

Whitehead, Jack (2016) Review of Sadruddin Bahadur Qutoshi's doctoral thesis, 'Creating living-educational-theory: a journey towards transformative teacher education in Pakistan. *Educational Journal of Living Theories*, 9 (2). pp. 107-109.

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## **Review of Sadruddin Bahadur Qutoshi's doctoral thesis, 'Creating living-educational-theory: A journey towards transformative teacher education in Pakistan.'**

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### **Abstract**

The originality of Sadruddin Bahadur Qutoshi's thesis is focused on a transformative teacher education programme for Pakistan and a living-educational-theory that includes reflexivity, inclusive logics, multiple genres and multiple ways of knowing. The originality is consistent with what de Sousa Santos (2014) is calling for as 'ecologies of knowledges' as a response to the hegemonic influences of a 'Western' epistemology.

This thesis offers five transformative visions for teacher education and research practices in Pakistan:

1. A living-educational-theory of inclusive co-leadership with embodied values of intention of doing good for others, humility for humanity, care of self and others with ecological consciousness, love and peace;
2. The use of a metaphor of montage in conceiving a liberating view of curriculum;
3. Critical-creative pedagogies for an empowering view of education;
4. A holistic view of authentic-developmental assessment;
5. An innovative-integral view of transformative research.

In the creation of his living-educational-theory Sadruddin Bahadur Qutoshi engages with:

1. Interpretivism to make subjective level meaning making by embracing 'emergence' in his inquiry;
2. Criticalism in which he develops his critical reflexivity in identifying and addressing his research questions;
3. Postmodernism through which he engages with multiple genres and logics for cultivating different aspects of his experiences;
4. Integralism in which he embraces inclusive-holistic representations of his visions of transformative teacher education and research practices in Pakistan.

At the heart of the generation of this transformative teacher education programme and living-educational-theory is the experience and motivational power of 'soulful-inquiry'

This thesis illuminates Sadruddin Bahadur Qutoshi's emergent soulful-inquiry in his enquiry into overcoming the disempowering nature of a culturally embedded linear teacher education program. The thesis shows how critical-creative epistemologies enabled him to recognize personal and cultural, deep-rooted assumptions, expectations, beliefs and practices. From this recognition he provides the evidence to show how he transformed them through his scholarly interpretations and envisioning.

Going through such soulful-inquiry, critically reflecting on his lived experiences, whilst embracing pedagogical thoughtfulness, and accepting self as a change agent, enabled Sadruddin Bahadur Qutoshi to offer a way of relating an individual's living-educational-theory to a collective social movement that could reconstruct teacher education in Pakistan. Sadruddin Bahadur Qutoshi offers a way of contributing to Rayner's 'natural inclusion':

Hence it is only from within the point of view of its individual constituents that 'a collective organization is seen to be an intrinsically fluid identity, not a fixed entity pushed and pulled about by external force'. (Rayner 2016)

To use de Sousa Santos (2014) term 'Nuestra America', can be seen to be truly democratic, from within Rayner's point of view of its individual inhabitants as a dynamic, co-creative community that evolves through natural inclusion of each in the other's receptive and responsive influence.

Many Living Theorists acknowledge the importance of the sustaining and motivating power of a spiritual energy. These acknowledgments point to multiple spiritualities, some theistic such as Sadruddin Bahadur Qutoshi's Islamic perspective, others, such as my own, being humanistic without a theistic faith. Here is how Sadruddin Bahadur Qutoshi describes his 'soulful inquiry' within his contribution to this issue of EJOLTS:

To me, a spiritual life (as part of my belief system) remains forever even after death (demise of this physical life). The inquiry that makes sense of knowing my soul (the identity of spiritual world) and body (the identity of 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 to explore and explain my multiple selves yet rooted within my/others cultural settings from the vantage point of student, teacher, teacher educator/researcher and vice/principal to make sense of my being and becoming.



**Video 1: Sadruddin Bahadur Qutoshi introducing his thesis.**

<https://www.youtube.com/watch?v=dbOZJ7RCFZw&feature=youtu.be>

## References

- de Sousa Santos, B. (2014). *Epistemologies of the South: Justice against Epistemicide*. London; Paradigm Publishers.
- Rayner, A. (2016) Personal communication.