Post-method and Muslim EL Teachers

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Abstract
Post-method thinking appears to draw on the principles of postmodernism and post-colonialism. Being influenced by Postmodernism, post-method thinking rejects using the pre-developed methods of teaching. In addition, drawing on the vantage point of post-colonialism, post-method thinking encourages teachers to be aware of the national socio-cultural condition of their particular context as well as the local culture of individual students. To believe so, at first glance, post-method thinking seems to be in contrast with the ideology of Islam which encourages the human beings to search for their Creator as the absolute truth. This ideology may make the Muslim teachers adore and appreciate the pre-developed methods of teaching as well as the experience of their schooling so excessively that they may not be encouraged to question these and may accept these as “truth” and employ these uncritically without considering their own context. Even though the teachers’ dominant Islamic ‘metanarratives’ (Lyotard, 1984) may be inconsistent with post-method thinking, their actual search and theorising in the context of practice may not be so different. In the context of this study, i.e. in Iran, it appears that although Muslim EL teachers seem restricted by methods of teaching and textbooks, they can create new opportunities in order to realise their potential more fully and rise to the challenge to improving the teaching of English in their context. Furthermore, there are some promising qualities in the teachers that may facilitate the introduction of post-method thinking and reflective ways of working in universities.

Key terms: Post-method thinking, Ideology of Islam, Reflection, Muslim EL teachers

1 Introduction

By encouraging teachers to be users of their own developed context-bound theories, post-method thinking has shifted the emphasis from the methods of teaching to autonomous reflective teachers. The teachers who are researchers in their context are able to make better decisions for their own practice and make new ways of teaching which may go beyond the conventional methods and even contradict them. This is possible when the teachers do not feel constrained by their own cultural beliefs and identity. In other ways, teachers who accept or believe in some preexisting knowledge, such as Muslims having Islamic ideology, may resist the ideas of post-method thinking. This study is an attempt to investigate how some practicing Muslim EL teachers develop within some collaborative meetings (CMs) which have been designed to empower the teachers to take a reflective approach towards their teaching within post-method thinking. The article has been structured to firstly introduce post-method thinking with a focus on its antecedents and features in the two following sections. Then the problem of the study will be raised. In the following section, collaborative meetings as the method of data generation will be explored. The two last sections will present the findings and the discussions of the study.
2 Postmodernism and Post-Colonialism: Antecedents of Post-Method Thinking

The perspectives of postmodernism and post-colonialism have both contributed to the formation of a post-method perspective in language teaching. The aim, here, is not to explore postmodernism and post-colonialism in detail but just to review some of their features which seem to have informed a post-method perspective.

Postmodernism suggests a new ‘attitude’ in art, music, literature, philosophy and education (Beck, 1993; Slattery, 2000). Postmodernists claim that ‘reality’ is potentially created by human beings in context. Human beings shape reality based on their needs, desires, policies and cultures. As the needs and cultures of people in various societies are different, reality varies from society to society and even from individual to individual. In addition, because the needs and cultures of people change over time, nature of reality is time-dependent (Beck, 1993). In postmodernists’ view, the human beings influence, and are influenced, by their surrounding culture. It is thus claimed that the identity of a human being is formed by his/her interactions within that culture (Beck, 1993).

Besides, postmodernists believe that the human beings should not feel constrained by looking for the pre-existing reality or pre-obtained knowledge. Postmodernists reason that because the objectives and requirements of the context vary from self to self and from society to society, the knowledge which the human beings build up reveals their individual context-bound ‘narratives’ about reality and life in the world. In fact, postmodernism rejects ‘grand stories’ or ‘metanarratives’ (Lytard, 1984) which are so-called “universal explanatory schemes” (Murphy, 1997, p. 22). For postmodernists, there is actually a ‘plurality’ of knowledge and truth, so there is no pre-existing reality (Doyle, 2006). This idea of postmodernism seems to be somewhat in contrast with the ideology of Islam. Although both Islam and postmodernism encourage people to be active researchers, in Islam people are expected to find an existing reality and in postmodernism people are expected to develop their own reality; the strategies used by both Islam and postmodernism are roughly similar but the end-points are different.

A post-method perspective is also drawn partly on some of the principles of post-colonialism. The term ‘post-colonial’ is generally “used to describe a global ‘condition’ or shift in the cultural, political and economic arrangements that arise from the experiences of European colonialism both in former colonised and colonising countries” (Tikly, 1999, p. 605). Post-colonist Bhabha (1994) suggests that in a colonial context when cultures collide, the dominant as well as the dominated experience delicate and continuous cultural transformations. Bhabha (1994) contends that eventually the clashes and agreements between the two sides result in a ‘third culture’ or a ‘third space’. He proposes that “the meaning and symbols of culture have no primordial unity or fixity; that even the same signs can be appropriated, translated, and rehistorised anew” (Bhabha, 1994, p. 37). This belief suggests that individuals have autonomy “to continually negotiate and translate all available resources in order to construct their own hybrid [‘third’] cultures and, consequently, reconstruct their individual identities” (Kumaravadivelu, 2008, p. 124).

Overall, a post-method perspective appears to draw on the principles of postmodernism and post-colonialism. Postmodernists believe that there is no pre-developed reality, but rather reality is made through interaction with the cultural context. Likewise, a post-method perspective rejects using the pre-developed methods of teaching. Instead, it emphasises that teachers should be encouraged to decide how to teach based on the individual understanding of their own particular
context. A post-method perspective also declines the generalization of methods of teaching, which claims that the methods which have been efficient in one specific situation can be employed in every context. In addition, drawing on the vantage point of post-colonialism which a ‘third culture’ is constructed through the interaction of two dominant and dominated groups, a post-method perspective encourages teachers to be aware of the national socio-cultural condition of their particular context as well as the local culture of individual students. It is maintained that by appreciating both of these stances, i.e. postmodernism and post-colonialism, teachers can create a condition for appropriate interaction between themselves and students as well as among students, thereby developing and helping develop new identities and ‘third cultures’.

Overall, in this section the focus was on providing a brief background for a post-method perspective by drawing on the perspectives of the postmodernism and post-colonialism, which seem to have paved the path to a post-method perspective. In the following section, the characteristic features of post-method thinking will be reviewed.

3 Introduction to Post-Method Thinking

The principles of post-method thinking were first introduced in language teaching through the seminal papers published by Pennycook (1989) and Prabhu (1990). Both of them have contributed to the improvement of teaching by recognising the restricting effects of the concept of method and proposing a need to go beyond method (Kumaravadivelu, 2006a). Pennycook (1989) criticises the concept of method and argues that it “reflects a particular view of the world and is articulated in the interests of unequal power relationships” (pp. 589–590). Therefore, methods of teaching can not be employed globally as they usually represent points of view of a specific group being involved in a specific educational setting. Moving a bit beyond hypothesis and approaching the same issue from another aspect, Prabhu (1990) proclaims that there is no best method and it is the teacher who actually needs to learn “to operate with some personal conceptualization of how their teaching leads to desired learning—with a notion of causation that has a measure of credibility for them” (p. 172). He calls such a pedagogic intuition the ‘teacher’s sense of plausibility’. He infers that there is no need to devise a new method, but what is required is how to devise a new way “to help activate and develop teachers’ varied senses of plausibility” (p. 175). Kumaravadivelu (1994), the first scholar who used the term ‘postmethod’ in language teaching (Beaumont 2005), believes:

If the conventional concept of method entitles theorizers to construct knowledge-oriented theories of pedagogy, the post-method condition empowers practitioners to construct classroom-oriented theories of practice. If the concept of method authorizes theorizers to centralize pedagogic decision making, the post-method condition enables practitioners to generate location-specific, classroom-oriented innovative practices (p. 29).

Kumaravadivelu (1994) signifies three features for post-method thinking. First of all, the post-method orientation seeks ‘for an alternative to method rather than an alternative method’. In other words, post-method thinking is a reaction to all methods as a concept. Kumaravadivelu (1994) argues for a need for teachers to move beyond the notion of method. The second characteristic of post-method thinking is the autonomy which it aims to provide teachers with. A post-method perspective provides opportunities for teachers to adopt a reflective approach to
their own teaching. In so doing, teachers can analyze and evaluate their own professional practice in order to initiate change and improve it. “In short, promoting teacher autonomy means enabling and empowering teachers to theorize from their practice and practice what they have theorized” (p. 30). Teachers’ autonomy in improving their teaching practice is considered so important that it lies in “the heart of post-method pedagogy” (Kumaravadivalu, 2001, p. 548; Kumaravadivelu, 2006, p. 178). The third characteristic feature which Kumaravadivelu (1994) ascribes to the post-method condition is ‘principled pragmatism’. This feature advises teachers not to be simple ‘receivers’ of methods but encourages them to be analyzers of their immediate context and be informed decision makers at the time of practice. This forms teachers’ individual context-based knowledge of their classroom teaching. In sum, a post-method perspective suggests a shift of emphasis away from the teaching method to the teacher. Teachers having autonomy are apt to continuously learn from their practice.

4 Statement of the Problem: Post-method vs. the Ideology of Islam

Though post-method thinking looks to have suggested some interesting theoretical concepts into the field of language teaching, it has been criticized by a lot of scholars including Bell (2003, 2007) and Akbari (2007, 2008) for its claim about the end of the life of methods. The critics have in fact pointed out some delicate views which have helped to a better understanding of post-method thinking. However, the focus of the most of these studies is on the rationale and fewer attempts have been made to apply and study them in various teaching contexts, even though they may seem so-called ‘common-place’. Sangani & Stelma (2012) have reviewed some of the few studies having been done to explore teachers’ reflection and reflective practice in developing world contexts. The studies highlight some of the constraints on the teachers to be reflective practitioners.

To make another effort to investigate the principles of post-method thinking, this study has explored the reflection of some of the Muslim university EL teachers in some collaborative meetings. At the first glance, the principles of post-method thinking and the ideology of Islam may seem contradictory. First of all, Muslims strongly believe in what has been ordained by Allah and consider this as an absolute truth, although before embracing Islam the people are encouraged to search for their Creator and open-mindedly accept Islam and submit to their Creator. This may affect Muslim EL teachers to appreciate their own teachers’ way of teaching and their past education so much that they may overlook their students’ specific needs and the requirements of their particular context. Secondly, post-method thinking having been led with postmodernism rejects pre-existing reality and knowledge. This idea seems to be somewhat in contrast with the ideology of Islam which encourages the human beings to search for their Creator as the absolute truth. In other words, although both Islam and post-method thinking encourage people to be active researchers, in Islam people are expected to find the existing reality and in post-method thinking people are expected to develop their own reality; the strategies used by both Islam and post-method thinking are roughly similar but the aims to achieve look different. In this study, post-method thinking is expected to encourage Muslim EL teachers to explore and respond to the particularities of the context of teaching English.

For creating new opportunities for the teachers to reflect on their teaching practice in order to realize their potential more fully and rise to the challenge to improving the teaching of English in
their context, provided they are ‘responsible’ practicing Muslims, some collaborative meetings were held.

5 Collaborative Meetings

Collaborative meetings were designed to study how Muslim EL teachers reflect on their teaching practice, thereby exploring their tendency towards the principles of post-method thinking. Four colleagues of mine and I, the researcher, formed the collaborative meetings. Our focus was on English writing, i.e. the module they were teaching, in a university in Iran. The meetings were mostly held in the form of 2-hour sessions every two weeks for a period of three months. In the first two induction sessions, the teachers and I agreed on the ground rules about how to talk in the CMs. The ground rules represent a non-judgmental mode of talk which is based on respect and cooperation. This mode of talk was informed by Edge’s (1992a, 2006) Cooperative Development. Edge’s framework for cooperative dialogue between colleagues aims to help a ‘Speaker’ to self-develop and improve his/her teaching practice through the cooperation of one or more ‘Understanders’. ‘Understanders’ do not provide solutions but assists the ‘Speaker’ to unravel his/her case and to explore some solutions himself/herself. Edge (2006, p. 206) points out that ‘Understanders’ should “facilitate the Speaker’s trajectory of exploration–discovery–action towards the Speaker’s own professional purposes along the Speaker’s own lines.”

The dialogue in each meeting focused on some issues which the teachers and the researcher had collaboratively agreed on in the post-observation interviews during the first two weeks of the study and the new ones which proposed during the meetings. The teachers’ dialogues in eight CMs were tape-recorded. These dialogues were the data generated in the study. The generated data were coded and interpreted qualitatively according to Rogers’ (2001) process of reflection. The process includes a sequence of a problem (or a challenge), understanding, planning, and taking action respectively. Some findings of the study are presented in the following section.

6 Muslim EL Teachers’ Constraints and Opportunities

The findings of the study show that the teachers focused on some issues and almost reflected on their practice. Their reflection revealed their constraints, opportunities and the struggle they made in order to develop and improve their practice. Three of the challenges, i.e. the first step in the reflection process, emerged from their discussions in CMs and their responses to them, i.e. other steps of reflection process, are illustrated here.

6.1 Moving beyond simply teaching as they were taught

‘Moving beyond simply teaching as they were taught’ was the challenge which seemed to have restricted the teachers’ ability to better think about and plan their teaching. In CM 2, some of the teachers including Mr Tuhidi pointed to their past observations of their own teachers as models that they adopted in their own teaching. Mr Ashuri and Mr Habibi picked up on Mr Tuhidi’s idea and criticised such a belief of teaching by saying that teaching as the teachers themselves had been taught was problematic. The following extract illustrates this.
Extract 1 (CM3):

Mr Ashuri: Mr Tuhidi said we [the teachers] teach as we were taught <Yeah>. This [way of teaching] may cause problems because the way [that] they [the teachers’ lecturers] taught us may have got problems and [was] not perfect. We can find about how to teach by reading books... articles...[using] the internet... we can learn from our lecturers... our colleagues.

Mr Habibi: Sometimes I feel, as Mr Ashuri said, that we [the teachers] teach based on a method of teaching that we have inherited [from our lecturers, and] It [our teaching] has become routine. Why don’t we use scientific findings? [in order to change our previous lecturers’ methods of teaching]

This extract reveals that Mr Habibi pointed out that teaching as the teachers had been taught was routine among them, whereas they needed to include ‘new findings’ in their practice.

The teachers’ current theory of teaching seemed to have restricted their agency because the teachers seemed to be simply imitators in their own lectures, rather than being informed practitioners in their own context. Lortie (1975) points out that teachers’ beliefs may be the result of a lengthy ‘apprenticeship of observation’. This may negatively affect the teachers’ development, so they need to make their beliefs explicit and question them. This reveals that Muslim EL teachers questioned their previously ‘formed’ ideas when they came to understand that they were not effective enough. The teachers implicitly assented to the possibility that this was a challenge, but they did not go far in reflection by planning and taking action, i.e. other the steps of reflection process.

6.2 Moving beyond the over-reliance on textbooks

Besides, the teachers felt concerned about their way of teaching which was dependent on textbooks and stated to respond to the challenge: ‘Moving beyond the over-reliance on textbooks’. For example:

Extract 2 (CM2):

Mr Habibi: ... First of all, if we [the teachers] have a course book. We teach based on it. According to the guidelines [which are] available,....

Mr Tuhidi: ... I do the same. It is the easiest way [of teaching]. But in fact we [the teachers] don’t take into account our students’ needs. We serve the course book. For we have limited ourselves, we are getting passive.

In this exchange, Mr Tuhidi implied that using the course book had restricted the teachers’ sense of agency. It also indicates when the teachers gave more authority to textbooks compared to their own agency, they might unconsciously limit their autonomy to plan their teaching according to
the specific requirements of their context. The teachers seemed more focused on this way of teaching, i.e. first step of reflective process:

Extract 3 (CM2):

Mr Tuhidi: I just know that I have not concentrated enough on teaching writing. We [the teachers] depend on textbooks. [Whereas] we can do more; it [writing] is very important.

Mr Ashuri: We [the teachers] have underestimated writing. I confess.

Mr Habibi: As I mentioned, We should improve our teaching practice....

The teachers’ reactions in this exchange reveal that they halted for a while to think about their current practice. Farrell (2004, p. 7) points out that “teachers who do not bother to reflect on their work can become slaves to routines and powerless to influence their future careers.” As we see, here, the teachers’ reflection on their practice reveals a kind of judgment about their professional beliefs as writing teachers, so they might raise their awareness about their current practice. At this stage the teachers did not verbalize a change or action. Rather they spent time understanding that they needed to go beyond over-reliance on textbooks, i.e. second step of the reflection process.

In next meeting, they proposed some alternatives. For example:

Extract 4 (CM3):

Mr Habibi: Imagine [that] I want to teach [how to write a] ‘cause and effect’ [paragraph]. Primarily I bring a paragraph which is ‘cause and effect’. Then, I distribute it among students. I want them to analyze it, aiming to see what they can learn from it..... Then they should write their own paragraph.

Mr Ashuri: ...If you ask me to teach [students how to write a] ‘cause and effect’ [paragraph] according to my method, [I follow the following procedure]. I should tell students one session before ‘we [the teacher and his students] want to work on ‘cause and effect’ [paragraphs] and you [an allocated student] study this article and the rest should read something about it.”....

This indicates that the teachers were able to plan actions that moved beyond textbooks. This fits in step 3 of the sequence of the reflective process. Both Mr Habibi and Mr Ashuri seemed to get engaged in struggling theoretically to devise a way of teaching responding to their own personal views (in bold). This reveals that their way of teaching might move beyond just simply following the instructions of textbooks.

Extract 5 also illustrates that the teachers seemed to get to know their practice better, so they could propose more concrete suggestions for actions.

Extract 5 (CM3):

Mr Tuhidi: I got a sample from the internet. I asked Jalali [a student] to find it for me. Then we [my students and I] worked on it instead of the ones in our book. A good variety!

Mr Ashuri: I want to conclude that I have employed the book; the book has
not employed me. It is my understanding

Mr Ashuri finally concludes that textbooks are published to help teachers but not to restrict and constrain them. In general, the collaborative dialogue among the teachers in CMs may also have empowered the teachers both “to identify and diagnose practice problems of importance to” them (Smyth, 1991, p. 9) and to effect a change accordingly, regardless of their Islamic beliefs or may be supported by them due to their commitment.

6.3 Spending more time on and paying more attention to writing classes

The teachers’ reflection and concern about their practice, i.e. teaching EFL writing, became more prominent when the challenge: ‘Spending more time on and paying more attention to writing classes’ emerged in CM’s. At first, though the teachers felt that they had neglected EFL writing, they did not seem enabled enough to effect a change. The teachers reasoned that they had been teaching different course units and they had various responsibilities. This implies that EFL writing could hardly be their main interest.

Later on in CM4, they seemed more focused on teaching writing. The following exchange illustrates this.

Extract 6 (CM2):

Mr Tuhidi: [In this CM] I could not speak more because I have not considered it [how to interact with students] before! I wish I had cited more examples [of how to involve students in class activities]... two... three solutions. So I have decided in my class tomorrow, even when I am at rest, to think about how I can encourage students to participate more [and] make them interested in participating.

Mr Habibi: We agree with you. We need to improve....

Here Mr Tuhidi seemed to reflect on his professional practice as a writing teacher. He appeared to be questioning his lack of focus on teaching writing in the past (in bold). This might indicate a willingness to change his attitude toward the teaching of writing. This fits in step 2 of the sequence of the reflective process.

In the context of this study, the teachers sometimes reflected on their professional practice as EFL writing teachers (as opposed to teachers of other aspects of EFL) and initially this involved comments about their own limitations in terms of how much attention they had paid to the topic. For example:

Extract 7 (CM4):

Mr Ashuri: I think our [the teachers’] focus has been on other modules and goes away from writing [they teach different courses].

Mr Habibi: Let me say another thing... Mr Rahmani... To be honest, we have not worked hard. We know the techniques [of teaching writing], but we have not used them.
This indicates that the teachers improved their understanding of the challenge, and they felt a need to be ‘whole-hearted’ and more engaged in teaching writing. This fits in step 2 of the sequence of the reflective process.

Overall, the teachers’ reflective process for this challenge was limited to understanding the challenge which seemed to result in an awareness of their current focus on and their attitude towards teaching writing. One reason why reflective processes did not seem to surpass this step during CMs might be that the teachers had agreed to teach various modules and to have extra responsibilities at the beginning of that semester, so officially they could not effect a change. For example, they could not give up their other duties in the middle of the semester.

The teachers’ commitment to their professional practice is presented in the following extract:

**Extract 8 (CM8):**

Mr Mueen: ...One thing which [as the effect of CMs] I have determined to do is to dedicate more time.... One student asked me why I didn’t ask her. She was right. I began to ask one by one. It was my problem. Even one [a teacher] should divide his gaze.

EL teachers like other teachers need to consistently engage in development and change. One opportunity to do this was found by the teachers when they committed to carrying on the CMs themselves, as is clear in the following exchange that took place in the final CM.

**Extract 9 (CM8):**

Mr Tuhidi: ..., we [the teachers] will carry on the same sessions among us. <Yes, there should be> We have to help each other to make a reputation for our department. We should develop [a good name] yes, a good name for our group. We need actually these meetings.

Atay (2004) asserts that teachers who engage in collaboration get more enthusiastic about their teaching practice. In the context of this study the teachers were so enthusiastic and influenced by the collaboration encouraged by this research that they decided to pay more attention to their practice by continuing the meetings themselves. Later on, they held a meeting, so they planed and took action, i.e. the two last steps of reflection process.

### 7 Further Discussions

As the findings of this study suggest, introducing post-method thinking and reflective practice in EL2/EFL contexts can encourage teachers to recognise both their autonomy and their responsibility to self-develop and improve their teaching practice by going beyond their sometimes limiting ways of teaching such as ‘teaching as they were taught’ and ‘teaching simply based on textbooks’. Although the teachers did not seem to go far in reflection on their practice, i.e. mostly limited to finding and understanding challenges, they could create new opportunities in order to realize their potential more fully and rise to the challenge to improving the teaching of English writing in their context. It was also evident that Muslim EL teachers questioned their previous way of teaching which was routine, though they may never criticize Islamic beliefs.
One reason is likely to be that human beings are not perfect, but Allah is the only Creator and even no mistakes He makes.

Furthermore, it can be understood that the teachers’ Islamic beliefs not only did not seem to clash with the principles of post-method thinking but may also have played a positive role. Muslims strongly believe in the teachings of Islam. Islam teaches human beings to explore and ponder over their creation as well as the creation of the earth and the heavens in order to appreciate the power of their creator and then submit to Him. Islam renounces any compulsory practices which are not based on individual developed beliefs and understanding. Islam has strongly criticised those people who uncritically follow their parents’ religion and beliefs. The practices of human beings, in Islam, are weighed and judged according to their intentions of doing them more than results which their practices may produce, a delicately vital point in reflection as (Schön, 1983) contends. All the reviewed teachings of Islam support Muslim teachers to develop within post-method thinking. Both Islam and post-method thinking aim at empowering people to do the actual search within their context, though aims of their exploration are different. Post-method thinking, like the teachings of Islam, encourages teachers to be researchers in their context in order to self-develop and improve their practice. Teachers are empowered to develop their personal context-sensitive theories of teaching, thereby transcending the methods of teaching developed in the literature or employed by other teachers. Teachers are also encouraged to critically explore their beliefs and practice as well as their context in order to effect change in their teaching practice to improve it. Therefore, even though the teachers’ dominant Islamic ‘metanarratives’ (Lyotard, 1984) may be assumed to be inconsistent with post-method thinking, their actual search and theorising in the context of practice may be similar. Both Islam and post-method thinking encourage people to explore their contexts and be informed decision makers rather than being ‘blind’ imitators and followers.

In addition, post-method thinking encourages teachers to study their context and be sensitive to the socio-political condition in order to make better decisions for their teaching practice. Thus, if the teachers’ individual ideology of Islam is a challenge, it should be well understood and responded to. This is what post-method thinking encourages teachers to do, not to oppose to.

Furthermore, there are some promising qualities in the teachers that may facilitate the introduction of post-method thinking and reflective ways of working in universities. Firstly, the young energetic teachers in the context of this study have got strong aspirations to self-develop. They are also committed to improving the education in their Centre. Their commitment to their teaching practice is also, as I, the researcher, believe, strengthened by their Islamic beliefs. Being Muslims, the teachers and I believe that when we devote more time to help our students and sincerely strive to satisfy their needs, we will be more rewarded by our Creator in this world and in the Hereafter. We also know that our Creator expects us to be committed teachers and so we feel accountable and whole-heartedly engage in our practice Muslim teachers are also supportive and interested in cooperation and collaboration, perhaps a common human feature. In addition, the university Muslim EL teachers seem to be autonomous enough to have control over their professional practice as writing teachers. Their teaching practice is not overly monitored or restricted by the authorities, provided they are not deviating from the cultural norms of the country. They are respected and have authority as teachers. Mok (1994, p. 109) contends that “collegial support and institutional support are equally important for pre- and inservice teacher development”.

Within the positive picture which I, the researcher, was inclined to depict based on the findings of the study, it was also felt that more time is needed for post-method thinking to be
implemented in contexts with particular ideologies as well as the developing world contexts. As a teacher and researcher, I feel that once the mentality of reflective practice is present in a teacher, including me, its results will be far-reaching, affecting not only the teacher’s teaching practice but also how he/she thinks about education and life more generally. This not only agrees with the principles of post-method thinking but also supports the Ideology of Islam which encourages human beings to develop in order to be ‘better members of the society today than those of the yesterday’, as well as to share their joys with the whole mankind.

Note:
The typical teachers pointed to in this study are the practicing Muslims submitted to the orders of Allah, the Exalted.

References


