

CHAPTER 6C: ENVISIONING POSSIBLY A TRANSFORMATIVE EDUCATIONAL
RESEARCH AND PRACTICE

Reflection on Chapter 6A opened a new window to think about my experiences as a student, teacher, and teacher educator with conventional approaches of knowing, and controlling learning within quantitative and qualitative methodologies of research within epistemic singularity/absolutism inspired by positivism. Similarly, consciously knowing

“Innovative researchers adopted person-sensitive methods of interpretive research to ‘look into’ the hearts and minds of teachers and students” (Taylor, 2014, p.10)

my (and other teacher educator/research supervisors) practices with reformatory period in Chapter 6B enabled me to reflect on constraint epistemological

pluralism that could not penetrate in the strong hold territory of singularity giving rise to empowered pluralism with more support, and appreciation to promote multiple ways of knowing (Miller et al., 2008).

This reflection enabled me to think beyond different forms and/or shades of pluralism, and made me imagining and hoping for a transformative paradigm that would serve my research aim, and would facilitate me with an emancipatory interest of teacher education and research practices in Pakistan. Given this background in this chapter, I ask- *In what ways can a multiparadigmatic design enable me to promote inclusive and empowering research for practice in teacher education in Pakistan?*

Interacting as Means to Knowing

It may be any Fridays of February 2013, I started thinking about how to complete three years of my stay in Nepal, and get a PhD degree to become a professional educational researcher in the field of teacher education and research practices. My

interactions with professors (during PhD course), colleagues, and my students (as visiting faculty member at KUSOED) on one hand, and studying my advanced qualitative research with Bal, my supervisor, mentor, critical guide and inspiring teacher, on the other hand, enabled me to develop an interest in a transformative research paradigm.

This interest in an innovative paradigm was more inspiring for me in my country context. Because, my past experience with a constraint pluralism was limited within few methodologies of research and perhaps that was the basis to embrace such a new paradigm for my doctoral project to employ. Thus, employing a MDS enabled me to develop transformative visions not only for my doctoral degree requirement, but also for my professional development practices as part of the broader vision for a transformative teacher education research and practices in my country context.

Here, discussing transformative teacher education and research practice enable me to ask- *How it helps teacher educators like me to transform self and others.* In Chapter 1C, I have extensively discussed about MDS as a transformative teacher education and research practice. My critical reflections on this paradigm enabled me to infer that it is an innovative way to engage with multiple ways of professional development endeavours. For example, engaging with transformative inquiries at personal level practices would enable to influence the practices of self/others in a socio-cultural context (Whitehead & Huxtable, 2016). Here, below in the letter to Kaleem⁹⁰, the director of the center for teacher education and research practices in Pakistan, I am trying to explain in what ways

⁹⁰ To depict an expert in the field of teacher education, training and research programs. The name is a pseudonym and represents an institutional head of teacher education and research centers working in the field in service and pre service teacher professional development...

MDS helps me to promote an inclusive and empowering research for practices in teacher education.

**A Letter to the Director: MDS as Means to Conceive Transformative
Research and Practice**

2015 August

Lalitpur, Nepal

Dear Kaleem,

I hope you would be fine and doing well with your business of education and training novice teachers, and hope you will earn a good name as a successful educator at national level in future. Perhaps, it is about nine years since I left you in 2006 as one of the team members working as teacher educators in south education office Karachi Pakistan. Kaleem, as you know we have been very much result oriented educators as guided by south education office with its clear agenda to improve students' results through education and training of teachers. I remember we were focusing on objectives of the program with one size-fits-all notions of achieving desired results without considering subjective realities associated with teachers and their lives.

Here, I feel that we were actually working like a computer – 1) Input, 2) Process, 3) and Output, to achieve our objectives at that time. You remember, the purpose of training was to enhance annual results of students through teacher training. It was like making *students as computer/machines* (a machine/computer does exactly what we tell it to do write or wrong), and their results as more 'A's (output of training). So, this concept can be rightly linked with that of Freirean concept of banking as transaction (1993). It

seems that you, I and other teacher educator/teachers were expecting them to reproduce exactly what we taught them. To me, the metaphor of *computer as mind* would be a humanistic view of engaging learners with thinking, valuing and representing their ideas at their own subjective levels rather forcing them to re/produce (*learner as computer*). The latter case seemed prominent in our practices. It may be an impact of following certain rules to improve practices by teaching theories, and developing certain skills to get desired learning outcomes of an *imported curriculum* of teacher education in Pakistan. Perhaps, it was a kind of creating a *force of culturally disempowered teachers* (through our training) with no critical and imaginative thinking skills required to facilitate learning of their students.

Dear Kaleem, I am writing you this letter for visibly two purposes. First, I would like to seek your personal, and professional views, as an expert in the field, on my recently developed notions to contest culturally disempowering nature of teacher education and research practices that you, I and many other teacher educators have been engaged for the last many years. Second, I would like to share my own emerging views on 'how an inclusive-holistic view of transformative educational research and practice be enabling endeavour for teacher educators as change agents.

This inclusive-holistic epistemic inquiry is using critical, innovative, imaginative and unconventional ways and means of knowing within wisdom traditions and emancipation including Qur'anic view of knowing. Perhaps, to this end, it can foster transformation in teacher education in Pakistan rather focusing on cosmetic changes through reforms in teacher education and research practices, with which we have been engaged. Recently, I have come to realize that my learning journey of holistic

educational leadership through curriculum, pedagogy, assessment and research activities at TU context was full of apprehensions, dissatisfaction and dilemmas (see Chapters 2-6 ('As')). However, as a result of critical self/others reflections and meaning making of events and eventualities of my learning journey with this doctoral project. Here, I come to realize that our practices in teacher education and research has been less effective and less supportive to learners. These reflections and interpretations enabled me to ask- *How am I improving my practices* (Whitehead & Huxtable, 2016)? *Why is it happening like this for a long time? Why this culture of disempowering practices has not been reflected? Who are responsible for this to happen, and letting it happen continuously?*

Culture of Teacher Education Research and Practices as Colonizer

Dear Kaleem, you are well aware of the fact that Pakistan has been a former



colonial state of British undivided-India. So, following an emplaced system of education model in general and teacher education in particular, and its impact on the practices of teaching/learning and research has not been something surprising in the context.

However, even after becoming enough matured (age wise at least) we, as a nation, could not understand the hidden agenda of colonial model of education that was based on promoting a *meaning-fooled* education (Luitel, 2009) rather a 'meaning-centered' education (Kovbasyuk & Blessinger, 2013).

Perhaps, it seems meaning-fool for all *lower middle and down ward classes* (in terms of economic conditions not cast/race/color and other identities as all Muslims are equal except the pious ones (Taqwa- piety through good deeds) in front of Allah). Because such a meaning fool education can just develop a few skills required to work

probably as labor, technician and clerks, and detaching them from thinking about their culturally empowering nature of learning and research. Whereas, it can be meaning-centered for elite class. Because for rich people there are different systems of education with different pedagogies, and different educational environmental settings- meaning that the more you spend, the more you get good quality education. Perhaps, this is the class that leads the country for decades in one or the other forms, and created discriminations of many kinds in society.

I mean to say how we can create a society on equality and equity basis similar to that of the civilization of Abbasid and Fatimid period (1,000 years ago). It was the *Islamic golden age*⁹¹ (Daftary & Nanji, 2008) - a civilization full of *intellectual*

'There is no doubt that *Iqbal* is the most versatile genius that modern Muslim world has produced. It will be difficult to find many who are his equals as educators, poets in any languages of the East or the West. He may not have built any great system of philosophy like Kant or Hegel, but his philosophical thinking was extensive as well as intensive. For, education is, after all, engaged in the process of critically evaluating... collective life and culture as well as ensuring their intelligent, the creative reconstruction (Nor & Bahroni, 2011, p.1).

*catharsis*⁹² for innovation and creation of new knowledge without any discrimination unlike we have between elites and non-elites. Whereas within these two classes and beyond there are so many layers (distinctions) based

on worldly matters (positions of wealth) rather dignity of a person based on Taqwa.

Surprisingly, we till this time do not tend to reflect on the nature of our teacher education programs, which do not help learners to learn from our cultural heritage that has been central within wisdom traditions of Islam. Kaleem, the practices of teacher

⁹¹A period of Islamic Renaissance or Islamic Golden Age 750 – 1500 AD was full of intellectual developments in different fields, such as discoveries in ophthalmology, anatomy physiology, pathology, surgery, chemistry, astronomy and mathematics, as well as in architecture, art and literature. Muslims translated most of the scientific works of antiquity (from ancient Greece, Rome and Egypt) into Arabic.

⁹²A culture of teaching, learning and research to promote social and natural scientific development by involving all intellectuals without any discriminations. As a result of such cultural empowerment many philosopher, theorist, scientist and artist emerged with astonishing discoveries and inventions.

education and research in Pakistan seemed focusing on preparing citizens with uncritically assimilated knowledge and lower order thinking skills with arrogant behavioral outcomes, which do not seem to reflect such values. Perhaps, that is one of the reasons that I call this culture of teacher education and research practices as colonizer.

Storying and objectivism as complementary epistemic approach. Kaleem Bai⁹³ you remember particularly in our culture we have a rich tradition of sharing, caring, telling and listening to each other. The question is have you experienced listening stories as a student (in our school/college/university), and telling stories as a teacher in our practices. I am surprised why we as teacher educators/teachers (in schools, colleges and universities) are discouraging the use of storytelling as a powerful pedagogical tool in our practices. I think, using such culturally responsive teaching tools (Gay, 2013) can better enable learners to know our past especially such a glorious time in history with that of the present situation. In so doing, it can lead us to practice *imagining as epistemic approach* to envisioning future teaching/learning research innovations rather blindly following objectivist agendas of research.

Kaleem, do you think this is because of the positivist agendas of 'dos and don'ts' that do not facilitate us to think beyond an objectivist view of education while engaging with the practices of teaching/learning? Have we ever thought why we hesitate to tell our own stories? You know better whatever the stories we are telling to and/or listening from others, at personal levels at home and in society excluding schools/colleges/universities because they seemed to be detached from real lives, the language has always been from a third person's tone rather from a first person's voice as a narrator of personal stories as

⁹³ Bai means brother, we usually in our culture call a friend, a brother and a colleague Bai to show our attachment of closeness

a teacher educator/teacher and student. In spite of having very diverse cultural and linguistic traditions, teacher education and research practices is yet to be inclusive of different knowledge systems arising from its own cultural traditions. Perhaps, to raise our consciousness, we can reflect on the philosophy of education given by Iqbal (1998), “The Reconstruction of Religious thought in Islam”. For us, understanding the teachings of the most prominent Muslim thinker, philosopher and poet of the East Allamah Muhammad Iqbal (Munawwar, 1992) who has provided a rich account of education, can be a source of liberation from ignorance (Nor & Bahroni, 2011).

Perhaps, today we would not have been uncomfortable with teacher education and research practices if we had been reflective to our practices, and we could have an inclusive holistic view of education. Such a view of education would involve us (as teachers/learners) in community-based problem solving, peer-based learning through assessment, co-generative dialogue (Tobin & Roth, 2005) and collaborative learning, learning through debates and discourses etc. Engaging with this doctoral project, I have been reflecting upon through an ongoing self-critical inquiry into the nature of teacher education and research practices in Pakistan, and hoping to create an inclusive empowering space for developing a vision for culturally contextualized and empowering teacher education and research practices.

One of the most powerful tools for fostering transformative learning is providing students with learning experiences that are direct, personally engaging and stimulate reflection upon experience (Pohland and Bova 2000, MacLeod *et al.* 2003, Mallory 2003, Feinstein 2004, King 2004 in Taylor, E. W. 2007, p.10)

Reflecting as a means for changing teacher education and research practices.

Kaleem Bai, I would be very interested to know your views about how to foster transformative learning conditions in our teacher education and research practices. If

you ask me about my ideas, here, I would like to share my views with you. To me, fostering transformative learning conditions in teacher education means enabling teachers by providing multiple them opportunities to start reflecting on self/others, and developing a culture of critical reflections (Kreber, 2012). So, by involving teachers and encouraging them to come with stories of their teaching/learning experiences to share within teacher education and research practice sessions, we can lead them toward thinking unconventionally and out of the box ways to raise consciousness (e.g., knowing self/beyond and spirituality) (Charaniya, 2012).

Kaleem, fairly speaking, the type of teacher education and research practices that I, you and others have being engaged so far seemed less beneficial. *Do you think such kind practices can promote critical-creative and reflective approaches of knowing at conscious level?* Perhaps, to change the existing culture we must have to come with thinking about alternatives such as thinking beyond the superficial level of meaning and imaginative foreseeing, and rationalizing the problems rather finger pointing towards policy makers for developing a culturally decontextualized curriculum.

Perhaps, we need to think critically on *'how we can come up with culturally responsive pedagogies like using storing telling approaches, dramatization and role plays etc.'* (Ali, 2015). Kaleem, while thinking different methods of knowing, I have come across the view that our teacher education and research practices are largely guided by a very rigid notions of knowing under post/positivism. Such practices do not seem to facilitate nurturing of mental faculties to think beyond the existing conventional ways of seeing, believing and doing (Taylor & Medina, 2011). Thus, such rigid notions of knowing cannot provide a useful epistemic, and theoretical basis for developing a culture

that promote consciousness raising. Perhaps, discussion and discourses with each other on such problems and issues of teacher education and research practices would be empowering for future practices unlike blindly following reformist agenda.

Let me share few of the impacts of objectivist/reformist agenda of teacher education and research practices in our case before I would seek your reflections. The epistemic paradigm of positivism promotes a single-minded approach to knowing with a narrowly conceptualized evidence-based approach to research. This limited view cannot provide enough ground for a critical discourse of evidence itself (Taylor & Medina, 2011). This paradigm seems completely neglecting the questions of the kind- how, why and whose evidence should and should not consider (Guba & Lincoln, 2005). And this rigid view of particular evidence-based research confined teacher educators like you, me and others to develop a link of our teaching with that of assessment as evidence.

Similarly, teachers are expected to follow this view of teaching based on pattern of assessment. You remember the way teachers are teaching seem directed by the end of a semester, and/or end of year exams. This notion did not allow them to look for new possibilities in teaching/learning. Perhaps, this is because of the belief that the way of hypothesis testing of research remains the same forever. So, the hallmark of positivist research is not to account for the emergence of new possibilities for meaning making at subjective levels. Perhaps, critical reflections seem to be one of the effective ways to challenge such views and embrace multiple ways of knowing that can make a better sense for our being and becoming.

Transformative Educational Research and Practice as Empowering Endeavour

Kaleem, I think we (you and I) would imagine new possibilities other than the existing tested ones. For example, the qualitative inquiry that gives more emphasis on alternative-inclusive logics⁹⁴ which may lead us to wider and holistic/inclusive undetected complex view of knowing, being and valuing, rather than depending on propositional-analytic logic (Luitel & Taylor, 2013).

As my agenda of research is a transformative teacher education and research practice it highly demands a *holistic view of knowing* (that can embrace multiple possibilities like esoteric and exoteric views of knowing, seeing, valuing and believing etc.), understanding and envisioning. So, I cannot

Metaphor is one of our most important tools for trying to comprehend partially what cannot be comprehended totally: our feelings, aesthetic experiences, moral practices, and spiritual awareness. These endeavours of the imagination are not devoid of rationality; since they use metaphor, they employ an imaginative rationality (Lakoff & Johnson, 1980, p. 192).

simply depend on *knowing 'as it is'* notions of the positivist research paradigm that promotes the narrow notion of research as '*pro[b]/[v]ing via propositional, deductive and rational-analytical logics*' (Lakoff & Johnson, 1980 in Luitel, 2009).

Using multiple logics as for transformative learning. *Kaleem Bai, keeping these views of my agenda of research and my emerging ideas about other than positivist views of knowing like an inclusive-holistic one, in this letter to you, I want to share some metaphors of knowing. These empowering metaphors of knowing as fictive imagining, storying, performance praxis, holistic interpreting, and re/conceptualizing self which seem more helpful for my inquiry. Let me tell you about the powerful multiple meanings*

⁹⁴By embracing post postmodernist views of multiple possibilities using metaphorical logics, poetic logics, dialectical and dialogical logics to name a few to open multiple windows to seeing as ways to widening our worldviews rather limiting ourselves to positivist worldviews

that these different metaphors carry, and how these would be helpful for me while engaging with my inquiry.

Metaphor of knowing as fictive imagining. *Kaleem, I think that the metaphor of knowing as fictive imagining would be an approach to challenge one-size-fits-all hegemony of positivism. It seems offering me to embrace an alternative-inclusive approach to inquiry. It uses imagining as a way of knowing that can help me to transform the culture of imposition and disempowerment. This approach challenges knowing as facts-based imagining that appears to be very limited notion of knowing.*

So, reflecting on Luitel' (2009) view of an inclusive meaning of fictive imagining that seem to carry multiple meaning not only fact based imagining but it also fictive

The fictionalisation of educational experience offers researchers the opportunity to import fragments of data from various real events in order to speak to the heart of social consciousness... (Clough, 2002, p. 8)

imagining. Thus, it shows that fictive-imagining is an inclusive approach to knowing that can embrace not only facts but also fictive stories. Because fictive storying can carry layered of meanings which are much wider, deeper and higher, and such a comprehensive and wealth of meanings can raise consciousness. To me, this seems to be a choice of *language game* depending upon one's view of the world (Clough, 2002). Thus, using the language of fictive, the metaphor of knowing as *fictive imagining* offers an inclusivity by rejecting singularity embraced by positivist paradigm with emphasis on simplistic and dualistic metaphor of *research as fact collecting*.

Perhaps, the metaphor of knowing as fictive imagining is more challenging as it demands more creativity and imagination than what metaphor of research as fact collecting is doing. Thus, fictive imagining demands some approaches which facilitate me creating my own lived stories and enable me embodying values as '*intention of doing*

good for others’ and *‘humility for humanity’* while writing as inquiry (Taylor, 2014). It also enable me embracing perspectival tone, and allowing emerging research questions to be addressed.

Metaphor of knowing as self-storying. *Kaleem, as you know in our culture storing telling has been a kind of powerful way (informal way) of knowing. However, un/wittingly that powerful means of knowing through storytelling and storying do not appear in teacher education and research practice for many reasons including a positivist agenda of knowing as fact discovery. Somewhere in this chapter I shared with you that we use a language of third person rather first person tone while telling stories. If I use my own stories (through self-storying) that can make better meaning of my own lived experiences of TLPs with use of CTs as pedagogical tools in teacher education. In this way, I can contest knowing as facts discovery through use of metaphor of knowing as self-storying. Just think about this metaphor, and see ‘in what ways it can help you, me and our fellow teachers to write personal stories using first person language to represent personal professional lived experiences.’*

Thus, using epistemic metaphor of *knowing as personal storying*, I can use my lived experiences as a source of storying, and envisioning. For example, when I write my own stories of lifeworld, it cannot be detached from that of socio-cultural others. So, a dialectical relationship between self/other can unfold through my texts (Ellis, 2004). However, more than this dualistic relationship an *eclectic-holistic post-modernism* (Slattery, 1995) view can better help to challenge *impersonal stories*, the hegemony of positivism inspired by WMW, and can pave a way for pragmatic hybridity with inclusivity (Luitel, 2009).

This can further enable me to embrace a creative representational vision of reality by using a perspectival view of the world (Richardson, 2000). Thus, this epistemic approach can also help me to come with *dialogic* and *poetic expressions* of my lived experiences. Perhaps, such expressions can develop a pedagogical thoughtfulness in readers (an audience) as compared to the expressions with detached nature of impersonal stories through genres of description within third person tone inspired by positivism.

Metaphor of knowing as through performance praxis. *Kaleem, using dialogic and poetic expressions can also enable me to embrace the metaphor of knowing through performance praxis so as to depict my journey of knowing as a performative act. It is an approach that enables me to represent my experience through transgressive nonlinear texts in the form of stories, poems, cartoons and ethno-dramas. In so doing, it re-covers and empowers the unheard voices and meanings of cultural and social phenomena (people and practices) (Denzin & Lincoln 2011).*

You know, I am using auto/ethnographic genre, a method of research as knowing (another metaphor), and at the same time I am performing as an auto/ethnographer/researcher as a praxis-oriented performer. In this way it enables me to critique the regulative power of discourse in teacher education and research practices in order to create alternative discourse criteria (Bashiruddin, Bana & Afridi, 2012).

To me, the notion of performance seems to generate a new discursive space for conceptualizing a teacher education and research practices by creating ‘borderlands’ of our *own* ‘individualities’. Probably, this is an inclusive approach to using different knowledge traditions arising from local cultural practices. It enables me to make better sense of rich Islamic cultural heritage within wisdom tradition by opening new

landscapes for empowering discursive relationships between various actors, such as teachers, students and curriculum developers in teacher education and research practices (Denzin, 2003; Denzin & Lincoln 2011).

Metaphor of knowing as holistic interpreting. *Kaleem, the notion of knowing through performing encouraged me to look at the metaphor of knowing as holistic interpreting. It enables me to cultivate multi-perspectival understandings of the phenomenon under study. It helps me to broaden my view of interpreting from-within local and global views of knowing as interpreting. This view of knowing facilitates me to avoid one-dimensional depictions of my experience. Because the positivist prescription for using dogmatic voice and propositional-analytic logic of representation hardly allow me to speak from different vantage points in order to foreground the crisis of representation (Denzin & Lincoln 2011).*

My reflection on this view of knowing enables me to know, and represent in a variety of ways to avoid a limited view of one-dimensional linear mode of thinking and doing. It enables me to create more spaces looking at different dimensions and discovery multiple borderlands to create ever-developing understanding about the world we live and imagine. This further enables me to link this view and ask- *how can I improve my practice of teaching/learning and research with use of CTs as pedagogical tools.* Thus, it provides me an opportunity to contest the view ‘language as lens’ to see the world ‘as it is’. It further enables me to see my role as a researcher who performs for inclusion rather exclusion of other possibilities within ‘as it is’ notions of knowing. So, this view helps me to play role of *researcher as perspectival interpreter* who aims to voice for change, and inclusion (Luitel, 2009).

Metaphor of knowing as re/conceptualizing self. *Kaleem, thus, understanding on my role in creating alternative, and yet inclusive language games, the notion of researcher as perspectival interpreter helped me to look at another powerful metaphor of knowing as re/conceptualizing self. This way of knowing leads me to explore my own identities re/constructed over a period of time within socio-cultural context of my lifeworld by writing autobiographically (Ellis, 2004; Pinar, 2004, 2012). For example, it enabled me to discover the answers of the questions of the kind, 'Who am I? Where do I come from? What is my role as person/professional? Where do I go from here (Palmer, 2007)?' This powerful epistemic metaphor of knowing as re/conceptualizing self can also be imply in teacher education and research practices to create spaces for cultivating visions for transformation. It can be used as a powerful pedagogic tool for creating new language games to celebrate selves-inclusive teacher education research.*

Closure and my Way Forward

Kaleem, I am hoping that this letter to you will highlight my ongoing inquiry into the problem of culturally disempowering teacher education and research practices that you, I and many other teacher educators, and teachers engaged with training and education of student teachers in educational institutions in Pakistan. My aims of highlighting the in/visible hegemony of WMW-inspired teacher education and research practices was to envision a culturally empowering and transformative philosophy of teacher education and research practices in Pakistan. In so doing I came to realize that a multi-epistemic inquiry would better facilitate me through its inclusive language game (Luitel, 2009). You may know inquiry can create new meaning system that will be useful

for developing a culturally contextualized teacher education and research practice in Pakistan.

I am also hoping that developing a multi-epistemic inquiry that is of a multi-perspectival in nature having potential of developing a 'highdeep' space. Such a space can develop an inclusive-critical view of teacher education and research practices in the context. It can enable teacher educators like you, I and others to contest the invisible one-dimensional view of research as disembodied knowledge claim, a non-reflexive method of knowing which arises from positivism, and invisibly endorses WMW (ibid).

Kaleem, you may ask me questions of the kind, 'How to judge the quality of such a multi-epistemic nature of research work, and what would be the standards?' As this research is given inter/multi-disciplinary transformative research status it demands different langue game with different quality standards, and ethical considerations coming from different fields. So, positivist approach to research standards of validity, reliability and objectivity do not employ. For example, these standards coming from performance ethnography, hermeneutic phenomenology, and wisdom traditions of the East and West which according to Luitel (2012) are 'incisiveness as focus on significant issue, illuminating as cultivating subtleties, verisimilitude as likeliness, transferability as viability, pedagogical thoughtfulness as evoking readers and critical reflexivity as transformative process' (Pp.107-109).

Kaleem, this letter appears to be very long. So, I will discuss in details on why and how these quality standards govern the quality judgment of my inquiry. Please do send your thoughts and ideas about my ongoing inquiry. Until then...

Truly Yours

Sadruddin Qutoshi

Closure

In the end of my letter with '*closure and my way forward*' above, I almost addressed how transformative research paradigm can provide multiple opportunities to make me aware of self/beyond, and why it is important to engage self and others within teacher education and research practices with a retrospective lens. In this chapter, I came with a morphing view of teacher education and research practices such as: 1) critical self/beyond reflections on perspectives, assumptions, beliefs and practices, 2) encouraging in writing with a perspectival way of representing, 3) searching for nodal moments and/or critical incidents in personal-professional lifeworlds, and using a confessional mode of writing to generate humility, 4) embracing multiple logics such as metaphorical logics (without excluding other logics like dialectical, dialogical and poetic etc. to raise consciousness, and 5) hoping and envisioning better futures based on retrospective way of learning from past and improving present practices etc.

Perhaps, using a transformative research paradigm within MDS can be one of the ways to change existing culture of teacher education and research practices in the context. With this hope, and thinking I pause here, and in the next chapter, I am going to summarize the whole journey!