

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*

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

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.

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.

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 glocalizing⁵⁰. 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.

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 signs (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).

'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).

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.

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 view⁵¹ 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,

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

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.

knowledge is a thing that needs to be transmitted through one way flow of telling (see Chapter 3A).

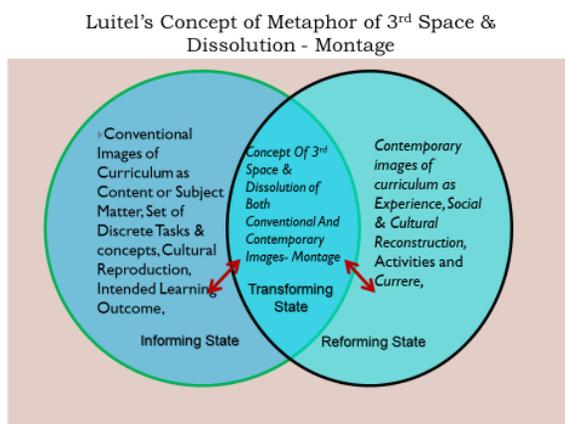
Such kind of epistemological enactment can lead me to challenge limited views of curriculum such as set of discrete tasks for reaching to intended learning outcomes and mere cultural reproduction (see Chapter 3B). But I need a curriculum that would enable me to think beyond these limited closed visions 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.

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.