

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

In Chapter 4A, I discussed on how teacher centered pedagogies restricted learners within rote memorization, and reproduction of limited view of education that I engaged

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

with my practices un/willingly. This situation gives rise to reformation in teacher education. In Chapter 4B, I encountered somehow teacher centered

approach to teaching guided by a centralized curriculum of ICT in Education (see Chapter 3B). For example, I shared my experiences with limited freedom, and resource constraints, especially the absence of computer lab/class with computer's facility that restricted me to accomplish 'expected learning outcomes' given by the centralized curriculum. Given this background in this chapter, I am now discussing the question- *How have I been working towards developing critical-creative pedagogies to enable my students as active and creative teachers?* In so doing, my purpose in this chapter is to envision empowering teacher education pedagogies to accomplish an emancipatory interest of education in Pakistan.

Going Back and Coming Forward as Means to Envisioning

In this chapter, I am hoping to use critical-creative pedagogies to transform the relationship between *content* and *process of teaching/learning* by using *critical* and *imaginative* ways to looking at self/others from the standpoint of their development in terms of becoming *critically-creative* and *transformed-learners*. Perhaps, embracing such a critical endeavour seems risky and challenging to lead (Greene, 1995), and yet it seems

full of light and illumination. Perhaps, the drive behind this shift was my vision to develop my own 'living- educational-theory' based on my past, present and future roles as teacher educator/researcher to make meaning of my contributions to learners (Whitehead, 1989, 2015).

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

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

With such a TLPs, I un/willingly created an environment that seemed discouraging learners to speak in front of *elders* (the teachers) and encouraged to reproduce fixed learning outcomes with lower level of conceptual understanding of content through rote memorization. I start reflecting on this sort of situation where I was,

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

perhaps, un/knowingly colonizing learners at my disposal. Arriving at this point of inquiry, I begin to reflect on my past teaching/learning engagements can better lead me to understand my present and enable to envision a brighter future. For example, a retrospectively virtual traveling into the past by writing the stories of my past teaching can enable me to reflect on those moments and improve my present practices so as to look forward into future possibilities with better practices by envisioning a morphing view of teacher education.

Reflection on my Teaching as Means to Awakening

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

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

Care of the Self

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

Being Self-dialogical as/for Liberating/Transforming

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

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

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

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

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

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

For me, coming to a broader view of liberation, it can be an attempt to connect self with Allah through exploration of self/beyond, and sweep the dust of ignorance from my heart with my embodied values. Perhaps, such a concept of liberation seems helpful to me not only to raise consciousness but also to develop capacity to serve biodiversity

(including human beings, animals, plants and other species) with planetary view of consciousness that can lead to create the world a better place to live (Mezirow, 2012).

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

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

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

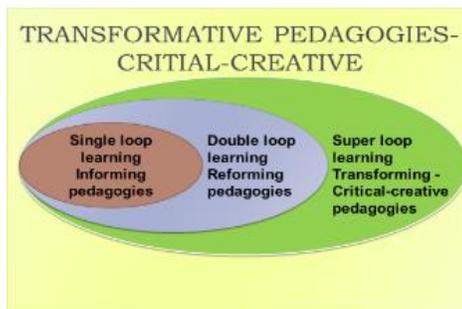
Transforming as/for Liberating: A Call for Change From-Within

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

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

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

For example, my experience of critical reflection on self and sociocultural others enable me to realize how my embodied values and my actions complement and/or



contradict each other. Where do I need to focus more to experience transformation? With the hope that critical-creative pedagogies can be instrumental for transformative learning to experience through

bringing a paradigm shift in my thinking, beliefs and practices, I begin to think about and imagine a few nodal moments of my lifeworlds such as a *socio-pedagogical incident*- a disorienting dilemma due to a disruptive behavior of a student towards my pedagogy that I am going to discuss below (Baig, 2014; Carlile & Jordan, 2005; Cranton, 2012). This critical reflection can be multi-loop and/or super loop learning, because it enables me to reflect on my actions, where I was going to adopt new approach to improving and then reflecting to experience a deeper level change in my thinking and actions. Perhaps, for me a critical-creative pedagogy serve the purpose of multi-loop learning approach to transformative learning (Argyris & Schon, 1974, 1978; Carlile & Jordan, 2005).

Perhaps, for me, there seems to be two ways to experience this deep root level change in my way of being. One is my consciously knowing through critical self-reflections on my practices to see as a living contradiction that can enable me to continue with my professional journey (Whitehead, 1989; 2015). Whereas the other could be a

disorienting dilemma caused by a critical moment of lifeworld which creates conditions to bring a paradigm shift in self. Those forces may come into play, according to Mezirow (1978, 1991), and they may be in the form of sudden shocks, death of a dearer one, lost source of livelihood, and/or such a severe event that put tremendous impact that normal way of thinking, seeing and doing become ab/normal and/or uneven, and seek new ways towards being in the world. Coming to my own understanding of this phenomenon, let me share my own experience of a paradigm shift in my life.

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

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

Once upon a time there was a hero teacher, who worked/lived on a rocky land and ruled within a world of monarchism. One day an earthquake with a rector scale 7.5 suddenly appeared, and destroyed the monarchy and he died within his rocky land. Soon after his death, his wife gave a birth to a child, who was named 'Aafaq⁶¹', who grew up gradually. Aafaq became a young man with his own values of 'intention' and 'humility for humanity' which he tried to practice (embodies) in his life with everyone including his co-workers. He starts teaching the lessons of love, care, peace and support notions of

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

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

A Hero Teacher as Monarch

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

A Hero Teacher' Pride

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

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

A quack on rocky land

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

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

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

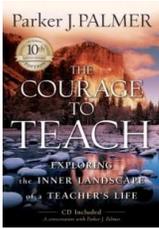
I partly disagree the views of Gregory (2011) in Huang and Lin (2014) that 'students favor teachers who are demanding, yet helpful and attentive, and a class that is strict, fair, and informative' because these views do not seem universal (p. 2). Within my *rocky land*, I did not find any single student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

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

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

way of becoming. And I pushed them to do more and more what I thought good for them rather than what they could feel better for themselves.

Arriving at this point of my soulful inquiry, I begin to explore such complexities of my professional lifeworld in my socio-cultural context. Perhaps, I was unaware of my own way to teaching and its impact on learners. In Chapter 1B, "The Culture of Fear:



Education and the Disconnected Life," of his famous book "*The Courage to Teach: Exploring the Inner Landscape of the Teacher's Life*" Palmer rightly guides me (and other teachers and students) towards an assessment of how I teach and learn. He explains that most of our teaching is tied up in fear and "fear is what distances us from our colleagues, our students, our subjects, ourselves" (p. 36). That is what exactly happened in my case with my pride of being a hero teacher rather becoming a teacher as '*cultural hero*' who knows the culture of classroom, and makes things happen to accomplish personal-professional objectives within cultural context (Palmer, 2007). Whereas the notion of knowing classroom culture and enable learners to develop intercultural citizenry behavior, the role of 'Teacher as Cultural Worker' by Paulo Freire (1998) rightly highlights how important it is for teachers to be sensitive in their nurturing learners higher order thinking.

A Quack on my Rocky Land as Awakening

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

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

The Teacher Gets A+

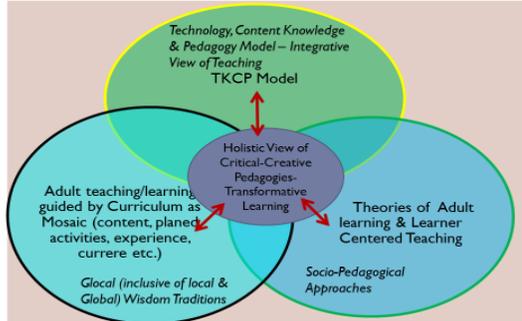
*I look forward to your class
when I come to school.
You're an awesome teacher;
I think you're very cool.
You're smart and fair and friendly;
you're helping all of us.
And if I got to grade you,
from me you'd get A+!*

By Joanna Fuchs

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

Arriving at this seemingly difficult stage of professional life, I began to reflect critically on my own behavior, which in a way or other gave me an important life lesson

Concept of Critical-Creative Pedagogies



(Brookfield, 1995, 2012). In reality, I practiced *my way* rather than *our way* approach – a participatory approach to accomplish learning outcomes- an approach that could be more democratic, more

collaborative, cooperative and engaging to do something as common agenda with feeling of ownership. I guess, when such an approach is linked with critical reflections and imaginative ways to knowing new insights to develop capacity and fight for social change against injustices, it becomes the agenda of *critical-creative pedagogies*.

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

Here, within this *servant teacher* I can see my core values of *humility for humanity* with an *intention* to serve my learners and (my) *self/beyond* to groom professionally by digging

deeper at conscious level to acquire the wealth of knowledge and seeking wisdom (from within both local and global wisdom traditions) while working towards an *emancipatory interest* to accomplish, which in a way or other the *living-theory* of my lifeworld.

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

Opening the Door of Inner-self for ‘Others’ as Inviting

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

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

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

Moreover, meaning making of the literature with extensive discussions and discourses with Bal, my supervisor, and other faculty members were like energy dozes to the weaker body: with the soul of theory and the flesh of practice. My objective

engagement with subjective self/beyond helped me to make a sense of meaning making of my educative encounters to develop my own living-theory.

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

Knowing Self/Beyond- Qur'anic Views as Illuminating

Without knowing self/others it seems impractical to know the signs of God (Hussein & Bond, 2013). Arriving at this point, I reflected critically on my practices as a teacher educator with use of technologies in a particular socio-cultural context to find such kind of links between knowing self and knowing God. To understand the esoteric and exoteric philosophy of knowing self and beyond, one can seek guidance of the Qur'anic verse (41: 53) that talks about the 'signs of Allah which are contained in this external world are contained also in man, in a spiritual form. It is believed that man is a *microcosm* and the external world is a *macrocosm* then how it is possible that there would not be a strong connection between them. Thus, knowing both inner and outer worlds with a clear *intention* to transformation, I think, is the most challenging, yet

illuminating experience from this philosophical stand point and that can be very helpful for transformative pedagogies to understand.

The Philosophy of Humility for Humanity as Confessing Ignorance

This kind of practice of knowing self/beyond seems highly complex in itself and is embedded in the philosophy of *humility for humanity*⁶³. To me, a true knower of Allah can be one who is shedding tears in His love to attain his/her liberation washes the dirt from his/her heart, and waters the garden of wisdom (the mind). In so doing, a practitioner would establish a dialogical contact (spiritually) with Allah, and this would be an approach to knowing self/beyond. Probably, this would be the highest level of spiritual experience where self with full of love and inner realization can experience liberation and change into a purified soul, and holds *humility for humanity* as a being on the earth. According to Iqbal in Raja (2008) ‘it is through love and through a focus on one’s inner self that man can accomplish the absolute form of freedom’ (p.5). However, how one can experience such kind of transformation is beyond the scope of this study but to me it seems a unique source of knowing transformative pedagogies through the practice of self/beyond transformation (Baig, 2014). Thus, adopting transformative pedagogies means working towards liberation with ‘feeling and passion’ in the ‘world of heart’ (Iqbal in Raja (2008)). Yet attaining this level does not seem simple and straightforward rather spiral and complex in nature that demands highest level of *humility for humanity* with love for all and hate for none notions of being of Allah.

Iqbal in his Baal-e-Jibreel (Book)

The world of heart is a world of feeling and passion
The world of body is a world of profit, loss and treachery

When you have the world of heart, it cannot be lost
The world of body is like a shadow, here now and then gone.

⁶³ Another powerful value that I embrace while developing my lived educational theory

For example, embracing *humility for humanity* as another core value in my life, I search for my beliefs, practices and actions while being engaged with my own TLPs. And reflect on past and present practices through the questions, ‘How could I help my learners (see Chapter 4A & 4B)? Can I keep my *ego low*⁶⁴ and my empowering inputs (friendly dialogical professional relationships) to students very high? And in what ways my interactions with students help them feel facilitated (Kincheloe, 2008), encouraged and empowered with the knowledge we co-create/share? How can I establish ‘enquiry learning’ in which students would ask ‘their own questions’ in my teaching activities so that they would be engaged in self-questioning and exploration of complex meaning of the learning they experience (Whitehead, 2014, p.4). What does it mean to be a facilitator and a guide in answering their questions and enabling them to reflect on their own learning? Thus, the purpose of critical-creative pedagogies, for me, seems to create conditions where learners become free to critique self/others regarding the learning they would experience as a result of an *interactive-empowering* teaching environment.



⁶⁴ stepping back from dominant power position as a teacher educator a position for sharing, caring and affection like a *facilitator, critical friend, a guide and helper*

My experience of experiencing a paradigm shift seem highly embedded within the process of re/reading as/for meaning making, re/thinking consciously as/for consciousness raising, re/writing purposefully as/for inquiry, and reflecting critically and re/viewing old assumptions and practices as/for becoming (Qutoshi, 2015a). Perhaps, in so doing, I would embrace my core values of life to create an environment much needed to foster transformation (Cranton, 1994, 2012; Ismail & Hussain, 2010; Mezirow, 2012).

<p>A key task of critical pedagogy involves helping people understand the ideological and epistemological inscriptions on the ways of seeing promoted by the dominant power blocs of the West. In such work, criticalists uncover both old and new knowledges that stimulate our ethical, ideological, and pedagogical imagination to change our relationship with the world and other people. (Kincheloe, 2008, p. 412).</p>

Closure

I think critical-creative pedagogies can be operational from multiple landscapes towards fostering transformative learning. However, in my case it would be embedded within my embodied values, on one hand, and *critical self/others reflections with imaginative ways to knowing* on the other hand.

Perhaps, a critical-creative pedagogist plays his/her role as a critical friend who is not only empathetic towards present and future needs and demands of learners but also proficient in creating conditions for learners to behave like critically self-reflective, and potentially creative in their endeavours through their imaginative engagement with the philosophy of lifelong learning as a transformative learners. With this in mind, I am going to discuss how my ‘assessment practices’ make a sense towards creating my own living-theory in Chapter 5.