

## CHAPTER 1C: RESEARCH METHODOLOGY

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

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

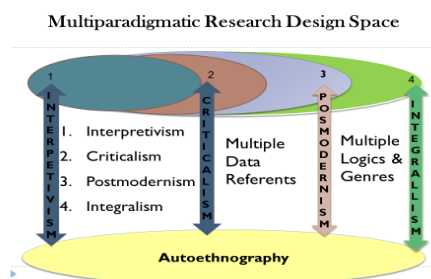
autobiographical excavation and subsequently positioning myself in the field. In Chapter 1B, I presented theoretical positioning. Given this background, In this chapter, I am constructing the 'Drawing of my Research Design' and discussing on the topics/sub topics: *MDS, Interpretivism, Criticalism, Postmodernism, 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).

### 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*<sup>14</sup> 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,

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<sup>14</sup> 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.

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).

### **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<sup>15</sup> (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

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<sup>15</sup>the relationship between two or opposite forces or ideas, nature of the reality, its meaning and way of knowing

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).

### **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).

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*

'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)

(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:

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).

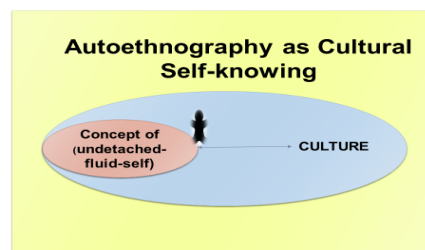
Therefore, the purpose, to me, is to get engage with the agenda of transforming self/others within a particular 'cultural realities' (Hayano, 1979, 102) through a process of being and becoming. To me, the central aim of all versions and/or the forms of different autoethnographic writings is, likely to 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/learning, 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.



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).

*Similarly*, knowing 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 (Polkinghorne, 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 vocalicity, 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

'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).

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).

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*<sup>16</sup> 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*<sup>17</sup> 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

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<sup>16</sup> Youth culture might be a culture of same age group in class regard less of their individual identities based on their cultures

<sup>17</sup>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).

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 awakened citizens with cultural competencies (Bachmann-Medick, 2016; Tobin, n.d.). And to this end, I used cultural knowing as an epistemic approach.

### **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<sup>18</sup> (Enna Eimalu bin Niyaat- your actions are guided by intentions) and the holy Farman<sup>19</sup>, 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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<sup>18</sup>saying of Holy Prophet (Peace Be Upon Him (pbuh))

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

### Ethic of Intention of Doing Good

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<sup>20</sup>’.

### **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 stories 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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<sup>20</sup> 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 through 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 complimentary 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	<i>Drawing of my Research Design</i>	
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.