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Title: Teacher Identity: crossing the technical-rationalist and affective divide

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Abstract

The authors argue for a professional education of teachers which adopts a strong social justice agenda, and that takes seriously both the technical-rationalist and affective components of teacher identity. While a rational approach to teacher education privileges student teachers' content and pedagogical knowledge development, an affective approach prioritises the necessary influence of (student) teachers' identities and emotional capacities on practice. However, one without the other limits the possibilities

for doing critical and social justice education. Instead, the authors argue for a holistic approach in which student teachers consider how the messiness of working across disciplinary content knowledge, communities of practice, critical engagement, and diverse identities in socio-cultural context might actually provide a strong foundation for developing critical, responsive educational experiences.

Keywords: teacher identity; teacher education; professional identity, social justice education

INTRODUCTION & HISTORICAL OVERVIEW

The concept of identity has wide application across all landscapes in education research: we talk of learner identities to help us understand the learning pathways of children and young people; we talk of institutional and community identities to understand the distinctive practices and beliefs in schools, colleges, districts or universities, and we talk of professional identities to understand the particular characteristics and responses of both the teaching profession as a whole and of individual teachers or subject specialist groups. As a complicated construct, identity research is rooted in disciplines as diverse as philosophy, anthropology, sociology, psychology, education and political science. Each brings a distinct disciplinary framework, history, and discourse, which makes research into the professional identity of educators a complex and multi-faceted area of study. Multiple disciplinary approaches are evidenced, even when research is focused on teachers at a particular career-stage (e.g. Leeferink, Koopman, Beijaard & Schellings (2019); Joseph (2019); Ritacco & Bolivar (2019); on teachers working in particular subject areas (e.g. the Widodo, Fang & Elyas (2020) study on language teachers or Karaolis & Philippou (2019) and Boaler (2003) studies on mathematics teachers), and on the wider population of teachers (e.g. Berger & Lê Van 2019). In its broadest sense, research on teachers' professional identity seeks to explain how teachers are positioned by, and come to position themselves in relation to, the cultural and social worlds they experience. In exploring the interface between teachers, their teaching environments and wider lives, professional identity offers the potential to contribute to our understanding of teacher professional development, teacher efficacy, agency, resilience and retention, and through these, inform our understanding of how to frame effective education policy, school leadership and curriculum guidance.

In this chapter we provide a brief historical overview of research on teacher professional identity before highlighting some current empirical studies and research themes. We explore professional identity as a dichotomy between rationalist and affective models of professionalism, arguing that an attempt to consolidate the rationalist/affective nexus allows for a more holistic and education-focused approach to teachers' professional identity. We then illustrate the possibilities of crossing the reason-emotion divide in professional learning and knowledge development.

The roots of much empirical identity research lie in social psychology and anthropology. Both disciplines seek to understand the intersection between the personal world of individuals and the collective meanings, social relationships and histories of the communities in which those individuals live and work. As a social psychological concept, identity research helps explain some socio-cognitive processes of teachers' professional development and some of the psychodynamic processes that arise from being a member of a professional group (see for example, Clandinin, Connelly & Bradley 1999). As an anthropological concept, identity studies describe how individuals draw on cultural resources to make: "sense 'of" (about) themselves and represent the dilemmas of their social situations 'for' themselves" (Holland, Lachicotte, Skinner & Cain 2001, p.8). Current social psychology and anthropology research perspectives suggest that identity is fluid, a fundamental act of being and a

dynamic process that requires internal agency. It is malleable, shaped by social structures, interactions and experiences, but also exerts its own social and personal influence: “People tell others who they are but more importantly, they tell themselves, and they then try to act as though they are who they say they are” (Holland et al. 2001, p.3).

Over time, research on teacher professional identity has evidenced a gradual shift from static perspectives in which identity was used as a concept to capture the teaching profession’s beliefs, values, and practices towards poststructuralist understandings of identity as a dynamic and fluid construct. Beijaard, Meijer, & Verloop (2004) undertook a systematic review of early research on teacher professional identity and noted that many early studies adopted a cognitive focus that positioned professional identity as the personal practical knowledge of teachers rather than a socially-negotiated construct. Research studies of teachers interpreted professional identity as an ‘image of self’ that determines how teachers teach and respond to educational change whereas studies of teacher education linked professional identity to the teachers’ professional roles or to processes such as reflection and self-evaluation. Both kinds of study assumed that professional identity was relatively stable and a stabilizing influence. In contrast, more recent research views professional identity as fluid, social, multifaceted, linked to learning, to affect and to feelings of belonging, and that it is “neither intrinsically stable nor intrinsically fragmented … [but] more, or less, stable and more or less fragmented at different times and in different ways according to a number of life, career and situational factors.” (Day, Kington, Stobart & Sammons 2006, p. 601). Although a systematic review of recent research on student teachers’ professional identity (Rodrigues & Mogarro 2019) uncovered a range of definitions and investigative purposes for studying identity, there was wide agreement that identity is malleable, “formed through socio-cultural situated practical experiences and depends on the complex negotiation between professional experiences and external factors.” (Rodrigues & Mogarro 2019, p. 6). This shift is evidenced in social psychology frameworks that seek to understand how identity contributes to teachers’ sense of: belonging (see for example, Brown & Everson 2019); their emotional engagement in teaching (see for example, Wang, Zhu, He, Hu, Li, Liu & Ye 2019; Nichols, Schutz, Rodgers & Bilica 2017), and their professional knowledge and craft (see for example, Leeferink et al 2019). It is also evidenced in anthropological frameworks that describe how interactions between culture and agency shape how teachers think, feel, act and learn (see for example, Sachs 2001), and in sociological frameworks that chart the impact of power dynamics and social positioning on teacher identity (see for example, Moghadam, Adel, Ghaniabadi & Amirian 2019; Day, Kington, Stobart & Sammons 2006). Despite these common understandings, Rodrigues & Mogarro (2019) argue that identity research in teacher education is “still hostage of the other social sciences”, and that “a unique and distinct discourse within teacher education has not yet been developed.” (ibid 2019, p. 10).

PROFESSIONAL IDENTITY & PROFESSIONAL LEARNING

A unique discourse for education must draw on affective and cognitive views to explain the power of both individual agency and institutions to shape professional identity and professional learning. The

concept of ‘communities of practice’ (Lave and Wenger 1991) offers an explanation of how professional identities are forged from the social interactions between community members who share a common interest and competence. It suggests that shared knowledge and informal, situated learning are negotiated through joint activities so that the community grows, legitimates and regulates the knowledge, values, skills, resources, and know-how of individuals. Apprenticeship into the community begins with legitimate peripheral participation, following non-linear pathways to full participation and acceptance into the community. Wenger (1999; 2010a) argues that this social participation and informal, work-based learning allow identity to be negotiated through words and actions, as individuals work out “ways of being a person in that context” (Wenger 2010a, p. 133). Boaler (2003) refers to this as a ‘dance of agency’ that requires active engagement in community practices, histories, learning and stories, alongside some compliance to community norms and practices and to the hierarchies of power. Wenger-Trayner & Wenger-Trayner (2015) suggest that multiple communities of practice, including policy, regulatory and research communities, form a ‘landscape of practice’. Education professionals navigate this landscape, working across community boundaries to align different knowledge-domains within specific contexts to forge a meaningful moment of practice. Different alignments create the possibility of different actions and outcomes (thus explaining professional innovation or imagination), but all alignment requires practical action and engagement. The ‘landscapes of practice’ model suggests teachers do not simply ‘put theory into practice’ and positions teacher agency and identity as intrinsic to active knowledge-production. The concept of professional knowledge generated in a landscape of practice chimes with understandings of trans-disciplinary, distributed ‘Mode 2’ knowledge, produced in its context of use (Gibbons 2000). In this, it provides a model of teacher identity-work that does two things: Firstly it interweaves professional identity with narratives of *how* teachers come to know, and secondly, it harnesses professional identity to concepts of professional agency, reflection and knowledge through ‘engagement, imagination and alignment’ (Wenger 2010b, p. 184) in which teachers attune their practices to the needs of their students and the communities the school serves.

However, when professional knowledge, learning and identity are socially negotiated, the pathways to adaptive professional competence can seem opaque and uncertain. Practitioners may choose to resist, reshape or side-line new and potentially useful knowledge-communities (Farnsworth, Kleanthous & Wenger-Trayner 2016) or adopt intuitively appealing but ineffective practices. Education research to problematise and understand how professional identity operates to expand or inhibit professional learning, knowledge-formation and values in complex contextualised situations is vital. In some situations the desire to adopt a particular professional identity may inhibit learning, agency, enquiry, reflection and curiosity: Hall, Conway, Murphy, Long, Kitching, & O’Sullivan (2012) report that student teachers in practicum schools were marginalized rather than engaged as the legitimate peripheral participants that Lave and Wenger (1991) suggest. Feeling too vulnerable to display uncertainty or to position themselves as learners, the student teachers forged narrow teaching identities that reduced professional competence to ‘class control’ and children’s learning to ‘skill development’. Research into identity and professional values is equally complex and presents difficulties of

identification and theorisation. The theory of implicit bias, suggests that practitioners can harbor unconscious "discriminatory biases based on implicit attitudes or implicit stereotypes [which] … can produce behavior that diverges from a person's avowed or endorsed beliefs or principles." (Greenwald & Krieger 2006, p.951). Murphy & Wyness (2020) report from England that teachers' grade predictions for university admission are overwhelmingly optimistic for all socioeconomic groups except high-attainers from disadvantaged backgrounds, the only group significantly more likely to have pessimistic grade predictions.

Given such uncertainties, policy and regulatory communities in some countries have imposed competency-based or content-focused frameworks that centrally direct teachers' professional actions and learning and do not engage with professional identity. Such technical-rationalist innovations introduce standardised curricula, scripted teaching, high-stakes assessment or target-setting accompanied by standards-based managerialism and funding regimes (Hall & McGinity 2015). The incongruity is clear: increasing attainment, social justice, equity, inclusion and wellbeing in different contexts requires responsive teachers who are noticing, creative, critical and inquiring, who bring agency, knowledge and expert judgement to adapt teaching practices, challenge bias and learn in context. Contextual affordances and constraints may require professionals to adopt different pathways to a common outcome. Top-down technical-rationalist interventions that impose a single pathway diminish those very aspects of professional identity - agency, reflection and criticality - that are necessary.

From identity research to a pedagogy of identity: the rise of identity work in teacher learning

Bensimon (2007) argues, albeit for higher education, that policy analysts' focus of attention on tuition policies, incentive funding, accountability and regulatory systems overlooks practitioner sense-making frames as institutional agents of change. Despite terms such as 'self evaluation', 'active reflection', 'collaboration' and 'peer regulation' entering the policy discourse (see for example OECD 2019; 2020) we need better understanding of the kind of healthy professional identities that can do this, how they can be grown at scale across multiple contexts, and the kinds of learning, actions and values required to re-shape schools to deliver positive educational outcomes and social justice.

Rodrigues & Mogarro (2019) are right to argue that education research on professional identity has yet to hit its own stride, but studies of identity formation do chart some of the tensions and contradictions, at career transition points that impact identity and prompt professional learning (Gaudelli & Ousley 2009). These highlight affective influences on the kinds of teachers that practitioners imagine themselves becoming (e.g. Dinham, Chalk, Beltman, Glass & Nguyen 2017) and the kinds of discourse that affect teacher identity (e.g. Haniford 2010); policy influences on teacher, stress and burnout where professional identity both measures impact and can operate as a protective factor in how teachers internalize challenging work conditions, systems or environments (e.g. Kangas-Dick & O'Shaughnessy 2020; Hong 2010; Dassa & Derose 2017; Skinner, Leavey & Rothi 2018; Nichols et al. 2017; Dinham

et al. 2017). We know that moments of tension can prompt reflection and learning, but an overload creates anxiety and stress, impacting negatively on self-efficacy, professional learning and, ultimately, pupil attainment (Glazzard & Rose 2019).

Research has identified some effective and ineffective features that promote professional identity and learning through mentoring (Orland-Barak & Wang 2020; Anspal, Leijen & Löfström 2019); course design (Alderton 2020); system design (Hökkä, Rautiainen, Silander & Eteläpelto 2019); and self care systems (McKay 2019). Specific pedagogical tools have been designed to prompt 'identity work' in the form of deliberate, conscious reflection and engagement, to promote self-aware, noticing and adaptive practitioners. The studies tend to be small-scale but include identity-work tools such as: protocols for reflection (Pomerantz & Ippolito 2015); auto-ethnography (Lavina & Lawson 2019); collaborative reflection (Maclean & White 2007); lesson study (Lieberman 2009); action research (Estola 2003; Webb 2005; Cattley 2007; Maclean & White 2007; Vavrus 2009) as well as case-study and focused experiential learning; professional (face-to-face and virtual) networks (Lundin, Lantz-Andersson & Hillman 2020). The concept of "ethical practitioner enquiry is underpinned by an epistemology which challenges both technical and practical views of education" (Lofthouse 2014, p. 15) and necessarily engages with issues of power, identity, values, and socio-cultural context in order to avoid unwittingly reproducing problematic ideologies and practices.

Seemingly advocating for a critical approach to practice-based research and professional development, Lofthouse (2014, p. 17) states that "practitioner enquiry rests on the proposition that those in practice are able to take informed intentional actions, explore their effects and form judgements of their value" as part of the standard social practices in education. Here, exploring effects, if viewed in relation to questions of ethics, must engage with the social effects of teaching and learning practices on the lived experiences of learners and teachers alike. Both these social effects and the judgements that enquirers make, are thus evaluated in relation to the ideologies (dominant or not) that they represent or challenge. This article reveals that a critical approach that bridges rationalist-affective domains of being and doing are necessary for constructing teacher identities that are professionally *and* ethically driven.

As both a research methodology and a classroom pedagogy (for higher education student teachers and schooling-going learners), critical reflection thus becomes a useful means for identifying, interpreting, and deconstructing teacher identities in context (Avraamidou 2019; Cochran-Smith et al. 2020). Critically reflective journal writing, framed by action research, critical practitioner enquiry, or autoethnography, enables this:

> By looking at critical incidents and experiences (as texts) in relation to issues of power, teachers and students might interrogate the ways in which social and political power influence the everyday construction of individual identities, how individuals take up or resist hegemonic orders, and the ways in which individuals occupy positions of privilege and subordination at different times and in different spaces. (Student) teachers can record their own identity shifts over time, in relation to lived experience, using critical analytical tools such as critical

> discourse analysis (Fairclough 2001) to reveal how their own experiences, uses of language, and ways of thinking are situated in systems of power. That power can be defined in relation to gender and sexual diversity, or other identity categories, and contributes toward (student) teachers gaining the confidence and social consciousness to construct more socially just identities for themselves (Govender 2019, p. 353).

THEORETICAL FRAMEWORK: RATIONALIST AND AFFECTIVE MODELS FOR TEACHER IDENTITY CONSTRUCTION.

In this section, we briefly outline rationalist (derived from cognitivist understandings of professionalism and identity) and affective (associated with socio-cultural and poststructuralist understandings of professionalism and identity) models for teacher identity construction. This is followed by our attempt to consolidate these two models, and the divide they represent, into an integrated model for teacher identity construction characterised by fluidity, critical reflexivity, and the understanding that identity and practice are intrinsically connected to issues of power. Where a rationalist model prioritises teachers' identities as disciplinary experts and their practices as measurable against predetermined national standards (Edwards & Blake 2007) by taking on cognitivist definitions of identity, an affective model foregrounds multiplicity, discontinuity, and sociality (Arvaja 2016) by taking on a poststructuralist perspective of identity. In trying to consolidate these two seemingly disparate models, we offer an approach that sees teachers' identity construction as socio-culturally situated, pluridimensional, and as deeply bound to issues of power in and out of the classroom.

RATIONALIST MODELS OF TEACHER IDENTITY

From a rationalist, or cognitivist, understanding of teacher identity and professionalism, it becomes easy to identify and critique the characteristics of a 'good' teacher. Such characteristics are described in varying detail across international educational policies through professional standards for teacher registration or regulation and the assessment criteria of teacher education programmes (Mockler 2010; Buchanan 2014). In this way, by articulating 'good teachers' and 'good teaching' in cognitivist, measurable ways (Benesch 2018), emerging (student) teachers and teacher educators are at risk of reproducing established, naturalised, and sometimes problematic notions of teacher identity and practice (Edwards & Blake 2007; Arvaja 2016; Gonçalves, Azevedo & Alves 2013). Across the literature, three main contributing factors can be identified in the process of 'professionalising' teacher identity: 1) teachers are constructed as disciplinary experts, 2) teacher competency and professionalism are conceptualised and driven by pre-determined professional standards issued by policy-makers, and 3) professional practice, as interconnected with professional identity, is legitimated through particular ways of doing evidence-based practitioner enquiry.

Firstly, if teachers, particularly in secondary schooling, are constructed as masters of specialist knowledge rather than practitioners of or agents acting *through* particular disciplines, they may also inadvertently become constructed as the sole intellectual authorities in the classroom. In this sense, teachers may see themselves as holders of knowledge obtained and validated through university degrees. In Freirean terms, this risks positioning both knowledge and teaching/learning in problematic ways: firstly by foregrounding knowledge over people, and secondly by positioning those people (teachers and learners respectively) as depositors and receptacles of knowledge rather than co-constructors of meaning (Moje 2008).

Moje (2007, p. 1) raises this issue by questioning how teachers "deal with conflicts between the intellectual work of teaching content concepts and the moral work of teaching those content concepts to human beings … with varying perspectives on the value of the content, varying skill sets and ways of knowing that they brought to their learning, and rich and full lives that might or might not intersect with the content under study". In this sense, the rationality of intellectual work without the affective consideration for ethics in education risks decontextualizing classroom content, pedagogy, and assessment. On the other hand, teachers who see themselves as experts of their discipline may also gain confidence and agency in their classrooms. Where literacy and language teachers, for example, situate their knowledge and practice in established theoretical perspective *and* as part of communities of practice, they can begin to make decisions about effective literacy and language pedagogy that resonates with their leaners in meaningful ways (Ellis & Smith 2017; Schneider Kavanagh & Danielson 2020; Moje 2008).

The second contributing factor to developing teacher identities involves how teacher competency and professionalism are conceptualised and driven by professional standards, often found in national policy and teacher education assessment. Because such standards are shaped by existing dominant ideologies, they can have a strong influence on how teachers regulate themselves and each other. Furthermore, teacher educators and experienced in-service teachers use these as assessment tools to provide new and student teachers with feedback on their performance and progression, socialising emerging teachers into potentially narrow versions of professionalism.

If these standards are conceptualised from a rationalist perspective, they can serve to narrow what counts as appropriate, professional teacher identities (Hall & McGinity 2015). For instance, to what extent are innovation and creativity measured and awarded? What kinds of social consciousness in teaching and learning are prioritised or excluded? What version of professionalism is legitimated through policy documents and regulatory boards? And, what kinds of (inter)actions are considered 'appropriate' within the frame of the standards that govern? These issues highlight the tension between teachers and broader educational institutions:

> Teachers' professional identities are being reworked from inside and outside of the teaching profession. Teachers as professionals are increasingly subject to external standards and codes of practice while, on the other hand, they are struggling to construct their own professional

> identities by exercising their own agency, prioritising the needs and interests of their students and classroom interactions and promoting "appropriate" professional practice (Gonçalves, Azevedo & Alves 2013, p. 57).

Teachers, as such, must navigate the contentious space between the personal and the professional. This is particularly true in contexts where national professional standards do not recognise teachers' own value systems, cultures, and ways of knowing and how these impact on the identity-practice nexus. For example, if teachers' identities are homogenised through policy and regulatory processes, both the regulatory boards and teacher education institutions risk losing critical access to the productive power of difference (of perspective, of approach, of interpretation, ideology, or of subjectivity) and overvaluing sameness (O'Connor 2006). Edwards and Blake (2007) as well as Johnson and Golombek (2020) argue that it is the critical engagement with difference and diversity in teachers' identities, knowledges, and practices that drive education forward.

The third component concerns how teachers evidence and measure the efficacy of their own practice, through evidence-based practitioner enquiry, against policy requirements and dominant research. While the intention to engage teachers with this kind of reflective work "contends that the education of teachers can be realised neither through the delivery of a pedagogical blueprint of techniques, nor through the disinterested delivery of disciplinary knowledge" (Edwards & Blake 2007, p. 38) is a critical one, there are still risks depending on how that enquiry is ideologically framed. From a rationalist perspective, teachers' enquiry into their own classrooms may be limited to the reasoned analysis of practice, where practice is measured against policy and research without enough engagement with the socio-political context of either. Without a critical approach to enquiry, that sees ideology and power as necessary dimensions to research and pedagogy, practitioner enquiry risks becoming a mechanism for teachers to legitimate their practices by narrowly aligning them to the established policies. 'Good' findings may end up being used to exemplify the successes of policy, vindicating teachers and governments of inadequacy. The question this raises is whether or not teachers might feel that they are able to interpret the policy standards, or what counts as evidence for effective teaching and learning, in creative and critical ways.

According to Edwards & Blake (2007, p. 34), one mechanism for the regulation of teachers' identities "is the persistence in education of a belief in an objective, transcendent rationality, the assumption that there is a neutral vantage point from which student teachers, by submitting to the technology of reason and logic, may discern order, laws and clarity across teaching dilemmas within particular contexts". Where teachers are conceived of (and where they conceive themselves as) masters of disciplinary knowledge, performers of professional standards, and practitioners of reasoned enquiry, purely rationalist models of teacher identity formation become insufficient. This is not to say that teachers should not feel like powerful actors within their disciplines, or that their interrogation of their professional practices are not valuable, or that it does not lead to valuable learning. Instead, this is to say that a rationalist model provides only a partial view of what it means to be a teacher and do

teaching (Aronson 2020). In the next section, we outline the possibilities for emotional competency as part of a more wholistic approach to understanding teacher identity formation.

AFFECTIVE MODELS OF TEACHER IDENTITY

Who teachers are, their relationship to the content knowledge they teach, the contexts and institutions of learning within which they work, and the relationships they establish with staff and students matter (Aronson 2020). Zembylas (2007) provides a useful conception of how an 'emotional ecology' contributes to educational work in the classroom as well as teachers' identity formation. Defined as "a teacher's (or learner's) emotional knowledge in a particular social and political context, including rich connections to emotional experiences, and relationships with others (e.g. students, colleagues, parents) over time" (Zembylas 2007, p. 357), the emotional ecology of a place of learning (from classrooms to whole school experiences) aid in enabling or disenabling effective teaching and learning. Such an ecosystem is therefore also characterised by, at the very least, 1) issues of investment (Norton, 1995; Darvin & Norton 2015), where teachers' relationships to content knowledge and pedagogical approaches influence the extent to which they are able to work productively and in culturally sustainable ways (Ladson-Billings 2014), and 2) how teachers position themselves, taking up or resisting identities.

In the first instance, issues of investment in content knowledge and pedagogical approaches suggests that having knowledge of what to teach and how to teach is not enough. The emotional attachment that teachers have to their subject area, their profession, and how they understand the impact of their teaching on learners is paramount to whether or not teachers themselves might see their identities and practices as worthwhile. Here, "investment regards the learner [and the teacher] as a social being with a complex identity that changes across time and space and is reproduced in social interaction" (Darvin & Norton 2015, p. 37). By recognising whether or not, and to what extent, teacher's emotional investment in their work affects their practice, teachers themselves can begin to interrogate more deeply the socio-cultural and political agendas that underlie their practice. For instance, in a climate where assessment-driven teaching dominates, teachers who resist the culture of teaching-to-the-test may experience certain emotional tensions that "compel them to realign their pedagogical practices and beliefs" (Loh & Liew 2016, p. 269) to the underlying neo-liberal ideology at work. In negotiating these tensions, teachers are required to evaluate their own beliefs and reasons for teaching while taking seriously the effects that their own practices may have on their learners. Teachers who take up critical approaches to teaching, then, will have their commitment to social justice education tested by institutions bent on achieving high attainment levels that are narrowly defined, colleagues who regard successful teaching as only that which results in learners' high attainment scores, or even learners who cannot see the connection between classroom content and their current or imagined lives.

The second component to an emotional ecology (Zembylas 2007) is that of agency and the positions that teachers take up or resist in relation to professional identity. Related to investment, teachers'

capacity to recognise, acknowledge, and confront their own subject positions (values, beliefs, performances) as they emerge in socio-cultural context enables teachers to understand how their own identities, practices, and emotional investments reproduce or challenge certain social norms. In this sense, teachers are *positioned* (Janks 2010) by policy constructs of professional identity, institutional cultures of teaching and learning, and regulatory boards. They are also *positioning* (Janks 2010) through the impact of their pedagogical choices in the classroom that enable or disenable particular ideologies, their selection of content, and the relationships they help to establish with learners in the classroom that may validate or stigmatise certain learner-identities. For example, consider how student teachers in one South African teacher education programme critically reflected on their own gendered identities in order to consider how their beliefs and socio-cultural context positioned them in particular ways. Their engagement with identity exposed possibilities for how critically reflective work might be used to rethink their classroom practice in ways that might enable their imagined learners to think more critically about language and gender (Govender 2019). In this study, the emotionally-laden reflective writing by student teachers revealed both the conceptual and emotional work involved in facing social issues such as gender and sexual diversity, and how this might be used by those student teachers to (re)position themselves (and each other) in more socially just ways.

Therefore, the 'rich connections' (Zembylas 2007) that teachers make with their learners and other teachers, across educational contexts and cultures, can be understood as intrinsically linked to their ways of identifying (being) and acting (doing) where "emotions are regulated socioculturally whereby members of discourse communities are taught which emotions are considered appropriate in particular social situations and which are viewed as improper" (Jaggar 1988, cited in Benesch 2018, p. 61). Understanding how emotional ecologies are constructed in the interests of some and used to police (student) teachers into particular ways of teaching, thinking, doing, and believing is therefore necessary in professional identity construction and development that takes on a social justice agenda (Aroson, Meyers & Winn 2020; Vasquez, Janks & Comber 2019). Validating and negotiating the emotional ties and responses that teachers have to social issues, content knowledge, pedagogical approaches, and so on, in socio-cultural context may enable those teachers to take hold of their agency and construct identities and practices that are more culturally responsive, sustainable, and socially just.

AN INTEGRATED APPROACH

An integrated approach to understanding teacher identity and its development over space and time recognises how reason and emotion, rationality and affectation, inform each other across socio-cultural context, individual and collective identities, and disciplines or communities of practice. It also advocates for the critical engagement of both self and socio-cultural context by pointing at the insufficiency of technical-rationalist approaches alone (Mockler 2010). Table 1, below, attempts to map the rationalist, affective, and rationalist-affective crossovers evident in the literature on teacher identity.

From this outline, it becomes easy to see how the underpinning theoretical perspectives on teacher identity, and its development, influence what constitutes a 'good' teacher, and by effect 'good' teaching. This starting point therefore has a ripple effect on the ways in which disciplinary knowledge, professional standards, change, reflection and practitioner enquiry, and social context and power are perceived as either having or not having an effect on how teachers see themselves, their work, and their impact in and out of the classroom. For instance, cognitive approaches to disciplinary knowledge foreground knowledge over people while affective approaches position teachers as emotional beings who reflect on their emerging proficiency in disciplinary knowledge. At the crossover, a rationalist-affective model places teachers in the role of knowledge co-constructors. Here, alongside their learners, teachers can begin to negotiate what knowledge counts, how it is used, and the effect such knowledge has on their own identities as teachers as well as its effect on learners' understanding of the world (Moje 2008). Over and above reflecting on their emotions, teachers must also interrogate their investment (Darvin & Norton 2015) in the field and its role in learners' lives (that is, learners' investments).

Rationalist-affective approaches, then, emerge from a tradition of poststructuralism in education. Identity, from this perspective, is fluid and continuously changes in relation to:

1. *Changing policies and professional standards*
   At this level, policy constructs of professionalism are interpreted and critically evaluated in relation to teachers' contexts of work as well as their own ideological or belief systems. What counts as 'professional identity', then, is constructed by the teacher in relation to external forces such as national professional standards, initial teacher education assessment criteria (Cochran-Smith 2003; Cochran-Smith et al. 2020; Buchanan 2014) and ethics (Lofthouse 2014), and not the other way around.
2. *Developments in disciplinary knowledge*
   As co-constructors of disciplinary knowledge and practitioners within disciplinary communities of practice, teachers should not only measure their technical proficiency of the discipline but also their investment in the discipline and the social effect of their approach to disciplinary knowledge on learners (Ellis & Smith 2017). That is, are teachers merely socialising learners into existing communities of practice, or are teachers engaging learners in processes of knowledge construction in socially sustainable ways?
3. *Changing learner populations and contexts of teaching and learning*
   Teachers do not work in a vacuum, and so how they perceive and engage with difference, diversity, and power is affected by their own subject positions. That is, teachers' personal beliefs, dispositions, and emotions affect their pedagogies and educational approaches (Hinojosa Pareja & López López 2018). Critically reflective teachers (Govender 2019; Kubanyiova 2020; Aronson 2020), then, actively interrogate how their own subject positions affect their pedagogical decisions and change over time with changing educational contexts.
4. *Reflective practice and practitioner enquiry that foregrounds teachers' agency*
   Reflection and practitioner enquiry practices are processes for engaging with teacher identity,

and necessarily crosses the boundaries of what teachers do in schools and the effects of these actions (Lassonde & Israel 2008). However, it is also important to make clear how these actions are imbued with ideologies, and therefore how an investigation into those actions constitutes a "critical inquiry" (Cochran-Smith et al. 2020).

5. *How teachers view themselves in relation to issues of power in and out of the education system*

   Because teaching involves both ways of doing and being (Vasquez, Janks & Comber 2019), teachers' identities are intrinsically bound to issues of power. Race/ethnicity, gender, sexuality, nationality, age, (dis)ability, and so on, all contribute to how professionalism and educational practice happen (Lawrence & Nagashima 2020). Rationalist-affective models of teacher identity, then, actively engage with these issues in context and in relation to their social impact on learners and learning environments by taking specifically socio-cultural and poststructuralist perspectives.

Teacher identity, then, and its development involve ongoing, critical negotiations of who teachers are, who they want to be, the effects they have on their learners and social context, and the ways in which they navigate the plethora of ideologies already embedded in everyday educational practice. This is all done in view of the external and internal forces that teachers negotiate on a day-to-day basis.

Table 1: Mapping the Rationalist, Affective & Rationalist-Affective Crossovers in Teacher Identity			
	Rationalist Models	**Affective Models**	**Rationalist-Affective Crossovers**
THEORETCAL PERSPECTIVE	Teacher identity development is conceptualised from cognitivist perspectives	Teacher identity development is conceptualised as emotional and/or pastoral	Teacher identity development is conceptualised from socio-cultural and poststructuralist perspectives
DISCIPLINARY & PEDAGOGICAL KNOWLEDGE	Teachers as experts of disciplinary and pedagogical knowledge define their identity in relation to the mastery of knowledge and practice	Teachers' investment (Darvin & Norton 2015; Norton Pierce 1995) in disciplinary and pedagogical knowledge and practice is foregrounded	Teachers are constructed as co-constructors of disciplinary and pedagogical knowledge and practice, which is influenced by both their (perceived) mastery and investment in the field
PROFESSIONAL STANDARDS	Professional standards provided by national and international policy construct teacher identity development as the learning and performance of pre-defined, measurable, competencies and skills	Navigating the emotional ecology (Zembylas, 2003; 2007) of one's personal and professional contexts is necessary in unpacking and constructing changing teacher identity	Professional standards are interrogated in relation to the socio-cultural contexts they are meant to represent, while the performance and evidencing of professional standards are interrogated in relation to identity, the context of performance, ethics, and power
CHANGE	Teacher identity is perceived as developmental and measurable, as described in professional standards and initial teacher education assessment criteria	Teacher identity is perceived as developmental and measurable, as described in professional standards and initial teacher education assessment criteria, but it also involves taking seriously the emotional impact of teaching on teachers and learners	Teacher identity is envisaged as a fluid construct that changes with contexts of teaching and learning, foregrounding teachers' ongoing negotiation of knowledge, practice, investment, institutional culture, and so on.
REFLECTION & PRACTITIONER	A professional standards-based approach focuses on teachers' identity as primarily	Teacher-reflection is advocated as a means to identify and unpack how teachers, their feelings,	Critical reflection and critical approaches to practitioner enquiry recognise that teachers, as

ENQUIRY	connected to their performance of established criteria	and the impact of their teaching, influence teacher identity development	emerging and agentive participants in communities of practice (Lave & Wenger, ###), must negotiate not only professional standards and initial teacher education assessment criteria but also their own ideological positions (including ways of doing, thinking, being, reading, writing, speaking, believing)
SOCIAL CONTEXT, IDEOLOGY & POWER	Teacher identity is situated in the mind and is measurable in relation to skills competency	Teacher identity is constructed in relation to their contexts of teaching (such as learners' needs and the labels used to describe their contexts in relation to socio-economic status, deprivation or privilege, resources, and so on)	Teachers' identities inform and are informed by their contexts of work and life (including under systemic relations of power related to socio-economic equity, race/ethnicity, gender, sexuality, age, region, language, and so on)

CONCLUSION

This chapter has explored the politics of teacher identity, and its development, in the research available. By paying particular attention to the role of rationalist-technical and affective models, it becomes clear how important it is that emerging teachers and teacher education are able to critically engage both rationalist and affective approaches to professional identity. This is doubly important when one considers the extent to which identity and socio-cultural context can shape the lived experiences and practices of teachers and their learners.

From the literature reviewed in this chapter, six domains that shape, and are shaped by, teacher identity and identity development have emerged: 1) theoretical perspective, 2) disciplinary and pedagogical knowledge, 3) professional standards, 4) change, 5) reflection and practitioner enquiry, and 6) social context, ideology, and power. Each of these domains, as discussed, are interdependent and bound to particular contexts, communities, and cultures. Interrogating them, then, becomes vital in understanding how teachers understand themselves and themselves within and without the teaching profession and in relation to society, culture, ideology, policy, and investment. This has implications for transforming classroom practice and teacher education into becoming more sustainable, inclusive, and socially just.

Recent research has suggested that a move toward integrated, rationalist-affective border-crossing perspectives on teacher identity and teacher identity development have been taken up in teacher education programmes, especially where this relates to socio-cultural models of literacy and literacy education (Burgess & Rowsell 2020; Johnson & Golombek 2020; Gupta 2020; Aronson, Meyers & Winn 2020; Lawrence & Nagashima, 2020; Hong & Cross Francis 2020; Kocabaş-Gedik & Ortaçtepe Hart 2020; as well as others). This, it would seem, speaks back to dominant neoliberal moves (Winter 2000; Edwards & Blake 2007) in educational policy across global contexts and advocates for the recognition of (student) teachers' diverse contexts and cultural identities as resources for educational practice – especially where they have a direct impact on the lives and education of children and young people. Furthermore, such recognition may enable increased teacher agency and renewed understandings of professionalism: from ongoing self-reflection and practice-based inquiry that is socially and culturally situated, to the construction of socially and culturally sustainable curriculums that engage both intellectual and emotional faculties. This may also have implications for research and research practices that engage more fully with the needs of particular contexts and peoples in relation to education (O'Keefe & Skerritt 2020; Medina 2020).

While the current research paints a promising picture for teachers and teacher education, work needs to continue and systemic changes need to be made. By actively engaging in rationalist-affective crossovers, teachers, teacher educators, and the students who are meant to benefit most from education might be able to spot the issues in the system, pose critical questions, research and problem solve, and effect change on their circumstances and environments in sustainable ways.

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