you have any updates on the workshops because I am going to attend that as your substitute. I smiled at her, 'Madam I have a folder full of reading stuff'. But I knew she will never look at those readings, I got during the previous workshops. Saying okay, she briskly picks the folder and skips from the scene.

Reflecting on this situation Ms Butterfly, sitting next to me, expressed in an upsetting tone, 'see! With such nonprofessional attitudes how we can give our input productively in our respective fields. I guess, it makes no sense to replace an irrelevant person to attend the workshop.' Probably, she did not like such an unjustifiable participation of irrelevant teacher educators in curriculum development activities.

We Got Something as Outcome

Today is the second last workshop of the series. I try to get what I lost in previous workshop due to a substitute. To develop my understanding and add my input, I contact *and discuss with resource persons, and some other colleagues (we have got good times in the first three workshops). I begin to think that working with a centralized curriculum and developing content according to the objectives we are given, won't help me to make a big difference. However, it may help to plan some activities for my students to engage them with somehow broader view of ICT in Education course.*

On the final day of the workshop it was proudly acknowledged that we got a draft on a centralized curriculum of ICT in Education. Perhaps, this accomplishment, as it was considered by the organizers, was the result of collective discussions, interactions and team work for preparing the draft of curriculum. We could also develop a teacher's guide in the form of a planner- with few lesson plans for guidance to teachers in future on how to teach, and assess to accomplish the desired learning outcomes.

I then began to think that the objectives of workshops were accomplished by developing a new form of centralized curriculum. The workshop, however, left me with many questions in my mind particularly in relation to the process and product of *culturally disempowering nature of a centralized curriculum*. Perhaps, the reason why HEC could come up with the idea of new centralized curriculum for teacher education might be the notion that 'an unreformed curriculum continues to promote religious intolerance and xenophobia' (ICG, 2014, P.28). Here, Rehman (2011) argues that our education has been very much centralized from the very beginning with a narrowly conceived view of education through creating knowledge as cultural reproduction in order to develop patriotism, and create hatred towards enemies.

I view it in a different way. Nonetheless, developing a centralized curriculum would not guarantee to establish religious and/or inter regional harmony. It seems to be widening the learning gaps among students of resourceful and resource-restraint universities. Probably, imposing a centralized curriculum on universities of the country was a kind of new colonization. Such a curriculum would not be effective in terms of enabling learners (from different cultural traditions, diverse linguistic and regional identities along with nature of required resources) to make meaning of their learning within their cultural contexts. Here, I reflect on those activities, and critique on our silence over ineffectiveness of centralized curriculum. We have a diverse institutional culture/s, varied nature of resources and other contextual realities including teachers' behavior, skills and competencies that, for no doubt and to a great extent, would affect the whole purpose of achieving desired learning outcomes.

We Want you as Follower

In this section I would like to critique on the views of the director of the curriculum *planning wing*. His views seem to be insensitive towards contextual resource scarcities and inequalities among universities including other factors (teacher educators' capacities, attitudes and skills etc.) which would affect the implementation of centralized curriculum. I come to realize that perhaps our submissive nature was depicting that we got a juggler with his magic wand and he would fix all the resource, skills and competencies related to contextual issues and problems fortnightly.

We want...
We want you to teach with IT tools
We want you to learn with IT tools

We want you to integrate IT in class
We want you to integrate IT in life

We want you to reform your courses
We want you to inform you about this

We want you to develop new curriculum
We want you to develop new lessons plans

We want you to believe in reforms
We want you to work with reforms

With such views, I ask myself- how would another (external) team better assess our situation: the situation which we have lived with and experienced in our own contexts? As we ourselves know the nature of available and accessible resources along with the level of support from the departments, we are familiar with our own capacity to handle the situations within our domain of knowledge, skills and motivations towards our teaching to accomplish desired learning outcomes. Under such circumstances, another team won't make sure that the newly developed curriculum will effectively be implemented. Thus, I found the process too paradoxical. With this consideration in mind, I became upset with the linear, and yet mechanistic assumptions of the director, and wanted to raise my voice.

I Raise my Voice as a Reformer

Perhaps, I was interested to know more about the director's curriculum planning agenda in detail. So, I raised my concern, and the following dialogue is a part of that discussion.

Me: Yes sir, I was worried about many things like contextual resources, skills of the subject teachers and institutional support etc.

Director: professor, I already shared with you that we have a separate plan to fix those matters, then why you are so doubtful about our 'intentions'?

Me: director sahib (a word of respect), I am not clear how it is possible to embrace externally imposed ideas fortnightly in case we are not prepared for it, and that we have our own contextual institutional problems at hand?

Director: I think professor sahib, you should have some patience to have all those things in place. And with the passage of time everything will be okay if we cooperate with each other.

Me: Director sahib, I am not saying we have lost our patience, and it doesn't mean we are not cooperative with your objectives. But I am wondering 'how is it possible to create *same conducive learning environment in all universities, in case every other university is different to each other in terms of resources, cultural settings, and locally set objectives as well? I mean, we have different situations in terms of resources and cultures, and assuming that everything is kept constant makes no sense to me.'*

Director: I think we can discuss this matter later on as well but as I told you we have plans to make sure that everything will be fine and you will not get any chance to complain. However, I will discuss in detail some other time… (He went away and never appeared again, as if it were not his concern).

Closure and my Way Forward

Though reforms brought many changes in teacher education and research practices, yet its agenda seems to be superficial by focusing on physical resources development with little attention to training of teacher educators. However, I am not against the efforts addressing resource constraints issues at teacher educational institutions, yet such initiatives seem to be partial and insufficient to bring a fruitful change in the existing situation (Bana & Khaki, 2015). Arriving at this point of inquiry, I begin to think beyond such limited interest of education, and begin to envision *a transformative teacher education curriculum that I am addressing in the next chapter*.

CHAPTER 3C: CHARTING WITH POSSIBLY A TRANSFORMATIVE CURRICULUM VISION

In Chapter 3A, I came to realize how a narrowly conceived curriculum of teacher education in Pakistan restricts me as a teacher educator/s by pushing to operate within a limited view of education with lower order thinking, and detaching learners from their work related skills, knowledge, values and dispositions, giving rise to reforms in teacher education. In Chapter 3B, I presented my experiences of *shortsighted vision of reforms* yet with partial freedom. Thus, the realization of this gap, in reform agenda, enabled me to come with *a transformative dimension of teacher education*. In this chapter, I intend to develop an empowering nature of teacher education curriculum to accomplish an emancipatory interest of education in Pakistan. Given the key purpose of developing a transformative vision of teacher education, I am discussing the question of the kind, *'How have I been working to develop a curriculum as a montage, which can be conceived as a basis for an inclusive holistic view of education?'*

To me, it appears to make sense that if reformative teacher education is not inspired by high level of commitment with an *equitable inclusive policy* and *shared vision*, on one hand, and is not well perceived and managed at implementation level, on the other hand, it seems to be a failure towards achieving even its limited objectives. For example, to me, working as a teacher educator/curriculum developer of ICT in Education in a *musty and fusty culture*[48] of imposition and disempowerment through *predefined*

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[48] A culture with an old mindset that promotes imposition and lacks practices of fairness and merit in matter of dealing everyday lifeworlds rather promotes corruption and misuse of power leading to disempowering people in society.

objectives[49] (i.e., measurable) of reformative teacher education means serving less *practical* (i.e., collaboration seeking and participating etc.) but more *technical interest* of curriculum development (Bohman & Rehg, 2014; Habermas, 1972).

A Reflection on Centralized Curriculum as an Imported Object

Arriving at this point of my journey, I begin to reflect on how I can create collaborative and participatory learning conditions for learners that would support them to think beyond the mere tasks of content/topics of ICT in Education and construct meaning of their learning experiences? Perhaps, working on a curriculum as experience (i.e., the learning that student exhibit as a result of their active interactions with content, and that of their actual life situations) image would be a meaningful change. But ironically reformative curriculum does not value this image. It rather seems to focus on curriculum as learning outcomes, set of discrete tasks and mere cultural reproduction. However, my experiences with reforming ICT in Education curriculum caution me that we are serving only *regulated view* of curriculum as a dictating text and we hardly fall into the realm of a *wider view*.

There seems to be many reasons of this closed vision of teacher education reforms, yet cultural imposition and disempowerment represent one of the main reasons. Secondly, our teacher education seems highly inspired from knowing as proving, testing and measuring (Luitel, 2009). In a recent past Humma (2014), '*Hopes and Fears: Teacher Educators' Voices in Curriculum Reform,* an ethnographic study on reformative teacher education in Pakistan, posits some of the problems and issues faced by teacher educators with expected learning outcomes of a newly reformed centralized curriculum.

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[49] Objectives of the re/formative teacher education were developed by some alien experts with WMV for an Islamic society like Pakistan without including teacher educators/teachers/student-teachers as real stakeholders to give their input while developing these objectives. However, these predefined objectives were given to teacher educators to develop content of curriculum within those objectives.

Perhaps, we are still struggling around the traditional images of curriculum as learning outcomes to be accomplished through ‘smart/er’ objectives with reformative agenda of producing more ‘successful numbers’ rather than touching the hearts and minds of the actual actors. This does not mean that I don’t see the need of numbers, rather I prefer that numbers do not replace humanistic dimension of teacher education. I say this because reforms in teacher education are focusing on numbers rather than enabling teacher educators, teachers and students to become agents of change.

Arriving at this point of inquiry, I come to realize that within conventional images even with somehow open visions of curriculum (Eisner, 1996) would lead towards an open and broader visions of liberating view of education. If we expose teacher educators with multiple paradigms of knowing they would think innovatively as change agents (Caldwell & Spinks, 2007). Whereas limiting teacher educators to objectivist agenda of a narrow view of education cannot enable them to help their learners to make sense of their learning. As such, here I stress that me and my colleagues are in the need of a shift of curriculum from subject matter or content, set of discrete tasks and mere cultural reproduction to curriculum as a program of planned activities, experiences and cultural and social reconstruction (Porfilio et al., 2015; Schubert, 1986)?

Perhaps, we need to focus on individual needs’ and beyond, thereby envisioning a transformative curriculum of teacher education towards an emancipatory interest to serve. How can I move forward and what would be possible ways that can help me to understand how to develop a morphing view of curriculum seem very important to *explore. Then I began to think about cultural knowing as a means to raise consciousness about curriculum development. Because cultural knowing can lead me to answer such questions arising from within cultural contextual practices.*

Arriving at this point of inquiry, I begin to reflect on the four stages of William Pinar' (2004, 2012) view of curriculum as currere can be applied in this context (see Chapter 2). More so, a curriculum as montage and also a means of awakening citizens that can be helpful in this regard. Such an image can enable teacher educators/teachers to think about how to transform curriculum so that it would better help learner to reconceptualize (himself or herself) through writing autobiographically.

Cultural Knowing as Enabler for Curriculum Development

It may be any Monday of August 2014, and I was having some follow up workshops on a centralized curriculum based on some given objectives. It was the second day of the workshop, and I was wondering why some seemingly powerful epistemic approaches like cultural knowing could not become center of attention for the so called reforms experts while setting objectives for this new curriculum. Perhaps, to develop a culturally empowering curriculum I (and other teacher educators), as a subject expert and curriculum developer, was very conscious about multiple aspects of empowerment through cultural knowing as glocalizing[50]. With this in mind, I thought how I could come with my own cultural values within local wisdom traditions as part of my identity. And how I could create a common spaces for self/others by using my own embodied values without disrespecting others' wisdom traditions to develop more empowering curriculum.

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[50] Linking global wisdom with local wisdom traditions and make a contextualized meaning for better understanding of learners to connect their prior and local knowledge with that of global knowledge in order to meet the needs and demands of global community while living with in non/local community.

It reminds me of Freire’s (1998) work on ‘Teachers as Cultural Workers’ and my role as a teacher educator. There I began to think on ways that I can play my role in preparing a curriculum that can help learners to become intercultural citizens and/or awakened citizens.

Keeping this in mind, I lost somewhere in my creative, and yet critical envisioning and imagining. In the meanwhile Dr Luqman arrived and awakened me by saying ‘let’s move for lunch Sadru.’ Coming back to the point, I followed him for lunch. We sat on chairs having lunch, and I asked Dr Luqman about his views on cultural knowing, and its role in curriculum development. ‘Perhaps the term ‘cultural knowing’ is a philosophical epistemic approaches’, Dr Luqman continued ‘It could be as inclusive as we could think about the power of metaphorism. For example, if it can be viewed from a stand point of historical perspective at different levels that could open new avenues of knowing.’

Mr Jan, next to my chair, inquires, ‘Dr Luqman, would you please explain what does it mean by cultural knowing in relation to empowering curriculum?’ Dr Luqman sitting next to Jan speaks, ‘Well! Philosophically speaking, cultural knowing is a process of using one’s intellect (as that has been repeatedly mentioned in the Holy Qur’an in many places) to explore hidden treasures of God in this physical world, which means creating new knowledge rather than making meaning superficially. He looked to us in his surprising expression. Thinking that we are still not clear, he continued, ‘well to this end, you may ask- in what ways we as teacher educators have been considering topics/contents as curriculum to transfer knowledge to our students? We were still looking at him for his insightful answer of the question he raised. ‘Probably, one of the ways, cultural knowing could help us, is the use of un/conventional local and global *wisdom traditions as complementary to each other in order to understand a broader view of curriculum', he said.*

'Look at what Qur'an says', he continued 'Oh mankind, search in earths and skys to find the sings (creativities) of Allah'. You know, to understand the signs of Allah in this physical world we would be in need of metaphorical re/presentation that could enable the readers to come with their own interpretations of concepts'. It was really good to hear Dr Luqman. 'His horizon of knowledge is really broad', I guessed. Dr. Luqman continued, 'I think, another important aspect might be developing a culture of critical reflections on our present practices in education (including exploration of self/beyond), and on our habit of mind (beliefs, perceptions and perspectives, etc.).'

But, how can we as a teacher educator bring this into practice? I asked. He thought for sometimes and explained further, 'Perhaps, understanding these few aspects, without excluding other facets, might help us to come with a clear vision, develop desirable skills, improve expert level of knowledge, and develop positive attitude towards our way of being and becoming in this world.' He added, 'and that would be highly desirable to demonstrate as an expert in our respective fields of study like in case of ICT in Education. I guess, thinking un/conventionally and creatively to reflect on our own strengths and weakness towards knowing could help self/others to improve continuously. Probably, such ways of knowing from within sociocultural context would be aspects of cultural knowing with reference to understanding an empowering curriculum.'

Here, arriving at this point of meaning making, and yet reflecting on the view of Dr Luqman, I begin to think that perhaps cultural knowing in a broader sense can be a *powerful epistemic approach* to raise our consciousness within our socio-cultural setting.

For example, engaging to explore cultural self-knowing can lead us to understand the purpose of life and that would be a way to explore spiritual knowing. This view further made me realize that such kind of knowing can also be helpful toward exploring institutional and/or organizational knowing, and social knowing at a broader level. It reflects that cultural knowing seems to be epistemologically very powerful way of exploration/explanation. It uses a diverse range of approaches to make a better sense of being and becoming, and yet still not valued in reformative approaches to teacher education.

Cultural Knowing as/for Transformative Curriculum Development

Teaching as a profession in Islam is considered as a prophetic one (Khaki, 2005). So, for me it is highly respectable one, and I as a teacher educator need to demonstrate my embodied values of ‘intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace’ with notions of assistance to my learners. Perhaps, I can be responsible for creating a *tolerant egalitarian wise society* with an emancipatory philosophical view of teacher education, and the role of curriculum cannot be ignored in this regard. To embrace such a broader view of teacher education that focuses on ‘mentor-as-praxis’- a model that shifts the focus of tradition in(re)forming through ‘mentor training’ view of curriculum to ‘mentor education’ (Orland-Barak, 2010, p.10), we (I and other teacher educators in my country context) would be in need of a transformative curriculum.

> ‘mentoring as praxis calls for replacing traditional ‘theory as informing practice’ … shift from a ‘mentor training’ curriculum perspective (focusing on techniques and skills) to a ‘mentor education’ curriculum perspective, beyond the acquisition of skills, emphasizing the systematic process by which prospective mentors develop their own critical subjective educational theories (Kelchtermans & Vandenberghe, 1994) alongside the acquisition of mentoring skills (Orland-Barak, 2010, p.26).

Without having such a ‘mentor-as-praxis’ view of teacher education, we would not rely on a reformative centralized curriculum without shared goals.

Perhaps, a morphing view[51]of teacher education curriculum could enable me and my learners with greater degree of freedom as autonomous learning, with more responsibilities to take more mature decisions for their learning to experience at personal level. Such an empowered view of curriculum that focuses on individuals with facilitation and encouragement could be a liberating one rather than imposition of a curriculum as cultural reproduction, and intended learning outcome under reformation. Perhaps, such a broader view can enable me to focus on how to develop my own capacities (knowledge, skills, dispositions and embodied values) and to become a reflective practitioner. This is what Jack Whitehead calls to teacher educators as mentors and facilitators regarding how to create their own living-theories with their embodied values of practice (1989, 2014, 2015).

Arriving at this point of learning, I begin to think about holding a prophetic profession seems highly demanding to work towards enabling and empowering individuals, societies and nations with a noble agenda of liberating from *the pain of ignorance*. To me such kind of liberation would be awakening the unaware and unconscious learners (who are habituated to knowing within conventional images of teacher education curriculum as content or subject matter, learning outcomes and cultural reproduction) by using my own critical subjective educational theories (Orland-Barak,

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[51] A view that talks about enabling individual learners to come with writing their autobiographies and share with others to raise awareness of how individuals make meaning of their lives that Pinar (2004, 2012) calls curriculum as currere.

2010) embedded within my values enacted from within cultural settings. This notion seemingly encourages me to develop my own living-educational-theory. Such a living-theory would be a theory of curriculum in action (a curriculum that is there in the actual practice) 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.

Perhaps, such kind of engagement can lead me, and my learners to challenge taken-for-granted views by raising consciousness with 'highdeep' concept of being and becoming (Saldana, 2015). This reflection lead me to understand the life of Holy Prophet Muhammad (PBUH) as the ideal teacher, who with his embodied values of *peace, love* and *care for all* with a broader *equitable-inclusive view* to facilitate all members of society without any discrimination, inspired the humanity. That is the reason Allah says in Al-Anbiya *"And we have sent you (O Muhammad) not but as a mercy for the Alameen-mankind, jinns and all that exists (21:107)".* This means that the prophet of Allah was a mercy for all human beings (including unseen beings-jinns) with his embodied values of kindness for all regardless of their identity.

Unfortunately, this very aspect of his teaching seemed to be missing from the practices of teachers, *and yet having powerful to develop tolerant, loving, caring, wise and critical-creative individuals in societies.* The question is how to inbuilt these values in our curriculum that would help me as a teacher to internalize them in order to demonstrate as my embodied values while nurturing learners. For example, we can learn from real life situations of teachers' roles as enabling teachers.

Dear readers, let me share with you one of the examples of teachers' role with embodied values, and the impact on learners. I have been blessed with one of my kind teachers' affection who changed my way of becoming such a person today by inspiring with his care, love and support (see Chapter 4C). Perhaps, to learn powerful lessons of love, care and peace we need to use critical reflexivity as an approach to explore the impact of our TLPs on learners. And to this end, embracing the lens of micro-cultural knowing (at classroom level) seems an approach towards raising consciousness to learn how our role can enable learners to liberate from the ignorance of being and becoming. Perhaps, for me it would be interesting to ask how to nurture such embodied values in order to develop wise, loving, caring, tolerant and critical-creative learners in educational institutions to create societies with peace and justice for all.

Arriving at this point, I begin to reflect on the existing curriculum images of cultural reproduction to develop less critical-creative, yet more patriot individuals with a narrow view of knowing self/others (ICG, 2014). This enables me to ask myself 'in what ways I could come with my own embodied values to make a difference in the lives of others?' Here, I come to realize that engaging with reformative curriculum seems that we keep developing intolerance rather forbearing individuals with critical creative skills. This means that we need an integrated inclusive view of empowering curriculum *as currere* (Pinar, 2004, 2015) *montage,* and *currere for awakened citizen* (Luitel& Taylor, 2008), to name a few of the *contemporary images of curriculum* that can foster deeper level of consciousness. Such an image would lead towards embracing an emancipatory view of education with teaching, learning and research with innovative ways. I guess, unless we (policy makers and implementers including teachers/educators) do not come out of such a new colonial state of mind that seems creating conditions to disempowerment and imposition with limited views of curriculum under reform packages, expecting a meaningful change in teacher education seems difficult (AKU, 2015). Therefore, I can say that such reformative agendas appear to be less effective to bring life affirming and life enhancing change in the lives of learners (Whitehead & Huxtable, 2016) through teacher education in Pakistan.

Thus, cultural knowing as living inquiry for transforming thinking seems highly embedded within self/personal transformation that can lead the transformed individual to transform others, meaning ‘one who knows self, know God’. Perhaps personal transformation (Boyd, 1991) and/or self-transformation leads societal transformation (Mezirow, 2012). Thus, it invites me to explore ways and means to understand a *transformative teacher education* rather blindly following the new colonial masters’ agendas of reformation of teacher education in the country.

Inclusive Approaches as Empowering to Curriculum Development

Arriving at this point of inquiry, I begin to think that to develop links between content and goals of curriculum use of different angles, filters and lenses (Saldana, 2015) can raise consciousness at personal, social and philosophical levels. However, I come to realize that this inclusive approach is likely dependent upon how practitioners (like me and other teacher educators/teaches) are interpreting, reflecting and imagining content while engaging with teaching/learning to develop better understanding of learners in their socio-cultural settings. Perhaps, this is the inclusive empowering nature of transformative curriculum that has the capacity to offer multiple ways and means to present contents in a metaphoric, poetic, and other logics and genres by generating wider meanings to enable learners (Luitel & Taylor, 2013).

For example, in curriculum text using metaphoric logic can be more culturally, politically, religiously and socially exhaustive, and could generate diverse range of ideas within local wisdom traditions. Such metaphoric expressions like '*learner as explorer'*- using CTs one can be an explorer of knowledge; '*learner as climber'*- climbing is culturally very famous and interesting adventure in our context that could be more fun, and similarly '*learner as traveler'*[52] etc. would enable learners to broaden their cultural contextual meaning. This further develops links with that of nonlocal/global wisdom traditions through cultural knowing and imagination.

I envision that a transformative curriculum as a constellation of multiple knowledge systems can be a source of liberation for me and other teachers to open new vistas of looking at many other possibilities to enable learners. Perhaps, using cultural knowing it seems possible for me to understand the meanings that cultural practices carry (at personal, organizational and philosophical levels) and can create spaces with use of metaphorical terms to enrich those contextual meaning making. Probably, such epistemic approaches can enable me to break the limited boundaries of *yellow single colored book* image that colonizes my thinking with assumptions and taken for granted views that knowledge is a thing that needs to be transmitted through one way flow of telling (see Chapter 3A).

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[52] Learner as traveler is used as a metaphorical sense in Hadith (Prophet's sayings). For example in times of Prophet Muhammad (PBUH) there were no concepts of ships, airplanes and other vehicles and travelers were depending on camels. In such a situation traveling from Arab to China was a challenge and difficult. Thus, it was used metaphorically that if one has to learn once should go to China even. It raises the importance of learning and encourage to follow difficult journeys even.

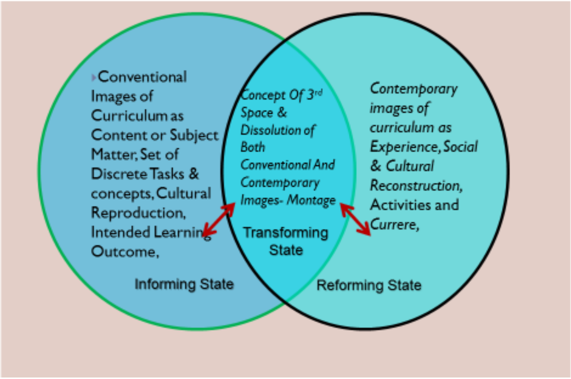
Such kind of epistemological enactment can lead me to challenge limited views of curriculum such as set of discrete tasks for reaching to intended learning outcomes and mere cultural reproduction (see Chapter 3B). But I need a curriculum that would enable me to think beyond these limited closed visions to knowledge dissemination and preparation for life. I hope a curriculum that could hold open visions, beyond the existing and unseen, beyond the limits of life confined to identities of localism, regionalism, nationalism, sexism, to name but a few, rather *humanism, equitism, pluralism, inclusivism, integralism and beyond*.

Arriving at this point of inquiry, I begin to feel that a transformative curriculum can invite me and other teachers to be more creative, critical and imaginative in our endeavours to teaching/learning activities so that we can better involve our learners to think beyond what they listen, do and think in the context of a limited source of knowledge that is shared in the boundaries of classes. In so doing, I and other teacher educators/teachers can embrace multiple possibilities like using cultural knowing, imaginative viewing and using multiple logics and genres, to name a few, while engaging with illuminating learners with a metamorphosing view of curriculum.

Metaphor of Third Space and Metaphor of Dissolution as Enablers

As Luitels' (2009) concept of the metaphor of third space and metaphor of dissolution seem helpful for me to understand how to create a common space for learners of multiple identities to better support their learning and assist them to make meaning of their learning in their real lives. These metaphors seem to be more inclusive and empowering from multicultural and multi-contextual settings. They address the question, how to create a space out of both conventional and contemporary images that would accommodate and empower a learner so as to work on the agenda of transforming curriculum to accomplish an emancipatory view of teacher education. Perhaps, the notion of these metaphors seems more convincing to me, in my case, as I can link different images with my philosophical inquiry of cultural knowing to understand multicultural context of TU, and for creating more common spaces to empower my learners with a transformative curriculum.

Luitel's Concept of Metaphor of 3rd Space & Dissolution - Montage


Conventional Images of Curriculum as Content or Subject Matter, Set of Discrete Tasks & concepts, Cultural Reproduction, Intended Learning Outcome,
Concept Of 3rd Space & Dissolution of Both Conventional And Contemporary Images- Montage
Contemporary images of curriculum as Experience, Social & Cultural Reconstruction, Activities and Currere,
Transforming State
Informing State
Reforming State

Such a liberating view of curriculum is beyond the intersection of both contemporary and conventional images. For example, using metaphor of 3rd space can enable me to disrupt status quo and can help me to become creative teacher educator and learner in my own multi-contextual settings. Similarly, metaphor of dissolution borrowing the concept of Fleener's (2002) idea of 'dissolution' and John Dewey' (1938) concept of 'dissolving the demarcation between school and life' Luitel (2009) helpfully links with how to nurture the learning of multicultural sensitivities of learners.

For example, I can re/envision my own curriculum in collaboration with learners and community of practice that can be a source of better serving my students, school, society and broader community to which I will have to interact in my present and future time (Huda, 2015). In so doing, I can cultivate not only educational needs of my learners but also foster ecological consciousness through inclusivity and interdependent perspectives arising from Allamah Iqbal, Nasir-e- Khisrow and other knowledge traditions.

With this in mind, I use the metaphors to understand the concept of ‘Khudi’, the self to help self/others. Perhaps, such complex concept of ‘Khudi’ would be explore through the notion of *unity within diversity* (Nasir-e- Khisrow and other traditions coming together as Other spaces), logics of ‘in between’ (in the continuum there may be a space where there is no essence of either categories) (Nor & Bahroni, 2011)*, synthesis* (creative mixing of both)*, and both and beyond* (use of connection and synergy) (Luitel, 2009, p 161).

Developing such an open view of self and others mean nurturing an inclusive culture (individuals from multicultural identities) for the purpose of common interest in learning, yet valuing every flavor of all cultures with equity and inclusion (Freire, 1998). In so doing, Luitel (2009) reminds me that the metaphors can be a dream to disrupt conventionality, embrace creativity and develop more cultural friendly and *contextualized curriculum. Such a curriculum can* enable learners to develop a link between the knowledge they learn in schools with that of their everyday life activities so they should not feel alienated, disempowered and disconnected from the learning with real life situations (ibid).

Curriculum as Montage

The metaphor of *curriculum as montage* (Luitel, 2009) seems to embrace the concepts of *structure and agency* and giving rise to *structure-agency*. It seems that both structure and agency are interdependent and/or support each other. Thus, without the structure of content working on agency seems difficult. For example, *curriculum as content and/or subject matter, set of discrete tasks and cultural reproduction* images represent structure aspect, whereas ‘curriculum as currere’, ‘experience’ and ‘social reconstruction’ represent the agency aspect of curriculum, which can be used synergistically to get a mix flavor of a curriculum as montage that would better serve the purpose of transformation (Luitel & Taylor, 2008).

Such a liberating view of curriculum, according to Luitel (2009), gives rise to the concept of *agency-structure dialectic* that to me makes better sense in terms of providing more facilitation and empowerment to learners/teachers by raising their consciousness. Perhaps, the concept is based on the *lifeworlds-oriented view* of teacher education that without proper structure as basis, ‘self-organizing, auto-adaptive and self-reflective’ seem difficult to improve learners/teachers as agents of change in curriculum performance (Luitel, 2009, p. 268). Thus the concept of montage can be a unique image of curriculum development and implementation. This notion of montage as an inclusive-empowering transformative image can help me to incorporate multiple images of Schubert’s along with Luitel’s concept of metaphor of 3rd space and dissolution to make a better meaning of learning. Such an image of curriculum, for my own unique socio-cultural context of TU, would enable me to empower my learners to be more creative, yet very critical to uncritically assimilated views in their lives within and outside their educational institutions.

So, curriculum as montage (using both conventional and contemporary images) can enable me and my students to enrich our learning during the whole educative processes towards a liberating view of education. Perhaps, such a view of curriculum can be a basis to understand basic values- humanity, humility, equity, patience, respect, love and care for all (with ecological consciousness). And interestingly, such a view is embedded within the teachings of Qur'an and prophet's (PBUH) guidance that can lead us towards innovations, discoveries and creation of new knowledge similar to the contributions of Islamic golden age.

Curriculum as Currere

The concept of currere is to enable learners through provision of individual support through autobiographical excavation. To me, this view seems similar to the Vygotsky's view of scaffolding. Thus using such views we can explore Iqbal's concept of Khudi, the self that can be a powerful tool to enhance agency of learners (Nor & Bahroni, 2011). Because Khudi seems to be a process of enabling self to raise consciousness that can lead to explore multiple windows of looking into inner world of self. So, it appears to be a learner/s focused curriculum that can enable him/her to understand the real life challenges of 21st century.

The image of curriculum as currere provides opportunities (through writing autobiographically) to develop knowledge, skills, dispositions and positive behaviors to understand the complex life (Pinar, 2012, 2015). Thus Pinar's view of currere seems to be embedded within four steps of experiencing a transformative learning (see Chapter 1B). Perhaps, borrowing this concept and thinking about his own cultural context, Luitel (2009) seems re/conceptualizing it into 'currere as/for awakened citizen'.

To me, an awakened citizen can be a learner who is more aware of self/beyond and who can demonstrate like a global citizen. Such an idea of 'curriculum as/for awakening citizens' can be a dream to develop a culture of tolerance and conscious citizens in the context of Pakistan. This view of curriculum enabled me to envision such an image of curriculum (a re/conceptualized metaphor/s of curriculum) to develop conscious citizenry through a transformative teacher education in Pakistan. Perhaps, such an image of ‘currere for awakened citizen’ can invite teachers, students and community to contribute for social transformation rather depending on a single colored image and/or a cultural reproduction image with reformation with limited freedom to learning.

Closure

To me, reformative agenda could be a good attempt to break the status quo in the informative state of teacher education, the way reforming is perceived, managed and produced results so far seems guided by shortsighted visions. Reflection on the history of reforms shows that *the real change agents, teachers/teacher educators has been given less importance in terms of developing their capacities* (Caldwell & Spinks, 2007). My experiences as a curriculum developer caution me that unless a transformative curriculum as an inclusive-holistic intent with multiple images as montage, and currere for awakened citizen would not be considered in our teacher education, nurturing learners with emancipatory view of education seems challenging. With this in mind in the next chapter, I am looking at pedagogical experiences to lead me, as a teacher educator towards my visions of transformative teacher education in the context of Pakistan.

CHAPTER 4: MUSING THROUGH PEDAGOGICAL APPROACHES

In Chapter 1, I came with my research problem of culturally disempowering teacher education and research practice. In Chapter 2, I attempted to explain and explore my first theme of the inquiry– where dictating and communicating leadership approaches gave rise to transformative dimension of leadership. Arriving at Chapter 3, I discussed second theme of my inquiry –where narrowly conceived images of curriculum gave rise to a morphing view of curriculum as montage. Given this background, in this chapter, I present my 3rd theme i.e., ‘Conventional and somehow learner-centered pedagogies’ (chapters 4A and 4B) and envision a critical-creative pedagogies (chapter 4C).

In this chapter, with these three research questions, the aims of my inquiry are to (1) explore key features of the reductionist approach to teaching that seems restricting learners to develop wider view of their learning within lower order thinking skills, (2) discuss constructivist approach to teaching with use of CTs to improve TLPs at my disposal, and (3) envision an empowering nature of teacher education pedagogies to accomplish an emancipatory interest of education in Pakistan. With the aim to develop a transformative vision, I used multiple logics and genres e.g., letter writing genre, dialogical, metaphorical and poetic logics etc., for my inquiry in this Chapter.

CHAPTER 4A: JOURNEYING INTO POSSIBLY DEFINITIONAL PEDAGOGY

The key to being a good mentor is to help people become more of who they already are not to make them more like you- Suze Orman

In this Chapter, I am discussing the problems and issues of teaching methods as definitional/informing pedagogies by asking the question- *How have I encountered key facets of definitional/informing pedagogies that disempower learners to develop a broader view of learning to understand real life situation.* In so doing, my purpose is to understand the features of teaching practices as *dictating pedagogies*[53] *as telling* that shows ‘a strong traditional text of teaching-as-delivering’ (Barak, 2010, p.48).

Teaching as Loading on…

"Knowledge from which no benefit is
derived is like a treasure out of which nothing
is spent in the cause of God." (Al-Tirmidhi, Hadith, 108)

It may be any Wednesday of June 2008.I picked a course book on the subject matter, a white board marker and an attendance sheet before going to teach a class on ICT in Education in School of Education at TU. As it was a little bit early around three minutes to the class time, I came to know that a teacher inside was busy with a written test from her students. Probably that might be an end of Unit test to check her students learning of her own teaching. On my concern for the class time, she excused and requested for taking ten more minutes to done. Looking at the situation, I did not want to

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[53] One dimensional flow of teaching as re/telling without creating spaces for interaction and discussion for meaning making that seems to restrict learners to develop a broader meaning of their learning to link with their real life situations.

disturb the students giving their test, so I allowed her to continue but let us know accordingly.

In the meantime, I noticed my new/old student Ms Lily, who appeared on the scene and greeted. 'Ms Lily, please let me know when the teacher finishes her class. The students are busy with a written monthly test. So, I am waiting her in office', I explained to her (and other students on the scene) by assigning the task to let me know if the exam was over. I remained in the office waiting un/productively for around 13 minutes, and went to the class again.

As the class was occupied by other students, my students were waiting outside the class. I myself was not in comfortable position because my students were waiting me outside when I was there in the office. To provide myself with little relief from this ill feelings for their waiting, I asked for excuse. I said, 'Sorry guys, I could not arrange other room as it was engaged with a test.' 'It's okay sir, no problems', the class respond normally!

Performing as Announcer of the Topic

I briskly started writing my topic of the day, 'as I have already lost 15 minutes, I should not wait any more and should accelerate my flow of lecturing', I thought. And intending to stuff my learners with maximum information, I went with my fast way of 'telling as loading pedagogy' as that was the last class of the semester (Major & Palmer, 2001).

A kind of behaviorist pedagogy 'Traditional instruction, such as the typical lecture-based session … often involves delivering as much information as possible as quickly as possible. The lecture method was one of the most effective and efficient ways to disseminate information and has often been used for this end (Major & Palmer, 2001, p.1)

The students read whiteboard– third generation computers. And I tried to settle myself within a very formal way of delivery of my lecture, which was my adopted *(un/willingly) didactic style in the socio-cultural context of TU, which did not seem to allow me to go little bit flexible in my behavior during the time of teaching. As I had to be within the structural setting of fixed content to teach with no changes, 'reproduction of particular knowledge' was my focus. 'I guess, this behaviorist pedagogy seems working well in this context', I continuously said to myself.*

Dear readers, let me tell you that my purpose of writing this topic was to inform my learners to make meaning on how I taught my students under such conventional, and linear settings. Let me continue it again. And addressing my students I announced formally, 'yes, dear students my topic of lecture, for today's class, is on third generation computers'. Becoming more formal was one of my compulsions which seemed as if I was acting on a stage.

Looking at the students I said, 'as you are well aware of our previous lectures, I guess, your readings of texts on first and second generation computers could be helpful because this is one of those in the series. I hope you have already developed your understanding of the previous topics, haven't you?' I heard students talking to each other. 'I think they are making themselves clear about what I was expecting them to know', I thought. It was a kind of one directional flow of information, and a way of power over learners (Davison, 2008). Without waiting for some possible responses from my students, I continued. 'And today, hopefully, I will teach you what the new developments in third generation computers are made in comparison to the previous ones.' And then I went back to my previous question to get some expected answers before I went ahead.

> The Production of Education and Productive Confusion The pedagogies of pure reason have great power to order, direct, and accelerate linear modes of learning (Davison, 2008, p.66)

Questioning as/for Confirming

'So, would anyone of you like to recall your memory to let us know about your learning, what was in the first generation computers and then in the second generation?' I asked them another question. However, I had no expectation of the answer from them. I was just asking them, and it was just a formality sort of things. 'I expect you to have a very sharp memory, as you are growing older now, and very much regular in your classes as well'. It reminded me to do their attendance, and so I assigned the task of circulating attendance sheet to each other, 'please sign on the attendance sheet as usual to ensure your attendance', I directed my students.

'Freire's position is, of course, against the *godly* presence of the teacher in the classroom. He condemns the *teacher as the almighty* who is responsible for creating inferiority complex in learners' mind. In the chapter 2 of Pedagogy of the Oppressed Freire says that education is suffering from narration sickness. *Traditional teacher- student relationship* disclose its fundamentally *narrative character*. This relationship consists of teacher as a narrating Subject and students listening Objects. The task of the teacher is to 'fill' the students with the contents of his narration. *Narration of the teacher leads the students to memorize* mechanically the narrated content. This process turns them into *'containers'* and 'receptacles' to be filled by the teacher. "The more completely she fills the receptacles the better teacher she is. The more meekly the receptacles permit themselves to be filled, the better students they are' (1970, p. 72).

On my call, around half of the students in class raised their hands showing their willingness to answer my question. However, only few of them could speak of their memories about these historical developments in the field of computers. I could not allow most of them due to shortage of time. But I reinforced their views (few of them who spoke) with few additions, deletions and corrections for their memorizing, remembering and expecting to develop an understanding. Perhaps, it was a wishful thinking.

As I look at the clock, I realized I was running out of the time, which was yet another constraint. So, I quickly returned towards the topic of the day that I had started.

My Pedagogy as Banking/Transferring

Talking around twenty five minutes on the topic in this mode of delivery, in addition to using whiteboard somewhere to note key points, I realized that I did my part of the job. I thought I could speak enough to transfer my knowledge about the topic in order to let my learners know about what were the things they need to remember (Freire, 1970). I was little bit faster, perhaps that might be due to few minutes I lost in the beginning of the class. So, in my speech/lecture I was somehow doubtful about slow learners who might have some difficulty in catching my words fully (Davison, 2008). However, I had no time to do something for them so I had to switch to, probably, the last activity of the class before saying goodbye.

'**In Pakistan** a student behaves and interacts in a classroom in the same way he/she behaves in the family or in other community structures. Learners are passive listeners and they religiously note down every word of the lecture (p. 106). Traditional teaching method is followed in Pakistan where the role of the teacher is like that of an **authoritative dictator** who has final say in his classroom. Paulo Freire would use the term 'banking education' to describe Pakistan's educational system (Alam, 2013, p.4).

Arriving at this point of my inquiry, I begin to reflect that I was in a monologue form most of the time and my method of teaching was a kind of *informing pedagogy*[54] (Alam, 2013; Freire, 1970). And I can realize that, perhaps, with my dictating kind of traditional pedagogy, I could hardly develop few lower order cognitive skills with limited knowledge of reproduction (Armstrong, 2012). In this class, for example, you hardly see some spaces for dialogues and/or discussion that I created with active involvement of learners in the whole process of teaching and learning. It was rather highly teacher centered mode of delivery. However, you can also notice one mode of limited involvement of learners i.e. the form of answering my questions to let me know their learning.

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[54] A kind of teaching that is based on telling to students. It is a one way flow of information from teacher, as source of knowledge disseminator to students as receiver and/or accepter

Admittedly, that might be a recommended method of teaching in the context of TU that I had adopted. And that seemed acceptable way of doing things, and might be appreciable in the context. It might be the result of un/willingly becoming part of the culture in which interruption in between the lectures was undesirable in order to accomplish learning outcomes within the prescribed time period (Armstrong, 2012: Davison, 2008). So, the students were very much aware of not only the way I was doing in the class, but also they were aware of the fact that it was like a *professorial*[55] way of lecturing method in that culture. I understand it now that this traditional way of teaching through one way flow was a kind of didactic learning, which seems taking its roots in the culture by focusing on *superficial learning*. Perhaps, that might be an influence, as I thought, of behaviorist pedagogies adopted in that culture where talking in front of elders (the teachers) was considered a kind of misbehavior. However, the mode of delivery reflects that it was a kind of *loading on learners' heads a concept* of teaching not different than what the Freirean perspective of banking education (Freire, 1970).

Still for my own satisfaction and probably, as it was part of the my teaching activity as well, to know to what extent my learners got the points, I came to the last activity of the class by asking few questions regarding the lecture of the day.

I presumed with some satisfactory answers of four to five selected learners from a class of 30 students that I have accomplished the learning outcomes of the lesson. I must have thought, I got good students who know the culture of the university. And they are very good at how to remember things, keep teachers comfortable without disturbing with unnecessary questions, and get good marks by focusing on whatever they are taught to reproduce in their exams.

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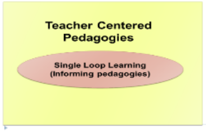
[55] Lecturing like a learned person. The concept of teacher in this particular mode of teaching and assessment reflects that teacher is all in all who knows everything and learners have to listen and reproduce when the lecture, unit or the course is finished and they are asked with a written or verbal test.

It reflects that the learners seem, to some extent, clear about the expectations of the academia and the academy. And they seem good at how to listen very carefully without creating any problems in the class (no questions or very few questions, no movements, and no disturbances) as *responsible* adult learner who knows well the norms. Though this sort of listening may help them to get ideas about the topics, and it may also help them to reproduce in their papers and tests like questions and answering, it seems preparing like *puppets* not creative learners.

Selective Responses as Expected Outcomes

Few students show their courage to ask some more questions to know new things for their information. One of the front line seaters asked a question, 'sir, how you can see these historical developments with reference to the future of the new technologies in education?' Another middle line seater put yet another question in this way, 'sir, what would be the mode of communication and sizes of these machines in future, as it seems the size of these machines from generation to generation is reducing?' Going with some right answers to their questions, I concluded my lecture and said good-bye, hopefully to see them in next class.


Teacher Centered Pedagogies
Single Loop Learning (Informing pedagogies)

Reaching at this stage, I begin to reflect on my own role as a teacher who has come with some taken for granted *assumptions* (my teaching will understand whatever I teach in class) and *expectation* (students will listen to me carefully and remember my lessons). I come to realize that with this notion of thinking and teaching in adult classrooms seems a kind of colonizing their thinking (Armstrong, 2012). Perhaps, un/wittingly I tried to give the impression that teacher is the *source of knowledge* and learners have to receive the knowledge within a structural setting in order to accomplish desired learning outcomes. Perhaps, it was a kind of *means and ends dilemma*(In teacher centered classes the *means are students considered as objects, as receivers of information, whereas the ends are goals* -the lessons to deliver, learning to test, and course to complete, etc.). Perhaps, this view of my own learning about teaching was a kind of single loop learning that did not help me how to improve my own practices (Schon, 1983).

With this approach to teaching, I kept my *expectations* high from students about how to behave in class and what to re/reproduce. Perhaps, this kind of teaching approach pushed me to adopt a superficial learning strategy in my teaching and resultantly, students were forced towards rote memorization, and reproduction of information that I delivered. Arriving at this point of inquiry, I begin to realize that my way of dealing students with more engaging questions was not appreciative rather corrective towards their one single answer, showing my reductionist pedagogy (Ahmed, 2013). Perhaps, the way of teaching was a kind of controlling learners through filling their minds rather than encouraging them to get more insights through interactive discussions and dialogues.

Reminding as/for Controling

In the end of question-answering session, I reminded the students about the deadlines on submission of assignments. Perhaps, I was expecting them to submit within two working days, just after our next class on fourth generation computers. The purpose of reminder was to make sure that everyone should know how to do assignments and *what to do in order to get good marks. It was a king of controlling my students to follow certain rules of doing assignments for graded purposes.*

Perhaps, this had a very strong link with that of the assessment. I mean to say that my teaching of particular topics was based on the nature of assessment; unknowingly I was admitting that my pedagogy was a reductionist one (Armstrong, 2012). This limited view of teaching for assessment- telling to reproduce was perhaps culturally desirable way of teaching in that context.

Reflection on my Teaching as Transmitting

Arriving at this point of inquiry, I begin to reflect on my teaching approach and the implication for student limited learning outcomes. I come to realize that my *culturally adopted pedagogy*[56] appeared to be unhelpful to learners. They could not apply the knowledge that they gain rather remain limited to reproducing the text through rote memorization to pass their exam. However, this reflection without any action for improvement in teaching/learning conditions seems to be a kind of just raising awareness about what has happened, and it can be called as single loop reflection (Argyris & Schon, 1974, 1978; Halai, 2006; Punjwani, 2013).

Perhaps, this single loop reflection, at least, helped me to think about my values. For example, I started to think about myself as a teacher educator and my values that should influence my student teachers while nurturing their minds as learners. And I began to ask question- *How do I live out my values in my practice?'* (Whitehead, 1993). Perhaps, this question led me to think about 'Bloom's revised taxonomy' (Krathwohl, 2002) that cautioned me about the contradiction between what I valued and what I was doing. This reflection on my practices could be one of the bases for my awareness about what was happening with my pedagogy.

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[56] A pedagogy that sociocultural others, the teacher educators were using that I adopted in the context.

However, at that time I could not take any action towards doing something that could help me to improve my practices because I was not aware of how to create my own *living-educational-theory* (Whitehead, 1993) as a form of 'improvisatory self-realization' (Winter, 1998), by delving into educative encounters within the context. At a very latter stage after engaging with my doctoral project and having interactions with the father of living-theory, Jack Whitehead, I came to realize that my single loop reflection during my reductionist pedagogy was just awareness about what happened in my class. Perhaps, that must have led me to think about reforms in my practices, yet with very close visions.

Closure and my Way Forward

Teacher centered pedagogical approach seemed to push learners towards superficial learning for promotion to the next level of their studies. Believing that excessive use of technologies in TLPs can reduce creativity of learners, and yet relying on conventional methods with very limited or no use of CTs in such subjects seems ironic (Sulaiman et al., 2012).

I came to realize that reproduction of knowledge through informing pedagogies seems outdated and less supportive to develop thinking skills of the learners out of the box ways to understand everyday lifeworlds. Based on this meaning making, in the next chapter, I will look at reforms in teacher education, and the impact on TLPs with use of CTs to improve practices.

CHAPTER 4B: DELVING INTO POSSIBLY REFLECTIVE PEDAGOGY

In Chapter 3A, I discussed on the problems and issues of oppressive nature of teacher centered pedagogies which seemed unhelpful in developing even a narrowed view of education, giving rise to *student centered pedagogies*. Given this background in this chapter, I am discussing on the question- *How have I worked through reforms in teacher education as means for implementing somehow student centered approach to teaching?* With this question in mind, my purpose, in this chapter, is to explore my somewhat constructivist practices of teaching, and to this end, I am trying to use recommended, and yet available tools of computer technologies to improve my TLPs (Sulaiman et al., 2012).

> 'As a teacher/facilitator, it is hard to break out of the old paradigm of teacher directed learning where I am in control. Yet learning and creativity are risky endeavours.' (Vettraino, Linds & Goulet, 2013, p. 17)

Setting the Scene: Solitary Thinking as Planning

It may be any Thursday of fall semester 2009 at TU. I was sitting in front of my desk top computer and thinking about my teaching, looking through a window partially covered by thick branches of a pomegranate tree. In the meanwhile, something struck in my mind and I started transfiguring the thoughts into few sentences on the keyboard in order to plan a lesson on an interesting topic, which may not be the case for culturally others. I mean, perhaps for learners who have desirable background knowledge in CTs, and for teacher educators who have required resources talking about such kind of topics as interesting makes no sense but for me and for my students it could be something engaging. And the topic I selected was found in the course syllabus which I had prepared *few weeks ago during ICT in Education curriculum development workshops (see Chapter 3B).*

I remember, we (I and other teacher educators of ICT in Education) as subject experts, from different HEIs of Pakistan, we experienced to develop content of a centralized curriculum based on the given objectives, and that was in my hand to implement in my classes. However, being a faculty member of a resource-restraint university coupled with limited support from administrative side to implement the curriculum, I began to ask- What would be the ways to overcome such challenges, and how I can improve my teaching in such a challenging situation of centrally mandated curriculum (Whitehead, 1989).

Reflecting on limitations, and thinking about alternative ways that could be helpful to engage my learners in activities focusing on their active participation, interest in learning, and enabling them towards intended learning outcomes, I was lost in my thinking. In so doing, Pine and Boy (1977) reminded me that a learner centered teacher is one who thinks about self, and students to make the learning more meaningful for learners. Perhaps, involving in such kind of thinking that is what Winter (1998) calls an ‘improvisatory self-realization’, I realized it a much needed engagement to improve one’s own practices by asking- How can I improve my teaching (Whitehead, 1989, 2014).

Pedagogies With Use of CTs as Improving Practices

Arriving at that stage, I began to remember my recent past with teacher centered pedagogies where I could teach without any involvement of students in my teaching activities appeared to be unhelpful for my learners. Coming to realize my past practices, and reflecting on my exposure with reformative activities with limited freedom of my (as a teacher educator/s) contributions in the whole process of curriculum development, and using required resources to support my pedagogies, I started looking at possibilities to make my lessons more interactive to engage students in learning process through 'participatory and collaborative' ways (Barman, 2013, p.10).

'The unconscious is the myth-making center of the human person, the location from which we generate the images, myths, and stories that we largely unconsciously use to guide and make sense of our lives.' (Dirkx, 2008, p.84)

Arriving at this point of inquiry, I begin to realize that reforming curriculum process had not been more democratic, inclusive and empowering by engaging teacher educators like me from the stage of planning objectives, developing *culturally friendly set of activities as curriculum* (Dewey, 1938; Karseth & Sivesind, 2011). Perhaps, the approach to reformative curriculum development activity was not to focus on students learning experiences rather mere cultural reproduction (Schubert, 1986) (see Chapter 3B).

With this view in mind, I began to look at my own *socio-pedagogical context*[57], and ask- What I can do with new curriculum to make a lesson different than what I was doing with definitional, imposing-styled, and information-giving informative teaching? Perhaps, this realization led me to think about the importance of developing a clear understanding of the socio-pedagogical context and its impact on learning. To this end, developing a clear understanding on learners' background, available and accessible resources, content versus pedagogy, teaching versus learning (Luitel, 2009), to name but a few of the ingredients of the whole process of TLPs seemed to play a crucial role in re/shaping my practices in ICT in Education class.

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[57] The belief that pedagogies are socially constructed and shaped within a particular sociocultural setting makes it more responsive to students' needs. Teachers with paper plans (i.e., lesson planning) and mental plans (unwritten, yet situation based plans which arise with change in behavior of learners in a real classroom situation and unpredicted events may occurred in classes. Because classes, today, are very dynamic and complex so written plans can no longer be helpful for a teacher to fully rely on with SMART Objectives to accomplish. Teachers need to understand how to organize socially constructed learning in learner centered teaching situations.

Arriving at this point of my inquiry, I begin to realize that the agenda of reforms appeared to focus on *'smart/er'* objectives towards context free intended learning outcomes given by a centralize curriculum rather being sensitive to the socio-pedagogical context (Ali, 2011). Perhaps, *'smart/er'* objectives can to some extent help teacher educators towards fixed learning outcomes, and yet developing a clear understanding of socio-pedagogical settings enable them to make better meaning of learner centered approaches to teaching (O'Sullivan, 2004). I argue that being insensitive towards socio-pedagogical and thinking about context free (i.e., no importance to context of each class) pedagogies limit TLPs.

However, initially I was a supporter of reforms and, to some extent, it enabled to break the status quo of teaching as telling to somewhat teaching as interacting with learners. Probably, this shift from teacher centered to student centered (Barman, 2013: Qutoshi & Poudel, 2014).But soon I came to know that to prepare lesson plans focusing on 'smart/er' objectives in my learner centered pedagogies was a difficult task. Neither had I computers in my class nor there were students with at least basic knowledge of computers (as they come from public schooling systems from remote villages and towns around the TU). Perhaps, that situation must have led me to think about my vision to engage with reformative curriculum of ICT in Education while teaching student teachers.

Reflecting on the situation, I came to realize that though many changes can be noticed in the context of TU as compared to my own school and college days (this I have already articulated somewhere in Chapter 1A), I was still facing many challenges. Such challenges of varying degree and nature, for example, were access to computers (for students' practice), lack of required resources and lack of support from the department to facilitate the process of teaching/learning with use of CTs, to name a few. With such observation about the context, and looking for alternative ways to engage with my goals of student centered teaching (Ahmed, 2013), I was lost in my imagination.

Let me take you back to my own learning, as a student, of computer skills during 1993 in Karachi, one of the biggest cities of Pakistan to give you a comparative view of that time with my professional experience of teaching under reforms during 2010. Perhaps, this would give you an idea of how the lifeworlds of learners and teachers present different picture in big cities as compared to small and marginalized cities. I remember vividly that at the time of my diploma in computer software course, we (as students) had not enough computers to practice independently, yet we got opportunity to practice in a smaller group at least. However, today even after 12 years, such limited facilities are not available to my student teachers at TU context.

Arriving at the stage, I began to realize that I need to select an appropriate topic for teaching with use of technologies to accomplish my desired learning outcomes (Sulaiman et al., 2012). Perhaps, at that time I realized that in such a situation few topics can be discussed easily, to some extent, despite having no computers. With this in my mind, I thought on ways to develop some basic understanding of learners about a centralize content of the curriculum of ICT in Education. At the same time, I began to realize that most of the topics seem very difficult to teach without proper use of CTs in class to make lessons more attractive and interactive with practice on computers to get students engaged with learning (Qutoshi, 2014).

Notions of Reforming as Neo-colonizing

In the meanwhile the ideas of the director of curriculum to whom I engaged in a somewhat critical dialogue on the issue of resources inequality and nature of a centralized curriculum during the curriculum development workshop for ICT in Education, continued to occupy me. Let me take you back to a little part of that dialogue which took place sometime in late 2009 or early 2010 (see Chapter 3B, pp. 198-199).

Reflecting on the views of the director of curriculum there, who was too linear and partial in terms of contextual thinking, I realized how superficial plans the director of curriculum had in his mind about fixing the problems of non-availability of basic resources in all universities which shows a *self-serving attitude* rather reformers ground work to bring a change in existing situations. As Kincheloe (2005) argues 'many educational reformers see no need for teachers to be rigorous scholars… such reforms require disempowered teachers who do what they're told and often read pre-designed scripts to their students' (p. 5). Reflecting on the Kincheloe's argument, I begin to feel that I (and many of my colleagues) can be some of those disempowered teachers who had to follow such directions to implement a *homogeneous image of curriculum* (a centralized curriculum imposed to implement throughout the universities of Pakistan without realizing context specific needs of different universities) in culturally diverse group of learners in a resource restraint university to accomplish the intended learning outcome (see Chapter 3B).

> 'Literally, there is little hope for educational reform if they do not gain detailed insight into:– the context in which education takes place;– the historical forces that have shaped the purposes of schooling;– the ways dominant power uses schools for anti-democratic ideological self-interest;– how all of this all of these knowledges relate to transformative classroom teaching in general and to their particular curricular domain in particular' (Kincheloe, 2005, 254).

Arriving at this point of inquiry, I begin to argue that without understanding university specific contextual realities like nature of students, their backgrounds, capacities of teachers, available and accessible resources and administrative people with bureaucratic mindsets with top down approach to pass on directions rather providing necessary support to teachers (to use critical pedagogies), to name a few critical situations, it was hardly possible to create conditions favorable for reforms agenda with a centralized new curriculum to implement in order to accomplish a particular set of desired learning outcome (Kincheloe, 2007). My argument is that the reform agenda is not sufficient to fulfill the needs of teacher educators, teachers and learners rather it appears to focus an add-on activity and/or a kind of modified version of the previous practices.

Performing as a Reformist Pedagogist

As I have argued earlier, some reforms, though enable teachers to change the status quo of a rigid nature of an organizational culture, that still forced me (and my colleagues) to adopt traditional teaching approaches (Ali, 2011; Duckworth, 2009). Probably, reforms could provide somewhat partial freedom to teacher educators.

With this limited freedom, as a dis/empowered teacher educator[58] *my focus remains on use of PowerPoint presentations as tools to improve my teaching in order to increase students' interest in learning (Qutoshi, 2014). This reformative pedagogy at my disposal partially, to some extent, helped me (not an enabler but little bit helper that is not sufficient to provide meaning-centered education) to think about my role as a facilitator and my students' role as an active participant in the process of*

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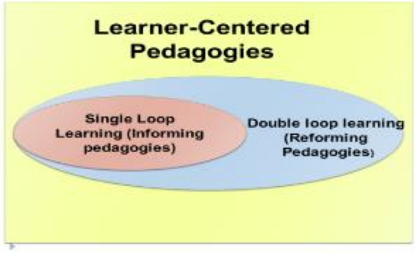
[58] i.e., an educator who is limited to operate within a centralized curriculum with limited resources to work on learner centered approach to teaching under reforms agenda to improve practices

teaching/learning rather than considering them as 'recipient of teacher's knowledge and wisdom' (Ahmed, 2013, p.1).

Reflecting on this narrow view of practical interest of reformative notions of improvement in teacher education in the context of Pakistan rather what Habermas' (1972) view of broader level of freedom for construction of knowledge through active and effective involvement of learners in the educative process, led me to think about possible alternatives at my partial disposal. Perhaps, this reflection enabled me to realize that for teacher educators in different *socio-pedagogical setting* where students have an easy access to computers and other required resources for learning to enhance talking about these petty things/ideas (contextual limitations) makes no sense to them, but for my context it makes a lot!


Learner-Centered Pedagogies
Single Loop Learning (Informing pedagogies)
Double loop learning (Reforming Pedagogies)

In such a situation, I was making my mind to engage with a topic like -'computer software and hardware' for a class of B. Ed (Hons). With this in mind, I started thinking with 'good intentions' to help my learners with whatever available resources I had at my disposal to use, and plan a lesson to teach. Perhaps, this kind of thinking about my past practices, and asking self how to improve present situation must have led me towards somewhat double loop learning (Argyris & Schon, 1974, 1978; Halai, 2006).

Let me tell you fairly, my intention was to teach using a PowerPoint presentation- as a software program (giving them an idea on how the software programs look like and how these programs help us in our everyday work like helpers in co-teaching and in/dependent learning etc.). In this way, my purpose was to engage my learners to *develop their interest with a catchy lesson for them using pictures, animated slides with text etc. and models of computers showing with different parts as hardware components to make them understand about these programs (Sulaiman et al., 2012). Keeping these ideas in mind, I prepared slides using my personal laptop to accomplish intended learning outcomes. Perhaps, I was not aware of the rational intention of Habermasian view*[59]*(Habermas, 1984/1981), but I was aware of what an 'intention' means for a Muslim and how it makes a difference in his/her life and the lives of the other to whom s/he lives with them.*

Intention as Motivator

Here, I use the term 'Intention'- Niyyah. In Arabic language it means one's way of thinking towards doing something. So, I can say, as a teacher having Niyyah- the intention, and embodying it as one of the core values of my life as a filter, was to help learners (as a belief…a good intention leads to do something good and vice versa) by explaining the terms (hardware and software), and their applications in their educational and personal lives in future by using slide shows to engage them more actively.

Reflecting on my views on 'intention', I came to realize that *intension is* a very powerful source of motivation towards doing something, within my own belief system, that played a key role in my lifeworlds. As I was taught, groomed and enculturated in a society where intentions are considered as basis of one's actions and

'Whoever acquires knowledge by which the pleasure of Allah is sought, but he only acquires it for the purpose of worldly gain, will not smell the fragrance of Paradise on the Day of Resurrection"(Sunan Ibn e Majah, Book of Sunnah, Hadith no 252) interactions, eventually it became as part of one of my embodied values in my life. Perhaps, it is the intention that implants a spirit into the body, shapes subjective reality, signifies a goal, gives a direction, motivates towards action, and seems part of the dance between human, and the cosmos (Houston, Blankstein & Cole, 2008).

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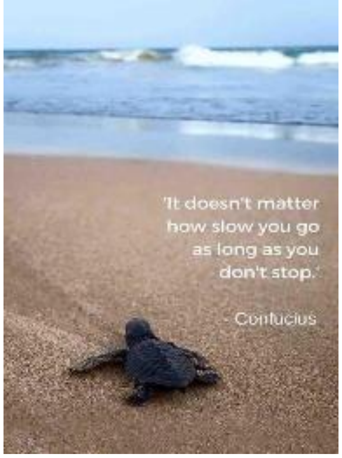
[59] This view is about 'The Theory of Communicative Action Volume 1', that talks about concept of rationality beyond the 'subjectivistic' and 'individualistic premises' of modern philosophy and social theory (Wikipedia, 2015).

Arriving at this point of inquiry, I begin to feel that all the actions (good and/or bad) highly depend upon the intention of human being. I can understand if my actions are guided by good intention, at that time I can make a difference in the lives of my students and such embodied values become as *life affirming and life enhancing values* (Whitehead & Huxtable, 2016). With this in mind, I start thinking about how to use PowerPoint software as CTs in my teaching to make more interesting for my learners to engage in learning, and will accomplish the intended learning outcomes of the topic (computer software and hardware).



Perhaps, that situation made me to reflect on the ‘intention’ of the people in the academia who are in power to exercise their decisions which in/directly impact on both teacher educators and student teachers. As ‘intention’ within our belief system appears to be guided by our thinking and actions, I came to realize that unfortunately people in power have not ‘good intentions’ towards improving practices, rather they tend to create an superficial environment which facilitate corrupt practices such as, favoritism, nepotism, regionalism, sexism, and racism, to name a few, (Qutoshi, 2015b).

Perhaps, these kinds of practices in the society in general, and in the academia in particular created many challenges like access to and availability of resources (Almenaral

& Diaz, 2012). There, I came to realize that neither had I required basic resources of technology to engage my student teachers in practice on nor they had a sound background in computers to understand my topic easily. Reflecting on such kind of challenges such as students' backgrounds, and limited freedom to use technologies for teaching and impact in TLPs to improve, I began to think about how to create an interactive classroom culture (Sulaiman et al., 2012). I came to realize that, for teachers like me it was equally important to understand the classroom culture beyond these limitations, because without understanding classroom culture I couldn't teach to make learning happen to accomplish expected learning outcomes of the topic, in a technical subject like ICT in Education.

Arriving at this stage and thinking about these socio-pedagogical complexities of TU context, I once again was lost in my imagination. I began to think how important it was for me to understand self/students in the context of such kind of complexities of classroom culture within this institutional culture as a whole. For example, how to develop a better understanding of contexts (at multiple levels), classroom lifeworlds, pedagogies, self and students' background and culture of the university that would better help me to make meaning of my teaching to improve learning with activity centered approach to teaching (Duckworth, 2009).

In the meanwhile, Ms Butterfly entered into the room, and I once again came out of my creative, yet critical imagination and engage in our discussions. 'Sir ji, what's going on, you seem lost somewhere in your thinking', she asked. 'Yes you're right,

I was just thinking about teaching a lesson on computer 'hardware and software', and I started sharing my worries with her.

She said, 'sir you have your own laptop, and you can use in your class.' 'Yes it is in my plan to use laptop for a multimedia presentation to show them slides on the topic, so that the students can have a look at slides'. I stopped for sometimes and continued, 'but I am thinking to engage learners with practice on computers in the classroom and… or in computer lab. You know? The course also demands like that', I discussed my plan.

She said, 'it's really a god idea to engage them in learning by doing- it's a constructivist approach I guess (Brown, 2008; Weimer, 2002).' 'Yes it is', I continued, 'and you know without providing different opportunities to learners for their active participation in the whole process of TLPs we can no more rely on simple lecture methods, I mean one directional flow of ideas. I guess, with active participation in learning process students can experience new insights, and to this end, I want my students to let them discuss, generate ideas, and involve in dialogues', I explained.

A Class on Computers without Computers!

It may be one of the hot days of the June at the TU I picked my personal laptop heading towards my class to reach at least five minutes … in order to make sure everything works well before the class to start. I was worried about technological issues and electrical breakdowns which mostly hampers classes for which there were no proper arrangements to make sure everything is okay. I know as per policy everyone has to use computer technology in TLPs but poor arrangements and lack of skills and motivation restrict to do so. And even there were no computers for hands on practice for the students of a technical subject like 'ICT in Education'…then how to improve TLPs with use of technologies is a question that has no answer.

Reflecting on the situation, it appeared that I was becoming over ambitious after developing a curriculum on ICT in Education (as an expert in subject matter) which was more idealist without critically knowing self and others within that particular socio-pedagogical context. And on the other hand, I was forgetting the nature of centralized curriculum that was demanding some fixed expected '*learning outcomes'. I was confined within a conventional image of* curriculum, and yet I was struggling with a constructivist idea (Schubert, 1986).

You may critique my idea of having good intentions, and their role for my actions and interactions that may be necessary, but not sufficient in itself. Let me tell you if there is a will there is a way, and this will (the good one) come through good intentions. What I believe is that the good intention can lead you to find ways and means to its ends', I explained in further detail.

She pulled a chair and sat by asking, 'Sir I have a question.' 'Well tell it', I replied in curiosity. She smiled and looked at me with the question, 'have you ever thought seriously about the intentions of this policy making class who mostly get benefit at the expense of these reforms. I mean reforms actually do not seem that much beneficial to the students and teachers who are practically engaged in TLPs to the extent these polices highlight.' Perhaps, she was talking about the limitations of reforms at receiving ends.

I quickly replied, 'I guess, you are raising an important point related to a particular mind set, the most powerful class, in this country. If you remember, I was talking about predefined objectives that means this elite class, the new colonial masters, who are framing these policies for us not for their children because they can send their children to study in foreign countries. They are getting benefits from the western donors for the accomplishment of their agendas, rather than to empower the teachers and students through these reforms (see Chapter 3B). And you know, our suffering today is because of these policies. My intention right now is how to do something beautiful with use of PowerPoint presentation.' I showed my dislikes to elite reformers, who were for me both linear and partial. 'Okay sir ji, do something beautiful… as your thinking is *beautiful', she said in a mocking tone 'Yes, I think beautiful, but you look beautiful!' a laughter burst out, as I quickly replied at her comment.*

Technology as Creative Tool for Improving Practices

'As you are using multimedia presentations in your classes now a days, did you find any change in learning with reference to the increased level of creativity in your students', Ms Butterfly asked. 'I guess, it is really very interesting to share one of our co-planning and co-teaching class', I continued, 'a couple of days before, I called my students to sit, and plan a lesson for an introductory type of class using slides presentation.' I added, 'the purpose was to get engage students in thinking about real life situations in their future teaching in classes with their students when they go back to schools after completing the course.'

'It seems interesting', she said. 'Yes, it is', I continued, 'You know, one of the students came with an idea to prepare one slide for every student, and pasting his/her photograph with key points about his/her life. His idea was to prepare a slide and discus the points with each other, and then exchange in a group of two students for introducing his/her friends through that slide. 'Wow! That sounds interesting, by the why who was that sir', she asked.

'Oh yes, he was Mr Irfan, and you know he is very sharp', I continued. 'And that idea was highly appreciated by all of us, and divided the task to everyone to come with one slide next day. To assist my student to do that job, I requested the head of computer science department to allow my students to work in his lab for around two hours. And thankfully he allowed us to do that. Otherwise that was not possible. And it was mutually decided not to dump text on slides, but to come with key built points about skills, strong

points, areas for improvement, and vision in their life etc. Believe me students did wonderful presentations.'

I was reflecting on how small activities can generate innovative ideas to do things differently, for example in this case, to know each other and help them to develop skills while handling slides, and introducing their friends in a different way. I think use of technologies cannot only develop skills in learners but also develop confidence to speak/present publicly if used innovatively (Qutoshi, 2014; Sulaiman et al., 2012). Probably, it depends upon the teachers who take such small risks to involve students to do something differently in their TLPs. I came to know that my intentions through which I imagine and act (within my belief system) seem very powerful to bring a change in my way of teaching and its impact on the creativity of my students.

And using this *value* in my practices I was reflecting on 'to what extent I could serve a *practical interest* of learners while working with future teachers' (Habermas, 1972). Probably, I have been successful, to some extent, by working together for co-planning and co-teaching like team members, and enabling learners to disrupt cultural myths of 'not to speak in front of elders/teachers' (Taylor, 1996). However, I came to realize that much has to be accomplished by enabling them to develop more capacity to take more responsibility for their independent and engaged learning.

> My aim is not to see how myth can be added onto today's core business of education, that of production, but how those who work within it, teachers, are already and always bearers of myth. (Davison, 2008, p.68).

Closure and my Way Forward

I guess it is vital to know how I, as teacher educator, engage with my routine activities of professional lifeworlds. The way I do things in my in/formal discussions with colleagues and student teachers relating to TLPs with use of technologies, planning lessons, sharing stories of teaching, celebrating accomplishments and failures to mention but a few, matter a lot in shaping my TLPs. Such thinking and reflections, of course, helped me to address question- to what extent developing a clear understanding at conscious level about my teaching/learning makes sense to both self/others (student teachers) while working with limited freedom within a bureaucratic environment.

The question is: what are the possible innovative ways to explore my past as a learner, understand my present role as an educator, and envision my/our future roles for the empowerment of self/other? This appears to be ‘inquiry as knowing’ itself that has eventually brought into surface the extent of my efforts to understand the culture/s at different level, which can develop consciousness about self/other regarding our teaching/learning. For example, knowing culture at classroom level (to understand TLPs), and at institutional level (to understand how institutional culture hinders and/or fosters innovation in teaching/learning for empowerment), and its implications for self/others can be helpful to realize limitations of reforms. Probably, this sort of thinking can help me to use *cultural knowing* as a powerful philosophical referent and epistemological approach, the ways and means to reflect on self/beyond by putting self in the place of learner and at the place of teacher. Perhaps, such role of understanding a multicultural class to enable learners not only to learn the subject but also to learn how to behave like intercultural citizens is in line with what Freire (1998) calls ‘Teachers as Cultural Workers.’ With this thought, in the next chapter, I envision a *critical-creative pedagogy* to embrace an *emancipatory interest* for my learners in future, thereby developing my own living-theory evolving from-within these practices.

CHAPTER 4C: ENVISIONING POSSIBLY CRITICAL-CREATIVE PEDAGOGIES: A TRANSFORMATIVE MUSE

'God is the Light of the heavens and the earth' (Quran- 24:35)
Hence, knowledge is same as light and in the noble verses faith (*iman*) and knowledge have been referred to as 'light'

In Chapter 4A, I discussed on how teacher centered pedagogies restricted learners within rote memorization, and reproduction of limited view of education that I engaged with my practices un/willingly. This situation gives rise to reformation in teacher education. In Chapter 4B, I encountered somehow teacher centered approach to teaching guided by a centralized curriculum of ICT in Education (see Chapter 3B). For example, I shared my experiences with limited freedom, and resource constraints, especially the absence of computer lab/class with computer's facility that restricted me to accomplish 'expected learning outcomes' given by the centralized curriculum. Given this background in this chapter, I am now discussing the question- *How have I been working towards developing critical-creative pedagogies to enable my students as active and creative teachers?* In so doing, my purpose in this chapter is to envision empowering teacher education pedagogies to accomplish an emancipatory interest of education in Pakistan.

Going Back and Coming Forward as Means to Envisioning

In this chapter, I am hoping to use critical-creative pedagogies to transform the relationship between *content* and *process of teaching/learning* by using *critical* and *imaginative* ways to looking at self/others from the standpoint of their development in terms of becoming *critically-creative* and *transformed-learners*. Perhaps, embracing such a critical endeavour seems risky and challenging to lead (Greene, 1995), and yet it seems full of light and illumination. Perhaps, the drive behind this shift was my vision to develop my own ‘living- educational-theory’ based on my past, present and future roles as teacher educator/researcher to make meaning of my contributions to learners (Whitehead, 1989, 2015).

> ‘I want to recall to you aspects of an inter-subjective world, a dangerous and endangered world about which we need to choose to teach. We have somehow to understand this world and provoke others to understand it if we are in some fashion to transform it (Greene 1995, p. 44).

In past, I have been struggling with an imposing and disempowering culture with teacher centred teaching that created discomfort in my life pushing me towards change in existing conditions. Going back to past, reminding self with reflection I may infer that the *informative teaching* be a kind of *teacher centered* with focusing on superficial learning (Westbrook et al., 2013) within a cultural imposition and disempowerment (e.g., guided by bureaucratic mid set, organizational and rigid culture etc.), which seems bounding the teacher to operate within and/or to implement the *single colored curriculum*, as a *subject matter*. This situation makes the teacher like me as *horse*[60], directed for single direction, looking for meaning at one particular image of curriculum as *subject matter*, and/or a single *colored curriculum* with fixed learning out comes to accomplish with a particular method of teaching (see Chapter 4A).

With such a TLPs, I un/willingly created an environment that seemed discouraging learners to speak in front of *elders* (the teachers) and encouraged to reproduce fixed learning outcomes with lower level of conceptual understanding of content through rote memorization. I start reflecting on this sort of situation where I was, perhaps, un/knowingly colonizing learners at my disposal. Arriving at this point of inquiry, I begin to reflect on my past teaching/learning engagements can better lead me to understand my present and enable to envision a brighter future. For example, a retrospectively virtual traveling into the past by writing the stories of my past teaching can enable me to reflect on those moments and improve my present practices so as to look forward into future possibilities with better practices by envisioning a morphing view of teacher education.

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[60] a horse for special ride with a frame on both sides of its eyes to see only the front way not to look at left and right sides. This metaphor is used to describe cultural imposition and disempowerment with conventional images of curriculum like subject matter, learning outcomes, set of discrete tasks and concepts.

Reflection on my Teaching as Means to Awakening

Every man is two men
one is awake in the darkness
the other asleep in the light - Kahlil Gibran

Arriving at this stage of my soulful inquiry, 'my teacher' within me begin to ask myself- Do you reflect what you teach? The 'self' smiles at me, 'honestly speaking, when I look at my past experiences with teaching, I guess… NOT at that level.' 'What do you mean by that level', I go more introspective. The self replies, 'well I guess, I can understand my limitations and strengths, but I do not become very critical towards those things in terms of how that impact on learning of my students (Dirkx, 2008).' 'Then how it's possible to help self/other with the agenda you're talking about?' I ask. 'But I have a good *intension* with commitment to help them towards liberation', the self replies firmly.

Care of the Self

'To be effective, practitioners must be able to empathically enter into these relationships without denying the other or losing the self. This process requires a deep sense of self-awareness, authenticity, and integrity, a set of personal attributes reflected in the development of self-knowledge. I refer to this process of developing self-knowledge as self-formation' (Dirkx, 2008, p.77).

Being Self-dialogical as/for Liberating/Transforming

With a brief dialogue between my fractured identity as a teacher, and my yet another self (the personal world, the inner self), I begin to reflect on the commitment of ‘self’ with a good *intension* behind the agenda of liberation. Perhaps, this reflection enables me to ask- What does it mean to be liberation of self/others? Why it matters to me more, and who is going to be benefited from this liberation?’ Let me share my views with you. To me, liberation means providing multiple opportunities for students to learn independently, yet meaningfully and build their skills that they can use practically not only at classroom level but also can use at their *personal, social and communal* levels in their lives (Baig, 2014).

So, for me as a teacher educator liberation means building strong communications with students, working together to share ideas and discuss things that can develop their confidence, enabling to generate meaning to what they think, and enabling them to challenge what they do not make a sense, and help them to disrupt the mythical views like ‘*don’t speak in front of elders/teachers’* for the sake of showing just respect for teachers to name but a few (Alam, 2013). For me, disrupting mythical views does not mean not to respect teachers, rather it means to respect everyone, and take care of each other to make the world a better place for living, and for this to happen I need to demonstrate my values of ‘intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace’.

Perhaps, *critical reflection on embodied values* seems to be one of the powerful ways to lead *towards liberation,* and I can see the essence of this change across the religions including my own from which this *‘I’ speaks and sees the world around*

(Whitehead & Huxtable, 2016). To me, the concept of transformation seems universal as far its agenda is to enable learners to raise consciousness, and develop capacity to come out of a lower stage of being to higher stage. For example, an emancipatory view of teacher education for me would be enabling student teachers with skills, knowledge, dispositions and values which lead them to embrace *humanistic view of teaching*.

To me, a humanistic view of teaching would be 'practicing being humane', in societies which lack tolerance, peace, love and care, and with this in mind focusing on pedagogies that really help learners to make a better sense of learning, which seems a kind of morphing view of teacher education. Whereas in the context of Pakistan, unfortunately, over a decade of General Zia's regime the country has lost humility with nurturing inhuman views towards each other's and beyond (ICG, 2014).

Therefore, to change the environment with values of *good* intention, humility for humanity, care of self and others with ecological consciousness, love and peace would be *an* emancipatory agenda, for teacher educators including me, and that can be served using cultural knowing as a philosophical soulful inquiry to know self/beyond. Very interestingly, the notion of liberation seems to be embedded within the metaphor of *third space* and *dissolution* perspective that also talks about how a teacher educator like me, you and others would create conditions to empower learners with innovative ways to teaching/learning (Luitel, 2009) (see Chapter 3C).

For me, coming to a broader view of liberation, it can be an attempt to connect self with Allah through exploration of self/beyond, and sweep the dust of ignorance from my heart with my embodied values. Perhaps, such a concept of liberation seems helpful to me not only to raise consciousness but also to develop capacity to serve biodiversity (including human beings, animals, plants and other species) with planetary view of consciousness that can lead to create the world a better place to live (Mezirow, 2012).

Reforms as/for Modifying: A Call for Change by the System

With a system’s call for switching from informing to reforming teacher education in Pakistan with a centralized curriculum, and by embracing reformative pedagogies, I began to enjoy somehow a partial freedom during my teaching/learning with using CTs (with very limited resources) as teaching tools to improve student involvement in learning(see Chapter 4B). Soon I came to realize that my teaching can be a weaker version of student centered approach to teaching due to its limitations (Barman, 2013).

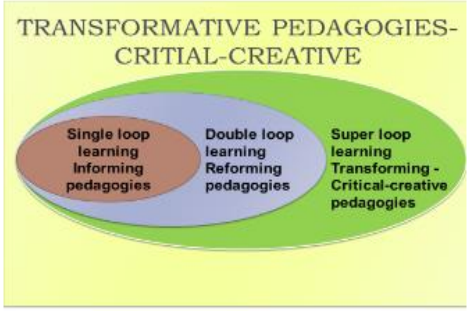
Nonetheless, I realized that struggling desperately with scarcity of basic resources like no computers in class to teach ICT in Education and/or lack of computer labs and non-supportive academic administration seem to create conditions for new form of dis/empowerment (Qutoshi, 2014). Arriving at this point of inquiry, I begin to see that such kind of dis/empowerment seems further problematizing the situation of teaching/learning with use of CTs. I come to argue on the myth that use of CTs can bring changes in learning conditions without considering contextual realities of support, power relations and resources (Almenara & Diaz, 2012).

Transforming as/for Liberating: A Call for Change From-Within

> ‘All teaching is relevant to the soul as long as its literalism is psychologized. Every statement in every branch of learning in every university department is a statement made by the psyche through men and women and is a psychological statement. Psychology … is going on everywhere (Hillman, 1975, pp. 132–133).

Coming to realize my own practices of past and present and my intentions for empowering my learners by using CTs as tools to improve existing TLPs with an emancipatory interest of education to *serve them soulfully* (i.e., with good intentions, with commitment and love) (Hillman,

1975) enables me to envision a transformative pedagogies. With this call for change *from-within*, I begin to feel that ‘who is the (cultural) self who teaches (Palmer, 2007)’ in my question, How important is self/others critical reflection and imagination on my TLPs?


TRANSFORMATIVE PEDAGOGIES-
CRITIAL-CREATIVE
Single loop learning Informing pedagogies
Double loop learning Reforming pedagogies
Super loop learning Transforming - Critical-creative pedagogies

For example, my experience of critical reflection on self and sociocultural others enable me to realize how my embodied values and my actions complement and/or contradict each other. Where do I need to focus more to experience transformation? With the hope that critical-creative pedagogies can be instrumental for transformative learning to experience through bringing a paradigm shift in my thinking, beliefs and practices, I begin to think about and imagine a few nodal moments of my lifeworlds such as a *socio-pedagogical incident*- a disorienting dilemma due to a disruptive behavior of a student towards my pedagogy that I am going to discuss below (Baig, 2014; Carlile & Jordan, 2005; Cranton, 2012). This critical reflection can be multi-loop and/or super loop learning, because it enables me to reflect on my actions, where I was going to adopt new approach to improving and then reflecting to experience a deeper level change in my thinking and actions. Perhaps, for me a critical-creative pedagogy serve the purpose of multi-loop learning approach to transformative learning (Argyris & Schon, 1974, 1978; Carlile & Jordan, 2005).

Perhaps, for me, there seems to be two ways to experience this deep root level change in my way of being. One is my consciously knowing through critical self-reflections on my practices to see as a living contradiction that can enable me to continue with my professional journey (Whitehead, 1989; 2015).Whereas the other could be a disorienting dilemma caused by a critical moment of lifeworld which creates conditions to bring a paradigm shift in self. Those forces may come into play, according to Mezirow (1978, 1991), and they may be in the form of sudden shocks, death of a dearer one, lost source of livelihood, and/or such a severe event that put tremendous impact that normal way of thinking, seeing and doing become ab/normal and/or uneven, and seek new ways towards being in the world. Coming to my own understanding of this phenomenon, let me share my own experience of a paradigm shift in my life.

My Crazy Andragogy Bursts me Out – A Quack on the Rocky Land of Monarch

Here, let me come with a narrative. It's a story of a *hero teacher* (which happen to be my own shadow image), who believes his TLPs with use of CTs as a strong and revolutionary pedagogical tool. He considers himself as a master of his knowledge and skills and, feels superior than socio-cultural others.

Once upon a time there was a hero teacher, who worked/lived on a rocky land and ruled within a world of monarchism. One day an earthquake with a rector scale 7.5 suddenly appeared, and destroyed the monarchy and he died within his rocky land. Soon after his death, his wife gave a birth to a child, who was named 'Aafaq[61]' who grew up gradually. Aafaq became a young man with his own values of 'intention' and 'humility for humanity' which he tried to practice (embodies) in his life with everyone including his co-workers. He starts teaching the lessons of love, care, peace and support notions of

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[61] Aafaq means the world. It is used to depict the notion of human for the world of all not for the world of self only. So having universal values of humility for humanity, love and care for all including planetary thinking.

being in the world, and he gives a new theory of education and names personal living-educational-theory.

A Hero Teacher as Monarch

The story of my professional lifeworld talks about how miserable I was with my preoccupied assumptions and expectations of self-claimed title of a hero teacher with having good practices (i.e. the assumptions such as strict, fair, and informative comparatively those of culturally others).In so doing, my aim was not to hurt anybody rather to know ground realities of my lifeworld. However, my views continued to be about being sincere to students. But my culturally shaped ways of doing was different. I could colonize their lives to follow what I wanted them to do. Perhaps, I could not feel for them, and never thought about what they were expecting.

A Hero Teacher' Pride

As a *hero teacher* I was happy before to share my feelings of being accomplished i.e., I felt a heroic pride to come in time with well preparation and quit no early from class etc. Doing all tasks in time with revision before exam and assessing assignments using rubrics, shared criteria to assess learning outcomes of my learners.

Here, I am reflecting on my practices and begin to think that my way of pushing learners (yet with a good intention) perhaps came in my nature not only from genealogical part of my lifeworld but also from the cultural context of the academy with an image of single colored curriculum. I am realizing how much I suffered myself and my students for being a *monarch* and with a *hero teacher* pride on my *rocky land*- ‘the classroom and its culture’ rather than being sensitive to my learners’ needs and their expectations. On the one hand, I came to know that few of my fellow educators as I

A quack on rocky land

He (a student) starts saying ‘… we are confused … whatever we learned in your class…. And that is related to social media, and use of technologies as instructional tools…. topics became mixture in our mind so what to do in exam… and you are so strict in assessment’….

call them *assessment-donors* granting marks in student's papers without taking regular active classes and/or being like *time-passers* during TLPs.

Here, I begin to think that in reality I was ignorant of knowing the socio-pedagogical and socio-cultural context of the academy, academia and psyche of students. So, I did not reflect there on my role as a hero teacher rather I kept on demonstrating culturally different. Probably, I must have thought that my role was ethically sound for being strict, fair, and informative in my teaching practices, but could not understand the feelings, emotions and expectations of my students (Walker & Palacios, 2016).

I partly disagree the views of Gregory (2011) in Huang and Lin (2014) that 'students favor teachers who are demanding, yet helpful and attentive, and a class that is strict, fair, and informative' because these views do not seem universal (p. 2). Within my *rocky land*, I did not find any single student who favored teachers with these traits and good practices, rather students favored teachers who are good at giving more marks *(teachers as donors)* without focusing on their teaching/learning.

I come to know that in this context, the TLPs appeared to be not only favoring *spoon-feeders* but also favoring *spoon-seekers*[62]. Perhaps, the use of *cultural knowing* as a lens enabled me to become aware of self and others to create common spaces for dialogue and discourse for mutual benefits, and fostering learning leading toward transformation (Baig, 2014). And admittedly, during my past teaching in my *rocky land*, I was ignorant of this aspect of knowing that kept me colonizing their thinking and their way of becoming. And I pushed them to do more and more what I thought good for them rather than what they could feel better for themselves.

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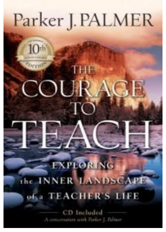
[62] skoon means comfort and the teachers who do not want to take pain in their TLPs rather they like being in comfort zone. And the students like such kind of teachers who not only seek comfort for themselves but also keep their students in comfort.

Arriving at this point of my soulful inquiry, I begin to explore such complexities of my professional lifeworld in my socio-cultural context. Perhaps, I was unaware of my own way to teaching and its impact on learners. In Chapter 1B, "The Culture of Fear: Education and the Disconnected Life," of his famous book “*The Courage to Teach: Exploring the Inner Landscape of the Teacher's Life*” Palmer rightly guides me (and other teachers and students) towards an assessment of how I teach and learn. He explains that most of our teaching is tied up in fear and “fear is what distances us from our colleagues, our students, our subjects, ourselves” (p. 36). That is what exactly happened in my case with my pride of being a hero teacher rather becoming a teacher as *‘cultural hero’* who knows the culture of classroom, and makes things happen to accomplish personal-professional objectives within cultural context (Palmer, 2007). Whereas the notion of knowing classroom culture and enable learners to develop intercultural citizenry behavior, the role of ‘Teacher as Cultural Worker’ by Paulo Freire (1998) rightly highlights how important it is for teachers to be sensitive in their nurturing learners higher order thinking.



A Quack on my Rocky Land as Awakening

An assumption of being hero becomes zero within a few moments when a student starts critiquing my pedagogy and links with his failure to understand things. It happens when my informative pedagogies were on the peak, and they were near to appear in a semester exams. The negative remarks on my teaching and assessment practices without considering my efforts of being good for them were so painful to bear….

Perhaps, the unexpected negative feedback, what I received, seems as a result of the gap between our expectations (I was thinking I was doing ‘good’ for them but they must have felt they were colonized), led to an emotional reaction. Whatever the efforts I had put during the semester - without keeping any single class unattended, no assignment left without feedbacks and providing opportunities to do more, and many strict rules to make them punctual, hardworking, and pushing them to follow my way of doing for their good, to name but a few, I came to realize that all were useless. I was expecting to get an A+ from my students for being a hero teacher keeping the beautiful poem by *Joanna Fuchs* in my mind, but I got a big zero!

The Teacher Gets A+

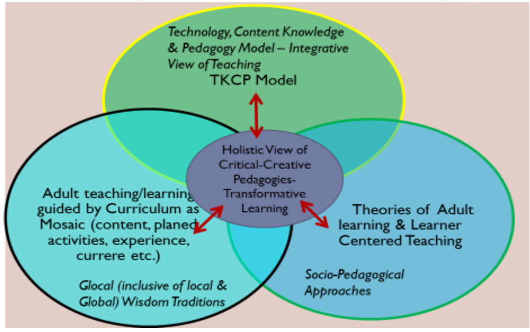
I look forward to your class
when I come to school.
You're an awesome teacher;
I think you're very cool.
You're smart and fair and friendly;
you’re helping all of us.
And if I got to grade you,
from me you'd get A+!

By Joanna Fuchs

Perhaps, the negative remarks of my students instead of an appreciation for my efforts, could led me to be emotional. There, I lost my temper rather reflecting on their views. I didn’t bother to think about what would be done for more facilitation and support to their learning but burst on the situation. I thought that was an insulting behavior of my student rather than considering an opportunity to improve things according to their needs and aspirations. However, the incident was so unexpected for me from the standpoint of my held assumptions and expectations as a hero teacher that it brought a deep shock in me.

Arriving at this seemingly difficult stage of professional life, I began to reflect critically on my own behavior, which in a way or other gave me an important life lesson (Brookfield, 1995, 2012). In reality, I practiced *my way* rather than *our way* approach – a participatory approach to accomplish learning outcomes- an approach that could be more democratic, more collaborative, cooperative and engaging to do something as common agenda with feeling of ownership. I guess, when such an approach is linked with critical reflections and imaginative ways to knowing new insights to develop capacity and fight for social change against injustices, it becomes the agenda of *critical-creative pedagogies*.

Concept of Critical-Creative Pedagogies


Technology, Content Knowledge & Pedagogy Model – Integrative View of Teaching
TKCP Model
Holistic View of Critical-Creative Pedagogies- Transformative Learning
Adult teaching/learning guided by Curriculum as Mosaic (content, planed activities, experience, currere etc.)
Glocal (inclusive of local & Global) Wisdom Traditions
Theories of Adult learning & Learner Centered Teaching
Socio-Pedagogical Approaches

Perhaps, within such a socio-cultural context of monarchism the quack on my rocky land shatters everything in seconds. It brings a shift in the lifeworld of hero teacher. I guess that was a point of departure from my old position with a change in my views about self and others- a death of monarch and a birth of servant teacher.

Here, within this *servant teacher* I can see my core values of *humility for humanity* with an *intention* to serve my learners and (my) *self/beyond to* groom professionally by digging deeper at conscious level to acquire the wealth of knowledge and seeking wisdom (from within both local and global wisdom traditions) while working towards an *emancipatory interest* to accomplish, which in a way or other the *living-theory* of my lifeworld.

> ‘Our transformative pedagogies must relate both to existing conditions and to something we are trying to bring into being, something that goes beyond a present situation.’ (Greene, 1995, p. 52)

Opening the Door of Inner-self for 'Others' as Inviting

With the passage of time, engaging with this doctoral research project, I started realizing a progression in my own capacity to do things in different way, and such a development of courage to confessional writings of my lifeworld was something strange that I had never thought about. I come to know that the complex and delicate undetached-fluid-self, the private, became public un/wittingly, and realized the self with no control over to step back from excavating my own TLPs, which seem not satisfactory for myself.

I become aware of the 'self' delving into the process of writing stories of professional lifeworld that talked about classroom practices and the challenges with teaching/learners which seemed im/possible to share within conventional research practices. I guess it did not happen all of the sudden. Rather it seems as a result of my continuous critical reflections on (self/others), dialogues and discourses on the held assumptions, practices, views, beliefs and behaviors regarding teaching and learning with use of CTs as pedagogical tools (Kreber, 2012).

Using narratives, embracing my values as filters and applying multiple angles and lenses enabled me to come with new perspectives on my practices, assumptions and expectations with a new habit of mind. To this end, I studied extensively Jack Mezirow's views, including other proponents like Parker J. Parmer, Patricia Cranton, Edward W Taylor, John M. Dirkx, Stephen D Brookfield, Nadira K Charaniya, Peter C Taylor, Jack Whitehead and Bal C Luitel, to name but a few, from the theoretical and practical lens.

Moreover, meaning making of the literature with extensive discussions and discourses with Bal, my supervisor, and other faculty members were like energy dozes to the weaker body: with the soul of theory and the flesh of practice. My objective *engagement with subjective self/beyond helped me to make a sense of meaning making of my educative encounters to develop my own living-theory.*

Probably, my reflections and meaning making of the readings, discussions and dialogues from-within the prophetic traditions (Hadith) and Qur'anic views on self-knowing using different angles, filters and lenses, for example, 'One who knows self thy knows God', notion of religio-philosophical underpinnings helped me to find ways of exploring this undetached-fluid-self (Khudi). Reflections on such an engagement of and for knowing self and beyond lead to knowing God (by knowing His creatures, creation and creativity), and yet it seems to be a complex ways of meaning making. So, critical-creative pedagogies appear to be complex ways to engagements with learning at multiple levels leading to experience triple loop learning.

Knowing Self/Beyond- Qur'anic Views as Illuminating

Without knowing self/others it seems impractical to know the sings of God (Hussein & Bond, 2013). Arriving at this point, I reflected critically on my practices as a teacher educator with use of technologies in a particular socio-cultural context to find such kind of links between knowing self and knowing God. To understand the esoteric and exoteric philosophy of knowing self and beyond, one can seek guidance of the Qur'anic verse (41: 53) that talks about the 'signs of Allah which are contained in this external world are contained also in man, in a spiritual form. It is believed that man is a *microcosm* and the external world is a *macrocosm* then how it is possible that there would not be a strong connection between them. Thus, knowing both inner and outer worlds with a clear *intention* to transformation, I think, is the most challenging, yet illuminating experience from this philosophical stand point and that can be very helpful for transformative pedagogies to understand.

The Philosophy of Humility for Humanity as Confessing Ignorance

This kind of practice of knowing self/beyond seems highly complex in itself and is embedded in the philosophy of *humility for humanity*[63]. To me, a true knower of Allah can be one who is shedding tears in His love to attain his/her liberation washes the dirt from his/her heart, and waters the garden of wisdom (the mind). In so doing, a practitioner would establish a dialogical contact (spiritually) with Allah, and this would be an approach to knowing self/beyond. Probably, this would be the highest level of spiritual experience where self with full of love and inner realization can experience liberation and change into a purified soul, and holds *humility for humanity* as a being on the earth. According to Iqbal in Raja (2008) ‘it is through love and through a focus on one’s inner self that man can accomplish the absolute form of freedom’ (p.5). However, how one can experience such kind of transformation is beyond the scope of this study but to me it seems a unique source of knowing transformative pedagogies through the practice of self/beyond transformation (Baig, 2014). Thus, adopting transformative pedagogies means working towards liberation with ‘feeling and passion’ in the ‘world of heart’ (Iqbal in Raja (2008). Yet attaining this level does not seem simple and straightforward rather spiral and complex in nature that demands highest level of *humility for humanity* with love for all and hate for none notions of being of Allah.

Iqbal in his Baal-e-Jibreel (Book)

The world of heart is a world of feeling and passion
The world of body is a world of profit, loss and treachery

When you have the world of heart, it cannot be lost
The world of body is like a shadow, here now and then gone.

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[63] Another powerful value that I embrace while developing my lived educational theory

For example, embracing *humility for humanity* as another core value in my life, I search for my beliefs, practices and actions while being engaged with my own TLPs. And reflect on past and present practices through the questions, ‘How could I help my learners (see Chapter 4A & 4B)? Can I keep my *ego low*[64] and my empowering inputs (friendly dialogical professional relationships) to students very high? And in what ways my interactions with students help them feel facilitated (Kincheloe, 2008), encouraged and empowered with the knowledge we co-create/share? How can I establish ‘enquiry learning’ in which students would ask ‘their own questions’ in my teaching activities so that they would be engaged in self-questioning and exploration of complex meaning of the learning they experience (Whitehead, 2014, p.4). What does it meant to be a facilitator and a guide in answering their questions and enabling them to reflect on their own learning? Thus, the purpose of critical-creative pedagogies, for me, seems to create conditions where learners become free to critique self/others regarding the learning they would experience as a result of an *interactive-empowering* teaching environment.

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[64] stepping back from dominant power position as a teacher educator a position for sharing, caring and affection like a *facilitator*, *critical friend*, a *guide* and *helper*

My experience of experiencing a paradigm shift seem highly embedded within the process of re/reading as/for meaning making, re/thinking consciously as/for consciousness raising, re/writing purposefully as/for inquiry, and reflecting critically and re/viewing old assumptions and practices as/for becoming (Qutoshi, 2015a). Perhaps, in so doing, I would embrace my core values of life to create an environment much needed to foster transformation (Cranton, 1994, 2012; Ismail & Hussain, 2010; Mezirow, 2012).

> A key task of critical pedagogy involves helping people understand the ideological and epistemological inscriptions on the ways of seeing promoted by the dominant power blocs of the West. In such work, criticalists uncover both old and new knowledges that stimulate our ethical, ideological, and pedagogical imagination to change our relationship with the world and other people. (Kincheloe, 2008, p. 412).

Closure

I think critical-creative pedagogies can be operational from multiple landscapes towards fostering transformative learning. However, in my case it would be embedded within my embodied values, on one hand, and *critical self/others reflections with imaginative ways to knowing* on the other hand.

Perhaps, a critical-creative pedagogist plays his/her role as a critical friend who is not only empathetic towards present and future needs and demands of learners but also proficient in creating conditions for learners to behave like critically self-reflective, and potentially creative in their endeavours through their imaginative engagement with the philosophy of lifelong learning as a transformative learners. With this in mind, I am going to discuss how my ‘assessment practices’ make a sense towards creating my own living-theory in Chapter 5.

CHAPTER 5: RUMINATING ASSESSMENT PRACTICES

In Chapter 1, I came to question a *narrowly conceived view of teacher education as a site for means-ends dualism and research program as serving the agenda of master-narratives* and thereby I rose key themes of my inquiry. *In Chapter 2, I discussed dictating and communicating leadership views, thereby envisioning a transformative holistic view of leadership. Coming to* Chapter 3, I felt that an empowering image of curriculum as montage can be an approach to deal with the crises through an inclusive teacher education.

Arriving at Chapter 4, while engaging with uninspiring features of teacher centered, and to some extent student centered pedagogies with inadequate use of CTs as tools to improve teaching/learning practices, I acknowledged that critical-creative pedagogies can better serve a liberating view of education. Given this background, in this chapter, I am discussing on assessment approaches guided by three questions addressed in the following subsequent three Chapters 5A, 5B, & 5C.

CHAPTER 5A: JOURNEYING INTO POSSIBLY INFORMATIVE ASSESSMENT PRACTICES

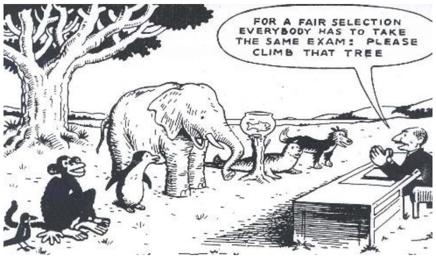
In this chapter, I discuss the practices of assessment driven by an informative curriculum that was passed on to teacher educators (see Chapter 3A) to deliver through teacher centered approach to teaching (see Chapter 4A) in order to accomplish desired learning outcomes using metaphor of assessment as 'of' learning approaches. My own experience shows that such approaches seem to focus on knowledge acquisition and reproduction level questions in centralized exams both in midterm and end semester. This reflects that it is the assessments that define pedagogies and curriculum, giving rise to the *metaphor of written exams as curriculum*. In this chapter, I am discussing the question of the kind, '*How have I lived with key features of assessment as an add-on activity that force learners to acquire lower order thinking skills?*'

Assessing, Assessor and Assessed as Educative Endeavours

It may be any Friday back in 2008. I was sitting on my computer looking at the course outline of ICT in Education, and thinking about to prepare a question paper for an upcoming fall semester exams. I was reminding myself about the topics which I had taught in a class of 30 student teachers (pre-service teachers) towards a degree in B. Ed (Hon). And soon after a while, I came to realize that I had already covered the whole course from a given curriculum of ICT in Education. In so doing, my approach was conventional teaching as filling/transmitting the information to my students, where I had to cover the course within short period of time because we (the teacher educators) were bound to be within the fixed curriculum and cover whole content.

Reflecting on my practices, I came to realize that unwillingly my approach remained very much conformist by promoting *assessment as 'of' learning*[65]. Perhaps, this approach to assessment, a kind of traditional assessment had to look at learning for the purpose of promoting to next grade level and/or labeling as passed/failed (Meyer, Land & Baillie, 2010, p.18).

Perhaps, it was the assessment that derived my approaches to teaching. For example, in my context, I focused on the nature and structure of questions patterns (e.g., what is second generating computer? Write answer of the following terms? Define hardware and software? Write in detail about the historical developments in the field of computer hardware etc.) in exams to choose my pedagogies in order to complete the course.


FOR A FAIR SELECTION EVERYBODY HAS TO TAKE THE SAME EXAM: PLEASE CLIMB THAT TREE

Reflecting on my practices, I came to realize that my focus of questions in the exams was on some lower order thinking skills and reproduction of information (i.e., of memorizing and reproduction of specific text taught in class) (Frade, Acioly-Regnier & Jun, 2013). Perhaps, it was desirable to be very much responsive to curriculum as content (single color yellow text book), *teaching as loading* (telling and transferring to students through one way flow of information) and assessment as 'of' learning in order to avoid students' possible complains about *'out of course questions'*. This very structured and narrow view of educative process of teaching, learning and assessment seems to prepare

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[65] The metaphor of assessment as 'of' learning means an assessment that is of summative in nature and focuses on memorizing level learning of the Blooms taxonomy (i.e., lower order thinking skills). This metaphor defines the concept of assessment as an add-on activity. It means that assessment starts when teaching finishes (i.e., if teachers finishes his/her teacher assessment begins- end of lecture test, end of unit test, end of semester or end of year test etc.). This assessment neither informs learner to improve learning nor teacher to improve teaching. It is a kind of add-on, something that is added at the end of something ends.

learners as parrots who can just reproduce what was given to them, and cannot make a meaning of the text with that of their real life situations.

I used a simple approach in my assessment of learning based on the course that I taught them exactly. And I used a simple and linear way of asking questions. If questions (written in lecture notes and/or course texts books) were rephrased in exams, student could not get those questions. For example, if I taught benefits of computer hardware and ask a question in exam like how a printer can help us in our everyday life, the student might not understand such kind of questions.

Arriving at this point of inquiry, I begin to feel that I was limited by operating within very conformist environment of TLPs (Meyer et al., 2010). Metaphorically speaking, I had to deal with *exams as curriculum* (meaning exams control curriculum), teaching as filling/transferring and/or teaching as loading on learners (passing on information to learners through monological flow of telling/informing) and learning as parroting and/or reproducing information. Perhaps, this was because of the socio-pedagogical settings that shaped such kind of practices by creating a closed culture.

I still remember the words of a colleague (Mr Bulo[66]) on my orientation day (i.e. year 2008) about the curriculum book (a yellow single colored book), probably, which they seemed believing in the book that it was the only source of all remedies of their teaching/learning and assessment practices. Believe me or not, from very beginning I developed my first assumption (and perceptions) about the curriculum/document- a yellow color book as a driving force and/or a source of guideline to operate within that context.

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[66] Mr Bulo is a composite character who used to think at lower order questioning approach to assessment, and does not think beyond normal way of knowing things.

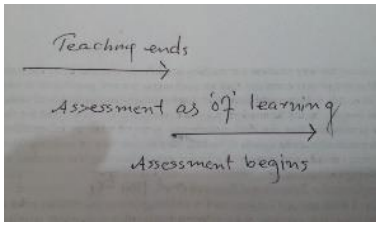
Look, what Mr Bulo says about the curriculum document, 'this book contains all courses whatever we offer in this school, and it has everything in it. So, don't worry about what to teach because you have to follow whatever the content is given in the course.' Mr Bulo here is a representative figure who cautions novice teachers that they have to follow the rules of teaching and assessment strictly to avoid confusions for self and others.

'Why this university is so rigidly following such a confined content from such a curriculum book', I would ask the colleague. He would explain, 'I think in most of the public universities, including this one, the practices are almost the same. However, this is a new university so the Dean of this school does not want to take any risk of innovation.' 'What do you mean any risk of innovation', I would inquire. 'I mean if you will follow a particular content that is based on exam you can simply prepare student for the exam through your teaching', he would explain. 'You mean I cannot change anything from the given format,' I would show my interest for something new. 'That is very right', he would caution me, 'Be careful! If you use your own selected content under the topics and/or method of teaching how student will answer the questions you will ask in papers. They are habituated to reproduce whatever is there in the books and/or the notes'. Such conversations with my friends would really bother me a lot those days.

Arriving at this point of my self-inquiry, I begin to think about an image of the curriculum as a single *colored curriculum*, the student teachers as *machines to reproduce the same stuff* as they are stuffed with notes, and also will be stuffed by me as an educator as *filler/transferor* to do the job (see Chapter 4A). In this connection, I remember, I was also informed about the distribution of marks for term exam papers and assignments using paper pencil tests focusing on defining, describing and explaining type of questions from within that given curriculum. With this in mind, I came to realize that I had to assess accordingly within a given fixed structure. Perhaps, after knowing these strict rules, there was no way for me to make something different that may create problems (or some challenging opportunities) for students and myself as well, so I followed the same format.

Teachers as Add-on Assessors

Reflecting on the nature of assessment as an add-on activity in teacher education and research practices at TU reminds me about my own teaching at school, and my learning as a student during my school, college and university time. Perhaps, this is the teacher education that prepares teachers (future teachers) as I (and other teacher educators in the context of TU) do with my limited view of assessment as an add-on activity to know student teachers' (future teachers) learning (Luitel, 2009). Probably, this would be the learning experience (the experiences of student teachers with assessment as 'of' learning – and add on activity) that ultimately lead them to use the concept in their own teaching and assessment in schools and colleges where they go for teaching with university degrees.



Then, I came to realize that the whole problem is at preparing teachers at teacher education level. It reminds me Zeichner and Liston' (1996) view that 'no matter how good a teacher education program is, at best, it can only prepare teachers to begin teaching' (p. 5). Here, the teacher education program having practices of assessment and teaching with a very limited, detached, and unhelpful for both teachers (as it do not inform to improve practices of teaching) and student teachers (as it do not help them to reflect and learn more- because the results come after completing the course), do not seem productive (Frade et al., 2013). Arriving at this point of inquiry, I begin to think that to improve such practices we need to bring reforms at teacher education level.

Questioning as Knowing Teaching Outcome

Probably it was any Tuesday back in 2008. The day after my orientation, I started my teaching, and at the end of each lecture, I vividly remembered that I had taken verbal tests. Of course, the questioning activity was no more than five to ten minutes of duration but the purpose was to test how my teaching enabled students to memorize my professorial way of teaching. The way of checking my own teaching through questioning, for me, was a kind of self-assessment of my teaching outcomes.

YOU WILL BE EVALUATED BY HOW WELL YOU HANDLE THIS THING.
TESTING

Perhaps, it is hard to claim that the testing was an effective way in terms of its results (student teachers responses of my questioning) to inform my practices to improve. I did not reflect on those responses of learners to reshape my pedagogies. This reflects that until we do not reflect on our own teaching how we can improve it to facilitate learning of learners.

I remember, I did not use that outcome of questioning to improve my teaching. And I did not see any person in the system to talk about how to teach, but it was obvious what to teach and when to finish. So, every one of the team members at the School of Education was using mostly lecture method (with one way flow of informing) to do more to cover the content within short time. And following the rules of academia, I used the *same method of teaching which was common and, perhaps, students seemed more familiar to that type of teaching/learning and assessment practices.*

Arriving at that point, I began to think that I was doing well as my students were getting good marks in the *mid-term exams* (a written exam in between every semester with maximum marks 30). Probably, I thought that these mid-term exams (learning) could help them in their assignments to do well. Perhaps, it was my perception about my own teaching method that would help to reproduce in exam to get good marks.

Thinking about and recalling those moments helped me to make my mind to prepare a question paper for end semester exam. I guess, that kind of thinking about the whole scenario somewhat served the purpose of planning for the question paper to draft. However, at that time I couldn't help myself with a critical reflection on the practices, and assumptions. I would ask if my method of teaching helped learners, or their own method of rote memorization from their notes. I observed, such traditional practiced enabled them to get good marks (Frade et al., 2013).

But later on, after reflecting on that situation, I came to realize that students with such kind of teaching and assessment practices were habituated to rote memorization only to get promotions into next level of their studies. Reflecting on my own situation while being engaged with teaching/learning and assessment practices which seem highly mechanical guided by a written document with an image of *'single colored curriculum'* (containing everything) passed on to teach within a fixed structured came to know about myself as a successful educator in that context. I guess it was because of my perception of doing a right job as demanded by the university to cover all the contents from the course outline.

Though tests like classroom assessment approaches, which I used in my classes ,to see students' progress, were not mandatory because they had to do nothing with marks allocated in a defined structured (mid-term= 30; assignment=20; and final semester=50). I used it to test my own teaching approach in terms of responses to the questions asked, rather focusing students' learning.

Reflecting on that situation, there I was still in doubt with use of classroom assessment approaches involving only a few students, and interpreting that students were doing well with my pedagogy. At least for me, it didn't seem to reflect a clear picture of understanding of all 30 students in those classes.

Question Paper Format as Informing

Developing a mental map of the paper was a kind of planning that gave me an idea on how to shape my paper format in two Section: 'Section-I' for short response questions carrying 30 marks and 'Section II' for long essay type questions carrying 20 marks. In this way I made my mind to draft a paper of 50 marks, and that gave me a clear picture about the type of questions I had to put in the paper. 'I can understand this paper is very important for students as it carries the highest weightage of marks. Because midterm paper has 30 marks and assignments carry 20 marks. So, it is equal to both of the tests', I talked with self.

Looking at every lecture after midterm exam paper, and searching for short response questions which mostly fall under the category of definitional knowing in addition to a few conceptual understanding questions in 'Section -I' I did that part. Fairly speaking, 'Section II' consist of three long essay type questions was looking easy for me. So, without any difficulty, I developed that by simply choosing three long essay *type questions from the topics covered during the lectures excluding the topics given for two assignments.*

Arriving at this point of inquiry, I begin to reflect that pattern of paper with the type of questions appear to focus on learning of students at reproduction of information (Fradeet at., 2013). Perhaps, such kind of learning may not help them in their real life situations, and yet as students were habituated to such assessment changing questions beyond that level might create confusions for students. So, that may be the reason I made the paper accordingly.

'Hmmm, the paper is now ready', I said to self, 'and I should write instructions for students to avoid any kind of confusion while selecting questions and marks allocated to each.' The instruction looks like this - Note: Attempt 1) any TEN (*10 * 3 = 30) questions from 'Section -I'; and 2) any TWO (02* 10=20) questions from 'Section II'.*

University Rules as Dictating

Soon after developing the question paper something strikes in my mind about exam rules of the university. I immediately start searching rules which we had to follow to ensure everything operates well in order. In the meantime, I got the exam rules.

Exam Rules

Ask questions from and within course
A course has its outline for the teachers

A guide for all and a master piece to follow
Let them write what you teach them

Don't be deviant for something out of it
Otherwise you will be called in the office

You will be labeled 'creative' teacher

Who teaches apple and asks orange

Ensue keeping apple away from orange
And no mixing to avoid confusion

Looking at the rules and reflecting on what it means to be within rules, I must have reminded myself that I was not a deviant who may be called in the office for being a teacher who asks questions out of syllabus. With those assumptions, I thought I was on the right track. Thus, avoiding any kind of possible risks related to out of syllabus questions, I thought I should proceed with whatever I developed.

Perhaps, following exam rules and providing instructions to solve paper show that I, as a teacher educator have been enculturated and/or immersed myself in the system. These rules seem to portray the assessment culture of university where teachers appear to be strictly following what exactly to teach and what to ask in the paper in order to avoid *confusions for learners in the name of creativity*.

It reflects that teachers are fully confined to reproduce the content they teach rather linking the content with socio-cultural context of learners to enable them using learning in their real life situations based on the needs and demands of the society in which they live. Perhaps, it seems to be a kind of *non-developmental approach to teaching, learning and assessment.* For example, if teaching/learning and assessment activities cannot help learners to gain knowledge and develop skills required for their real life situations to face while their association with courses in teacher education that seems to be non-developmental or impractical.

Structure of Assessment Tools as Informing

When I looked at the previous mid-term exam question paper that did not show any big difference in terms of its structure except multiple choice questions in 'Section -I' *carrying 20 marks whereas short response questions in 'Section -I' of end semester exam paper carrying 30 marks. Similarly, 'One' (01) essay type question in 'Section II' carried 10 marks in midterm paper whereas 'Two (02) essay type questions in 'Section II' carried 20 marks in end semester exam paper. In the same way there was no such difference in assignments that could enable learners to be creative and innovative towards doing their individual assignments as a reflection of their learning rather mere reproduction of information they receive in a rigid environment of TLPs.*

Assessing Students' Learning as an Add-on Activity

Perhaps, I (and other teacher educators) was depending on mid-term exams, end semester exams and assignments (at least three to five graded tasks) as means to assessment. These approaches used to check students' ability of reproduction of knowledge in order to promote into next level. Probably, it was a kind of deficit approach to assessment as an add-on activity (Luitel, 2009), an activity that is detached from the process of teaching rather a tool that is used at the end of teaching. My experience shows that the most commonly used methods of assessment in the university was the assessment as 'of' learning with paper pencil testing rather than assessment as 'for' learning(Elliott, 1995).

> ...we assess what we teach: This is a basic principle in any kind of *informed assessment* scheme, whether formative or summative, school-based, university-based, or practice-based ...develop appreciation (Orland-Barak, 2010, p. 168)

This situation reflects that the purpose of this sort of assessment as 'of' learning seems to know to what extent the students has remembered the content taught in their classes in order to accomplish some *narrowed view* of single colored image of curriculum using teacher centered approach to teaching. Perhaps, such kind of summative exams reflects a traditional way of assessment was to measure reproduction level knowledge

(Frade et al., 2013). However, in so doing, these skills (if any usable) and knowledge through rote memorization seemed unhelpful for learners in their lives.

Perhaps, this kind of reflection can help us (self/others) to revisit *single colored image* of curriculum, very structured way of content to teach within a *50 minutes classes* (1 credit hour), and *assessment as 'of' learning* to check learners' ability to pass exam. However, in that context, it seemed no man's land to search for and/or think about improvements in such kind of practices.

Arriving at this point of inquiry, I begin to reflect that such kind of educational practices in which we were habituated, and which we were passing on to student teachers seem to be part of the 'big game' that the elites (policy makers) with their hegemonic intentions attempt to engage the new generation of marginalized areas with such kind of planed and structured TLPs. In doing so, they deliberately legitimize low level of informative knowledge acquisition and poor technical skills (might be a few).

It appears that engaging in such kind of teacher education cannot enable student teachers to develop critical questioning skills, rather it discourages to raise voice against such practices. Perhaps, without critically reflecting on *'means and ends'* dilemmas, it seems difficult to know what problems students actually are facing with such kind of teaching/learning with lower order thinking as a result of *assessment as 'of' learning* approaches used at teacher education (Elliott, 1995).

Unlike this distribution of marks for mid-term, assignment and final semester exam in the context of university, schools and colleges mostly use one-in-all means of assessment[67]*as an add-on activity. I remember, when I was in my primary school we had*

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[67] It means an assessment that begins and ends once for all. It shows that only one exam at the end of each academic year student have to appear to reproduce whatever s/he has learnt during the whole year.

to appear in verbal exams[68]*, but in secondary school and college we had written exams at the end of each academic year.*

This reflects that such type of summative assessment that was used to measure learning outcomes appears to be a dominant way to assessment (Meyer et al., 2010). Unfortunately, this whole concept of assessment as an add-on activity with one-in-all means of assessment at school and college level did not help me as a learner.

Closure and my Way Forward

My practices of *assessment as 'of' learning* reflect a traditional tool to check students' achievement in their classes for the purpose of promotions by using teacher centered pedagogies under curriculum as textbooks. This reflects that such a view of assessment as 'of' would not enable learners to engage with meaning-centered education (Kovbasyuk & Blessinger, 2013).This deficit approach, which focuses on mere what student cannot do sounds both partial and emotionally pathological as well (Wagle, 2016). It is partial and emotionally pathological in a sense that until student begins to exhibit failure, our linear pedagogical practices do not bother to take timely corrective actions and remedial attention towards change. It is what Tayler (2007) calls "… a myth that intervention is only needed for the struggling student". Thus, the nature of assessment as add-on activity neither helps teachers to improve their practices nor students to get timely feedback for learning. Based on this meaning making, in the next chapter, I am discussing assessment activities with reforms in teacher education.

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[68] Teachers used to ask questions verbally and we were giving answers memorized from the text books which we were taught in class.

CHAPTER 5B: ACCOUNTING FOR POSSIBLY REFORMATIVE ASSESSMENT PRACTICES

In Chapter 5A, I have discussed on informing nature of assessment that seems to be embedded within the notions of *exams as curriculum* (the curriculum that is being dictated by written exams), *teaching as reproduction, assessment as 'of' learning* and/or *as an add-on activity* focusing on developing lower level reproductive knowledge to produce skilled labor in the country with a narrowed view of education. With this view of learning, all assessment practices seem to be highly guided and focused to end of semester in case of university, and end of a course or in the end of academic year exams in context of schools and colleges, which are conducted through a centralized system for *grading purpose* (promotions/pass or retaining/failing students). Given this background, in this chapter, I discuss on *reformative assessment* practices that to some extent show an improvement in assessment with use of *assessment as 'for' learning*[69] tools, and yet seems insufficient to provide ample learning opportunities that could enable them to face real life situations. In Chapter 5B, I am discussing at the question, '*How have I experienced assessment as 'for' learning with reform in teacher education?* More so, 'how can I improve my assessment approaches to enable learners to link their learning to everyday lifeworlds?

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[69] The metaphor of assessment as 'for' learning aims how to focus on learning rather assessment for grading. This approach seems very beneficial as its purpose is to inform both teachers to revisit their teaching in order to enable their learners to help them in their learning through their improved ways of teaching and at the same time beneficial for learners to see where they need more efforts to put in for their better understanding of the concepts they study in their schools, colleges and universities.

Contextualizing my Experiences as Assessor

My experiences of working as an assessor of student teachers' learning using a very conventional approach with narrowly conceived notion of assessment as an add-on activity with the metaphor of *assessment as 'of' learning* enabled me to think about other ways of assessment that could better help learners through alternative assessment practices (Ahmed, 2013). This experience during an informative period helps me to build the basis for formative assessment under reforms in teacher education. While working on formative assessment, it informs me that the notion of *assessment as 'for' learning* seems helpful to improve learning.

Arriving at this stage of my inquiry, I begin to reflect on the nature of traditional summative assessments and my learning with formative assessment within a limited freedom to new experiments at classroom level. This reflection led me to realize to what extent reforms could make changes in a very rigid culture of universities (including TU). Though formative assessment shows to some extent positive changes in teaching, learning and assessment practices, and yet there exist many problems and issues demanding due attention to create more space for active learning activities through widening scope of assessment as 'for' learning (Dayal& Lingam, 2015).

Assessments were used to identify students' mastery (or non-mastery) of discrete skills, and intervention was viewed as a direct approach to teaching specific skills that had not been mastered, through the use of texts and other resources written for specific skill acquisition. It was a clear use of a deficit approach to teaching and intervention. The reading curriculum was typically defined in terms of discrete skill acquisition (Griffin et al, 2010, p. 18).

With this view in mind, I begin to acknowledge that reforms to some extent must have helped in resource development in order to support practices/practitioners to improve but the core seems neglected i.e. the *future teachers as change agents* who could make the educative process more meaningful for learners

(Caldwell & Spinks, 2007). Perhaps, that was the reason, I (as a teacher educator) could hardly enjoy a very limited freedom with use of CTs as pedagogical tools to improve TLPs to respond my aims of assessment for improving learning outcomes (Grittin et al., 2010). That limited change to some extent created a space for me as a teacher to be creative by using alternative ways to assessment that focus on learning as well as for my students to actively engage with their creative learning, rather to reproduce objectively (Dayal & Lingam, 2015).

Doing Somewhat Different: Assessment as 'for' Learning

> They ask how we might construct a meaningful assessment process for students for whom, in many instances, what is to be assessed lies outside their prior knowledge and experience, or beyond their ontological horizon. The threshold concept has not fully 'come into view'. This might move us on from traditional assessment regimes in which a student seems to be able to produce the 'right' answer while retaining fundamental misconceptions. They seek an insightful conceptual basis for developing new and creative methods of assessment and alternative ways of rendering learning (and conceptual difficulty) visible. This in turn can inform course (re)design in a generative and sustainable fashion. (Meyer, Land & Baillie, 2010, p.18)

I remember, after coming from a curriculum development workshop in 2009, I discussed things with colleagues about few changes that I was experiencing in my teaching, learning and assessment practices in the context of TU. To me, it was a change in my practices because doing somewhat different was desirable with the agenda of reforms in teacher education in a way to bring change for the sake of change in practices. However, I was feeling a change for improvement in my practices, perhaps, my intention (one of my embodied values) was to help learners. So, I embraced this call to make some improvement in my practices as compared to the previous ones within a predefined structured practices to accomplish some technical interest of education (Meyer et al., 2010).

With reforms agenda in mind, I started questioning myself- How can I improve my assessment approaches to enable learners to link their learning to everyday lifeworlds?'

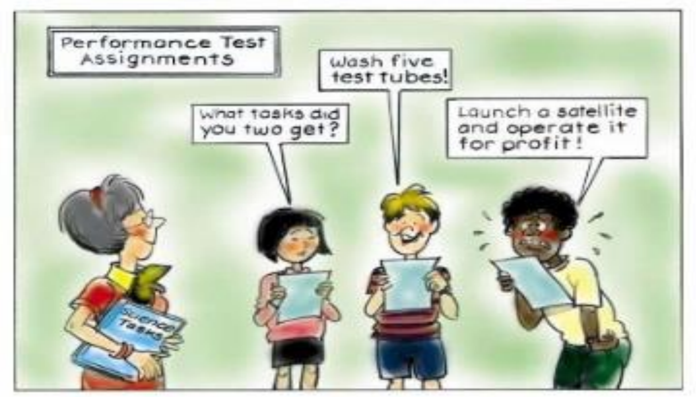
Subsequently, I realized that I was not feeling comfortable with the way I could teach, assess and grade my learners in terms of experiencing a visible change in students' better learning, and application of their knowledge in their everyday life.

Though reforms helped me (and my fellow teacher educators) to some extent, and yet that was not sufficient to make a real difference in the lives of learners in terms of using their learning to make better sense of their everyday lives, and that was what I was looking for. With this reflection, I came to realize that I was struggling with limitations (i.e., non-availability of computer lab for practice, a centralized written exam with fixed schedule, and following a centralized curriculum, to name a few.) of reforms with a shortsighted vision to improve practices. Perhaps, the narrowed visions were to focus on improving teaching/learning resources and support provision towards the activities that could foster assessment as for learning without considering how to develop the desired level of capacity of teacher educators to implement reforms agenda more fruitfully (Dayal& Lingam, 2015). For example, reflecting on 'how the students make meaning of their learning the way they are engaged with assessment practices', I came to know that students tend to focus on getting good marks in the exams only which were no more different than a formal structure of informative assessment (Meyer et al., 2010).

> ...develop appreciation ... implied diverging from the traditional question–answer mode and from the need to 'prove yourself right,' or to arrive at the best possible solution (Orland-Barak, 2010, p. 216).

This realization led me to start thinking about an appreciative mode of questioning that could help them to come out of 'one fixed answer syndrome' and express their own view of learning leading them to any possible answer that they think would be one of the right answers (Orland-Barak, 2010). I came to know that the students were not *properly exposed to the initiatives of the reforms in teacher education and were not informed about their possible new roles in teaching/learning and assessment practices.*

Therefore, they seemed to behave in the same way as they were focusing on the written exams to get good marks. Arriving at this stage of life, I began to think that I need to discuss with my student teachers about the details of reforms agenda and their changing roles as active learners rather non creative reproducers, which they were habitually practicing with an informative assessment practices.


Performance Test Assignments
What tasks did you two get?
Wash five test tubes!
Launch a satellite and operate it for profit!
Science Tasks

I must have thought that in so doing, my student teachers could be in a better position to understand how to focus on their creative thinking rather reproduction of ideas in their exams (Dayal & Lingam, 2015). However, embracing the idea of assessment as 'for' learning as a kind of formative assessment for improving learning condition somewhat could change the focus of my teaching towards student centered approaches with collaborative and participative activities in class to improve their learning (Brown, 2008; Qutoshi& Poudel, 2014; Weimer, 2002).

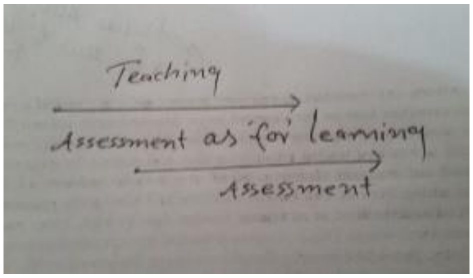
"May Allah cause his face to shine, the man who hears what I say and conveys it (to others). Many of those who have knowledge but no understanding, and many who convey knowledge to those who have more understanding of it than they do" (Sunan Ibn e Majah, Book of Sunnah, Hadith no 230).

A Small Initiative: Teaching as 'for' Learning

It may be any Friday, back in 2010, and I was engaged with my routine activities of teaching/learning with use of CTs as tools to improve my practices. Perhaps, in my context the limited resources were major obstacles on my way to fruitfully engage my students in their meaningful *learning situations. Due to those difficulties my progress was slow towards improvement, and therefore I was gradually moving towards changing student teachers' views about assessment, and thinking out of the box, keeping into considerations the problems we had and issues related to assessment for learning.*

Thinking about such a kind of change in practices, I came across with an idea of developing a PowerPoint presentation for an introductory class, with my students, as a kind of joint venture for both students and teacher to experience. When I shared this idea the student teachers, they really became excited to take part in that activity.

Reflecting on the situation, I came to realize that the excitement was a meaningful change we (I and my student teachers) experienced in our way to learning as team members. There, I was feeling that instead of exercising my power of authority with my students, I was initiating their co-creative participation while still working like a team member and a facilitator in their learning. So, it was a kind of moving together with a little distance as shown in the image. If assessment as for learning activities are well managed that can enable teachers to bridge the gap between teaching and learning by reflecting on both teaching and learning activities, and making them as part of the whole undetached process unlike assessment as an add-on activity. When I was engaged on such activities in terms of students learning by doing, it gave me a confidence that they were being more creative and imaginative than what I had initially thought about them (see Chapter 4B).



Collaborative Working as ‘for’ Learning

One of the improvements with a change in the interest of education from uniquely technical to somehow an open view of teacher education (i.e., expanding the horizons of learning with formative assessment, somehow student centered approach to teaching and curriculum as somewhat an agenda for social reconstruction) with reforms was the beginning of thinking out of the box ways to learning (Dayal & Lingam, 2015). In so doing, we (I and my student teachers) used nontraditional ways of assessment that enabled us to come with our creativity as a result of collaborative working towards learning ventures.

Arriving at that point, I began to think that actual problem was within us (me and my fellow teacher educators), because we did not help our learners to experience innovative ways to learning. Unfortunately, as teacher educators, we were not exposed to *creative ideas to assessment* (that I will discuss later on), and not familiar with such kind of activities to engage students for their active learning to assess.

Thinking in such a way, I began to reflect that we were very familiar to reproduction of knowledge with drilling and practice to promote them to next level. Perhaps, as a result of such cultural practices student teachers were focusing on getting good marks in the exams. With such a kind of practices we, as a teacher educators, seemed labeling self/others as a *hero teacher*, a *spoon feeder and/or skoon seeker/donner* [70] *rather than reflecting on our own practices, and learn how to improve our practices* (see Chapter 4C). Perhaps, previous practices were the result of *imposed culture* - ‘do this, don't do that' a culture of highly bureaucratic organizational structure that confined us to practice within the notions of *exams as curriculum* that guided our teaching to prepare students accordingly. I came to realize that such kind of culture neither developed an attitude to challenge taken- for- granted views nor remained appreciative to those who could do something alien and/or unconventional to us.

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[70] Some teacher educators were not taking interest in teaching student teachers during the whole semesters and engaging student teachers in either general discussions or advising to study indecently in the library, yet granting marks to their student teachers in the end of semester in exams. So such teacher educators were called as skoon seekers and/or donners.

Arriving at this point, I begin to think that perhaps we had become habitual in our old practices of repeatedly beating the same *drum*, the *teacher as drum beater/drummer*[71] with the same *stick*[72] to produce our desired *music*[73] in our teaching, learning and assessment practices. Probably, it was because of the focus of reforms in teacher education that led us to rely on *tangible objects*[74], which did not remain serious to ask- how to enable teacher educators through engaging them in unconventional ways to teaching/learning and research practices (Qutoshi, 2014). I came to realize that by providing multiple learning opportunities with appreciative and innovative inquires to learning can enable teacher educators to be more creative and critical to their own practices.

Perhaps, reforms agenda in/directly propagated practical interest of education, yet remained unable to encourage with freedom to initiate activities with multiple learning avenues that could be useful sources for professional development through self-engaged inquires of teaching/learning and assessment practices (Habermas, 1972; Taylor, 2015). Arriving at this stage of my inquiry, I begin to think why I should not initiate some measures that could help my student teachers to learn. With this in mind, I began to ask-how to create an opportunity to engage with an *assessment as 'for' learning* (formative assessment activities).

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[71] *exam as curriculum* - as subject matter/a set of discrete tasks/cultural reproduction and/or a mixture of something like this

[72] *teaching as stick* – teacher center *teaching as the tool* of implementing curriculum

[73] *grading as music* - pass or fail based on *assessment as/of learning*

[74] i.e., development of classes, labs, libraries, providing books and other resources etc.

Reforming Assessment Practices as 'for' Learning

Let me share my own experiences of initiating something unconventional activities in my class with use of CTs as tools to improve practices instead of having limited resources. Though such kind of activity did not change the whole situation of teaching/learning and assessment practices, yet it led me towards formative assessment in order to improve learning, and reduced my emphasis on assessment as 'of' learning with lower order thinking skills and knowledge reproduction (according to Blooms' revised taxonomy).

Perhaps, these activities gave me an opportunity to reflect on my embodied values of 'intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace' in the light of these practices as living contradiction (Whitehead & Huxtable, 2016). Arriving at this point of my inquiry, I begin to think about my own limitations like immersing into such a socio-cultural settings, and relying on institutional practices rather than being innovative and critical to socio-pedagogical practices to change through unconventional approaches. Perhaps, this sort of realization led me to focus on my *values to strengthen* (reflect on my values with reference to my practices) and make a difference at my own level rather than depending and/or immersing within the existing socio-cultural setting.

With this in mind, I started to engage students with assessment as 'for' learning activities, and I came to realize that I could help my learners to develop their better *understanding. And I asked- how can I do something that is more valuable for my students' learning? This further led me to think about how to develop assessment as 'for' learning activities like engaging in reflective writing.*

I guess that it was a powerful learning for me to experience while helping my students with such activities e.g., one pager reflective paper. I came to realize that innovative ways to assessment can be meaningful for learners.

One pager reflective paper. *I used one-on-one feedback*[75] *practices as a form of formative assessment to improve my student learning. I would give a topic to students as a home assignment to write one pager reflective note focusing on the questions- What the topic is about? (Give one simple sentence in your own words), what did you learn from the topic (Express your own view of learning), and how can you relate this informative to any situation in real life? (Explain in your own words with an example).*

I remember, I used this simple and yet creative activity once a week. Students tried to understand the topic at individual level. And came with focused answers, but of subjective in nature rather than what they were habitual to reproduce from the text with same wording. There they struggled with comprehending the text and applying its meaning in their real life situation that could make a sense for them. Though initially they found it a challenging task, but with the passage of time they began to realize improvements in their own learning situations.

Moreover, when I shared my feedbacks with them on one-on-one basis by suggesting them how to do things within their own context, it helped them to do in a better way next time. I kept on encouraging everyone even for a little effort to raise

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[75] Focusing every student based on: (1) the point to improve; and (2) encouraging for creativity and organization of thoughts with reflections

confidence, and push towards thinking creatively, yet critically. That kind of feedback with every student enabled me to assess their potential, and areas for improvement. Probably, after one semester I came to realize that there was a considerable change in learning conditions of my students in terms of their improvements at the levels of comprehension and application.

Perhaps, that improvement in learning condition encouraged my students to come with an idea of an alternative to term papers (mid-term and end semester exams), which seemingly was something unique. The problem with term exam papers was, as I said earlier somewhere in this chapter, that we were practicing a centralized exam- that it was like an exam as harassment[76]*, which was creating a kind of exam-phobia*[77] *among sensitive students rather than an assessment with peace of mind to answer the questions in those summative exams. In such kind of centralized exams, students had to face with unknown teachers from different departments rather than their own subject and department teachers during invigilation.*

Perhaps, that kind of external examiners made students upset from centralized exam, and created fear of exam leading them to think about an alternative to those terms papers (exams). Secondly, students were asked reproduction level (i.e. rote memorizing) questions which were not helpful for their active learning to face real life challenges.

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[76] Checking students for unfair means (e.g. notes with candidates, copying from and asking teachers for clues to name a few, were few of the facets/indicators of centralized exams.

[77] Fear of formal exams in end semester that cause tension for some learners and become sick. The fear of being checked for unfair means, fear of catch with unfair means, fear of forgetting the memorized answer and a fear of unconducive environment that did not help them to write with peace of mind. This fear created an exam anxiety and caused sickness for sensitive students during exam time.

Alternatives to Term Exams as Creative Means

It may be any Wednesday of November 2010, I was discussing with one of my colleagues sitting at canteen sipping a cup of tea on recent development with assessment practices. During our discussions, I shared my initiative of one pager reflective paper writing, and my method of feedbacks. As a part of our discussions, I asked my colleagues, Mr Tanqeed- Do you have any other new ideas which I can think of to improve learning with tools of assessment. And what would be a right mix for more than one assessment tools?' Mr Tanqeed commented, 'I guess, we have to reflect first on our teaching approaches within this new curriculum. If we think of other tools of assessment we will have to think about other ways of teaching rather than somewhat student centered approaches.' I found it very interesting. I asked, 'Can you give an example how I can do that.' He thought for a while and said, 'Perhaps, we can offer students interactive activities like working in groups for small projects, individual reflective papers to write, as you just shared, and engage them in group discussions and dialogues on topics one in favor and other in against.' Appreciating his idea I said, 'I think, to me, it makes better sense on how we can engage students in learning using student centered approach to teaching that can enable us to think about alternative ways to assessment' (Ahmed, 2013: Dayal & Lingam, 2015). There I became more critical towards my friend, and asked, 'My friend, if you know all such wonderful practices, then why don't you actually practice them in your own classroom?' He looked straight at me and said, 'I have to prepare them for the exam, and you know our assessment format, don't you?' His remarks made me to think on our professional practices, our will to improve it, and our culturally embedded difficulties.

I remember, the discussion was going on with a cup of tea. In the meantime, few of our student teachers came to join us at the same table where we were. Mr Tanqeed switched the topic and asked the students about their views regarding the changes in TLPs with use of CTs and their impact especially on the term papers which were going on at that time. One of the students said, 'we are feeling some changes… but sir, why you don't introduce some learning for fun communities in this university, and abolish this midterm and end semester exam head ach?'

Without waiting for our response to his questions, and addressing me, he continued, 'You know sir, how much we enjoyed the learning when we were working on our previous activity of co-teaching for the non-graded purpose. And I am sure that every student throughout the life will not forget the way we learnt.' I liked her appreciation. I asked, 'did you really enjoy the activity? If so, then why don't you yourself think of other possible alternatives for better learning with fun? Let us start from here. Let us work together for our own learning.' Perhaps, his view of learning for fun was more about active involvement of learners with more responsibility for their own learning to assess.

'Yes, we really enjoyed but what is the use of the rote memorization and one fixed right answer to the questions we are asked in midterm and end semester exams, which make no sense to us. And same case is with assignments as well.' He further explained, 'I mean, after exam we usually forget all that we make wrote-learning about.' That time, I was really happy to find my student teachers so aware of their teaching and learning practices. In knowing their views I asked them a question, "and what is your view regarding such learning for fun communities? Does it work well?'

One of my student teachers who was curiously hearing us from the left corner came near to us and said, 'Well, let me share an idea first… sir there may be many ways, for example, is it not possible to give some unique tasks like developing/shooting a drama on a theme (that may cover the course topics) and perform that using different characters (students as stage actors, performers and teachers), and then use this performance for grading purpose based on every performer' level of work at the end (Ali, 2015).' He further explained, 'In this way we will learn but with fun by performing and enjoying. I guess, such kind of activities can help us to create a community that is learning for fun', he suggested.

'Wow! What an idea sir ji, our students are becoming dramatist and stage performers in teacher education, and want to make this university into a film industry', Mr Tanqeed expressed. Perhaps, the idea of learning by performing and linking that with assessment was indeed an interesting one (Dewey, 1938). I thought that such idea would make great sense for every one of us but who will allow us. For instance, if we initiate such kind of unconventional learning and assessment activities, especially when assessment is involved, and which come from students and teachers' side who want to do something new with their own responsibility, getting permission in terms of making a sense for the assessment as 'of' learning seems difficult. Because the system demands paper pencil tests to show evidence for assessment as 'of' learning activities (as a summative assessment) controlled by centralized exam system, as I discussed earlier. Anyhow, appreciating the student for his wonderful idea I said, 'let me think about the idea and to what extent I can do something as an alternative within our structural limitation.'

Since that time, I started thinking to explore what else would be good alternatives to such kind of suggestions coming from my students who seemed unhappy with the existing system of assessment. In the meanwhile, the idea of peer assessment came into my mind, and I thought that can be used for such kind of activities instead of traditional assignments for grading purpose. However, I did not dare to think about other alternatives to midterms and end semester exams.

Group Peer Assessment as Co-learning Activity

It may be any Friday of June 2010, and I was working on an assignment for presentation based on the concept of peer assessment using a rubrics. I made my mind how to develop a rubric through involving students themselves, and began to think about method of assessment- when one of the groups will present and reset of the other groups will assess the presenting group. After my mind-make up about the whole process, I discussed with students about the plan. And I explained all the steps how to come with some themes from within the content area, but linking to any kind of real life situations that they can make a sense. After sharing with my student teachers, I began to feel their excitement and level of interest in my initiative with such kind of assignment.

There, I explained how to develop a rubric, a kind of tool to assess the presentations based on certain areas of importance and allocating marks accordingly. For example, confidence of presenter, body language, use of words and fluency in one category, and use of content to link with a real life situation that can convince the audience and make a sense in another category were taken into consideration. In this way we discussed thoroughly how to allocate certain marks to each category and why.

With such kind of view, we (the whole class jointly- with my facilitation and guidance) selected themes, and developed a rubric for (group)/peer assessment. After that the students became ready to work on that activity. They grouped in six smaller groups of five students, and selected one theme for each group to present. I remember, it was decided that one group will present ensuring every member of the group will take part equally. And rest of five groups will assess their presentation based on the rubric developed. In the end, an average of five groups will be calculated to assign final marks to the presenting group. With this idea in mind, we called it a group peer assessment. After making their mind about what to do and how to do that, they decided to go for presentations and group peer assessment.

Arriving at this stage of my inquiry, I start thinking about my role in those activities where I had to observe, support and guide as a facilitator. I start reflecting that I must have enjoyed their conversation, participation and learning. Perhaps, that could be exciting learning opportunity for all of us.

The engagement of students with each other and with me while interacting for making things more meaningful to understand was really interesting. For example, when they were presenting and the rest of the groups were assessing their colleagues, I really enjoyed it. Perhaps, this was the activity that led us to change the culture of written essay type assignments into a lively activity. There, I found everyone happy with the learning, and the marks they received from their colleagues (as peer assessors).

And in the end, admittedly in public (in the class), I dedicated that creative idea of group peer assessment to the student teacher who came with an idea of performing activities like a drama. Reflecting on such kind of lively assessment activities that enabled learners to come with their creative and innovative ideas and led them towards powerful learning, I came to realize that we need a fair mix of both formative and summative assessment.

We Need a Fair Mix as Reforming

I remember, once I was on an invigilation duty in one of the three shifts of a centralized end semester exam back in 2009, a number of students were charged against violating exam rules. And their cases were sent to central examination board for investigation, and that created a fear of exam for rest of the students there. Let me share with you that we had a centralized system of assessment as 'of' learning, and its influence can be seen at different levels of examinations (from primary to university level).

"A spiritually oriented leader seeks more than just quantitative change, such as higher scores on standardized tests," (Bonner, 2008, p.21)

The purpose of these assessments including midterm and end semester at university level, and end of the year at schools and colleges level was to use assessment results for grading students in order to promote them to next levels. However, instead of reforms in teacher education this sort of exam did not lose its impact on students and teachers. Perhaps, it seems to be one of the many limitations of reformative agenda for improving teacher education in Pakistan that needs more critical reflections.

Though assessment as 'of' learning is an important approach of assessment, it needs to revisit in terms of its limitations towards assessing higher order thinking skills of learners rather than recalling and remembering levels. Perhaps, such practices lead us to reflect on limitations of reform. However, the focus of reforming teacher education remains on curriculum development not on teachers, teaching and assessment practices beyond formally established tests (Bonner, 2008). In this context what can we do is, without denying importance of assessment as ‘of’ learning we can move towards assessing higher order learning, and introduce assessment as ‘for’ learning tools to improve learning as I did with one pager reflective paper writing.

For example, assessment as ‘for’ learning enables learners in developing their creativity as I experienced with one pager reflection. Because in assessment as ‘for’ learning there is no fear of testing for the purpose of grading which seems to create tension for learners in terms of being failed. When students are liberated with no fear they can come with their own creativity rather what we force them to reproduce. I remember there was a student who would get hospitalized during exams, perhaps, that was the ‘exam-phobia’ she got due to this rigid one right answer exam at the end course for grading purpose. However, she was performing very well in assessment as ‘for’ learning activities because there was no grading, and perhaps no fear of being labeled as pass or fail.

I was thinking that if we provide more opportunities with freedom to learners to take responsibility for their independent learning without providing them timely feedbacks on their progress, I believe, as we are a product of a cultural imposition, the learner may not use such a freedom as an opportunity to improve their learning rather they may take it for granted. Perhaps, to facilitate them with more meaningful learning we need to establish effective and timely feedback mechanisms. On the other hand, we need a fair balance of both approaches of assessment to make sure that learners are to some extent bound to produce something that the university demands, and at the same time they would be provided multiple opportunities for nurturing their creativity.

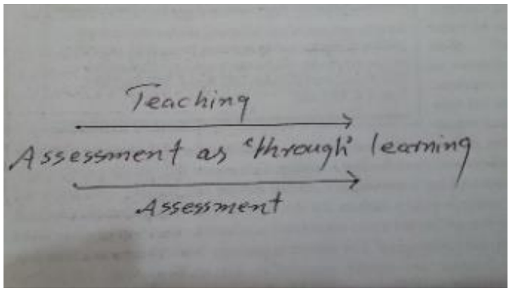
Perhaps, reforms with constraint change couldn't serve the purpose of developmental assessment as well as re-conceptualize a right mix of assessment as 'of' and 'for' learning that can help learners to face real life situations. To this end, we need transformed individuals as teacher educators, teachers and researchers who would better serve this purpose thereby I envision a transformative assessment.

Closure and my Way Forward

I came to realize that reformative assessment activities to some extent help learners to focus on their learning. For example, my own initiatives to reduce the impact of *paper pencil assessment* (in assignments) with *group peer assessment* enabled my learners not only to improve their learning but also enjoy the process of learning. This experience helped me to realize that if teachers are empowered, and exposed to innovative ideas to assessment they would be more creative in their teaching/learning and assessment practices. Perhaps, with such a little focus on formative assessment and more on summative cannot make a big difference in their learning situations that would help learners to understand the complex world around them, thereby it give rise to a morphing view of assessment that I am going to discuss in the next chapter.

CHAPTER 5C: ENVISIONING POSSIBLY A TRANSFORMATIVE ASSESSMENT

I have discussed *assessment as 'of' and 'for' learning* experiences with informative and reformative approaches to testing the learning of graduates in Chapter 5A and 5B respectively. Perhaps, such a narrowly conceived notion of assessment gives rise to an *inclusive-holistic approach to assessment* in order to transform learning experiences. This approach seems embedded within the notions of more *comprehensive, developmental and authentic ways* to assessment that would not only take on board the former tools of assessment (as 'of' and 'for' learning) but also embrace *multiple-integrated ways* to *Assessment as 'through' Leaning* approaches. Given this background, in this chapter, I discuss *transformative assessment* practices by addressing the question- *How can transformative assessment be enabling for my learners to demonstrate their potential as creative future teachers?*



Self-assessment as Morphing

'...It is only a spiritually impoverished people who could mistake standardized examinations as measures of educational progress. It is a people bereft of meaning who could cast about for external representations of it' (Leonard & Willis, 2008, p.6)

It may be any Sunday of September 2011. I was working on a comparative assessment as 'of' learning experiences of students (a summative assessment approach) embedded with informative assessment practices, and formative assessment approaches inspired by reformative assessment, thereby giving rise to the question- What are the other possible ways to get a wider picture of assessment that would help my *learners to develop a comprehensive view of learning to face actual work related challenges in their lives?' Thinking about other ways, I came with an idea of self-assessment approaches that can foster conditions for raising self-consciousness.*

Reflecting on summative assessment that is confined to reproduction of information for grading purpose, and formative assessment initiatives such as 'one pager reflective paper' and group/peer assessment approaches to improve learning (see Chapter 5B), I began to think how to link these experiences with an approach that would enable learners to assess him/her-self along a the period of his/learning experiences. Perhaps, this 'individual learning focused' self-assessment approach can be basis for a liberating view of learning through assessment. It can lead learners to experience their learning through process of their own assessment.

Such practices can also help learners to experience a paradigm shift in their learning conditions by challenging their own views, beliefs and practices, and developing new perspectives. Given this theme as the basis, I came to realize that to involve learners in such a complex learning situation we need to have powerful images of our curriculum that would provide us the basis to create multiple conditions, and create opportunities for learners to learn unusually (Leonard & Willis, 2008). And to this end, I began to think about other than conventional teaching approaches which can be responsive to multiple images of curriculum to develop thinking beyond the limits of one possible right answer.

Arriving at this stage, I started imagining other than the images to reformative *curriculum as content or subject matter, learning outcomes* and *cultural reproduction*. Perhaps, a mixture of many images (informative, reformative and beyond) can be more responsive to our cultural context rather culturally detached ones. To this end, I was thinking about the approaches of re/creation and innovation of content linking to and developing from-within *culture components* (festivals, events, ceremonies, rituals, traditions, and eventualities to name a few as sources of content- as a structural aspect of curriculum). In so doing, it would be a vision to the existing limited notions of a centralized content to a culturally empowering curriculum that would assist learners to make more powerful meaning of their lives while engaging with learning activities within the cultural contexts.

Building on this notion of multiple images of curriculum, I began to think how context specific and *culturally responsive pedagogies*[78] *w*ould better engage learners to reflect on their prior views, concepts, beliefs and assumptions and raise their consciousness to challenge taken for granted views and make meaning at their personal level rather than general universalist views (which are not culturally relevant). Whereas being aware of diverse cultures, and adopting a teaching approach, which is responsive to the needs of all learners is termed as *culturally responsive teaching* (Gay, 2013; Hramiak, 2015). Perhaps, thinking about such unconventional pedagogies can be dreams to engage learners with a liberating view through learning to experience. The more learners are put in challenging situations, and yet with more freedom and responsibility for their creative ideas, the more possibilities to expand their horizons of seeking alternative ways that can come into play.

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[78] A teaching approach that values teaching as a prophetic profession and at the same time that inspires learners towards learning rather imposing stuff on learners like teaching as loading on and filling in the mind of learners. Culturally responsive pedagogies would be more appreciative for both teachers (as a sacred- valuable profession and linking their teaching with cultural events) and for learners as more attractive towards knowing that is very much cultural related to what they are used to in that culture and aware of the customs, rituals and ceremonies, to name a few.

And to this end, transformative teacher educators can better create such kind of learning situations- engagement of learners in critical-creative learning processes. Consequently, with such opportunities learners can be exposed not only to complex thinking processes to expend their learning but also would engage with approaches to assessing their own progressions over a period of time ‘through’ self-assessment approaches. This progressive nature of self-assessment can be a termed as ‘developmental assessment’ that I will discuss later on.

However, to engage in such a developmental assessment we need to create an environment of such an active, cooperative and collaborative *learning through assessment.* To this end, we need to focus on *highly transformed*[79] human capital in schools, colleges and universities not only in academic spaces but also in administrative positions so as to act like supporters of teaching, learning and assessment practices to make the journey of learning as a morphing one.

My experience with limited freedom under reforms activities show that we need both academic and administrative staff in educational institutions who are critical, and yet creative towards their own ways of thinking, believing and performing so as to contribute to their own learning and meaningful learning of learners at all levels of educative practices. This very aspect of self-critical-creative view of learning to help self/others (in the process of being and becoming) needs to embrace an emancipatory interest of education rather than thinking bureaucratically, using power over and making superficial changes in teaching/learning and assessment practices which do not seem to help learners of the 21st century.

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[79] Professionals with lifelong active learning notions who as critically reflective practitioners challenge self/others’ practices, and creatively imagine new ways to improving learning situations

Arriving at this point of my inquiry, I start to reflect critically on my own practices with reformative assessment, and came to realize that there would be many opportunities for teacher educators like me to morph the whole educative process. For example I (and other teacher educators) can play a key role (depending on nature of creativity and critical view) while engaging learners in critical thinking practices. Such as enabling them to re/construct and create new ideas out of the given situations through encouraging independent, and imaginative ways to learning (Meece, 2003).

This reflection led me to think about my own background that seemed to be one of the hurdles on the way to morph such a diverse range of critical-creative learning opportunities to create for my learners. But critical reflection on self can help us (me and my fellow teacher educators) to seek alternative ways to improve self, and help learners in their learning. With this critical reflection on my own limitations with reformative assessment activities, of course, I came with many creative assessments for learning activities during implementation of reforms, and yet those initiatives appear to be insufficient and demand beyond that limited view of formative assessment. For example, one of the approaches would be *assessment as 'through' learning* that embrace all conventional assessment approaches coupled with contemporary ones, and crafting and integrating all within and beyond- a process that engages learners actively, and creatively with a critical lens on learning.

Key Features of Transformative Assessment Paradigm

Nov 2014

The Director of Assessment Wing

Dear Tanoly,

I hope everything at your end would be fine! After our long discussion on the problems and issues related to assessment in our meeting last week, I got an idea of integrated assessment approach within transformative assessment paradigm that I would like to share with you here in this letter. Tanoly, with this letter, I would like to seek your valuable inputs with your views on my ideas which I am going to share with you now.

ANTICIPATE
CHALLENGE
INTERPRET
DECIDE
ALIGN
LEARN

Transformative Assessmentas as 'Through' Holistic Learning

Tanoly, my vision of and views on a transformative assessment as 'for' teaching/learning would be a kind of connective thread embedded within a process-based-learning outcome. I guess, an integrative and/or a holistic view of learning through assessment outcome can be seen not only in the form of end product but also through the whole process of engagement of learners.

> 'The relationship between the person being assessed and the other people and the activities in the environment are key features of the assessment.' (Carr, 2006, p. 184).

Perhaps, to involve learners in such a process of learning we must have re/conceptualize the curriculum as 'currere' and pedagogies to critical-creative. In doing so, a process-based-learning outcome, in which learners can experience their active learning by doing things at their own level (e.g., learning through peer group assessment activities), which would serve the basis for a transformative assessment paradigm. Thus, interestingly the idea of currere for awakened citizens, and montage serves the purpose of such view of processed based learning outcome depending how teachers/teacher educators understand such an image of curriculum, and engage learners to experience active learning.

Re/conceptualizing Currere as/for Awakened Citizens

Tanoly, let me explain first what is the metaphor of 'currere for awakened citizens', as Luitel (2009) explains that it is a curriculum that offers ways to interconnect the needs, demands and aspirations of learners (the young citizens) from time to time as a living document rather than a curriculum that is once written there and/or the reformative/imported one with fixed learning outcomes. Perhaps, this living image of curriculum seems having the capacity to connect the content with respective cultural components to empower learners to make better meaning of what they learn, what is the relation of that learning with their practical lives.

You know this connective thread is missing in both informative, and reformative forms of curriculum in our case as I, you and other colleagues have experienced. But the question is how to develop this connection in our educative practices, and what would be the approaches which can lead learners to experience a process based learning.

Perhaps, Pinar's (2004, 2012, 2015) view of currere as inside-out journey (e.g., writing autobiographies) to develop awaken citizens can be an approach to such kind of crises that we have been facing for a long time. My hope is that such a re/conceptualized metaphor/s of curriculum can better serve my notion of transformative teacher education and research practices in Pakistan that would be embedded in an ongoing process of lifelong learning philosophy-assessment as 'through' learning approach to learning continuously.

And to this end, we (I, you and other colleagues who are working with assessment related areas for the last many years) need to broaden the scope of curriculum with multiple images including the image of 'currere for awakened citizen' and montage which can invite teachers, students and community to contribute for social transformation rather depending on a single colored image and/or an imported image with reformative curriculum which guide our assessment practices with narrow visions. Whereas the metaphor of currere for awakened citizens and montage can offer opportunities to experience the experiences of learners and meaning making of assessment practices. Perhaps, such kind of experiences on how to transform curriculum and pedagogies would be aspect of authentic assessment[80] (Tanner, 1997; Wiggins, 1998, 2011).

Re/conceptualizing Pedagogies as Critical-Creative Approaches

Tanoly, coming to second part, yet very critical stage of the whole educative process, let me discuss on the concept of re/conceptualizing the pedagogical aspect. As you know pedagogies are one of the five ecological dimensions of education from Eisner' (2005) view, which play a significant role in shaping the process of learning. But the question is how to come with innovative ways to teaching that foster transformative learning and transform our existing pedagogies from merely student center (Barman, 2013) to highly engaging with critical-creative ways to teaching/learning which would use multiple ways to connecting their knowledge with outside world.

As you know in present situation with reforms in teacher education where teacher educators seem immersed within their limited exposure to epistemic plurality (a constraint pluralism), and yet holding strong beliefs in objectivism (absolutism/ universalism) as the hallmark of post/positivist agenda to 'knowledge/ing'. To me, this constraint pluralism does not seem to help us to be more critical-creative to embrace a

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[80] It can be based on complex tasks, consequently, students can come with their own view of understanding the concepts with reference to their world. However, to judge their own learning they use rubric developed by both students and teachers to assess their learning based on some defined standards of rules (rubrics) in order to help them to perform beyond the limited level of acceptance.

transformative teacher education and research practice in our country context, and we need to come out of this crisis.

It seems a challenging task to capture their interest in such kind of innovative approaches to teaching, unless we would not offer them an opportunity to break the shelves in which they are living for decades. Do you think can we come with such kind of imaginative thought provoking approaches to teaching rather rely on simply add-on approaches like using CTs to improve practices?

However, thinking about critical-creative pedagogies, as for my experiences with this project are concerned, which cautions me that such approaches can enable us to expose learners to variety of learning opportunities, and yet highly demand imaginative, artistic, philosophical, and critical thinking by challenging the conventional ways of addressing problems and issues of teaching/learning (Meece, 2003). Tanoly, my view of critical-creative pedagogies are likely to offer insightful engagements for learners. Perhaps, such pedagogies which are embedded in critical thinking as well as artistic in their outlook can enable learners to construct new ideas/knowledge by challenging their own held assumption (old views) which could not help them to raise their consciousness.

Such an innovative way of teaching that can be responsive to our needs and aspiration (Gay, 2013) would better help us to assess transformative learning of learners, and that seems to be a dream for transformative teacher education for my country. Because, critical-creative pedagogies can creating conducive learning environment to assess learners with skills, knowledge and dispositions by exhibiting culturally acceptable behaviors that can lead them towards self-liberation (Hramiak, 2015; Saint-Hilaire, 2014). The assessment approaches which aim to know to what extent learners *became responsible, and wise citizens with values of humility for humanity, ecological consciousness and care for all and who can transform self/others to bring justice in society seem possible through such kind of re/conceptualized teaching practices.*

Perhaps, the values of humility for humanity could be more true to self/beyond with sense of feelings of others and respect for their emotions and values. Similarly, the values of ecological consciousness and care for all (including self) seem to be developing awareness (as awakened citizen) in oneself about planetary life including biodiversity and nonliving things, and learning how to protect them and taking care of them. I guess, with these values one can be more aware of a holistic view of learning rather a limited packaged view of reformative agenda of learning outcomes (some specific objectives to achieve). I would really be interested to know how you think about these ideas and values, and why such values are necessary to nurture within our educative practices.

To sum up, Tanoly, my idea of re/conceptualizing existing pedagogies is to create an environment of learning that is embedded more within a ‘process-based learning’ (a learning that can occur during the involvement of learners in the whole process of teaching/learning and assessment- the processes enable learners to share their views with others, taking care of others’ emotions, views, beliefs and ideas, learning to disagree with an agreeable manner etc.). If such thought provoking and inspiring ways of teaching, as we discussed above, as a fully student centered will become our common practices within classrooms, I believe it seems possible *to fuse the notions of self-assessment, peer assessment, and group assessment without excluding other active, cooperative and collaborative ways to assessment* to name a few, within the whole process of teaching/learning and assessment practices. Perhaps, such kind of innovative assessment practices are embedded within the philosophy of authentic assessment with a holistic view, and you know these practices are missing in our present practices even after reformation of teacher education. Now you tell me how we can expect that reforms will help us to transform our practices of teacher education and research.

Re/conceptualizing Assessment as 'Through' Learning

Tanoly, let me explain yet another important dimension of transformative teacher education, the transformative assessment by re/conceptualizing assessment as 'through' learning. My view of the metaphor of assessment as 'through' learning is creating conditions for learners to engage in a process of learning with reflections in actions, and reflections for action without excluding reflections on action (Argyris & Schon, 1974, 1978; Punjwani, 2013). Perhaps, assessment as 'through' learning can provide a kind of super loop and/or triple loop learning opportunity, which can lead to experience transformative learning through such kind of engaging assessment practices. If learning situations in which learners are engaged can offer them opportunities to assess their own progress over a period of time by responding to the areas where they feel lacking/need improvement as a self-critical assessor, perhaps, that may lead them to raise consciousness about their own views on learning.

In such a situation the learners seem to be playing the role of a partner to the teacher who is providing ongoing feedbacks to improve learning. In such a process, both teacher and student seem to focus on areas for improvement, and strengthening the views which make a better sense for their lives. Arriving at this point of inquiry, I begin to realize that in this way the learner can construct his/her own meaning of learning experience that can be apply in any situation in the life. Perhaps, such kind of partnership in *co-assessing learning* can be a tool to enhance capacity to reflect, and yet act on *problems and issues of inequity* at different levels in their own institutions, and in societies as agents of change to accomplish a morphing view of education (Caldwell & Spinks, 2007).

In our case, you know we usually do not reflect on whatever we know and do. So, it seems an area where I, you and other colleagues can put our efforts on how to develop a culture of critical reflections to assess 'through' learning. Tanoly, that is what my view of metaphor of assessment as 'through' learning is all about that can create conditions for learners by engaging them in a process-based development of learning using all possible ways and means to assessment approaches (holistically) that can enable learner/s to experience active learning to understand complexities of lifeworlds beyond the classroom level.

Assessment as process oriented learning. *Tanoly, let me explain what is this process-oriented-learning. It seems embedded within the concept of learning through engagement in a process to experience knowledge and skills, and develop attitudes and dispositions not in the form of end result of an assessment approach rather process based (Luitel &Taylor, 2008). To this end, we need a paradigm shift in our focus from traditional mode of assessment as an add-on activity as a single tool of assessment for promotion to upper grade level (that we can see in case of informative assessment as 'of' learning* (see Chapter 5A)), *and a reformative mode though little flexible interventions to involve learners into complex tasks to perform (as we can notice somehow in the case of reformative assessment* (see Chapter 5B)), *and finally to a transformative mode of assessment which include all forms of assessment as a holistic approach.*

This transformation mode seems offering multiple innovative ways to assessment where learner would be assessed based on *real life situational performance* (an assessment that makes sense to learners' real life cases which s/he can understand what that question/assessment task means rather answering a rote learning of text to reproduce in exams). Because with a single tool of assessment and/or a limited conventional ways to assessment it seems difficult to assess performance of a learner in terms of skills, knowledge and dispositions with culturally acceptable behaviors of the performer (Suskie, 2009). However, this seems to be a *complex mode of assessment* that highly demands skillful and competent teachers with notions of transformative learning who can create conditions for learners to experience such kind of learning tasks to assess.

Use of learning web as self-assessment. *Tanoly, perhaps, a genuine connection, a friendly relationship between teacher and students seems necessary to make educative processes inspiring, illuminating and thought provoking with critical feedback for powerful learning. I hope such kind of productive authentic engagements of teachers and students regarding teaching/learning and assessment practices can lead towards a learning web to create (Wiggins, 1998). A web where not only students and teachers, students with peers but also students with teachers, parents and broader community can develop connections to exchange constructive feedbacks to enhance their learning.*

I think the question of how to create such a learning web for learning to assess offers us a challenging task to think about variety of conventional as well as other imaginative spaces, which provide such kind of plate forms. For example, we can connected through academic spaces like research gate, and academia and general e-connections like emailing and other social media spaces like, twitter, skype and text *messaging, to name a few, in addition to all conventional ways to share problems and issues relating to topics under discussions to make better meaning of learning.*

However, it depends upon the critical-creative mind of the teachers who would have to design such complex tasks for learning (Wiggins, 2011) that enable learners to connect him/her self, and assess their learning with the feedback that will exchange at multiple levels. I guess, to scale out the learning, it seems necessary to develop a culture of sharing the learning with other members in class and with teachers and receiving/exchanging another layer of feedback for experiencing powerful learning. Perhaps, such practices can enhance learning through multiple levels of feedbacks.

Authentic assessment as holistic endeavour. *Tanoly, the concept is an integrated view of assessment that seems not only uses results of assessment as 'of' learning and assessment as 'for' learning practices but also assessment as 'through' learning. My idea of this view is that there is no single tool of assessment (alone) that can guarantee a comprehensive view of students' learning holistically, but an inclusive-holistic view can better serve such a purpose.*

'Authentic assessment is a process of involving multiple forms of performance measurement reflecting student learning, achievement, motivation, and attitudes (Callison, 1998 in Luitel, 2003, p.1).

Perhaps, to integrate these three different views of assessment to draw a wider picture of learning needs productive risks (initiatives which are not tested ones). What I mean a productive risk is experimenting innovative and unconventional ways and means to assessment, which provide multiple opportunities for learners to come with imaginative ways of addressing problems and issues. And using such approaches in a culturally disempowering environment of teaching/learning and assessment practices seems challenging, and to this end, we need to create an environment that enables *learners/teachers to come with his/her own creative ideas to learning (Tanner, 1997; Wiggins, 1998).*

And to embrace such kind of imaginative ideas on assessment to implement inside classrooms and outside we need to find multiple ways and means to gather evidence from multiple sources of students' performance holistically (Luitel, 2003), for example, reflective journals writing, student peer reviews, peer assessment, self-assessment, group assessment, group peer assessment, and e/portfolio assessment (Farooq, 2013), to name a few, which can lead to a holistic assessment as of and for learning as well as through learning. Tanoly, would you think are we (you, I and other colleagues) using such kind of holistic view of learning through variety of ways to assess students' learning? Perhaps, the answer would be 'No'.

Let me explain what I mean by this authentic holistic view of assessment more clearly. To me, this approach to assessment seems a process of learning and method of direct evidence collection through real life situation. For example, active involvement of students in performing tasks and assessing through (self-assessment, peer assessment, group assessment etc.) as well as my own strategies (as a teacher educator) through keen observation of students actions, attitudes and interactions with task, and colleagues through their discussions, dialogues and reflections to name a few, in order to facilitate students in their learning of the task they are engaged. Thus, to me, the process of assessment 'for' and 'through' learning with such kind of engagement of learners without excluding information from summative assessment make a better sense to assess a border view of learning (Tanner, 1997).

'Authentic assessment presumes that students will produce something that reflects not a narrow, compartmentalized repetition of what was presented to them, but an integrated scholarship which connects their learning housed in other disciplines and which is presented in a setting consistent with that in which the learning is likely to be most useful in the future (Tanner, 1997, p. 14).

Tanoly, to me, a liberating view of education does not merely focusing on what students are learning rather it seems how they are learning, and to what extent they can apply their learning in real life situation with creativity, confidence, and accountability for their decisions as a responsible wise (and conscious) citizen. More importantly, such decisions of learners would address the questions- why and whom they are going to use that learning in the real life situations, and that kind of thinking can only lead them towards super loop learning cycles (Argyris & Schon, 1974, 1978; Punjwani, 2013). Moreover, it seems expecting me, you and other teacher educators to think about multiple ways of assessment through a diverse range of tools to experience powerful learning that can enable students to build strong connections, the relationships with self/beyond to make better sense of their learning.

To this end, we have to ask- Why should I use certain method of assessment? To what extent an assessment can contribute high order thinking? Who would face problems (slow learner, mediocre and/or fast learner) while encountering such kind of assessment and why? And how can we help them to face a holistic-inclusive view of assessment for their powerful learning to experience?

Developmental Assessment as a Learning Progression

Tanoly, you know our practices show that we are working on still deficit approach of assessment rather developmental. Perhaps, these two approaches to assessment are quite different. The earlier focuses on what students do not perform whereas the later focuses how learners grow over a period of time (Griffin et al., 2010). In my view, we need to focus on the later one, and to this end, we have to reflect on what would be possible. For example, what the resources and approaches are required to enable learner to develop his/her skills, knowledge and dispositions to understand work related problems in the actual/real life situation on the job, in the society and at personal level to perform at highest level of learning with powerful meaning making.

> '…an assessment device must be accompanied by change in teacher behavior and relevant changes in curriculum and resources. Where this combination of elements was brought to bear, targeted instruction gains were achieved. The combination led to changes in pedagogy. It was not assumed that teachers working in isolation would have the expertise or opportunity to design effective learning opportunities to move students along the Progression, even when they had identified a starting point for a student's learning' (Griffin et al., 2010, p.22).

Tanoly, in this regard I, you and other colleagues need to focus on evidence based teaching/learning. My view of evidence based teaching/learning may be a kind of active assessment that looks into building on case to case basis (prior knowledge of every learner) and linking to developmental level from Vygotskian perspective to 'scaffold learners to ensure powerful learning across all developmental levels' (Griffin, et al., 2010, p.2). If this element of development of learner is not ensured the purpose of teaching/learning and assessment makes no sense for learner rather that only serves mere purpose of deficit approach to assessment for promotion to next grade level.

To this end, there are many approaches of assessment that seem better serving the purpose of growth and development at all levels of teaching/learning and assessment.

For example portfolios are considered as powerful approaches of assessment for multiple purposes like self-assessment as one of the core elements of course-related portfolios- a tool that seems effective to get purposeful feedback on goals attainment. Similarly, the dossier-type portfolio would give information about results, and the reflective portfolio focuses specifically on process of feedback that is given, and the way self-evaluation is carried out etc. (Farooq, 2013).

Tanoly, I guess, this letter became very long as my purpose was just to share my ideas and seek your views on an integrated view of transformative assessment. But I have discussed many things about a transformative assessment that hopefully will help us in the field by sharing our ideas with each other, and exchanging feedbacks to strengthen the idea in order to apply in teacher education and research practices in the context of Pakistan. I would be highly thankful to you if you share your illuminating ideas and your critical reflections on my views. I will wait for your reply to continue our discussion on the transformative assessment practices in future. Until then...

Truly Yours

Sadruddin Qutoshi

Here, reflecting on a morphing view of assessment, I begin to think about a call to teacher educators to embrace an inclusive-holistic endeavour for learning to assess rather depending on conventional ways to assessment. Perhaps, thinking innovatively can lead to ask- why learning is more important than reproducing to pass exams. How we can engage learners in meaning making of their learning that would help them in their real life situations to handle confidently.

Closure

Arriving at this point of inquiry, it enables me to reflect on the key features of transformative assessment that seems a holistic endeavour to assessment as ‘through’ learning. Perhaps, it can be an effective approach with its inclusive-holistic and artistic nature. It is a process of learning (rather a product in the form of marks obtained) that enable learners to develop their capacity through critical self/others reflections on their learning at multiple levels of their educative endeavours.

The metaphor of assessment as ‘through’ learning uses the tenets of both conventional and contemporary approaches to assessment by integrating them into a process of meaning making innovatively that enable learners to experience learning as an active process of becoming well informed citizenry. Such learners would be capable of contributing to their society and beyond through the knowledge, skills and embodied values. In my view, a transformative assessment seems to be offering authentic sources of evidence in/directly to capture a wider view of learning. To this end, a transformative assessor can use assessment as ‘of’, ‘for’ and ‘through’ learning approaches within tested, artistic and imaginative paradigms of knowing to gather evidences on a broader view of learning that can make a better sense for learning to assess.

CHAPTER 6: VIEWING FROM WITHIN AND WITHOUT EDUCATIONAL RESEARCH AND PRACTICES

But seldom, if ever, do we ask the "who" question—who is the self that teaches? How does the quality of my selfhood form-or deform-the way I relate to my students, my subject, my colleagues, my world? How can educational institutions sustain and deepen the selfhood from which good teaching comes? (Palmer, 1998, p. 4)

Whilst articulating my research problem in Chapter 1, I came up with five key themes of my inquiry. Taking the first theme in Chapter 2, I realized that *a dictating leadership* cannot facilitate empowerment, so I proposed *a communicating view of leadership*, thereby giving rise to *a transformative holistic view of leadership.* In Chapter 3, I came to know that an inclusive image of curriculum as montage would better serve the purpose of transformative teacher education for Pakistan rather than relying on a single colored image, and a centralized curriculum under reforms. Arriving at Chapter 4, I came to realize that traditional teacher centered teaching, and to somewhat student centered pedagogies with limited use of CTs as tools to improve TLPs cannot be helpful to liberate learners. Under these circumstances, critical-creative pedagogies are envisioned.

Landing at Chapter 5, I discussed traditional assessment practices, and some formative practices, which eventually gave rise to a holistic authentic-developmental view of assessment to accomplish a transformative teacher education and research practices in Pakistan. Given this background, in this chapter, I am discussing on fifth and last theme of my inquiry guided by three research questions (in Chapters 6A, 6B & 6C). Here, my inquiry aims to know (1) *epistemic singularity* inspired from the paradigms of positivism and postpositivism, (2) *epistemic plurality* inspired from multiple paradigms, and (3) *epistemic approaches* of MDS inspired from within *inclusive-holism*.

CHAPTER 6A: JOURNEYING INTO POSSIBLY EPISTEMIC SINGULARITY EMBEDDED IN POSITIVISTIC RESEARCH AND PRACTICE

In this chapter, I am discussing the impact of positivist and postpositivist notions of *knowing as accumulation* and *dissemination* in teacher education and research practices. It, in a way or other, questions teachers in schools, and teacher educators at colleges and universities who are engaged as agents of achieving the technical interest of education (Habermas, 1972). I am also looking at how this limited notion of research as knowing, and the role of teachers (as *imparters, transmitters, disseminators, and discipliners etc.*) are influencing the lives of learners in schools and in other context of teacher education in Pakistan. Here, I am addressing the question, '*In what ways has epistemic singularism confined me to operate within an objectivist agenda of research and practice?'*

Setting the Scene: Research as Accumulation and Dissemination

The traditional methods of research and practices influenced by quantitative and qualitative approaches seem to govern the hearts and minds of teacher educators/teachers and/or researchers in teacher education and research practices in the context of Pakistan. These dominant conventional approaches to research and practices seemed to be highly inspired by scientific notions of WMW of *knowing as facts finding* and/or *facts collection* (for accumulation and dissemination) through one-size-fits-all ways of proven approaches (like quantitative and qualitative methods) of research.

The reasons behind an inclination towards the notions of research as scientifically proven methods having its hegemonic control over knowledge production and dissemination seem to be embedded within the system of education and research practices, which we got from colonial system of education introduced in undivided India (sub-continent). Today such views do not seem to be more beneficial and supportive for social science researchers especially in teacher education and research practices. Graduates and under graduates enrolled in teacher education and research practices at institutions like TU are exposed to such kind of limited views of *knowing by default*- through teaching courses on research methodologies of quantitative and qualitative research with the notion of binary duality.

Because, these methodologies only talk about data (either quantitative i.e., in the form of ‘numbers, figures and facts’ or qualitative i.e., in the form of ‘words’ through interviews, observations, documents analysis etc.) and its manipulation. These linear and reductionist methodologies do not seek spaces for multiple ways and means to understand nature of data, other ways to generate data, ways of meaning making through multiple logics and multiple genres, which paradigms can offer (Luitel & Taylor, 2013).

Because of this narrow view of methodologies (with dualistic nature) we would not look at data holistically and multiple ways to generate it using MDS. This kind of view does not help us to understand data with an inclusive lens. Perhaps, this limited view lead us to remain within dualistic, reductionist and objectivist agendas of research as the only way to know things (B.C. Luitel, personal communication, December 5, 2015). This institutional exposure to a kind of technical and hegemonic interest of education and research practices, holding a strong belief in such a controlled way of knowledge generation, seemed inspiring novice researchers to develop an understanding of *research as testing and proving* (Denzin & Lincoln 2011).

Arriving at this stage, I begin to reflect on my practices as a student, teacher educator and research supervisor. This, I am going to discuss in a letter to Waseem[81], an ex-student teacher. Waseem was graduated from the School of Education at TU few years before, and is now teaching in a primary school where he seems facing similar challenges that I had faced as a teacher some years before. Perhaps, this may be because of the notions of controlled environmental setting for educating young minds, and those notions inspired from technical interest of education with lower order thinking skills (Habermas, 1972: Rehg, 2009). This view seems to contribute limited views of teacher educators who tend to focus on reproduction of knowledge using fixed methods of learning as memorizing, teaching as loading/filling on and/or disseminating information to learners and research as proving.

A Letter to Waseem: Critiquing Positivism in Practice

October 2015

Lalitpur, Nepal

Dear Waseem

I hope you are fine, and yet busy with your school, and social responsibilities in the village along with your farming activities. I can understand the life of a school teacher in a village who has to do so many things at the same time. I do remember that one of our teachers of my school time would hold meetings about village issues under his

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[81] Waseem is a composite character. He has been my school days class fellow and remained with teaching in a primary school and could not continue his studies. However, in recent past he got a chance (an official arrangement for professional development of school teachers) to do his graduation from School of Education TU, and now he is working in another school after completing his graduation. In this way, I became his teacher/ (old classmate). However, Waseem still seems to believe in control to impart education to children. He has many social and personal roles and responsibilities that engage him most of the time and used even school time to deal with such kind of activities, and that suffers his teaching responsibility.

headship[82]*, and for us those moments could be unique to pass that time for playing in the ground without studying in his periods.*

Waseem, most probably you will be surprised to have this letter from me after a long time, and probably you may think about my purpose of this letter to you. Here, I am thinking about my early school days that I and you had attended during early 80s. It was really a tough time. And when I recall those moments of life, believe me, it looks very strange from many ways.

Cultural myth offer a set of ideal images, definitions and justifications that are taken as measures of thought, affect and practice. These images instantiate the characteristics of modern myth: valued-laden, it is masked by a naturalized appearance that seems complete and speak for itself (Britzman, 1991, p.6).

I guess that time was very rigid and nonconductive for learning, but some of our colleagues argue that it was not. They still hold strictness to be an important part of student's academic success. Here, I am wondering to what extent controlling an educative process can help learners to make a better sense of that education. So, one of the purposes of this letter to you is to know what is your view and how do you see those practices, which we experienced during our early school days.

Let me share the argument that our fellow teachers would make, 'we are teachers we need to maintain a strict discipline in school, otherwise how can we motivate children to memorize lessons' (Personal communication, July 10, 2015)? They believe that if a teacher cannot control his/her students teaching is not possible.

'Positivism and other paradigms are not just only research paradigms, they are also a paradigms of practice…Perhaps positivism was a challenge to the then European theocracy, now it has seen making its way to Feudalistic structures to promote a control system' (Luitel, 2015/feedback).

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[82] The teacher was a head of village Jirga committee to settle village social issues so the members of the Jirga committee used to come to school to discuss the issues from time to time. As a result the teacher used to engage with such activities and children used to play in the ground to pass the time.

So, developing a feeling of fear of teacher in school seems an integral part of reproduction of their teaching. Perhaps, for them keeping a very tight control in school is more important than teaching, and they seem to believe that to reproduce whatever teachers teach is only possible through strict environment.

Waseem, I have few questions to you and myself. Do we think having a silent voice (rather raising voice against and taking action) can help us to challenge such kind of cultural myths, which in a way or other, suffered you, me and many other innocent learners during school time? Do you think such positivist agenda of one-dimensional view, a reductionist and non-reflexive practices, and method of knowing by keeping nature of context and subjective realities as constants (without giving them due consideration) can make a sense?

Perhaps, considering cultural contexts, nature of available and accessible resources, values associated with religeo-cultural, socio-economical, geo-political, and other facets, to name but a few, associated with people are, to me, seem to be the most important factors. As such factors play a significant role in shaping teaching/learning environments, without considering these facets of complex lifeworlds, how these colleagues can claim that only strict discipline would contribute to teaching/learning practices. More interestingly, they believe that knowledge can only be created, and disseminated through controlled and tested scientific ways teaching, learning and research. For them such strict disciplinary measures seem to be tested ways of their ways of knowing and believing. Do you think externally fixed quality standards of objectivity, validity, reliability and generalizability of the positivist agenda of research can enable us to understand such type of complex subjective nature of sociocultural issues? Perhaps, *today, we need to think about multiple logics through multiple ways of knowing that can better help us to come with a comprehensive meaning of subjective-contextual realities within such kind of complex social phenomena to explore rather than depending upon the paradigm of positivism and postpositivism (Taylor & Medina, 2011).*

These narrow views of knowing within positivistic (i.e., narrowly quantitative and qualitative methodologies of research with either this or that logics) ways seem to dictate teachers to maintain a strict discipline in schools, and treat learners as receptors of the information through teacher centered approach to teaching (Alam, 2013). Thus, such perceptions about conventional paradigms seem guiding principles for teachers to shape their practices. I guess, you may still remember when teachers would come into our class for teaching they would hold sticks in one hand to disciplines us, and course textbooks in other hand to teach. It was like a warning for us to be very silent in front of elders (the teachers) and accept all the 'truths' that they have to offer us, forgetting our own 'truths' out of our own lived experiences. .

That is why today I call that time a very strange time of my school days. It was strange because talking in front of teachers was a kind of showing disrespect. Teachers would seek complete silence to read course textbooks with translation (the lowest level of comprehension (Krathwohl, 2002)) of the text into our mother tongue (Brushaski) to make us understand what the text was all about (Bachmann-Medick, 2009). It was strange because we were taught in our own language without culturally contextualizing in order to avoid the blend of facts[83]. So, we would memorize the texts *as it were*. And we passed to next grades step by step without blending any facts, but reproducing the same stuff that was filled in our heads. *Waseem, do you remember how we used to rote memorize course contents like parrots just to remember things and pass the exam? I am surprised how fast we would forget every contents just few days after the exam. So, it was a kind of knowing as parroting. And I still remember how teachers at the end of year would ask questions orally*[84] *till grade V except mathematics. If we could not reproduce the text exactly the same in books (text 'as is it') they would label us poor learners (Nalaayiq), and would grant grades accordingly. I hardly remember, I ever got an 'A' in those oral assessments.*

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[83] Facts are the written texts whatever given in the course books were considered as truths which cannot not be challenged by anyone and students were expected to reproduce exactly the same to pass their exam.

Now here, I am reflecting on that time why teachers were not telling the lessons in the form of stories instead of translating word by word, and expecting us to reproduce word by word? Perhaps, it was the hallmark of conventional epistemic practices that focuses on positivist and postpositivist agendas of knowing as facts discoveries/ transferring. So, they would tell us the facts and figures from the books as written there. Perhaps, the objectives of teaching were to transfer the bookish knowledge through control, and reproduction using rote memorization methods. Probably, it was a kind of transaction system of telling, and reproducing without contaminating or mixing and matching (linking with our own cultural context) the information passed on to us (Freire, 1993).

It was strange also because we had to face punishment for not memorizing, reproducing, and for not abiding by the strict rules of disciplines, and for talking in front

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[84] Till grade 5th the type of assessment was oral exam except mathematics. Teachers used to ask questions from the books taught during the whole year and students were expected to reproduce exactly the same facts from the books to pass their grade.

of teachers. I do remember, when I got punishment for one of such rules to break. Probably, you may remember that incident. Don't you? Anyway let me share with you that critical incident, which I could not forget till today.

A Metaphor of 'Kicker'

Waseem, it can be any chilly winter day of second week of November 1981. I was sitting in my class, and unwillingly, I got indulged with one of my class fellows over a minor issue. And soon we started fighting with each other in the class, as usually children of the same age do in those cultures. In the meantime, our class teacher entered into the class with a long stick in his hand. You know, as I was notorious for being naughty, the teacher without asking the reason of our fight started beating me.

When I think about that incident, I begin to feel the pain of being knocked out from grade-III in a 'wrestling like, yet one sided match between "heavy weight wrestler-the teacher" and under ten/the delicate I'. You may guess who the wrestler was. Let me tell you the whole story now. Honestly speaking that was a teacher in his late 40s, but I did not want to indicate his name…not only for the ethics of the research but also for the respect to teacher/s. Anyhow, the dirty match began when the wrestler attacked on the delicate "I" for being 'Naughty' with one of my classmates.

Waseem, In that highly dominated one sided un/intentional wresting match between 'Me and the Kicker' I began to feel that my classroom was presenting a scene of a "Police lockup" of a 3rd world country and/or "a Hell in the lock up- a type of wrestling in a cage" in the context of so called civilized, and developed world. Being a resident of developing world, I am very familiar with our police attitude with non/criminals to get their desired results. By the way, I would like to tell you that I have *never experienced that kind of treatment with police, but I have heard the stories of others as many of my friends and family members are serving in police. Thus, I began to feel about the delicate 'I' as a non/criminal in the hands of a 'Thanadar/SHO (station head officer in police)' in his dirty lockup- in my pity classroom. You can feel, what would be my situation at that time…!*

Today, when I reflect on that situation, and think why he was so impatient, emotionally unsafe, and ignorant of rules of wrestling/punishment to discipline a child like me in my grade III. Honestly speaking, I do not find any answer to the question. However, to ease my pain and normalize the abused 'I', I presume that the kicker might not be aware of the rights of school children. And begin to think that if a teacher was ignorant of such delicate matters then who could tell that kicker/wrestler about rights of children where teachers were considered as great men- the knowers (Ulamah, the person who knows).

Dear Waseem, you may be well aware of the punishment in schools that has been banned, and considered as criminal act rather than a corrective measures to disciplining children. However, even today we can find many such stories of violations against rights of children in schools (Arif & Rafi, 2007). This is what happens in this part of the world where 'rights' are not even right to talk about. So, how could we expect teachers to behave within the realm of child rights at that time?

Coming back to my story, you know, the warning message or the so called ethic of the 'Hell in the lock up - don't apply at home, in school or public places' was not even applicable in my case. And I vividly remember, the heavy weight wrestler/the kicker without caring/knowing the ethic of the un/intentional match… had been playing in the *school with his student/s only. Perhaps he could not apply that at his home because he had no child till his end of life. I can only pray now that 'May Allah excuse him for being emotionally unsafe, in-humanistic and reactive to accomplish his objectivist agenda of disciplining children in school!*

Disciplining Children in School as Punishing

Though punishment in schools for disciplining children is an abuse, it appears to be still exist in many forms in schools in the context for many reasons (Arif & Rafi, 2007). So, how could I forget an abuse with the delicate 'I' in my childhood?

I remember, the kicks of the kicker/wrestler with his heavy shoes- my teacher's black shoes (the shoes were repaired one- a local cobbler replaced the lower sole of his show with a thick rubber tier of a jeep) were so painful, but surprisingly I could survive… my goodness! As the kicker was hitting on my just growing soft back, and pulling my hair, slapping on my delicate checks, and hitting my just growing and thin body to ground where I could hardly protect myself. I just managed to bear the kicks, and remained silent rather than crying in front of all my fellow beings. I guess, it was my ego that did not let the abused self to react in the form of crying to the kicks, and withdrawing from school.

Yes… it may be one of the harsh unlucky days of winter in grade III when I was being beaten brutally just for breaking the rules of discipline in school. A harsh and chilly winter day adds more salt on my wounds as I was ruthlessly being defeated from the heavy weight wrestler. I do remember the day of punishment, when I hardly managed to reach home after school due to the pain in my whole body. You know, the signs of the 'kicks' … and wounds I got in the match… I was trying to hide from my parents for their *emotional safety…but my condition was not like that to make parents feel that there was nothing happened wrong with me but normal....*

Do you believe me Waseem…here, I can still feel my mother’s cries by looking at my condition. She wept so painfully on me… and became so upset at the behavior of the teacher. She protested against my father for not taking action against the teacher. But she was not listened … her cry went lost with tears only. Because, as you know, we were living in a highly male dominated society at that time. But, I do believe her cry in front of Allah was not lost… Waseem you will favor me, female in those times, in such societies, were so miserable that only Allah was listening to their painful voices…. And there were no rights of women to say something against the unjust treatments in that society.

Waseem, believe me, I am still thinking to what extent my father had a blind trust in teachers that they would not be wrong. And instead of my mother’s cry at my punishment he did not take any action against the teacher. Rather he said to my mother, ‘you should not cry at your sons’ punishment. Your son is not an obedient boy to take his side, and to inquiry the teacher for the reason of the punishment… he might have done a mistake in his class, and that might be the reason he got punishment. I remember, he further added, ‘even I am happy that this boy will become an obedient… one day!’

I do remember, a severe disagreement between my parents about the matter of punishment I was given in school, made the home environment unpleasant for my other three brothers. As I had no sister otherwise she could weep at my condition in the same way as my mother did. And on the other hand, becoming an obedient boy as my father would wish …, as a reaction, I became an arrogant one for a while. An egocentric reaction filled with retaliation (to take revenge from the teacher) emerged in my lifeworld *at that time. I noticed a serious dialogue going on between me and my ego for a longer time just after that even…. Here, I present one small part of that dialogue below*

Me: When I will grow young and strong man like my father, I will take revenge of being beaten among my fellows
Ego: Oh no, come on boy! He is your teacher, and this is his style. He is the same with others as well… not only with you.
Me: I don't call him a teacher at all, he is my enemy, a Villon, and you know what happens with a Villon. I will never spare him…yes; I will hit him one day.
Ego: Just forget it dear. Try to improve yourself, and come out of this idea of revenge
Me: You know my mothers' prayers in front of Allah, one day will give him its return if I will not take any revenge even…

Like this, I noticed a series of dialogues at that time. In the end, it brought the matter on the table to settle… un/fortunately the reaction to retaliation ends with a turning point … I did not hit anyone like that kicker.

However, my reflections inform me that some elements of harsh behavior (Arif & Rafi, 2007) – *a kind of retaliation* (emotionally unsafe and reactive rather proactive) can be noticed in very early life of my teaching in one of the community schools. Perhaps, I had been harsh, to some extent, un/willingly with few students with behavioral problems, and yet not at that level. I guess, that might be the negative inspiration I got from the kicker that framed subconsciously in forming my identity.

Waseem, this letter became very lengthy unexpectedly. So, I will write you further in my next letter about the cultural myths of the society, and their impact on teaching and learning. However, please keep sharing your ideas about my concerns about teaching and learning situations in schools with objectivist agenda to education. Until then...

Truly Yours

Sadruddin Qutoshi

I was reflecting on the days of my school and schooling in a very control environment where I came to know that few teachers were behaving like policemen to discipline children rather than academicians to nurture their intellectual growth and development. Perhaps, the notion of teaching/learning inspired from positivist views of knowing with few of a narrowly viewed notions of technical interest of education (Habermas, 1972) seem to lead teachers to accomplish their learning goals through maintaining strict discipline in schools. And in so doing, they seem to focus more on controlling the environment thinking that knowledge can only be received, and disseminated through tested and controlled ways of educating, education and research. The reflection enabled me to understand school life that we (I and other fellow students) could hardly manage to memorize our lessons to avoid punishment, and to get promotion to upper grade levels. Thus without enjoying our school life we reached at college with lower order thinking skills (Krathwoh, 2002).

Teacher Education and Research Practices as Colonizing

Today, is Monday of March 2008. I am sitting in the office of director admissions to get some information about new admissions in School of Education. And we are discussing about the role of TU in teacher education. It seems attracting huge number of student in teacher education programs and preparing for the schools. There are many schools and colleges in different villages, towns and cities of the region which offer jobs to these fresh graduates with degrees in education, and TU is offering degrees both at Graduate and Masters Level. Naveed[85] *asks, 'Don't you think it is a big contribution that this university enables so many student teachers to receive degrees in teacher*

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[85] Naveed is a composite character to show director admission who is by profession an assistant professor at School of Education and recently given the responsibility of director admissions.

education?' 'I think you may be right in a sense that the university provides at least a chance to study', I reply, 'but getting a degree in teacher education seems not enough… I am wondering about our own practices in this culture. I mean the activities of research practices with which student teachers are engaged do not focus on their rigorous engagement in teaching practice as part of the degree requirement. I am wondering how such activities would help them to understand the problems and issues of teaching and learning in their classrooms when they join schools for teaching.' Naveed interrupts me saying, 'what do you mean by this? Are you not satisfied with your own teaching, learning and research activities of the School of Education?

He goes on explaining universities practices, 'you are well aware of the fact that we (you, me and other colleagues) have engaged student teachers rigorously to complete their curriculum (courses) and there are very strict rules of the University for teaching/learning and research to develop necessary skills and knowledge that they would implement in their schools in future.' 'Naveed, I'm talking about the practices of teaching, learning and research in terms of our emphasis with some limited view of education as/for pass/fail and research as proving and dissemination. I am wondering how such notions of education would develop their higher order thinking.' I try to explain further, 'I am worried about how their learning within such lower order thinking skills due to one-dimensional view of knowing would help them to understand the complex nature of schools and schooling to help their future learners?'

A lecturer sitting next to me shares his views, 'sir, I think there are many faculty members who apply pure scientific ways of research practices, and they can better guide these student teachers how to help their students in future.' What do you mean by pure *scientific ways of research, I ask? 'I mean implying quantitative methods of research using facts and figures (not the words and stories of the people), and reaching at solid conclusions of the research questions through scientifically proven method of doing research is the pure way of knowing', the lecturer explains further. 'However, there are some qualitative researchers who conduct research activities using case study research methods that can also help them to explore practices through probing. And I guess students are doing well with such kind of practices of teacher educators.'*

'Why do you think this pure scientific method of research with collection of facts and figures within quantitative and qualitative methods of research can better help graduates? What about other ways to knowing? Why do you think your strict rules of teaching, learning and doing research using facts and figures would make teachers more productive in their schools?' I tried to explore their views more. 'I think quantitative methods are based on solid reasons that can give us a cause and effect relationship, and can better be justified with facts and figures only but it is not possible with personal stories as data' The lecturer continues, 'yes qualitative methods, as I said, in which we can use text data. And we can only judge knowledge claims with the same quality standard of objectivity, validity, reliability and generalizability to ensure quality of research because these rules are applicable worldwide.'

Arriving at this point of my inquiry, I start reflecting on question- why people in this university have a limited view of research as accumulation and dissemination of facts and figures using the only two dominant methodologies of quantitative and qualitative. This question further led me to think about what could be the reasons that restrict them to think beyond these two tested ways of knowing. And how would we develop better and comprehensive understanding of the problems of teaching, learning and research practices with other than these two methods. Perhaps, these views of teacher educators reflect the culture of this university that seems to be influenced by such an informing nature of education inspired by technical interest of education with a limited view of research as proving and testing (Luitel, 2007).

Here, I begin to reflect that practitioners who seem to have strong beliefs in cultural myth such as providing tough time to student teachers in terms of keeping them under pressure would help graduates to improve their practices of teaching/learning with the skills and knowledge they gain within quantitative and qualitative methodologies of research. With such rigid views of education and training at the university it seems difficult to think about other ways to knowing in teacher education in this culture that highly demands to reform such practices.

Closure and my Way Forward

The practices of teaching/learning at school level with notions of controlling environment depict a positivist notion of knowledge and knowing. Whereas the teacher education programs in the context of university where these school teachers are prepared reflect somewhat similar notions of knowing and research practices with objectivist approaches. This view of knowing seems contributing objectivist approach to research by treating data as accumulation of facts. Consequently, this view appears to reject data as lived experiences in the form of personal stories, ways of knowing subjective realities. With such notions, there appears to be no room for thinking about an epistemic inclusivity through semi/fictive and nonfictive imagining for envisioning and meaning making. Perhaps, focusing more on a wider view of teacher education and providing better opportunities for professional development of teacher educators/researchers and student teachers with multiple ways of knowing can be a vision to the existing problems associated with rigid notions of conformist view of objectivist research agendas (Taylor, 2015). Such a practical view of education would better help them to break these cultural myths of controlling for learning, and data as facts and figures notions of knowing what Taylor (1996) calls ‘myth making and myth breaking’. With this view I am discussing on epistemic plurality in Chapter 6B.

CHAPTER 6B: ACCOUNTING FOR POSSIBLY CONSTRAINT EPISTEMOLOGICAL PLURALISM

In the Chapter 6A, I have discussed on notions of epistemic singularity within the paradigms of positivism and postpositivism that encourage *knowing as: testing, proving, transferring* and *transmitting* to learners as receivers/reproducers to accomplish some technical interest of education. The role of teacher educators/teachers within such notions of research and practices (by creating a controlling environment for learning), was *knowledge disseminators, transferors, imparters, transactors, givers* and *discipliners* to mention, but a few.

Similarly, I came to realize that role of *learners remained as knowledge receivers, reproducers, memorizers, silent listeners* and *parroting texts* etc. In this chapter, I am discussing, '*How does reformist agenda of constraint pluralism help me to think about multiple ways of doing research?* With this research question, my purpose here, in this chapter, is to explore the emergence of epistemic plurality celebrated by multiple paradigms of *'knowledge/ing'* that can impact on my teaching/learning and research practices as a teacher educator with some *practical interest of education* (Bohman & Rehg, 2014; Habermas, 1972).

Setting the Scene: Acting as Reformative Researcher

After embracing reforms in teacher education, I began to notice some changes in my practices. I started focusing on student learning through multiple methods of teaching like applying activity based teaching (Begum & Khan, 2012), using CTs, and discussions and dialogues as tools to improve my classroom practices. I used different ways of *coordination with my co-workers in research activities (to ensure timely provision of feedback to students) and sharing resources (including research papers for developing students' understanding) on the research methods to enhance students learning.*

Arriving at that stage, I came to realize that the changes in practices under reforms appeared to be superficial changes with less attention towards *professional development of faculty* (through focusing on behavioral changes and developing desired level of skills, knowledge and dispositions in areas of teaching/learning and research). With this reflection, I came to realize that engaging with traditional ways to teachers training through workshops and seminars seem limited and less effective. There I began to think that we need to focus on 'How to engage teacher educators/researchers with multiple ways of knowing?' Perhaps, this question led me to think about need of *innovative ways to knowing as professional development endeavours* to enable teacher educators who would further help their learners.

Arriving at this stage, I begin to think about student teachers who were graduating under such practices with limited level of knowledge, skills and dispositions (as future teachers), would have to face many challenges in their TLPs (see Chapter 6A). Perhaps, this view led me to think about the question of the kind, 'what kind of efforts do we need to put in terms of exposing these student teachers to multiple ways to knowing during their association with degree programs at the university, and how can we make their journey more meaningful in terms of their improved learning?'

Supervision as Constraint Communication

It may be any Fridays of June 2009, I was sitting in my office on my desktop computer preparing a list of master's degree students who recently qualified their *research proposal defence. I thought that assigning supervisors to student teachers based on the topics they had chosen, and the supervisors' interest in those areas was something challenging task. With this realization, I came to know that there were majority of faculty members with interests in quantitative, but few in qualitative methodologies of research. However, without having many choices at my disposal, as a research coordinator of the School of Education, I prepared a final list to discuss with the Dean of School of Education TU.*

In the meantime Ms Butterfly came there in a very happy mood, and sat next to my table. 'Sir what is going on, you seem busy as usual', she inquired. 'Yep, I'm preparing a list' I replied. 'As you know majority of us have a quantitative method of research background, but few of us including you have expertise in qualitative methodologies.' I continued, 'Now you tell me how to manage. I mean we have no choice to provide supervisors to the student teachers as per their interest and needs.'

'I agree with you and that is the big mismatch, here in this university', she replied. 'I think the more we have expertise in different methods of research and ways of knowing the more we can explore ways to understand the problems and issues of teaching, learning, assessment and research practices.' I continued lecturing her to seek her views, 'Do you know majority of us even do not seem to accept qualitative research equal to that of quantitative.' I further explained, 'you know because of this narrow view of quantitative researchers, student teachers unwillingly adopt quantitative approaches to research.'

Ms Butterfly made a comment, 'I think both methodologies are equally important, but I think qualitative is more humanistic approach to research as it considers in-depth *interviews through probing to get insights into the problems under study. Whereas in quantitative, I do not see this sort of rigor to reach to get insights through interviewing.' Perhaps, you are right, and the agenda of qualitative research seemed to facilitate more social science researchers to understand the nature of data, methods of collection, and manipulation etc. However, the quality standards of validity, reliability, objectivity and generalizability remain the same in both the cases', I shared my views.*

> ...epistemological pluralism as an approach for conducting innovative, collaborative research and study. Epistemological pluralism recognizes that, in any given research context, there may be several valuable ways of knowing, and that accommodating this plurality can lead to more successful integrated study (Miller et al., 2008, p.1).

'I think there should be some different quality standards for qualitative research as its focus seems exploration through discussions, dialogues and in-depth exploration of views with research participants in order to get insights with different methods of knowing (Miller et al., 2008) rather than collecting facts that quantitative researchers do' Ms Butterfly explained. 'I guess, you are making an import point about this matter, and I agree with you that for qualitative researchers at least the quality standard of generalizability and objectivity[86] *should be something different as an alternative. As the nature of qualitative research, context, and researchers' interests appeared to be different so quality standards should be different. So, how we can generalize things,' I explained. Nodding her head she remained silent for sometimes.* Perhaps, she was thinking for a while before she asked the question*, 'Do you know other than these two methods of research, and how can we improve our way of knowing with*

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[86] As qualitative research mostly focus on subjective nature of research so it cannot be generalize to different contexts because of its objectivity that holds within subjectivity rather generalizability. I mean for subjective realities we cannot generalize things for all and that is what quantitative researchers tend to deny this approach as a right way of research.

more insights based on individual researcher's and research participant's lifeworlds regarding TLPs?'

'I guess, you are making an interesting point about thinking other than these two methods and ways of looking into researchers' and research participant' lives that makes a better sense to me. However, I think mixed method or 'multimethod research' could be one of those other methods of inquiry (Tashakkori & Teddlie, 2010).' I continued. 'And I think this method is likely more appealing to me, as it uses both quantitative, and qualitative methods together to make better meaning of my inquiry.'

Mr Tanqeed sitting next me said, 'I think some teacher educators are taking interest in mixed method approach to research in our context as well.' 'Perhaps, mixed methods approach to research seems to follow the same quality standards as it uses both methods together, I explained. 'Don't you think by combining results of both methods we can get better result, and that can enable us with different ways of knowing?' Mr Tanqeed commented, 'Yes' I tried to explain, 'you are right, and yet this methodology does not use alternative ways to knowing but just complementing both methods together.'

Arriving at this point of my inquiry, I begin to reflect the research and practices of teacher educators at TU context. Perhaps, the culture of university must have confined researchers/educators within fixed frame of doing research either in quantitative or in qualitative approaches. However, few researchers/educators seem to take an interest in mixed methods as it uses both methods to make better results of studies. Perhaps, this limited view of conducting research within teacher education did not seem to help me (and other educators/research supervisors) while supervising student teachers in terms of helping them to think beyond a narrowly conceived interest of education. And to move towards practical interest of education, as reforms agenda seems to highlight, we need to know other than these methods of inquires that would help us in a better way.

In the meantime few students came to Mr Tanqeed for some discussion, and I again remained busy with my own task to complete by sorting supervisees into different groups like within quantitative, qualitative and mixed method research groups. Perhaps, it was not something surprising to know after analyzing data, I came to know that more than 50% fall within quantitative, 40% within qualitative using case study designs with semi/structured interviews, classroom observation, and document analysis, and yet hardly a few within phenomenological approaches, and 10% fall within mixed methods approaches. The profiles of the faculty show that 70% of the faculty fall within quantitative, 29% within qualitative and 1% within mixed method research. Arriving at this point of inquiry, I begin to think that as I have no alternative so I must assign students equally to supervisors.

After preparing a list and a format (schedule) regarding number of hours each supervisor were supposed to engage with supervisees in terms of face-to-face feedback, and through distance feedback[87]*, I shared with the Dean who after discussing the matter approved it. Later on, I came to know that majority of supervisors even could not meet the desired time allocation for their supervisees, and many students even reported facing severe problems in their research activities. I came to know that few supervisors even did not look at the work of their supervisees seriously. They seemed pushing their supervisees to complete within time without giving proper guidance to their supervisees to address their concerns. For example, one of the student teachers was discussing her problems*

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[87] The feedback given to students through email, Skype, messenger and other tools of social media and communications

with unavailability of her supervisor. She was this to say, 'my supervisor does not even bother himself to understand my difficulties with developing data collection tools. So, how could I prepare tools for collect data… many time he promised to discuss, but could not give me time' (X.K. Rani, personal communication, October 15, 2010).

Similarly, I came to know that there were a few other issues of supervisor-supervisee interactions. Some supervisors were pushing their students to contact them through emails, but there were issues of late reply. One of the student teachers said, 'I hardly got one reply of my supervisor during the last five weeks… I am badly suffering due to no replies of my repeated requests' (K.K. Shah, personal communication, November 10, 2010).

This reflects that there were serious issues of support to supervisees in both the modes of communication resulting poor performance, and low level of quality work reported. I came to realize that even embracing reforms in teacher education and research, and with constraint pluralism (with having more than two ways to knowing/methods of research), student teachers were facing same problems relating to lack of support in research activities. Arriving at this stage, I began to reflect on to what extent the emergence of constraint pluralism in teacher education research could enable me (and other teacher educators/research supervisors) to come out of my old practices (by improving them) of narrowly conceived teacher education and research, and enabled me to move towards a practical interest of education (Habermas, 1972: Rehg, 2009). With my critical reflections, I came to realize that at that time, I (probably, including my other colleagues) was even not aware of other paradigms (i.e., criticalism, postmodernism and integralism etc.), and we were considering the dominant methodologies (quantitative and qualitative) as paradigms.

Perhaps, at that time these methodologies (due to limited exposure to multiple ways of knowing, which I came to know latter on) served as multiple paradigms, and that is why it could be termed as *constraint pluralism*[88]. However, we as teacher educators and research supervisors would not provide that much support to our learners with a broader view of education in that cultural context. This reflects that perhaps un/knowingly positivism was making its way through a kind of feudalistic culture!

These reflections enabled me to think about two questions of the kind, '(1) how good 'intentions' and positive attitude of my teacher enabled me to enjoy learning (*as a student* at the time of my school) and (2) to what extent my role as a teacher educator (in the context of university) with an objectivist agenda of teaching and research to student teachers might suffered them?' Perhaps, this realization enabled me to write confessional way of letter writing, a way of showing humility and care on one hand, and a way of knowing on the other. Let me share a letter with you here.

A Letter to Nazem[89], an Ex-student Teacher/Teacher: Exposing the Constraint Multiplicity of Research and Practice

June 12, 2014

Dear Nazem,

I hope you would be fine and doing well with your school now a days. Perhaps, it might be around five years back when you left TU after completing your Masters in

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[88] The pluralism that could not empowered with multiple paradigms rather limited within dominant methodologies and method of inquiries within conventional research.

[89] Nazem a pseudonym used to show a student teacher of ICT in Education class who was scolded by the teacher educator for raising an issue related to teaching/learning and assessment in the subject…

Education, and joined the school where you are teaching now. Nazem, soon after I embraced a transformative journey towards my doctoral study, I was like in a movement of back and forth-recalling past events, reflecting on them and making meaning, and coming to present situation and thinking about questions of the kind, where I was, and where I am now, and where I want to go from here etc.

*Nazem, honestly speaking I was thinking about you, and recalling few of 'critical incidents' and/or the 'cases or stories' (Orland-*Barak*, 2010, p.214) about teaching and learning situations in your class that happened some six years before, and you may remember that time I guess. I know you would be surprise to see this confessional letter to you regarding the way I could not realize your views about some issues in my teaching/learning practices at that time, and I became somehow impatient and harsh with you. I do not want to mention that incident word by word here, however, my reflections enabled me to call that… 'My Crazy Pedagogy Burst Me Out- a Quack on the Rocky Land of Monarch' that I can share with you if you would like that.*

Here, I reflect on that event and come to realize that probably my positivistic views of one-size-fits-all notions of knowing at that time led me to be a reactive teacher rather a proactive one. Being a reactive teacher I might not understand your critical feedback as an opportunity to improve my teaching/learning, but reacted on your views. I guess, I was using one-dimensional view of knowing through objectivist agenda of one possible right answer, and I was not well aware of multiple ways of knowing what (probably) you had raised at that time regarding an alternative way to knowing. However, with the progress in my transformative journey, today I can realize that was a mistake. This realization enabled me to be confessional by saying that my strong resistance over and rejection of your views was wrong… and I am very sorry for that behaviour! I hope you would feel easy after receiving this confessional letter from your teacher educator who is now becoming more conscious about self/others.

Nazem, though in this letter my purpose of writing to you is the confession that I just made it. Secondly, I would like to share a story of my life as a student of secondary school that I could not forget throughout of my life till this stage. As you are teaching in a secondary school, this time, and you have received a professional degree in education, your students might have many expectations from you. You can reflect on the questions- How am I improving the way I am doing? (Whitehead, 1989, 2014, 2015), How my behaviour affect the lives of my learners? Who am I, and what I value in my teaching?' Nazem, I can understand your good intentions with your care, love and affection are as important as your professional knowledge, and technical skills are to illuminate and inspire learners to make a difference in their lives.

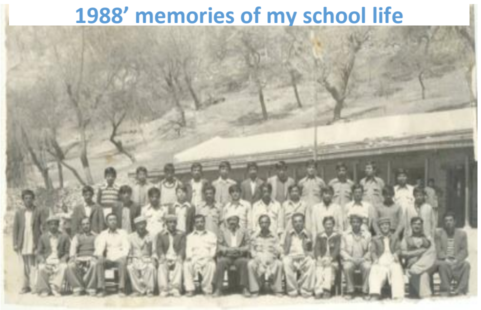
Probably, it is equally important to reflect on the question- *to what extent our thinking, behaviour and interactions with others without excluding our views about ecological consciousness may affect them at large*. I do remember, my teacher's illuminating words, 'don't walk with proud, and anger on this earth. In the end, everyone has to go inside it, so love it and take care of it'. Let me share with you a story of this 'I', and that of my 'kind teacher' whom I can never forget in my whole life.

It may be one of the winter rainy days of my school some 26 years back in my grade X. 'It is not a good day today', I murmured with self, as I was having a cold with stuffy nose, and the sneezing that creates distress to my fellow bench seaters along with me. I was wanting to go home to take rest with a hot cup of tea, but my physics teacher *says 'your class is more important than your stuffy nose….' So, getting no permission adds more head ache and pain in my body.*

In the meantime, the period overs and my/our favourite teacher who was teaching 'Urdu' (a compulsory subject, you know) enters into the class. He quickly notices my condition, and puts his warm cot on my shoulders, and calls the peon to take me to the nearby medical store where a compounder (a medical rep) was sitting, and I remember, we used to call him Dr Sahib. Today, when I think about his behaviour with students like me, it was a kind of fatherly love and care for a child. Nazem, I will never forget that in my life. Believe me teacher was an inspirational figure not only to me, but he was a favourite teacher of all students of the school. He was so caring, loving and passionate that no one can dare to forget him.

School Life and Teachers as Builders

Nazem, a teacher like him can be an ideal teacher who never hit any student in his school time. I call him an angel like teacher, and you can see him posing (5th from left) just left side of my real uncle/another kind teacher in the picture, where I posed in a long color white shirt over a black jacket in the second row (5th from left) just behind my bellowed teacher. In the picture I am in grade X, just after seven years of the severe punishment that I hardly survived in my grade III from another teacher/a kicker. And as a result of that survival I reached to grade X, but I lost many of my friends who could not survive such kind of punishments. They are working as formers, carpenters, and shopkeepers, to name but a few, as professions for their livelihood generation.



1988' memories of my school life

Today, when I meet my old fellows of school time they appreciate the way I survived, and my persistent struggle to get engaged with higher education. But I give this whole credit to the angel like teacher in my life who really inspired me, and enabled me to reach at this stage today.

A Metaphor of 'Picker'

I call such inspiring teachers as *picker*- who pick delicate learners to provide all possible support to their students to grow. By delicate, I mean in terms of motivations towards their learning and in terms of the age, as I was in my grade III when I was hit by a kicker. Luckily, I also got a *picker* who really encouraged me…who never hit me for even my silly manners till passing my grade V. It was because of his caring and loving attitude towards me that I received reinforcement, and could continue my education.

Why should I not remember those key moments of my life that made me a person like this today as compared to my other friends who lost their school days due to kickers? Though those fellows are not qualified today as they could not survive school punishment days, they struggle very hard to educate their children with better schooling, and care with pickers not with kickers.

Nazem, when I reflect on the life of the *picker*, perhaps, it was not the matter that he was my uncle's friend, and my fathers' as well, but that teacher was someone totally different in his nature. Yes, absolutely different…not like the other one (the hitter/ the kicker / the wrestler…oh my goodness the day when I recall it … that's' still painful one) …, but the picker was a compassionate teacher with embodied values of love, care and humility for humanity.

Perhaps, he was like an angle – a man sent from Allah with love, care and patience. By nature he was so cool, calm and caring. That great *picker* is still serving the community even after his retirement life, probably in his late 80s or so. He is a very nice human being with everyone in the society (a real example of *humanity with his humility*). May Allah bless him with a long and healthy life! Aameen! (Means may Allah fulfill my prayers). Dear Nazem, many students would expect you to be a very kind and caring teacher for them, and I hope this story will give you an inspiration that how students remember kind teachers unlike the teachers as kickers.

Inspirations as Personality Formation

These absolutely 180 angled opposite behaviors of teachers towards me in my school life have been great sources of reflections for me. For example, during student life my, the experiences of getting punishment by a kicker who was highly inspired by the technical interests of education through control. And on the other hand, the love and care with good ‘intentions’ of a picker with a humanistic view of teaching/learning to facilitate learners. Perhaps, these two experiences enabled me to understand teachers’ inspirational roles (both positive and negative) with their embodied values exhibiting through their behaviors towards the learning of their learners. This reflection on role of caring and loving *teachers as constructive inspirers,* can help teachers like you, me and others to think about our roles and it impact on learners lives.

Nazem, these events led me to ask- In what ways positive/negative behaviors of teachers affect the lives of learners in shaping their identities and personality formation.

How can particular interests of education make a difference in changing behavior of teachers/students etc.?

Perhaps, teachers with positive behaviors, like a teacher as picker in my case, either using black board technology or computer technology in their classes make a big difference in the lives of learners. However, practical interest of education can better serve the purpose of teaching/learning by focusing on how to take care of learners/others with difficulties in their learning lesson. Perhaps, such a wider view of education, can enable us to think about inspiring learners to improve both classroom/school discipline and their learning rather than using corporal punishment (Arif & Rafi, 2007) as means of controlling students. Because achieving learning outcomes through punishment seems inspired by a narrow view of education with an objectivist agenda of knowing and disseminating?

Perhaps, it was that inspiration that led me to become a teacher who loves, cares and feels of others (*humility for humanity* as one of the values*)*, and does not hit students to discipline them rather provides chances to improve even at times of their mistakes. And more so, who loves every *signs of Allah* (i.e., the planet, plants, animals and other species etc.). Perhaps, the embodied values of teachers like in both the cases of my life with a *picker,* and a *kicker* made a big difference (positively and negatively) in my life by shaping multiple selves, creating love/hate for learning especially during school times.

Believe me Nazem, this realization through a retrospective reflections came as a result of my transformative journey, I am now feeling differently- a feeling of love and care for this planet and species non/living on it. With this in mind, I reflect on *how my embodied values can be 'life-enhancing values' for self/others* (Whitehead, 2014, p.4).

Perhaps, the more we engage with caring, loving and helping others the more we can feel charm in our life in return.

Nazem, if teachers like you, I and other fellow teachers embrace multiple ways of knowing within epistemic pluralism with humility for humanity and love (for learners and people and planet with good intentions) that can make a big difference in the life of learners. Such practices can help them in terms of having a school/university life as enjoyable, peaceful, respectable, and can also develop creativity, self-confidence and critical thinking skills in learners (Meece, 2003).

I think, this letter became very long, and I want to pause here hoping that this letter will find you at ease, and will provide you a chance to reflect as a teacher to be an ideal one. Nazem, saying sorry for our mistakes makes more humble, and creates love for all and 'hate' for none. Until then...

Truly Yours

Sadruddin Qutoshi

Closure and my Way Forward

Perhaps, the reformist agenda of constraint pluralism with multiple ways of knowing (using either quantitative or qualitative and/or mixed method approaches) while engaging with somewhat practical interest of education. However, this constraint pluralism could not enable me to develop wider view of powerful paradigms and their impact on my practices of teaching/learning and research in teacher education. In the next chapter, I am going to discuss MDS research as a transformative research endeavour.

CHAPTER 6C: ENVISIONING POSSIBLY A TRANSFORMATIVE EDUCATIONAL RESEARCH AND PRACTICE

Reflection on Chapter 6A opened a new window to think about my experiences as a student, teacher, and teacher educator with conventional approaches of knowing, and controlling learning within quantitative and qualitative methodologies of research within epistemic singularity/absolutism inspired by positivism. Similarly, consciously knowing my (and other teacher educator/research supervisors) practices with reformative period in Chapter 6B enabled me to reflect on constraint epistemological pluralism that could not penetrate in the strong hold territory of singularity giving rise to empowered pluralism with more support, and appreciation to promote multiple ways of knowing (Miller et al., 2008).

"Innovative researchers adopted person-sensitive methods of interpretive research to 'look into' the hearts and minds of teachers and students" (Taylor, 2014, p.10)

This reflection enabled me to think beyond different forms and/or shades of pluralism, and made me imagining and hoping for a transformative paradigm that would serve my research aim, and would facilitate me with an emancipatory interest of teacher education and research practices in Pakistan. Given this background in this chapter, I ask- *In what ways can a multiparadigmatic design enable me to promote inclusive and empowering research for practice in teacher education in Pakistan?*

Interacting as Means to Knowing

It may be any Fridays of February 2013, I started thinking about how to complete three years of my stay in Nepal, and get a PhD degree to become a professional educational researcher in the field of teacher education and research practices. My *interactions with professors (during PhD course), colleagues, and my students (as visiting faculty member at KUSOED) on one hand, and studying my advanced qualitative research with Bal, my supervisor, mentor, critical guide and inspiring teacher, on the other hand, enabled me to develop an interest in a transformative research paradigm.*

This interest in an innovative paradigm was more inspiring for me in my country context. Because, my past experience with a constraint pluralism was limited within few methodologies of research and perhaps that was the basis to embrace such a new paradigm for my doctoral project to employ. Thus, employing a MDS enabled me to develop transformative visions not only for my doctoral degree requirement, but also for my professional development practices as part of the broader vision for a transformative teacher education research and practices in my country context.

Here, discussing transformative teacher education and research practice enable me to ask- *How it helps teacher educators like me to transform self and others.* In Chapter 1C, I have extensively discussed about MDS as a transformative teacher education and research practice. My critical reflections on this paradigm enabled me to infer that it is an innovative way to engage with multiple ways of professional development endeavours. For example, engaging with transformative inquiries at personal level practices would enable to influence the practices of self/others in a socio-cultural context (Whitehead & Huxtable, 2016). Here, below in the letter to Kaleem[90], the director of the center for teacher education and research practices in Pakistan, I am trying to explain in what ways

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[90] To depict an expert in the field of teacher education, training and research programs. The name is a pseudonym and represents an institutional head of teacher education and research centers working in the field in service and pre service teacher professional development…

MDS helps me to promote an inclusive and empowering research for practices in teacher education.

A Letter to the Director: MDS as Means to Conceive Transformative Research and Practice

2015 August
Lalitpur, Nepal

Dear Kaleem,

I hope you would be fine and dong well with your business of education and training novice teachers, and hope you will earn a good name as a successful educator at national level in future. Perhaps, it is about nine years since I left you in 2006 as one of the team members working as teacher educators in south education office Karachi Pakistan. Kaleem, as you know we have been very much result oriented educators as guided by south education office with its clear agenda to improve students' results through education and training of teachers. I remember we were focusing on objectives of the program with one size-fits-all notions of achieving desired results without considering subjective realities associated with teachers and their lives.

Here, I feel that we were actually working like a computer – 1) Input, 2) Process, 3) and Output, to achieve our objectives at that time. You remember, the purpose of training was to enhance annual results of students through teacher training. It was like making *students as computer/machines* (a machine/computer does exactly what we tell it to do write or wrong), and their results as more 'A's (output of training). So, this concept can be rightly linked with that of Freirean concept of banking as transaction (1993). It seems that you, I and other teacher educator/teachers were expecting them to reproduce exactly what we taught them. To me, the metaphor of *computer as mind would* be a humanistic view of engaging learners with thinking, valuing and representing their ideas at their own subjective levels rather forcing them to re/produce (*learner as computer*). The latter case seemed prominent in our practices. It may be an impact of following certain rules to improve practices by teaching theories, and developing certain skills to get desired learning outcomes of an *imported curriculum* of teacher education in Pakistan. Perhaps, it was a kind of creating a *force of culturally disempowered teachers* (through our training) with no critical and imaginative thinking skills required to facilitate learning of their students.

Dear Kaleem, I am writing you this letter for visibly two purposes. First, I would like to seek your personal, and professional views, as an expert in the field, on my recently developed notions to contest culturally disempowering nature of teacher education and research practices that you, I and many other teacher educators have been engaged for the last many years. Second, I would like to share my own emerging views on 'how an inclusive-holistic view of transformative educational research and practice be enabling endeavour for teacher educators as change agents.

This inclusive-holistic epistemic inquiry is using critical, innovative, imaginative and unconventional ways and means of knowing within wisdom traditions and emancipation including Qur'anic view of knowing. Perhaps, to this end, it can foster transformation in teacher education in Pakistan rather focusing on cosmetic changes through reforms in teacher education and research practices, with which we have been engaged. Recently, I have come to realize that my learning journey of *holistic* *educational leadership* through curriculum, pedagogy, assessment and research activities at TU context was full of apprehensions, dissatisfaction and dilemmas (see Chapters 2-6 ('As')). However, as a result of critical self/others reflections and meaning making of events and eventualities of my learning journey with this doctoral project. Here, I come to realize that our practices in teacher education and research has been less effective and less supportive to learners. These reflections and interpretations enabled me to ask- *How am I improving my practices* (Whitehead & Huxtable, 2016)?' *Why is it happening like this for a long time? Why this culture of disempowering practices has not been reflected? Who are responsible for this to happen, and letting it happen continuously?*

Culture of Teacher Education Research and Practices as Colonizer

Dear Kaleem, you are well aware of the fact that Pakistan has been a former colonial state of British undivided-India. So, following an emplaced system of education model in general and teacher education in particular, and its impact on the practices of teaching/learning and research has not been something surprising in the context. However, even after becoming enough matured (age wise at least) we, as a nation, could not understand the hidden agenda of colonial model of education that was based on promoting a *meaning-fooled* education (Luitel, 2009) rather a 'meaning-centered' education (Kovbasyuk & Blessinger, 2013).

the notes which do not fit

Perhaps, it seems meaning-fool for all *lower middle and down ward classes* (in terms of economic conditions not cast/race/color and other identities as all Muslims are equal except the pious ones (Taqwa- piety through good deeds) in front of Allah). Because such a meaning fool education can just develop a few skills required to work probably as labor, technician and clerks, and detaching them from thinking about their culturally empowering nature of learning and research. Whereas, it can be meaning-centered for elite class. Because for rich people there are different systems of education with different pedagogies, and different educational environmental settings- meaning that the more you spend, the more you get good quality education. Perhaps, this is the class that leads the country for decades in one or the other forms, and created discriminations of many kinds in society.

I mean to say how we can create a society on equality and equity basis similar to that of the civilization of Abbasid and Fatimid period (1,000 years ago). It was the *Islamic golden age*[91] (Daftary & Nanji, 2008) - a civilization full of *intellectual catharsis*[92] for innovation and creation of new knowledge without any discrimination unlike we have between elites and non-elites. Whereas within these two classes and beyond there are so many layers (distinctions) based on worldly matters (positions of wealth) rather dignity of a person based on Taqwa.

> 'There is no doubt that *Iqbal* is the most versatile genius that modern Muslim world has produced. It will be difficult to find many who are his equals as educators, poets in any languages of the East or the West. He may not have built any great system of philosophy like Kant or Hegel, but his philosophical thinking was extensive as well as intensive. For, education is, after all, engaged in the process of critically evaluating… collective life and culture as well as ensuring their intelligent, the creative reconstruction (Nor & Bahroni, 2011, p.1).

Surprisingly, we till this time do not tend to reflect on the nature of our teacher education programs, which do not help learners to learn from our cultural heritage that has been central within wisdom traditions of Islam. Kaleem, the practices of teacher education and research in Pakistan seemed focusing on preparing citizens with uncritically assimilated knowledge and lower order thinking skills with arrogant behavioral outcomes, which do not seem to reflect such values. Perhaps, that is one of the reasons that I call this culture of teacher education and research practices as colonizer.

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[91] A period of Islamic Renaissance or Islamic Golden Age 750 – 1500 AD was full of intellectual developments in different fields, such as discoveries in ophthalmology, anatomy physiology, pathology, surgery, chemistry, astronomy and mathematics, as well as in architecture, art and literature. Muslims translated most of the scientific works of antiquity (from ancient Greece, Rome and Egypt) into Arabic.

[92] A culture of teaching, learning and research to promote social and natural scientific development by involving all intellectuals without any discriminations. As a result of such cultural empowerment many philosopher, theorist, scientist and artist emerged with astonishing discoveries and inventions.

Storying and objectivism as complementary epistemic approach. Kaleem Bai[93] you remember particularly in our culture we have a rich tradition of sharing, caring, telling and listening to each other. The question is have you experienced listening stories as a student (in our school/college/university), and telling stories as a teacher in our practices. I am surprised why we as teacher educators/teachers (in schools, colleges and universities) are discouraging the use of storytelling as a powerful pedagogical tool in our practices. I think, using such culturally responsive teaching tools (Gay, 2013) can better enable learners to know our past especially such a glorious time in history with that of the present situation. In so doing, it can lead us to practice *imagining as epistemic approach* to envisioning future teaching/learning research innovations rather blindly following objectivist agendas of research.

Kaleem, do you think this is because of the positivist agendas of 'dos and don'ts' that do not facilitate us to think beyond an objectivist view of education while engaging with the practices of teaching/learning? Have we ever thought why we hesitate to tell our own stories? You know better whatever the stories we are telling to and/or listening from others, at personal levels at home and in society excluding schools/colleges/universities because they seemed to be detached from real lives, the language has always been from a third person's tone rather from a first person's voice as a narrator of personal stories as

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[93] Bai means brother, we usually in our culture call a friend, a brother and a colleague Bai to show our attachment of closeness

a teacher educator/teacher and student. In spite of having very diverse cultural and linguistic traditions, teacher education and research practices is yet to be inclusive of different knowledge systems arising from its own cultural traditions. Perhaps, to raise our consciousness, we can reflect on the philosophy of education given by Iqbal (1998), “The Reconstruction of Religious thought in Islam”. For us, understanding the teachings of the most prominent Muslim thinker, philosopher and poet of the East Allamah Muhammad Iqbal (Munawwar, 1992) who has provided a rich account of education, can be a source of liberation from ignorance (Nor & Bahroni, 2011).

Perhaps, today we would not have been uncomfortable with teacher education and research practices if we had been reflective to our practices, and we could have an inclusive holistic view of education. Such a view of education would involve us (as teachers/learners) in community-based problem solving, peer-based learning through assessment, co-generative dialogue (Tobin & Roth, 2005) and collaborative learning, learning through debates and discourses etc. Engaging with this doctoral project, I have been reflecting upon through an ongoing self-critical inquiry into the nature of teacher education and research practices in Pakistan, and hoping to create an inclusive empowering space for developing a vision for culturally contextualized and empowering teacher education and research practices.

One of the most powerful tools for fostering transformative learning is providing students with learning experiences that are direct, personally engaging and stimulate reflection upon experience (Pohland and Bova 2000, MacLeod *et al.* 2003, Mallory 2003, Feinstein 2004, King 2004 in Taylor, E. W. 2007, p.10)

Reflecting as a means for changing teacher education and research practices.

Kaleem Bai, I would be very interested to know your views about how to foster transformative learning conditions in our teacher education and research practices. If *you ask me about my ideas, here, I would like to share my views with you. To me, fostering transformative learning conditions in teacher education means enabling teachers by providing multiple them opportunities to start reflecting on self/others, and developing a culture of critical reflections (Kreber, 2012). So, by involving teachers and encouraging them to come with stories of their teaching/learning experiences to share within teacher education and research practice sessions, we can lead them toward thinking unconventionally and out of the box ways to raise consciousness (e.g., knowing self/beyond and spirituality) (Charaniya, 2012).*

Kaleem, fairly speaking, the type of teacher education and research practices that I, you and others have being engaged so far seemed less beneficial. *Do you think such kind practices can promote critical-creative and reflective approaches of knowing at conscious level?* Perhaps, to change the existing culture we must have to come with thinking about alternatives such as thinking beyond the superficial level of meaning and imaginative foreseeing, and rationalizing the problems rather finger pointing towards policy makers for developing a culturally decontextualized curriculum.

Perhaps, we need to think critically on *'how we can come up with culturally responsive pedagogies like using storing telling approaches, dramatization and role plays etc.'* (Ali, 2015). Kaleem, while thinking different methods of knowing, I have come across the view that our teacher education and research practices are largely guided by a very rigid notions of knowing under post/positivism. Such practices do not seem to facilitate nurturing of mental faculties to think beyond the existing conventional ways of seeing, believing and doing (Taylor & Medina, 2011). Thus, such rigid notions of knowing cannot provide a useful epistemic, and theoretical basis for developing a culture that promote consciousness raising. Perhaps, discussion and discourses with each other on such problems and issues of teacher education and research practices would be empowering for future practices unlike blindly following reformist agenda.

Let me share few of the impacts of objectivist/reformist agenda of teacher education and research practices in our case before I would seek your reflections. The epistemic paradigm of positivism promotes a single-minded approach to knowing with a narrowly conceptualized evidence-based approach to research. This limited view cannot provide enough ground for a critical discourse of evidence itself (Taylor & Medina, 2011). This paradigm seems completely neglecting the questions of the kind- how, why and whose evidence should and should not consider (Guba & Lincoln, 2005). And this rigid view of particular evidence-based research confined teacher educators like you, me and others to develop a link of our teaching with that of assessment as evidence.

Similarly, teachers are expected to follow this view of teaching based on pattern of assessment. You remember the way teachers are teaching seem directed by the end of a semester, and/or end of year exams. This notion did not allow them to look for new possibilities in teaching/learning. Perhaps, this is because of the belief that the way of hypothesis testing of research remains the same forever. So, the hallmark of positivist research is not to account for the emergence of new possibilities for meaning making at subjective levels. Perhaps, critical reflections seem to be one of the effective ways to challenge such views and embrace multiple ways of knowing that can make a better sense for our being and becoming.

Transformative Educational Research and Practice as Empowering Endeavour

Kaleem, I think we (you and I) would imagine new possibilities other than the existing tested ones. For example, the qualitative inquiry that gives more emphasis on alternative-inclusive logics[94] *which may lead us to wider and holistic/inclusive undetected complex view of knowing, being and valuing, rather than depending on propositional-analytic logic (Luitel & Taylor, 2013).*

Metaphor is one of our most important tools for trying to comprehend partially what cannot be comprehended totally: our feelings, aesthetic experiences, moral practices, and spiritual awareness. These endeavours of the imagination are not devoid of rationality; since they use metaphor, they employ an imaginative rationality (Lakoff & Johnson, 1980, p .192).

As my agenda of research is a transformative teacher education and research practice it highly demands a *holistic view of knowing* (that can embrace multiple possibilities like esoteric and exoteric views of knowing, seeing, valuing and believing etc.), understanding and envisioning. So, I cannot simply depend on *knowing 'as it is'* notions of the positivist research paradigm that promotes the narrow notion of research as *'pro[b]/[v]ing via propositional, deductive and rational-analytical logics*' (Lakoff & Johnson, 1980 in Luitel, 2009).

Using multiple logics as for transformative learning. *Kaleem Bai, keeping these views of my agenda of research and my emerging ideas about other than positivist views of knowing like an inclusive-holistic one, in this letter to you, I want to share some metaphors of knowing. These empowering metaphors of knowing as fictive imagining, storying, performance praxis, holistic interpreting, and re/conceptualizing self which seem more helpful for my inquiry. Let me tell you about the powerful multiple meanings*

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[94] By embracing post postmodernist views of multiple possibilities using metaphorical logics, poetic logics, dialectical and dialogical logics to name a few to open multiple windows to seeing as ways to widening our worldviews rather limiting ourselves to positivist worldviews

that these different metaphors carry, and how these would be helpful for me while engaging with my inquiry.

Metaphor of knowing as fictive imagining. *Kaleem, I think that the metaphor of knowing as fictive imagining would be an approach to challenge one-size-fits-all hegemony of positivism. It seems offering me to embrace an alternative-inclusive approach to inquiry. It uses imagining as a way of knowing that can help me to transform the culture of imposition and disempowerment. This approach challenges knowing as facts-based imagining that appears to be very limited notion of knowing.*

So, reflecting on Luitel' (2009) view of an inclusive meaning of fictive imagining that seem to carry multiple meaning not only fact based imagining but it also fictive imagining. Thus, it shows that fictive-imagining is an inclusive approach to knowing that can embrace not only facts but also fictive stories. Because fictive storying can carry layered of meanings which are much wider, deeper and higher, and such a comprehensive and wealth of meanings can raise consciousness. To me, this seems to be a choice of *language game* depending upon one's view of the world (Clough, 2002). Thus, using the language of fictive, the metaphor of knowing as *fictive imagining* offers an inclusivity by rejecting singularity embraced by positivist paradigm with emphasis on simplistic and dualistic metaphor of *research as fact collecting.*

> *The fictionalisation of educational experience offers researchers the opportunity to import fragments of data from various real events in order to speak to the heart of social consciousness...* (Clough, 2002, p. 8)

Perhaps, the metaphor of knowing as fictive imagining is more challenging as it demands more creativity and imagination than what metaphor of research as fact collecting is doing. Thus, fictive imagining demands some approaches which facilitate me creating my own lived stories and enable me embodying values as *'intention of doing* *good for others'* and *'humility for humanity'* while writing as inquiry (Taylor, 2014). It also enable me embracing perspectival tone, and allowing emerging research questions to be addressed.

Metaphor of knowing as self-storying. *Kaleem, as you know in our culture storing telling has been a kind of powerful way (informal way) of knowing. However, un/wittingly that powerful means of knowing through storytelling and storying do not appear in teacher education and research practice for many reasons including a positivist agenda of knowing as fact discovery. Somewhere in this chapter I shared with you that we use a language of third person rather first person tone while telling stories. If I use my own stories (through self-storying) that can make better meaning of my own lived experiences of TLPs with use of CTs as pedagogical tools in teacher education. In this way, I can contest knowing as facts discovery through use of metaphor of knowing as self-storying. Just think about this metaphor, and see 'in what ways it can help you, me and our fellow teachers to write personal stories using first person language to represent personal professional lived experiences.'*

Thus, using epistemic metaphor of *knowing as personal storying*, I can use my lived experiences as a source of storying, and envisioning. For example, when I write my own stories of lifeworld, it cannot be detached from that of socio-cultural others. So, a dialectical relationship between self/other can unfold through my texts (Ellis, 2004). However, more than this dualistic relationship an *eclectic-holistic post-modernism* (Slattery, 1995) view can better help to challenge *impersonal stories*, the hegemony of positivism inspired by WMW, and can pave a way for pragmatic hybridity with inclusivity (Luitel, 2009).

This can further enable me to embrace a creative representational vision of reality by using a perspectival view of the world (Richardson, 2000). Thus, this epistemic approach can also help me to come with *dialogic* and *poetic expressions* of my lived experiences. Perhaps, such expressions can develop a pedagogical thoughtfulness in readers (an audience) as compared to the expressions with detached nature of impersonal stories through genres of description within third person tone inspired by positivism.

Metaphor of knowing as through performance praxis. *Kaleem, using dialogic and poetic expressions can also enable me to embrace the metaphor of knowing through performance praxis so as to depict my journey of knowing as a performative act. It is an approach that enables me to represent my experience through transgressive nonlinear texts in the form of stories, poems, cartoons and ethno-dramas. In so doing, it re-covers and empowers the unheard voices and meanings of cultural and social phenomena (people and practices) (Denzin & Lincoln 2011).*

You know, I am using auto/ethnographic genre, a method of research as knowing (another metaphor), and at the same time I am performing as an auto/ethnographer/ researcher as a praxis-oriented performer. In this way it enables me to critique the regulative power of discourse in teacher education and research practices in order to create alternative discourse criteria (Bashiruddin, Bana & Afridi, 2012).

To me, the notion of performance seems to generate a new discursive space for conceptualizing a teacher education and research practices by creating ‘borderlands’ of our *own* ‘individualities’. Probably, this is an inclusive approach to using different knowledge traditions arising from local cultural practices. It enables me to make better sense of rich Islamic cultural heritage within wisdom tradition by opening new landscapes for empowering discursive relationships between various actors, such as teachers, students and curriculum developers in teacher education and research practices (Denzin, 2003; Denzin & Lincoln 2011).

Metaphor of knowing as holistic interpreting. *Kaleem, the notion of knowing through performing encouraged me to look at the metaphor of knowing as holistic interpreting. It enables me to cultivate multi-perspectival understandings of the phenomenon under study. It helps me to broaden my view of interpreting from-within local and global views of knowing as interpreting. This view of knowing facilitates me to avoid one-dimensional depictions of my experience. Because the positivist prescription for using dogmatic voice and propositional-analytic logic of representation hardly allow me to speak from different vantage points in order to foreground the crisis of representation (Denzin & Lincoln 2011).*

My reflection on this view of knowing enables me to know, and represent in a variety of ways to avoid a limited view of one-dimensional linear mode of thinking and doing. It enables me to create more spaces looking at different dimensions and discovery multiple borderlands to create ever-developing understanding about the world we live and imagine. This further enables me to link this view and ask- *how can I improve my practice of teaching/learning and research with use of CTs as pedagogical tools.* Thus, it provides me an opportunity to contest the view ‘language as lens’ to see the world ‘as it is’. It further enables me to see my role as a researcher who performs for inclusion rather exclusion of other possibilities within ‘as it is’ notions of knowing. So, this view helps me to play role of *researcher as perspectival interpreter* who aims to voice for change, and inclusion (Luitel, 2009).

Metaphor of knowing as re/conceptualizing self. *Kaleem, thus, understanding on my role in creating alternative, and yet inclusive language games, the notion of researcher as perspectival interpreter helped me to look at another powerful metaphor of knowing as re/conceptualizing self. This way of knowing leads me to explore my own identities re/constructed over a period of time within socio-cultural context of my lifeworld by writing autobiographically (Ellis, 2004; Pinar, 2004, 2012). For example, it enabled me to discover the answers of the questions of the kind, 'Who am I? Where do I come from? What is my role as person/professional? Where do I go from here (Palmer, 2007)?' This powerful epistemic metaphor of knowing as re/conceptualizing self can also be imply in teacher education and research practices to create spaces for cultivating visions for transformation. It can be used as a powerful pedagogic tool for creating new language games to celebrate selves-inclusive teacher education research.*

Closure and my Way Forward

Kaleem, I am hoping that this letter to you will highlight my ongoing inquiry into the problem of culturally disempowering teacher education and research practices that you, I and many other teacher educators, and teachers engaged with training and education of student teachers in educational institutions in Pakistan. My aims of high-lightening the in/visible hegemony of WMW-inspired teacher education and research practices was to envision a culturally empowering and transformative philosophy of teacher education and research practices in Pakistan. In so doing I came to realize that a multi-epistemic inquiry would better facilitate me through its inclusive language game (Luitel, 2009). You may know inquiry can create new meaning system that will be useful *for developing a culturally contextualized teacher education and research practice in Pakistan.*

I am also hoping that developing a multi-epistemic inquiry that is of a multi-perspectival in nature having potential of developing a 'highdeep' space. Such a space can develop an inclusive-critical view of teacher education and research practices in the context. It can enable teacher educators like you, I and others to contest the invisible one-dimensional view of research as disembodied knowledge claim, a non-reflexive method of knowing which arises from positivism, and invisibly endorses WMW (ibid).

Kaleem, you may ask me questions of the kind, 'How to judge the quality of such a multi-epistemic nature of research work, and what would be the standards?' As this research is given inter/multi-disciplinary transformative research status it demands different langue game with different quality standards, and ethical considerations coming from different fields. So, positivist approach to research standards of validity, reliability and objectivity do not employ. For example, these standards coming from performance ethnography, hermeneutic phenomenology, and wisdom traditions of the East and West which according to Luitel (2012) are 'incisiveness as focus on significant issue, illuminating as cultivating subtleties, verisimilitude as likeliness, transferability as viability, pedagogical thoughtfulness as evoking readers and critical reflexivity as transformative process'(Pp.107-109).

Kaleem, this letter appears to be very long. So, I will discuss in details on why and how these quality standards govern the quality judgment of my inquiry. Please do send your thoughts and ideas about my ongoing inquiry. Until then...

Truly Yours

Sadruddin Qutoshi

Closure

In the end of my letter with *'closure and my way forward'* above, I almost addressed how transformative research paradigm can provide multiple opportunities to make me aware of self/beyond, and why it is important to engage self and others within teacher education and research practices with a retrospective lens. In this chapter, I came with a morphing view of teacher education and research practices such as:1) critical self/beyond reflections on perspectives, assumptions, beliefs and practices, 2) encouraging in writing with a perspectival way of representing, 3) searching for nodal moments and/or critical incidents in personal-professional lifeworlds, and using a confessional mode of writing to generate humility, 4) embracing multiple logics such as metaphorical logics (without excluding other logics like dialectical, dialogical and poetic etc. to raise consciousness, and 5) hoping and envisioning better futures based on retrospective way of learning from past and improving present practices etc.

Perhaps, using a transformative research paradigm within MDS can be one of the ways to change existing culture of teacher education and research practices in the context. With this hope, and thinking I pause here, and in the next chapter, I am going to summarize the whole journey!

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

> ‘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)

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 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).

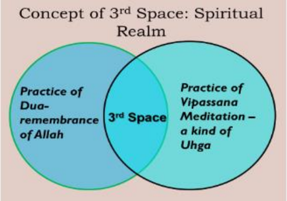
Arriving at this point of inquiry, I came to realize that a transformative assessment practices as holistic *authentic-developmental* assessment would focus on how to fuse the notions of *self-assessment, peer assessment, and group assessment without excluding all other active, cooperative and collaborative 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


Concept of 3rd Space: Spiritual Realm
Practice of Dua-remembrance of Allah
3rd Space
Practice of Vipassana Meditation – a kind of Uhga

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.

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[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

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