

Creating my own living-theory: An autoethnographic-soulful inquiry

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Abstract

This paper aims to present my educative-transformational journey as a part of my doctoral research project (Qutoshi, 2016), which started in 2013. In addressing the culturally disempowering nature of teacher education and research practices in the context of Pakistan, I embraced a transformative research paradigm. In so doing, I engaged with making meaning of my lived experiences through imaginative, innovative and creative ways of re/constructions of past and present epiphanies as a student, teacher, vice/principal, teacher/educator, and research supervisor, and envisioned a transformative teacher education and research practice for Pakistan. To this end, I employed unconventional, multiple data referents/tools, multiple logics, and genres so as to generate data sets within autoethnography as a key methodological referent in a multiparadigmatic research design space. Such critical reflection and inward-out observation, to my past and present, enabled me to envision future practices with an inclusive, empowering, and liberating view of teacher education to create a better world. Hopefully, my own living-educational-theory (Whitehead, 1989) with my embodied values of, 'intention, humility for humanity, care of self and others with ecological consciousness, love and peace', will be instrumental in achieving a morphing view of education that makes a difference in the lives of self and others with its ripple impacts.

Keywords: Transformative Research, Transformation of Self/Beyond, Embodied Values, Living-Theory, Transformative Teacher Education

Acknowledgement

I honestly acknowledge the contributions of Bal Chandra Luitel during the whole journey of my doctoral research. Whatever I am today as a transformative teacher-educator is because of the influence of my mentor who has continuously added his input to every piece of my creative work. Without his intellectual engagement and highest level of commitment to empower me as a transformative teacher-educator and researcher, I, perhaps, could not have reached this stage of performance. Thank you so much Bal for every moment and second that you have spent thinking about me and my work, and your time that you have spent with me in many ways during this doctoral research.

Introduction

Born and nurtured in a 'princely state' (a state within a State) with a very limited view of education, and experiencing my life within some resource constraint, educational institutions and societies, led me to play polyvocal characters of the lifeworlds (Luitel, 2009; Pithouse-Morgan & Samaras, 2015). Within such an environment, the state of being and becoming as a learner, student, teacher, vice-principal, principal, teacher-educator and researcher to name but a few of my identities, I experienced the joys and cries of 'complex undetached-fluid-self' (the self as part of sociocultural and socio-pedagogical others and yet not completely detached individual) and beyond (Qutoshi, 2015, p.3). Such a narrowly conceived interest of educative practices, embedded within sociocultural settings, paved the way for me to embrace, unwittingly, an attractive notion of reforms in education¹ at different stages of my lifeworld, without reflecting on its limitations with practical interest (Habermas, 1972). While having an interaction with my mentor, I came to realize the influence of his learning on me as a learner. In so doing, I experienced a transition that enabled me to think about past and present practices through a critical reflective tool of being and becoming. Reflecting on the overall situation guided my doctoral research in the area of teacher education and research practice. I built on my personal and professional lived experiences of an informing and reforming state of education in Pakistan, thereby envisioning a transformative dimension.

Let me share how this journey of knowing self and beyond² led me to experience transformative learning. I remember this became possible through my doctoral study at Kathmandu University, School of Education in Nepal. There, I shared and developed my ways of understanding the transition from an informing paradigm to a modern view of education guided by a reformative moment. Bal, my mentor says, "reform in education is a good, yet

¹Realizing the limitations of a traditional view of teacher education, and development of new education policy, 2009 paved the way to bring changes in higher education in general, and teacher education in particular in the context of Pakistan. With such a notion of change, Higher Education Commission of Pakistan with the help of USAID came up with some predefined objectives of a centralized curriculum of teacher education, and involved teacher educators to develop content based on those objectives. It was a kind of neo-colonization with a western modern worldview with such predefined objectives to impose rather than developing shared visions by involving teacher educators at grassroots levels.

² I use 'self/beyond' to indicate I mean more than self and others. By 'self/beyond' I mean to communicate a notion of my complex, undetached and fluid self included in sociocultural and socio-pedagogical others and my God.

not sufficient condition for improvement. We need to go beyond it by developing awareness at the conscious level". One of the strategies he suggested was writing stories and critical reflections on my own perspectives, perceptions, beliefs and practices. Bal further explained the process of developing awareness that seems to be much needed for transformation, "The process of engaging with semi(non)fictive storying (narrating fictive, non-fictive and/or semi fictive stories of lifeworlds) and writing critical reflections about past and present praxis enables the experience of transformation" (B. C. Luitel, personal communication, July, 14, 2013). To me, it appears that engaging in such a way of knowing self and beyond enables researcher, writer and learner to envision a better future with an emancipatory interest in education.

To this end, I have adopted a 'confessional approach'³ to writing stories of my lived experiences along with a perspectival mode of writing throughout this paper. This approach encouraged me to acknowledge my past and present and the role of 'others' who play a vital role in making sense of such a transformative journey. In this journey I began with a very traditional research approach, then reformative and then I moved into a transformative phase, which I will discuss later on in detail. However, I acknowledge the influence (inspiring power of learning) of my mentor that led me to envision such transformative teacher education for my country. I agree with Sigrid Gjøtterud's view (one of the reviewers of this paper) about influence of one's learning on other when she wrote, "I appreciate your vision for a changed teacher education. I really do not think it is possible to make such changes on your own." To me, Sigrid Gjøtterud's (personal communication, October, 27, 2016) point of view makes great sense. Without collaborative ways of envisioning and empowering one might not be able to embrace such an innovative and challenging journey of transformative learning. When I reflect on my own learning, it makes sense that Bal has a profound influence on me as his doctoral student. Thus the contribution of his learning and his influence as my supervisor has been part and parcel of my learning. Whatever I am today as a transformative teacher educator is because of the influence of my mentor. Whitehead and Huxtable's (2006) view of using 'i~we' could give a sense of how collaborative ways of coevolving for transformation make sense in such kind of writing.

Reflections on the views of my mentor, with reference to this new perspective (Mezirow, 1998, 2000), developed as a result of our critical discussions, dialogues and discourses. I began to explore how exposure of this multiple 'I' at home, in school and university, in society and beyond could shape my multiple identities. Later, while having scholarly discussion on the influence of my own learning and its impact on others, Jack Whitehead came with new inspiration for me, where he said that any committed educator can create his/her own living-educational-theory through watching his/her own videos of practices to observe the living contradictions, and the practices with embodied values as explanatory principles (J. Whitehead, personal communication, December 16, 2015). Inspired by such insightful communications, I began to reflect critically on my practices with

³ An approach to writing that enables me to acknowledge my own weakness and the way I improved. This approach enables me as a writer/researcher/learner who has been influenced from *others* (sociocultural and socio-pedagogical others). It leads me to realize how could I struggled to improve myself over a period of time would through writing, reading, reflecting and meaning making.

reference to my embodied values of *intention of doing good for others, humility for humanity, caring with ecological consciousness and peace* to create my own living-theory as a part of my transformative journey of my doctoral research project.

I used **text boxes** here and there in this paper to capture readers' attention towards texts other than sequential flow of our expressions facilitated by postmodern paradigms. While doing so, it can help me and other readers to become aware of different theories and perspectives, and their utility in dealing with issues embedded in my research questions.

Figure 1. Use of Text Boxes

This 'soulful' (Song & Taylor, 2005) inquiry, eventually shaped its way through personal narratives and critical-self reflections of the events and eventualities associated with my polyglot identities as a student, teacher, vice-principal, principal, educator and supervisor at one time or the other. I could sense Bal's critical and yet insightful questions, as he took more interest in unpacking the term 'soulful

inquiry' that I used. I remember one of the questions he posed to me was, "In what ways a 'soulful inquiry' contributes to your quest of knowing your multiple identities, and how it can foster your transformative learning as a researcher?"

Let me discuss the question, 'what is a soulful inquiry' that could help me on my way to a transformative journey? To me, it is an approach to making meaning of a delicate inner private self/beyond. This approach to making meaning not only touches my personal and physical world of self and beyond but also the inner private self, the spiritual world of self and beyond along with the 'world of thoughts', worldly thinking, emotions and desires, private self and others, both consciously and unconsciously. When I make sense of my spiritual world it enables me to imagine multiple lives, both in this world and a hereafter. To me, a spiritual life, as part of my belief system, remains forever, even after death (the demise of the physical life). The inquiry that makes sense of knowing my soul, my identity in a spiritual world, and my body, my identity in a physical world, could be a kind of soulful inquiry. Thus, to me a soulful inquiry appears to be a source of knowing self and beyond within my multiple identities. It appears to support me in exploring and explaining my multiple selves whilst I am rooted within my, and others', cultural settings from the vantage point of student, teacher, teacher-educator, researcher, vice-principal and principal to make sense of my being and becoming.

The purpose of this paper is to transform self and others through self-study and collaborative approaches to transformative learning (Mezirow, 2012). I believe this approach could enable a researcher and knower to explain living contradictions (Whitehead, 1989) by using critical reflections as a process of knowing at a deeper level of consciousness. Such a critical self-reflective practice may engage researchers in creating living-educational-theories (Whitehead, 1989; Whitehead & Huxtable, 2016). To this end, I engage with my whole educative journey that explains my educational influence in my own learning and in the learning of others, my students and colleagues (Whitehead, 2008), by critically reflecting at three phases - informing view, reforming view and transforming view.

Reflections on lifeworlds and its impact on learning

Writing autobiographically focuses on the researcher as the main character (Ellis, 2004; Ellis & Bochner, 2000) who engages in constructing and reconstructing stories of personal professional lifeworlds. While excavating my biography, I began to realize that my whole schooling up to secondary level had been under the influence of knowledge dissemination within a limited view of schooling. I wondered whether such a narrow view of education could not enable me to make better meaning of my learning that I could use in my real life situations. Then I came with an articulation of my research problem focused on the culturally disempowering nature of education in general, and teacher education and research practices in particular, in the context of Pakistan.

When I arrived at this stage, with my critical reflections on my everyday practices and my embodied values of 'intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace', I came to realize that there existed a living contradiction (Whitehead 1989). Let me explain what I mean by a living contradiction. As part of the process of knowing self and beyond I came to know how my informative pedagogy was not supportive for my students. By engaging with some discussions and dialogues, I tried to explore my students' concerns (Laidlaw, 1994; 2015). One of my students said, "we are afraid how we will get good marks in the upcoming exams as you have stuffed so heavily in this semester as compare to other teachers... your focus has been to cover more content rather considering our learning difficulties".

Perhaps, my 'intention of doing something good', in terms of taking extra classes to cover content, a kind of intellectual laboring for self-satisfaction that was not mandatory, could not be seen by my students to be 'good' for them as they probably felt overloaded. Reflecting on my student's comment and explaining the living contradiction led me to think about the notion of a humanistic teacher who thinks about the learner first by considering his/her needs and then the curriculum, and finally finding ways that can be used to help the learner (Pinnegar & Hamilton, 2009). In my case I had been overly dependent on a limited view of education, guided by Freirean (1993) concepts of teaching as telling, retelling, transferring, banking and informative pedagogy. As a result I could ignore my learners with their learning difficulties and their needs, while thinking that I was doing good for them.

Similarly, retrospectively viewing and reviewing my learning as a vice-principal and principal enabled me to reflect on a call for change. Embracing the notion of reform I struggled to create my own space to communicate the spirit of change, help self and others, and think about my values, for example, humility for humanity, care of self and others with ecological consciousness. I did this while challenging the status quo and thinking and acting unconventionally to create an environment conducive for all. To this end, I began to learn to lead with a people centered, task oriented, approach to leadership, with a focus on collaborative notions of communication as one of the key ingredients of leadership at school level (Hersey & Blanchard, 1977; Qutoshi, 2016).

In November 2003, I was discussing how teachers were feeling about their progress and what problems they were facing while engaging with their students in their classes. Let me share that dialogue.

Tania⁴ expressed her views, “I was feeling quite different as compared to the previous environment”. She continued, “earlier it was difficult even to cross from principal’s office in fear of possible questions you would ask but today I can comfortably discuss these things with you. I think this is a big change in your approach to leadership in this school that enabled teachers like me to share classroom practices to get insights for improvement.

I: This means that you are comfortable with this new approach to leadership.

Tania: Yes, I do. I think creating such an environment and discussing in this way can enable us to provide more support to our student.

I: Would you elaborate more about your idea please?

Tania: I think in an earlier situation we (teachers) were thinking that you (as principal) were too strict in your dealing with staffs, and probably that had created a fearful environment. I think that situation could not allow teachers/staff to be more expressive with you as compare to this collaborative with more open communicative way of leading”.

Likewise once I was discussing with one of my colleagues, Mr Tanqeed, about some developments as a results of reforms in teacher education. The discussion was going on over a cup of tea when a few of our student teachers came to join us. Mr Tanqeed asked the students about their views regarding the changes in Teaching and Learning Practices (TLPs) with use of Computer Technologies (CTs) and their impact, especially on the term papers which were going on at that time.

Tanqeed: Do you feel any improvement in teaching and learning?

Sanu: We are feeling some changes... but sir, why you don’t introduce some learning for fun communities in this university, and abolish this midterm and end semester exam headache? He continues without waiting for our response to his questions, ‘You know sir, how much we enjoyed the learning when we were working on our previous activity of co-teaching for the non-graded purpose. And I am sure that every student throughout the life will not forget the way we learnt.’

I: Did you really enjoy the activity? ...

Sanu: Yes, we really enjoyed ...

I: That’s great! What is your view of learning for fun communities? Can you explain it?

The student teacher who was sitting near the left corner of the table came closer to us and said, “Well, let me share an idea first... sir, the idea of learning for fun, communities could be working with unique projects for learning. For example, is it not possible to give some unique tasks like developing and/or shooting a drama on a theme (that may cover the course topics) and perform that using different characters, students as stage actors, performers and teachers, and then use this performance for grading purpose based on every performers’ level of work at the end.”

⁴ One of the new teachers

He further explained,

“In this way we will learn collectively like a community of learners but with fun by performing and enjoying. I guess, such kind of activities can help us to create a community that is learning for fun” (Qutoshi, 2016, p. 276).

Tanqeed: I think this is interesting.

From this conversation I came to realize that the reform agenda was a good initiative, with practical implications for education to bring about improvements to the status quo. However, the agenda appears to be insufficient to enable teachers, teacher-educators and students, to become change agents in their learning (Caldwell & Spinks, 2007; Luitel, 2007). Arriving at that stage of my soulful inquiry, I began to think about an emancipatory interest of education. From a Habermasian view (Habermas, 1972) this could be seen as providing more freedom to learners by empowering them to enhance their capacities. This envisioning of a ‘transformative view of teacher education’ for Pakistan led me to reflect on the experiences of change during the ‘reforming stage’ (discussed later) that ultimately guided me to revisit my research questions.

I felt that transformative change would only happen and be sustainable if people from within the schools valued their own wisdom and self-organized to disclose and share the wisdom within (Mason, 2008 in Joyce, 2011, p. 79)

Figure 2. A change from within

Arriving at this stage of my journey, and working with these two phases (the reformative and transformative) I gained insights about past and present practices. I did this through the virtual moments of going back to the past and moving forward into the present. This provided a base for my thinking to be liberated from the partial freedom of a reformative agenda of teacher education and research practices. It also enabled me to embrace a view of education that would help me (and other teacher educators) to transform our practices of teaching, learning and research, based on higher order thinking. Perhaps, that would be an education much needed for the 21st century. I came to realize that I needed to review and enquire into my multiple roles in relation to my practices under the reforms by asking questing of the kind, ‘How do I improve my multiple roles in teacher education?’ To this end, let me share one of the letters to a colleague, Ms Zayne, by using the ‘letter genera’ that I used in my doctoral thesis (Qutoshi, 2016):



**Figure 3.
Imaginative
thinking**

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

With this background, let me share my views on how to engage with professional development of teachers and researchers (self/other’s). To me, being critically self-reflective

towards our own and that of others' TLPs seems to be a powerful tool that enables us to grow professionally...

Zayne, do you remember that I had started these practices with you and some other colleagues in School of Education at TU some five years back in 2010 with the idea to improve our practices of teaching/learning and research supervision at graduate level programs? ... To me, Zayne, the concept of a teacher educator's professional development with sharing stories of professional lifeworlds and engaging with such critical reflections seems one of the powerful ways of transformation (Taylor, 2015). Perhaps, the practices of professional development to a great extent enabled us in helping and empowering self/others, and continuously challenging our taken for granted views of being and becoming at different levels (Pithouse-Morgan & Samaras, 2015).

To me, interestingly, reflection seems the first step towards understanding the intent to spirituality, which appears to be a state of deep consciousness that lets me to think about my values and practices. In my view, for a teacher educator, being spiritual means being consciously aware of self and learners and create a world that is desirable for all to learn and live with love, care and peace. Zayne, would you not ask me 'are we progressing towards developing space that can lead us to understand spirituality?' My answer to the questions is, probably, yes, we are. This is what we are doing towards such kind of consciousness to develop through such kind of engagements through sharing our lived experiences with our critical reflections. Perhaps, this is the inspiring power of spirituality that I got from my mother's lap- with her love, care, and her prayers till this time for my good life (a human who cares and loves others)... Zayne I would really appreciate your views about this letter. Until then...

Truly Yours

Sadruddin Qutoshi

Reflection on my journey

I remember it was the second week of July 2013 when I started this journey for the first time. Inspired by a post-positivist agenda of research, my initial plan was to focus on my professional development by interpreting and exploring critical facets of socio-cultural practices, in relation to the disempowering nature of teacher education, with reference to curriculum and pedagogies within the context of my university in Pakistan. As I was struggling to arrive at my destination with these two key thematic areas Bal, in a critical discourse on my project, reminded me to reflect on other areas of my professional lifeworld. This led me to think about three more areas: assessment approaches; teacher education and research practices; and educational leadership. By adding three main themes to my inquiry, I expanded my journey to five key thematic areas of my research. I critiqued my initial plan to use a mixed methods approach (Tashakkori & Teddlie, 2010). This was inspired by the reformative agenda of teacher education and research practices in Pakistan. I now began to address my research problem of culturally disempowering teacher education curriculum and pedagogies.

This further enabled me to realize that with my initial research design I could not be critical of my own practices as if I was not part of socio-cultural others i.e. a complex undetached-fluid-self (Qutoshi, 2015). Being critical towards self, as I understood it, was a core of transformative learning. In this relation, a simple interpretive, and outward critical approach, could exclude me from my view of self-transformation in my professional development. The inclusion of self-critical exploration was much needed for social transformation (Baig, 2014; Cranton & Taylor, 2012; Mezirow, 2012).

With this realization of the importance of self-critical exploration, I began to critique my initial design, and this process led me towards a point of departure. I started to think critically about self-study as a teacher-educator and researcher (Loughran, Hamilton, LaBoskey & Russell, 2004). To this end, my exposure to an Advanced Qualitative Course at Kathmandu University School of Education, and discussions and dialogues with my course facilitator/supervisor, and other faculty members, enabled me to think about Multiparadigmatic Design Space (MDS). This embraced holism, and taking multiple paradigms as data referents, to help me to focus more on self-transformation and transformation of socio-pedagogical others.

My critical reconstruction of my study design led me to understand that if a research study did not lead me to self-transformation, then it would be senseless/useless to talk about transformation of sociocultural others (Bana, 2014). With this realization, self-transformation as a process of critical-creative self-study became a much-needed focus of my doctoral project. Arriving at that stage, I began to think that self-transformation was the only way that could lead me to work towards societal transformation (Cranton, 1994; Cranton & Taylor, 2012; Mezirow, 2000, 2012).

With this realization, I began to feel that I was switching my focus of studying research participants, as sociocultural others, to a complex undetached-fluid-self, a self that was not only a set of identities but part of other sets of identities that were embedded within sociocultural others. I began to focus on paradigms of criticalism, as my second paradigm within my research design after the paradigm of interpretivism. I shall discuss this later from the vantage point of inward critical self-reflections, and outward sociocultural others, including self as part of cultural others, regarding taken for granted views of teacher education and research practices in the context of Pakistan. In this way, critical self-reflection as my primary focus together with the reflections of others, as a secondary focus, became one of the key elements of my research design within the paradigm of criticalism (Brookfield, 1995).

In this way, I became deeply involved in the process of reconceptualising and constructing my research design that finally led me to explore multiple selves, and characters through purposefully crafting my autobiography. In so doing, I began to reflect upon my educational practices as learner, teacher, teacher-educator and research supervisor, vice/principal and a researcher from the vantage point of five key thematic areas as discussed above. Arriving at that stage of my exploration, I sensed that an interpretive research paradigm, which I was initially thinking as the key paradigm, with my initial interest in mixed methods, became one of the referents that eventually held the capacity to empower me with my subjective interpretations of the phenomena that emerged in my writing (Guba & Lincoln, 1989).

Including the powerful paradigm of interpretivism in my research design, helped me to deal with the issues of emergence in my inquiry. It was meaningful not only from a methodological view, but also from the research agendas, problems, and issues that were rooted in my research questions. In so doing, it also helped me to think dialectically by interpreting, and meaning making using dialectical logics. Thus, I became aware of the dialectical logics to deal with both positive and negative aspects of the research problem to understand it more meaningfully.

Coming at this stage of my exploration, I began to realize that I needed multiple logics and genres to express all the overt and covert complex nature of my multiple 'I's'. This realization enabled me to become aware of powerful contributions of other logics, for example, metaphoric, poetic, and dialogic, and other dialectical dichotomies like local/global, eastern/western wisdom traditions by including them in my inquiry so as to facilitate the process of envisioning a teacher education in Pakistan (Luitel & Taylor, 2013). This helped me to crystallize my questions in envisioning a form of transformative teacher education. For example, employing poetic logics enabled me to make better sense of organizing my unconventional ways of meaning making along with multiple methods to support my transformative inquiry.

I used narrative to, "look at a story of self" (Pinnegar & Hamilton, 2009, p.82) with logical expressions to make better sense of my personal and professional lifeworlds. For example, I used metaphorical logics to generate a sense of multilayered meaning of expressions rather than a simple linear way of expressing my ideas in the form of a simple story. Similarly, I employed dialogical logics to engage with discourses dialogically giving a sense of engagement with the problem under exploration (Luitel & Taylor, 2013).

Arriving at this stage, I became deeply involved within imaginative ways of writing, such as non-fictive and fictive writings, and constructive dimensions of the postmodern research paradigm as a central part of my research design. During the time of my engagement with my research design and my progress with developing different narratives and creative writings, I realized that a static and pre-determined research design could not be helpful to me in accomplishing the aim of my emergent epistemic activities (Luitel & Taylor, 2009).

We believe that these epistemic activities involved multiple genres, for example, a letter writing genre to express my thoughts, in a monological and yet engaging way, to convey ideas to others. Similarly, a poetic genre helped me to express my own thoughts, and the thoughts of others, in the form of ineffable expressions. Likewise, I employed a narrative genre with reflective narratives of my experiences. In this way, these powerful logics and genres enabled me to come with creative techniques to gather and/or generate data text (van Manen, 1991). Similarly, I developed my non-linguistic genres (i.e., photos, cartoons and other pictures) to open the space for readers to capture their own subjective meaning of the genres presented within my project (Brockmeier, 2016).

I use text boxes⁵ in this paper to direct a reader's attention towards texts that break the sequential flow of my expressions as suggested by postmodern paradigms. This helped me to become aware of different theories and perspectives, and their utility in dealing with issues embedded in my research questions. Moreover, it enabled me to think holistically about other alternatives to include in my research design, so as to construct visions about addressing the problem of the culturally disempowering nature of teacher education and research practices in Pakistan.

Thinking about developing visions for my research problem, I felt that my embodied values of 'intention of doing good for others, humility for humanity, caring with ecological consciousness, love and peace' could be synergized as some characteristics of integralism (Wilber, 2007). To this end, I began to reflect on my methodological referents to make better sense of my decision for embracing a MDS (Luitel & Taylor, 2009; Taylor et al., 2012).

Reflection on methodological referents

As I mentioned above, I had begun to carry on my research being guided from a post/positivist background, where I had thought to apply mixed method approach (Tashakkori & Teddlie, 2010) in my research plan with an outward view of research focus rather an inward view. Initially, I was thinking to address problems of the culturally disempowering nature of teacher education in the context of TU in Pakistan. This view was, of course, related to my personal-professional TLPs as a teacher-educator and research supervisor. So, I had thought to design my research to focus on sociocultural others by excluding self as a research participant.

After discussing with my supervisor my research aim related to my professional development leading to the development of others, I soon realized that my proposed agenda for transformative research for self and others couldn't fit well into the research design that I was thinking about (Luitel, 2007; Pithouse-Morgan & Samaras, 2015). With this realization, I went through an extensive period of studying multiple paradigms within MDS. I started discussions with my supervisor and other faculty members to develop a clear understanding about the holistic-inclusive view of MDS, and its capacity for self/others' transformation (Luitel & Taylor, 2009, 2013). I then came to realize that I needed to focus more on self than others with the notion that self-transformation can lead to societal transformation (Cranton & Taylor, 2012; Mezirow, 2012).

With this newly developed perspective, I began to engage within a postmodern paradigm, and I began to see many other possibilities, which could better serve my research agenda using more appropriate methodological referents. In this way, my focus became very much towards the self, where I selected autoethnography. According to Pinnegar and Hamilton (2009) this provides an opportunity to 'look at self within a larger context' (p.82) to generate narrative constructions and use imagination as an epistemic technique to self-cultural knowing (Adams et al., 2015; Barone, 2007). This postmodern paradigm enabled me to use multiple genres and logics like dialogical, dialectics, poetics, metaphoric, to name but

⁵ Text box genre is an effective tool to engage readers with literature review, personal views, creative work (i.e., poems) and other ways of expressions to name a few.

a few, which facilitated me in the process of my envisioning of a transformative teacher education in Pakistan.

Moreover, I realized that embracing MDS with multiple logics and using autoethnography as a key methodological referent (Luitel & Taylor, 2013), enabled me to capture a wider picture of the complexities of sociocultural context of TU at classroom level, institutional level and beyond. This helped me to develop a transformative vision for teacher education in Pakistan. I used autoethnography as a methodology, soulful inquiry, poly-genre, professional development, cultural knowing and narrative expressions, as powerful epistemic approaches to transformative learning (Taylor, 2015). In so doing, they enabled me to account for other contextually and culturally empowering epistemic techniques, which enabled me to envision alternative ways to the personal-professional problems of teacher education and research practices in Pakistan. For example, I came to know that cultural self-knowing (Taylor, 2015) as a philosophical soulful inquiry could better help me to understand the complexities of the culturally disempowering nature of teacher education in Pakistan, and could provide me with ways to understand the phenomena at a deeper level of my consciousness, and develop visions.

In addition to using autoethnography along with multiple genres and logics, I used many perspectives and theories rather than using a particular theoretical framework. To this end, I used four related theories in my inquiry and in explaining my praxis: (1) Whitehead's living-theory (1989, 2000); (2) Mezirow's transformative learning theory (1991); (3) Habermas's knowledge constitute interest theory (1972; see Bohman & Rehg, 2014); and (4) Tobin's theory of cultural studies and/or cultural turn in education (Tobin & Kincheloe, 2006). These key theories provided me with a flexible space in generating data texts wherever I felt their utility in understanding the issues and problems related to my research questions.

These theories worked as enablers, helpers and supporters rather than providing rigid frames to follow within predefined principles. So, they helped me to become reflexively aware about my evolving subjectivities (Luitel, 2009). Thus, such inter-subjective, intra-subjective interior perspectives, and theoretical perspectives together, enabled me to envision multiple possibilities in teacher education in the context of Pakistan.

Working as an academician, I made explicit the quality standards of my research process and product in claiming an educational influence in my own learning and in the learning of others (Whitehead & Huxtable, 2016). To this end, I used different quality standards, which are much needed for such kind of research whilst bearing in mind Connelly's and Clandinin's (1990) point about validity criteria for narrative inquiry:

We think a variety of criteria, some appropriate to some circumstances and some to others, will eventually be the agreed-upon norm. It is currently the case that each inquirer must search for, and defend, the criteria that best apply to his or her work.

Thus to me, the following quality standards could best define my research and could ensure its quality.

Quality standards

To judge the quality of my research process and product, I came to know that there were many quality standards used by qualitative researchers within contemporary social sciences. In this connection I used different quality standards in my research. Among these standards, the standards of *incisiveness* as focusing on significant issue helped me to make a better sense of my research problem and issues of the culturally disempowering nature of teacher education and research practices in the context of Pakistan, from a holistic perspective of the phenomena under study (Qutoshi, 2015). Likewise, (2) *illuminating as cultivating subtleties*- this standard enabled me to address my research needs and I tried to explain the delicate matters that are embedded in my notions, beliefs, and practices. While doing so, I demonstrated being true to self (the researcher/subject) and others in the inquiry (Qutoshi, 2015, p.22; see also Luitel, 2009, 2012). I used another quality standard (3) *verisimilitude as life likeness*- that facilitated me to craft my stories so as to address the question of the kind, 'How can I help to develop feelings of similar situations in the life of readers, while they are engaged with reading of my stories, and thinking about their own TLPs in their own contexts, and enable to sense that they are reading their own story?' (Qutoshi, 2016).

Similarly, (4) *transferability as feasibility* served as another quality standard in my research that helped me to provide enough details of how a culturally disempowering nature of teacher education and research practices could colonize a teacher educator like me in other contexts (Qutoshi, 2006, 2015; Luitel, 2009, 2012). While keeping this standard in mind I focused on the description of my context in my narratives that would provide enough space for other researchers to understand my research process and product in terms of transferability in their own contexts (Guba & Lincoln, 1989; see Luitel & Taylor, 2009). Moreover, the standard of (5) *pedagogical thoughtfulness* to help readers recall and realize what kind of beliefs and notions they have in practices within their own contexts (van Manen, 1991). This standard was employed in making sense of such stories and lived experiences by readers themselves and others to whom they were interacting (Qutoshi, 2015).

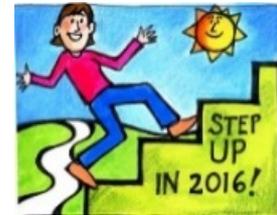


Figure 4. concept of enabling

I used (6) *critical reflexivity* as another significant quality standard to make sense of the subjective meaning making that is embedded within my visions based on my past and present state of practices, and their limitations. (Ellis & Bochner, 2000; see Luitel & Taylor, 2009). Last but not the least, I used the quality standard of (7) *wisdom* so as to cultivate inclusivity and thinking beyond unhelpful dichotomies i.e., local/global wisdom, and Eastern/Western wisdom. This quality standard enabled me to think about multiple possibilities to address the problem under study by using multiple wisdom traditions as complementary rather than contradictory to each other's (Wilber, 2007, Luitel & Taylor, 2009, 2013).

My constant attention to these standards, during the whole process of inquiry, helped me to produce original research. With this intention, I worked rigorously so as to help readers of this work to evoke their pedagogical thoughtfulness, develop emotional

attachment (Walker & Palacios, 2016) with the stories of lived experiences, and enable them to engage with their own professional development through critical self-reflection on their professional lifeworlds. It is to make a difference not only in their own lives but also in the lives of others to whom they work and live in their professional engagements (Whitehead & Huxtable, 2016).

Autoethnography as philosophical soulful inquiry: An overview of my doctoral study

From a conventional research viewpoint this part of the thesis could be understood in terms of findings and recommendations based on the knowledge claims the research may come upon at the end of study. In this case, the purpose of my soulful inquiry was to go through my personal-professional journey of learning, through research as a process of professional development, so the idea of findings that convey the meaning of 'knowledge is out there' to be discovered may not fit well in this case. Nonetheless, my study has generated a new meaning of educational practices through critical assessment to deepen the understanding, identifying myths, assumptions, and reconstructing those using scholarly interpretations, imagining and reimagining. At this point, here, I summarize my key learning during the whole process of my research for the last three years.

Approaches as informing

Whilst inquiring into the nature of my leadership practices i.e., 'How have I experienced a dictating leadership as a vice-principal and principle in schools and a teacher-educator/research supervisor in university, in the context of Pakistan?', my inquiry took me along a journey of exploration, explanation and meaning making of my practices, which showed my role as a vice-principle and principal as directing, pushing, dictating, controlling, ordering and commanding (Crawford, 2012), and as instructing/telling and transferring/transmitting information as a teacher-educator/research supervisor. As a result of such learning, I came to realize that my approaches to leadership, both as a vice-principal and principle in two different schools and as a teacher-educator/research supervisor in a university, had been conventionally inspired by technical interests of education (Habermas, 1972; Rehg, 2009). This enquiry enabled me to reflect critically on my multiple roles. I came to realize that a limited view of education, inspired by lower order thinking skills, had given rise to commanding leadership approaches, conventional curriculum images, teacher centered pedagogical approaches, summative assessment methods and positivist research practices, which I had experienced during my past experiences in learning, teaching and leading.

Arriving at this stage, I came to realize that whilst experiencing my early school days up to grade five, my teachers used to teach me (and my class mates) by reading a course textbook (as curriculum) and translating word by word without making any link with our own culture. Those teaching practices were detached from our real life situations. They were fragmented in nature, and thus, were unhelpful to understand the life outside the classroom. My learning experiences from school, college and university appeared to be

rooted in a narrow view of conventional education with controlled learning. This view was unhelpful in understanding real life situations in society and beyond. After entering the field of teaching as a teacher-educator at university level, I came to realize that I had been focusing on covering topics from the course guided by an image of a static curriculum and a set of discrete tasks. For example, I came across a narrowly viewed curriculum image as 'single colored' that restricted me as a teacher-educator to focus only on completing the course in a given time in order to accomplish desired learning outcomes using a teacher centered approach to teaching as telling/transferring/loading on, and/or filling the minds of learners as empty boxes (Freire, 1993; Westbrook et al., 2013).

Such images gave rise to teacher centered pedagogies with the role of teachers as fillers/transfers and learners as information receivers/assimilators and acceptors. These teaching/learning approaches, which were detached, and fragmented with lower order thinking skills, did not enable learners to make sense of their learning in understanding life outside their classroom. However, unwillingly (as a cultural imposition- 'do this don't do that' culture) in the early phases of my university teaching, I adopted a teacher-centered approach to cover content on time. This involved a one-way flow of information rather than the participation of adult learners.

While coming to the fourth theme of my inquiry (i.e., Assessment Approaches) as guided by a static curriculum followed by a teacher-centered approach to teaching, I realized that assessment 'of' learning approaches, had a predefined focus on definitional knowing, memorization with the reproduction of questions asked in the exams (Qutoshi, 2016). Such a summative assessment seemed to be forcing me to use lower order thinking questions because student teachers were encouraged to come with right answers (as reproduction of texts taught) that restricted thinking about the practical application of knowledge beyond narrowly conceived exam questions. This deficit approach to assessment (Griffin et al, 2010) led me to focus on questions at a lower order of thinking. This forced learners to act like robots, memorizers, and reproducers as parrots, all of which did not help learners to make connections with real-life situations.

In the same way, my inquiry also came up with another disempowering feature of teacher education and research culture within positivist and postpositivist paradigm. This was the belief that there was a right way to conduct research because of the myths that the researcher must be independent of the process of research and detached from subjective level meaning. I came to know that this limited view restricted me and my fellows, and thus, influenced our student teachers to follow in the same line of thinking that research is proving/discovering facts and then generalizing to other context as theories. These realizations, and struggles, with unhelpful myths and dichotomies (Luitel, 2009, p.146), of 'leading versus controlling', 'content versus pedagogy', 'curriculum versus teaching', 'teaching versus learning' and 'learning versus promoting to next grade level', paved the way to welcome reforms in teacher education in Pakistan (Qutoshi, 2016).

Approaches as reforming

1) At university level, coming to the second phase of my inquiry with a reformative agenda of teacher education, I came to realize that educators and research supervisors partially experienced their freedom in developing a centralized curriculum. I also came to

realize how predefined objectives of a centralized curriculum provided a partial freedom that controlled teacher educators and learners with a wider view of education as compared to an education with an informative agenda.

While implementing a centralized curriculum, I began to use a student-centered approach (Ahmed, 2013; Qutoshi & Poudel, 2014) to teaching with collaborative approaches to co-planning, co-teaching and co-assessing learning. Arriving at this stage of learning, the inquiry came up with interesting and encouraging views of students' participation in active learning activities (Dupin-Bryant, 2004; Weimer, 2002). For example, the creativity of student teachers in preparing lesson plans for a team, coupled with the use of CTs as pedagogical tools to improve TLPs in classroom. Whilst I considered these to be improvements, it is notable that one could question their linear and only partially realized ideals in practice.

Likewise, my inquiry took me to observe benefits of formative assessment (as 'for' learning) approaches, which enabled me to assess the understanding and application of learning while engaging with activities like writing one page reflective papers. This shift in assessment for a student learning centered approaches enabled me to explore the talents of student teachers while linking their learning (Porfilio et al., 2015) with their real life situations (e.g., peer group assessment activities they involved). I came with similar meaning making whilst exploring research question 'In what ways have epistemic singularism confined me to operate within an objectivist agenda of research and practice?'

While still working with my linear academic viewpoint (positivism or post-positivism), I was somehow in touch with multiple paradigms to research that would break the conventional boundaries of singularity/absolutism. This helped me to lead my colleagues, while engaging with my additional role as Research-coordinator, to discuss other possibilities, like mixing two methods of quantitative and qualitative research to enrich our research findings. This approach to different ways of knowing, to some extent, created an environment to encourage student teachers to think about nonconventional ways to research paradigms other than post-positivism. For example, one of our colleagues Ms Butterfly was reflecting upon her own learning through using a mixed method approach to research. To her, using such a nonconventional approach to research in the context of TU was something interesting that opened new ways to research.

2) At school level, whilst inquiring into the nature of my leadership i.e., How did I begin to act as a (possibly) communicating leader while still I was working as a school vice-principal, principal, and later as research coordinator and educator at the University?, I came to know that using a collaborative technique to engage stakeholders in a 'Whole School Improvement Plan' helped me to receive their support by involving them in matters of school improvement. For example, I involved parent representatives to work with parents to help the children who were habitual late-comers and frequently absent. Similarly, I motivated a school managing committee to involve community leaders in playing a key role in generating resources for the school. This participatory approach to work towards common goals of a broader view of education showed a shift in leadership approaches from dictating to facilitating with more focus on communicative view of leadership (Orland-Barak, 2010).

This change in style of leading helped me to spend more time with students, teachers and other staff rather than spending more time in my principal's office, and acting through a command approach to leading (Crawford, 2012). This participatory and collaborative approach to reforms in school and schooling enabled me to engage Aga Khan University, Institute for Educational Development's research graduates, to identify areas for their research projects and carry out their studies in my school, so as to serve as a research lab for them and benefit from the research outcomes regarding our initiatives to improve our teaching/learning and management practices. This collaboration with researchers helped us to revisit our activities based on the research results. Arriving at this point of my journey, I came to realize that for more sustainable and lifelong learning, responsibility and freedom for independent learning, and to gain accountability; we need a morphing view of education. This meaning making enabled me to envision an emancipatory interest in education (Rehg, 2009).

Approaches as transforming

1) At school level, arriving at this point of my inquiry and addressing the question of the kind, 'How can a transformative leadership enable me to move towards an empowering and inclusive view of teacher education and research practice in Pakistan? I came up with a form of spiritual dimension of co-leadership. This emerged from the metaphor of school as a ship or boat with the Principal as one of the key rafters, and team members as co-leaders to enable us all to safely reach the 'bank of the river', and was for me a liberating view of school leadership.

At this point of my exploration, I came across many shades of leadership in my practices. I began to explore them from within my own lived experiences through the lens of my own 'traits, behavior, skills, or styles of leadership' (Northouse, 2013, p.347) and came to realize that there seemed to be no one fixed way to deal with different situations that led me to reflect on my situational leadership (Bana & Khaki, 2015) skills. This exploration enabled me to reflect on lead-led-phenomena that seemed to depend to a large degree on the culture of the organization where such interactions occur. I began to argue with Trompenaars' (1994) classification of cultures into 'egalitarian and hierarchical' as only two types of settings, in the mixed form in my situation (p.387).

This view of leadership enabled me to look at my embodied values of intention of doing good for others, humility for humanity, caring with ecological consciousness, love and peace, as a basis for co-evolving community by serving the members. At the same time I used my personal and spiritual leadership for the societal transformation with a holistic view of leadership (Qutoshi, 2016, p. 359). I came to realize that such a holistic view of leadership used tenets of team leadership (Levi 2011), servant leadership (Greenleaf, 1977), prophetic view of leadership (Khaki, 2005), mixed view of pedagogical and administrative leadership, and authentic leadership (Northouse, 2013), as approaches for co-evolving, co-leading, and co-transforming as my own living-educational-theory of leadership, to accomplish an emancipatory interest of education.

2) At university level, as my inquiry came up with the research outcome of a transformative view of co-evolving, co-leading, and co-transforming, as my own living-educational-theory of leadership, it enabled me to come with outcomes in other thematic

areas. I engaged with the research question, ‘How can transformative leadership enable me to move towards an empowering and inclusive view of teacher education and research practice in Pakistan?’ with this broader view of co-leadership. I came to know that culturally inclusive and empowering images of curriculum as montage and currere, for awakened citizens (Luitel, 2009), would offer alternative visions for transformative teacher education and research practices, to develop transformative learners with a holistic view of liberation. For example, engaging learners with writing autobiographies enabled them to reconstruct their past, understand their present and build on it for a better future. In so doing, learners are to experience four steps as: ‘regression, progression, analytical and synthetical’ (Pinar, 2004, 2015).

Similarly, I came to realize that the ‘synthetical step’ suggested by Pinar (2004, p.37) creates the space for critical-creative pedagogies, enabling learners to come with creative and imaginative ways that can accomplish a morphing view of education. The study came up with such views of critical-creative pedagogies as effective ways to create an educational environment where teachers would engage with nurturing learners, not only to develop skills of critical self-reflective learning, but also to provide opportunities for learners to be creative, imaginative and visionary in their learning. The study came up with outcomes of this holistic view of learners through an emancipatory interest in education, which can demonstrate values of humility for humanity, ecological consciousness and care for all and can transform self/ and others to bring justice in society, through reconceptualized teaching practices (Parker, 2016).

Arriving at this point of inquiry, I came to realize that a transformative assessment, practiced as holistic developmental-authentic assessment (Qutoshi, 2016), would focus on how to fuse the notions of self-assessment, peer assessment, and group assessment without excluding all other active, cooperative and collaborative forms of assessment such as e-portfolio assessment (Farooq, 2013). This view of transformative assessment through learning (Qutoshi, 2016), uses authentic processes embedded in developmental assessment for transformative learning.

While addressing the last theme of the inquiry, I came up with a multi-epistemic inquiry that was of a multi-perspectival in nature having the potential of developing a ‘highdeep’ (Saldana, 2015) space with an inclusive-critical view of teacher education and research practice in the context of Pakistan. It is to facilitate teacher educators with a transformative research paradigm within MDS. With this view of professional development of teacher education and research practice for Pakistan, my educational transformative journey begins here! –

As the caterpillar,
once it becomes a butterfly,
remains a butterfly until it dies - Elliot W. Eisner



Living as losing to loving

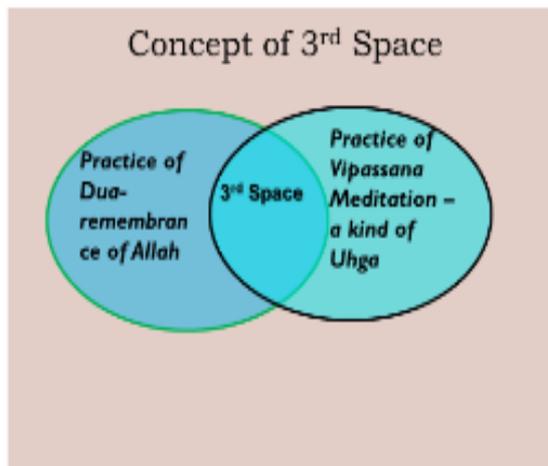


Figure 5. Developing a 3rd Space

I do remember the moments of uncertainty and agony that were trying to capture inwardly and sometimes outwardly the complex self. Being with a firm intention of doing 'good' for self and others, as one of my embodied values and my unshaken commitments, helped me many times to face every challenge of my journey. Somewhere in my autobiography, I expressed that my regular practices of Dua (remembrance of Allah) and Ugha (Vipassana Meditation) are constantly growing, and thus, are scaffolding me to stand firm with the tides of crisis in worldly life, and raising consciousness (Thompson, 2014) for intellectual catharsis, generating a 3rd space where I can feel something different. This 3rd space seems to be a metaphysical space

providing a zone of emotional comfort and spiritual living, beyond the worldly expressions of being.

I remember Bal, my mentor, with a patience that never showed any signs of tiredness, provided me with dozens of reviews with extensive feedbacks at every piece of my creative work. Once in his office, he had asked, "Sadruddin ji, how are you feeling about your work?" There I had unconsciously said, "I fell in love with this script!" As soon as I realized what I had said I then tried to explain how I was feeling before and at the time. He said, "that's great! now write about these feelings as part of your becoming. Perhaps, this particular piece of writing may be one of those expressions of signs of sighs and aha moments." Now I understood the importance of these moments, where I can confidently express the moments of bliss and my feelings of accomplishment!

Implications for practice: Undetached-fluid-self as 'self' and 'others'

Burn thyself in your own fire

How long this circling around the fire of others

- Iqbal, poet of the East

My learning experience with this doctoral project enables me to say 'I' am becoming 'others'- the ones who are professional transformative researchers and practitioners (without excluding myself as part of the 'others'). I can say that my exploration of living-theory as an approach to learning and research has eventually enabled me to understand 'how 'I's' become 'we's' through our emerging collective wisdom' for co-evolving and co-transforming



Figure 6. Concept of Co-leading

(Hanson & Cherkowski, 2015, p.16). So, the implications of this journey may have multiplier effects on self and others.

Using Luitel's (2009) mouse view and eagle view concept seems to have considerable implications for self and beyond. For example, a mouse view would: 1) get a doctoral degree for my survival in the field; and 2) influencing future promotions in my professional life. Alternatively, an eagle-eyed view would be about: 1) improving my personal-professional capacities with my embodied values for transformation; 2) improving my learners' learning with a morphing view of teacher education (Bohman & Rehg, 2014; Habermas, 1972); 3) to influence the learning of my supervisees through research (visions for engaging future student teachers as transformative researchers); and 4) nurturing community with co-leaders to bring a 'highdeep' (Saldana, 2015) change at societal level so as to create peace, love and ecological consciousness.

My view of a research and practice program like this is embedded within the philosophy of self-professional development (Pithouse-Morgan & Samaras, 2015). This program embraces the creation of my living-educational-theory for life affirming and life enhancing practices with my embodied values of 'intention of doing good for others, humility for humanity, caring with ecological consciousness, love and peace' (Qutoshi, 2016). It also includes an explanation of the educational influence in my own learning and in the learning of others with whom I work and live (Whitehead, 1989, 2015; Whitehead & Huxtable, 2016). This view of Living Theory research enables me to use research methods, like autoethnography, as a tool for professional development. This encourages self as a professional self-development planner, organizer, implementer and evaluator, to develop their educational influence in learning with a transformative flavour. To this end, self becomes others and others become self to see how the practices of, "re/writing, re/reading, re/viewing and reflecting" autoethnographically, enable the individual to grow over time (Qutoshi, 2015, p.1; see also Ismail & Hussain, 2010).

Such a view of engagement seems to occupy the complex undetected-fluid-self with the agenda for social transformation. Thus, the implications of my research could contribute to social transformation through the process of personal transformation (Cranton, 1994; Cranton & Taylor, 2012; Mezirow, 1978, 1991). With this view in mind, raising awareness and developing personal capacities seem to assist in demonstrating embodied values in practice that influence the learning of others. In so doing, the practices of researcher as professional practitioner become the agenda of helping others in transforming their practices, where such intent of transformation can be vital to influence their own lifeworld and those of other learners (Whitehead, 1989, 2000, 2014, 2015).

Designing a masters degree course on transformative teacher education

The journey that started three years ago has matured to include others in the process of transforming their professional lifeworlds. With the intent to engage the self as a change agent, I am envisioning a new Master's Degree Program in Transformative Teacher Education at my university. I am thinking of enriching and redesigning the existing degree

program i.e., a general course for Masters in Education at my home university in Pakistan. I am going to include the key learning outcomes of my inquiry. My forthcoming attempts to enrich and redesign the Masters course will focus on a contribution to transform student teachers by enabling them to create their own living-theories so that they can further facilitate their students in their respective schools, colleges and universities.

The first feature of the program would be the nurturing of student teachers as critical reflective practitioners. I am planning to engage them in a critical reflective learning process, to enable them to make better meaning of the units of the program. I hope that this will equip them with the skills to identify the living contradictions in their TLPs. They would also be able to envision the values that govern their TLPs, and the way to transform those values in a desirable manner.



Figure 7.
Transformation

In my opinion, critical reflective performance in the classroom can help them to develop a powerful meaning of the learning units, and transform their real life situation. Their critical and reflective engagement will possibly empower them to challenge the taken-for-granted views on the way to transform self and others. This will also possibly help them grow up as social reconstructivist and/or change agents for social reformation. In this way, they will begin to create their own living-theories for transforming classroom practices.

Another attribute of the proposed program is not simply to enable student teachers to hold Master's Degrees in Transformative Teacher Education but also to develop their own identities as lifelong learners. I hope it would facilitate student teachers to engage in learning activities independently in, "multiple ways of seeing the world - the educational world in particular" (Tobin & Kincheloe, 2006, p.2). This engagement may further encourage them to challenge traditional notions of knowing, which assert that knowing is merely an accumulation of information and the reproduction of ideas. The engaged performance, thus, will possibly equip them with the skills of transforming through multiple ways of knowing.

My scholarly achievement that I made through my PhD research (Qutoshi, 2016) could be included in a Masters in Transformative Teachers Education program in the context of Pakistan as it shows the development of student teachers as critical-creative knowers. By the term 'critical-creative knower' I mean to say that the program will contribute to transform them as, for example, Action Researchers, Autoethnographers, Ethnographers and Living Theorists by empowering them to envision their ongoing practices critically and creatively. When they are critical they would try to observe their practices in line with their transformation, and when they are creative they would try to look for and adopt multiple ways of knowing for transformation. For me, the multiple ways of knowing would possibly constitute the integration of poetic, dialogical, dialectical, metaphorical and non-linguistic logics, to name a few. Such integrative ways of knowing can be termed as an inclusive-holistic approach to learning for transformation (Luitel & Taylor, 2013).

Another important feature of the program would be to enable student teachers to contextualise specific pedagogies, so that they would be able to cultivate values of care, love and critical consciousness as part of their classroom pedagogy by asking, 'How can I improve

my practices to better facilitate powerful learning of learners?’ (Whitehead, 1993, 2014, 2015). This question may lead them to be both critical and creative by using critical-creative pedagogies (Qutoshi, 2016) rather blindly following the reformist agenda of applying context free approaches⁶ in their TLPs.

My contribution to develop a Masters in Transformative Teacher Education Program would also be vital in redesigning the process of assessment. I would basically be focusing on developing assessment that is constituted by transformative values. By the terms ‘transformative values’, in the process of assessment, I mean to say that learning assessment is not to be performed as an add-on activity but as in the form of learning itself. In a traditional way of assessing (assessment as ‘of’ learning), ‘assessment’ is performed at the end of teaching activities but my view of expressing ‘transformative assessment’ here, is that assessment as ‘through’ learning includes all forms of assessment (including assessment as ‘for’ learning). In my notion of transformative assessment, student teachers get ample opportunities to construct and reconstruct, conceptualize and reconceptualize and build and rebuild themselves to become transformative learners.

I have now come up with an insight to contribute to my envisioned Transformative Teacher Education Program in multiple ways. First, I will reconceptualise curriculum as currere and montage in which I will bring multiple images as an approach to curricular development. Second, I will develop pedagogies for this Transformative Teacher Education Program in line with critical-creative approaches that would help student teachers to grow as critical, reflective and creative learners. Third, I will use assessment as an authentic developmental approach that includes both assessment ‘of’ learning, and assessment ‘for’ learning. Fourth, my attempt to contribute to a Transformative Teacher Education Program would be to develop the strategy of research and practices on the part of student teachers. This is to help them to develop as transformative learners under the auspices of MDS. Fifth, my way of meaning making of leadership as co-leading, co-evolving and co-becoming would transform their leadership practices. This way of performing leadership would contribute to develop an inclusive-holistic approach to transformative learning.

On the whole, a Transformative Teacher Education Program is an inclusive-holistic way of transforming learners for the purpose of ensuring social transformation through education. This inclusive-holistic approach reminds me of Iqbal, the national poet of Pakistan, who gave the images through the following verse that points to an inclusive-holistic way of transforming the self and others that may emancipate the self, which is the ultimate purpose of my life:

I did no borrow eyes from others
But preferred to look at the world with my own
When the self is strengthen by the power of love
It becomes the undisputed sovereign of self
(Iqbal, poet of the East)
Praise be to Allah, the Lord of the World

⁶ A reformist approach with a centralized curriculum of teacher education for B.Ed. (Hons) and ADE in Pakistan without considering cultural contextual needs and aspirations of learners.

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