

# Critical Reflection on Making Sense of a Paternalist Teacher Educator Identity

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## Abstract

As a dynamically changing construct, identity shapes decisions and choices, and therefore, it should be examined at different entry points in teacher educators' (TEs) careers. Hence, with the collaboration of ninety-two prospective teachers (PTs), I explored who I am and what I stand for as a TE drawing on inquiry as stance after transitioning into academia. Undertaking a critical reflection of PTs' evaluations of my TE role enabled me to delve into the underlying reasons for my assumptions, practices, and identity. The findings revealed that I have developed a paternalist TE identity focusing on benevolence and moral values instead of developing intellectually and morally autonomous PTs. Upon critical reflection, I made sense of inner obstacles impeding me from becoming an agent of change to enact socially just teacher education and I was able to testify my assumptions. Data also revealed that my new TE role and context are significant factors in reforming my identity and teaching practices.

## Keywords:

Inquiry As Stance; Paternalist Teacher Identity; Critical Reflection; Social Justice Teacher Education; Self-Study.

## Introduction

Until the 1980s, theories pertaining to education stemmed from different fields, but few of these theories were directly related to teaching (Pinnegar & Hamilton, 2009). Recognizing the value of learning from their own experiences and work places, teachers and teacher educators (TEs) began to question the value of knowledge from secondary sources (Loughran, 2004). As many professional development programs lacking reflection and collaborative learning failed to meet the contextual needs of teachers (Karousiou, et al., 2024), they sought ways to collect systematic data from their students, practices, and beliefs, thereby producing local knowledge of practice (Cochran-Smith, 2010). By challenging the view of knowledge and knowers (Cochran-Smith & Lytle, 2009), teachers and TEs engaged in systematic inquiry and reflection of their practices and identities by incorporating their dual roles as researchers and teachers (Glasswell & Ryan, 2017).



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Reflection, first conceptualized by Dewey (1933), was further developed by Schön (1987) challenging the technical view of teaching, and the concept turned into reflective practice in which teachers began to analyze and interpret their own selves, tacit beliefs, and practices. Reflective practice is a systematic way for teachers to obtain self-knowledge (Farrell, 2016). To make sense of self, reflective practitioners conduct in-depth reflection going beyond the tensions of routine tasks (Russell, 2005). In doing so, they go beyond their comfort zone and learn from mistakes. Hence, reflection is an important instrument for formation and making sense of identity (Beauchamp & Thomas, 2009) and a systematic way to obtain self-knowledge.

Identity is a construct concerning who an individual is; it is developed through reflections on experiences (Wenger, 1998). It extends beyond time and space and “our identity is something we constantly renegotiate during the course of our lives” (Wenger, 1998, p. 154). Teacher identity is also a dynamic process of reinterpreting one’s values, beliefs, and practices (Flores & Dale, 2006). Teacher identity has captured the attention of educational researchers as there is a link between teacher identity and their actions (van Putten et al., 2014). Rather than being a primordial personality trait, teacher identity is constantly formed and reformed by the interplay of teachers’ personal experience, political environment, and professional context (Day, 2011; Khosronejad et al., 2023; Liu et al., 2023).

Likewise, TEs’ reflection on their identity and practices helps TEs better understand their existence in educational contexts, which will ultimately assist prospective teachers’ (PTs) professional growth. Teachers who are aware of their identity can better interpret their pedagogical and content knowledge and they can make more informed decisions (Arslan et al., 2022). In this way, they could accommodate their teaching practices and relationships with PTs as reflection has transformative potential (Gorski & Dalton, 2020). However, having such an attitude requires inquiry as stance (Cochran-Smith, 2003). Teacher education is not merely about instructing, but it entails educational research exploring the effectiveness of teacher education pedagogies for professional learning (Goodwin et al., 2014). Besides, professional learning is always a tentative stance (Lofthouse, 2023). TEs and educational researchers need “to act and drive societal change” by exploring their values and beliefs about equity and social change (King, 2024, p.1053).

As it is evident, quality teachers are trained by quality TEs (Goodwin et al., 2014). Given that the next generations are to raise by the PTs, first and foremost the TEs should investigate their roles and

responsibilities by focusing on their beliefs, attitudes, self, and identity shaping their understanding of teaching and practices (Akin-Sabuncu, 2022a). However, there have been very few studies through which teachers and TEs explore their professional development (Gökmenoğlu et al., 2015), identity, and self (Alan, 2019) in Türkiye. In Turkish teacher education context, TEs’ competencies regarding their initial preparation, identities, and professional development are virtually unexplored issues (Akin-Sabuncu, 2022a; Hazır-Bikmaz & Aslan, 2019). Filling this gap and guided by inquiry as stance, I critically address my TE identity construction, and its ramifications on PTs, my beliefs, and teaching practices to enact social justice and equity in learning environments. Apart from my ontological and inquisitive stance, this study is a response to Saban’s (2023) call for conducting self-studies as a means of professional development in Türkiye and Akin-Sabuncu’s (2022b) letter calling for critical reflection on our roles to become better TEs to enact socially just teacher education in Türkiye.

The research questions posed for this study are: a) To what extent are my professional knowledge, skills, attitudes, and values consistent with the teaching qualifications that I emphasized in my TE role? b) What are the perceptions of PTs towards my teaching practices and identity as a TE? c) What are my strengths and weaknesses as a TE?

In this paper, I begin by sharing the theoretical underpinnings of the study. Then, I provide background information about critical reflection and its importance to enact teacher education for social justice. After outlining the research methodology, I share the data analysis and emergent themes by presenting examples of PT responses and my narrative reflection. I elaborate on the findings which revealed my inconsistencies, misassumptions, and identity navigating my teaching practices. The paper concludes with a discussion regarding the significance of making sense of TE identity, reflexivity, and implications for teacher education for social justice.

### **Theoretical Framework**

The theoretical underpinnings of this study rely on three pillars; inquiry as stance, social justice teacher education, and critical pedagogy. These theoretical underpinnings are interwoven and they are mutually reinforcing views, which are shown in Figure 1.

The first theoretical underpinning of this study is inquiry as stance (Cochran-Smith, 2010). According to Cochran-Smith (2010), teacher education programs rely on TEs’ assumptions. Therefore, these assumptions have to be examined critically because despite sincerity, TEs can never be sure about the

effectiveness of their practices on students (Brookfield, 2017). This kind of inquiry is the requirement of TEs' ontological stance. 'In the discourse of qualitative research, "stance" is used to make visible and problematic the various perspectives through which researchers frame their questions, observations, and interpretations of data' (Cochran-Smith, 2003, p. 7). Inquiry as stance entails collecting, generating, and interpreting knowledge gathered by TEs obtained from their contexts and practices in cooperation with students and colleagues. Through inquiry as stance, TEs question their deep-rooted beliefs and attitudes that are difficult to change as a counterhegemonic notion (Cochran-Smith & Lytle, 2009) linking everyday actions and practices to a larger political, cultural, and historical context (Cochran-Smith, 2003).

**Figure 1:**

*Theoretical underpinnings of the study*



Given that teacher education curriculum is delivered by TEs, it is a vital responsibility to examine how they deliver it (King, 2024) since curriculum is value-laden social practice (Liston & Zeichner, 1987). Teacher education is also intentional (Ben-Peretz, 2001) and ideological enterprise (Cochran-Smith, 2010; Giroux, 2010). Without critically examining their own assumptions and beliefs, TEs may find it difficult to interpret their actions and practices on PTs (Akin-Sabuncu, 2022a; Bartolomé, 2004). Engaging in critical reflection, TEs examine their teaching practices, identities, and positionalities (Liu, 2015; Parkhouse et al., 2023) which necessitates an in-depth reflection delving beneath the surface level to make sense of conscious and unconscious beliefs. In order to continue their professional development, TEs learn and unlearn through reflective practice holding an inquiry stance (Cochran-Smith, 2003) by examining their practices and beliefs about who they are and who they are not (Pinnegar & Hamilton, 2009).

Beside inquiry as stance, this study is in line with the principles of teacher education for social justice (Cochran-Smith, 2010), which requires confronting with status quo to be the agent of transformation in education. The ultimate objective of teacher education for social justice is to enhance students' learning and improve their life chances. This does not only include just teaching practices but it also requires providing PTs with "social, intellectual, and organizational contexts" (Akin-Sabuncu, 2022b, p.817) so that they could be equipped with the necessary knowledge, skills and attitudes to teach for social justice. However, this also entails the education of TEs to be able to implement the tenets of socially just teacher education for the PTs (Akin-Sabuncu, 2022b), as there is not a formal and straight-forward path to become a TE across the globe (Cochran-Smith, 2010).

In Turkish educational landscape, social justice is usually associated with school leadership practices of school principals (Kondakci & Beycioglu, 2020). Although Türkiye's population consists of diverse ethnic and minority groups, albeit dominant Turkish and Muslim population, social justice is often linked with merely socioeconomic status, gender, and disability (Beycioglu & Ogden, 2017; Kondakci & Beycioglu, 2020). Furthermore, there is not a consensus among scholars' views on what social justice means (Arar et al., 2017; Beycioglu & Ogden, 2017), and comprehensive studies are not conducted to establish a social justice policy (Kondakci & Beycioglu, 2020). The issue is usually covered within the scope of inclusivity and multiculturalism, which hinders the deeper roots of achievement gaps among students (Kondakci & Beycioglu, 2020) and hampers the efforts to emancipate the students and society. However, as Davis et al. (2024) put it, deeper oppressive structures historically repeat themselves especially in higher education institutions privileging dominant groups.

Critical pedagogy (Freire, 2000; Giroux, 2010) is another theoretical underpinning of this study. Critical pedagogy requires reading and re-reading the world as every educational process is understood within a historical and political context. According to critical pedagogy, learning is not merely knowledge transfer, but a deliberate effort to solve existing problems through discussion in a participatory and egalitarian way. Critical pedagogy places the student-teacher relationship on an equal footing transforming the classroom practices into a just, democratic, and non-oppressive manner to emancipate the disadvantaged and oppressed groups (Freire, 2000). It necessitates questioning the disempowering social practices and long-held assumptions legitimating the existing social structures (Giroux, 2010). In doing this, critical pedagogy employs praxis, through which knowledge transforms into action by elimination of domination. However, in most teacher education

programs the relationship between theory and practice is usually neglected and TEs teach in a technical-practitioner way ignoring the social justice aspects of education. The Turkish teacher education system is no exception with its one-size fits all approach and the curriculum mandated by national authorities (Akin-Sabuncu, 2022a). Accordingly, PTs are criticized for being the passive and uncritical consumers of knowledge due to the TEs who have not internalized the social, political, philosophical, historical, and ideological fundamentals of education (Akin-Sabuncu, 2022a).

### *Becoming a Teacher Educator*

Bullough (2021, p.260) asserts that young people need the guidance of "...adults who know who they are and what they stand for, who possess well-developed and stable selves." However, where can students and PTs find reliable persons who will support their identity development? Or what should we do, and what type of personality traits and pedagogical qualities we should possess to help PTs develop their pedagogical skills? These are some questions we should constantly ask ourselves and critical self-reflection helps us to examine our taken for granted practices and assumptions to interpret our roles on PTs and also our own tacit identities and practices. The rational that gives impetus for this study is the same philosophy deriving from my ontological stance and desire for self-improvement and to be a better TE.

Becoming a TE is a challenging task full of uncertainties and difficulties which TEs have not been aware of before. There is a rich literature examining the transitional period of teachers into TEs (Bullock & Ritter, 2011; Grierson, 2010; Hilton, 2014; Lord, 2014; Simpson, 2019; Williams et al., 2012) which suggests that it is a tough row to hoe, yet the route to becoming a teacher is rather straightforward. When I was employed as an assistant professor at the faculty of education as an experienced, yet relatively novice TE, I had not had any preparation for teaching of teaching apart from some advice from my colleagues. My transition into TE role was sudden and as Berry (2007, p.117) defined, teaching of teaching is not viewed as an "expertise" in academia. TEs are a neglected group in curriculum across the globe, and they are not prepared for the demands of what it takes to be a TE (Cochran-Smith, 2003; Goodwin et al., 2014). I also found myself struggling with meeting the demands of being a professor, such as scholarship concerns, service to the university and community, requirements for promotion, and especially teaching (of teaching), too. Therefore, I deployed critical self-reflection as a means of professional development to seek answers to my concerns and tensions stemming from my new role and to examine the effectiveness of my assumptions and practices as a TE.

### *Being a Critical Reflective Teacher Educator*

There are different configurations of reflection (Brownhill, 2022; Gorski & Dalton, 2020); however, it is the critical reflection that results in socially just teacher education and transformation. Justice-oriented reflective practices and stance as critical reflection allow individuals to question their power and privileged positionalities (Gorski & Dalton, 2020; King, 2024). Critical reflection examines dominant educational paradigms and enables educators to grasp hierarchical powers between students and teachers (Morgan, 2017). Critical reflection explores the validity of one's assumptions influencing their practices (Brookfield, 2017). To explore assumptions, Brookfield (2017) proposes four lenses; students' eyes, colleagues' perceptions, personal experience, and literature review. These lenses eventually evolve into habits of mind for TEs questioning their beliefs and practices as part of inquiry as stance (Senese, 2017).

The ultimate aims of critical reflection are enhanced student learning, better schooling, and socially just teacher education by critiquing assumptions about teaching and socio-political issues (King, 2024; Liu, 2015). Therefore, before developing reflective practices of PTs, primarily TEs should know that reflection is not simply the recollection of events (Senese, 2017). When this conceptualization is not internalized by teachers and TEs, critical reflection is usually applied to inappropriate practices (Brandenburg & Jones, 2017), or rarely initiated in schools (Parkhouse et al., 2023). Thus, a meaning-oriented critical reflection (Hoekstra, 2007) focusing on self and identity help TEs reveal the roots of self and interpret who they are and what they stand for. This kind of reflection is defined as core reflection (Korthagen & Vasalos, 2005) focusing on teachers' dispositions like enthusiasm, courage, and flexibility and removing the inner obstacles refraining to use their core qualities.

TEs need to guide PTs professionally and serve as good role models for them (Bullough, 2021). To most easily accomplish this, TEs should (a) examine their own assumptions and practices and (b) question their teaching philosophy, which is the 'window to the roots of a teacher's practice' (Farrell, 2016, p. 225). To reflect on the philosophy, teachers and TEs need to acquire self-knowledge and engage in leadership learning by integrating it into their professional development (King, 2024). Nevertheless, the debates about what teachers need to know and be able to do have historically focused on the competencies of teachers, but not on what TEs need to know (Goodwin et al., 2014). Therefore, TEs should examine their professional development at different entry points of their careers with inquiry as stance to make sense of their practices, assumptions, and their students' learning (Cochran-Smith, 2003).

However, creating knowledge on self is not easy as becoming a TE is a multifaceted enterprise (Cochran-Smith et al., 2020). TEs are not usually prepared for the demands of becoming a TE due to lack of an extensive curriculum tailored for their development (Goodwin et al., 2014). Prior teaching experience might not facilitate becoming a good TE too, and the idea of good teachers become good TEs is 'a taken-for-granted assumption' (Korthagen et al., 2005, p. 110) that even attaining master teacher label in K-12 or earning PhDs in teacher education might not lead to scholarly expertise (Cochran-Smith et al., 2020).

Liu (2015) argues for engaging in critical reflection for TEs who conduct self-study as critical reflection provides TEs with a framework to expand their expertise skills to larger socio-political contexts and their daily practices. I also deployed this self-study as a means of professional development and learning with the collaboration of PTs to seek answers to my concerns and tensions stemming from my TE role and to examine the effectiveness of my assumptions and practices. I had conducted my first self-study as a lecturer in 2019.

## Method

This qualitative study is grounded in self-study methodology, which is the study of 'self' as a research topic (Pinnegar & Hamilton, 2009). Self-study enables TEs to define who they are and who they want to become with collaboration of their students and colleagues (Pinnegar & Hamilton, 2009); the methodology is paradoxically both individual and collaborative (Samaras, 2011). Self-study is a form of practitioner inquiry enacting inquiry as stance (Cochran-Smith, 2003) and as Zeichner (1999) puts it, the emergence of self-study may be one of the most important developments in the history of teacher education research. Stemming from (critical) action research (Samaras & Freese, 2009) involving praxis and a more liberatory and Freirean form of education (Parkhouse et al., 2023), self-study differs from other qualitative methodologies with the ontological stance of the researchers who seek better practices not only for themselves but also for their students and colleagues (Pinnegar & Hamilton, 2009). This ontological stance exists in other methodologies as well, but it is usually conveyed covertly. Similar to critical action researchers (Parkhouse et al., 2023), self-study researchers aim to unveil the roots of their practices and identities questioning the theoretical foundations of learning and teaching of teaching rather than providing superficial definitions. Thus, self-study deepens the pedagogical knowledge of TEs and it is a practical means of professional development (Saban, 2023).

## The Researcher's Role

The fundamental reason behind my desire to undertake this study lies in my ontological stance regarding the importance of continuous professional development, which I believe will enable me to be more beneficial to my students and, consequently, to the community I am part of and the world at large. I began my teaching career as an instructor at a university's School of Foreign Languages and served in this role for many years. To continue my professional development, I explored various avenues, including student feedback, peer reviews, professional development programs, learning communities, and, of course, self-study methodologies. I sought methods to improve myself and be more beneficial to my students. However, these efforts were directed at students with different interests and needs at that time. This time, as a TE, I wanted to conduct my own critical reflection within a different context—through my experiences with K-12 PTs. As explained in previous sections, the social, economic, political, and psychological conditions in which one finds oneself can have a significant impact on teachers' identity development. Furthermore, teaching a subject versus teaching PTs how to teach may require very different skills, attitudes, and values. With this study, I aimed to uncover to what extent I was able to achieve this by employing different lenses.

## Trustworthiness

Self-study draws on interpretation and sense-making (Graig, 2009) and depicting the whole research process and results explicitly is of great importance for trustworthiness (Mena & Russell, 2017). In self-study, researchers open themselves to the critique of the research whether interpretations and understanding developed as a result of the study are evidence-based (Hamilton & Pinnegar, 2015). Also, the researcher is expected to meet LaBoskey's (2004) five principles throughout the research process. First, self-study is self-initiated and begins with TEs' own will, curiosity, or concerns. Second, self-study is self-improvement of TEs' practices and the program they work for. Third, self-study deploys multiple qualitative research methods. Next, self-study is interactive and collaborative, and there is a feedback cycle between TEs and their students. Finally, trustworthiness is based on evidence and exemplars.

## Participants

Ninety-two PTs in an undergraduate teacher education program volunteered to participate in my study. PTs were junior Turkish native speakers of primary school and special education programs who took the 'Introduction to Education' course in three different classrooms studying in Turkish tertiary instruction. PTs participated in the first phase of the study and they



were selected through purposeful sampling because I aimed to reveal my own students' thoughts and experiences to confront and reflect on them, along with my personal experiences. However, self-study of teacher practices does not only focus on student perceptions. These are in-depth studies that focus on TE development, delve deeply into data, and are focused on practices and learning. Typically, there's also a collaborative dimension- either with students, co-authors, and critical friends. Thus, in this study, student perceptions are used to reflect on my teaching practices and the interviews were used to validate my critical reflection. This helped me to obtain findings, which are both self-generated and co-constructed with students. This means there was a collaboration phase between me (TE) and my students. In addition, my two critical friends working with me at the same department where I am recruited helped me to finalize the themes emerging from data analysis. In this way, congruent with Brookfield's (2017) lenses to explore assumptions, I benefited from students' eyes, colleagues' perceptions, personal experience, and the literature review.

After obtaining the ethic approval from my university, I explained the purpose of the research to PTs and upon receiving their consents, data were collected at the end of their first semester during the 2023-2024 academic year not to cause any power conflicts.

To this end, they were assured that the data would be analyzed after course grades were finalized; the study would be conducted merely for the professional development of the researcher; they did not have to write their names and the researcher (the TE) would not be able to link data (i.e., PTs' responses) to individual students.

### Data Collection Tools

The first set of data collection tools consisted of 'personal experience methods' because personal experience methods allow us to become 'more aware of our self we bring to our work and how these inform our professional practices with students in classrooms' (Kitchen, 2009, p. 39) through narrative writing and examining it as a 'phenomenon'. The PTs completed personal experience methods in Turkish, in their native language. PTs' responses were later translated into English. The personal experience methods used in this study are as follows:

The second group of data collection tools consisted of semi-structured interviews and my narrative-reflection. Nine semi-structured face-to-face interviews were conducted with volunteered PTs after the initial data were obtained through personal experience methods and further information was probed to elaborate on findings. The final phase of data collection process was writing my narrative-reflection.

**Table 1**

*Personal Experience Methods (PEMs) completed by PTs*

| PEMs: Data collection tools  | Description                                                                               | Purpose(s)                                                                                               | Question(s) asked                                                                                                                                                                           | Reference(s)           |
|------------------------------|-------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------|
| Free Writes                  | Open-ended reflective writing as a means of eliciting PTs' responses about their learning | Eliciting feedback and response from PTs                                                                 | How would you describe your views and feelings throughout this course?<br>How would you define your professor as a TE?<br>What are your professor's salient positive and negative features? | Brandenburg, 2008      |
| Personal Teaching Philosophy | Statements written for PTs to make them understand my identity and teaching practices     | Holding myself accountable to the standards I set for PTs                                                | Considering the teacher qualities and competencies I taught and explained throughout this course, to what extent do you think they were consistent with my teaching practices and identity? | Kitchen, 2009          |
| Critical Incidents           | Written or verbal interactions considered important by PTs initiating reflective practice | Unveiling tacit beliefs and practices                                                                    | Which particular incidents occurred in the lessons caused you to define me this way?                                                                                                        | Brandenburg, 2008      |
| Metaphors                    | Cognitive constructs shaping actions and thoughts                                         | Reflecting on and analyzing my actions from different perspectives / assisting transformational learning | How would you define / depict me with a metaphor?                                                                                                                                           | Lakoff & Johnson, 1980 |

**Table 2**

*Personal Experience Method (PEM) completed by TE/ researcher*

| PEM: Data Collection Tool | Description                                                                                                                                              | Purposes                                                                                                                                                                                | References                                                |
|---------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|
| Narrative-Reflection      | Exploration of written narratives from diverse perspectives to provide rich information about lived experiences and to reflect on identity and practices | Revealing my tacit beliefs, assumptions, and practices / Delving beyond the surface to make visible the invisible / Self-reflecting on incidents I involved and exploring contingencies | Brownhill, 2022; Kitchen, 2009; Osmond & Darlington, 2005 |

### Data Analysis

In line with my critical reflection, I deployed Braun and Clarke's (2022) reflexive thematic analysis to conduct data analysis: 1) familiarizing myself with the dataset, 2) coding, 3) generating initial themes, 4) developing and reviewing themes, 5) refining, defining and naming themes, and 6) writing up by incorporating analytic narrative with extracts and examples. In reflexive thematic analysis, the reflexivity and creativity are at the centre that themes are not already in the data to be revealed, but instead "themes are creative and interpretive stories about the data, produced at the intersection of the researcher's theoretical assumptions, their analytic resources and skill, and the data themselves" (Braun & Clarke, 2019, p. 594). Thus, researcher creativity, subjectivity and reflexivity are primary tools for reflexive thematic analysis in which the researcher interrogates their values and positionalities (Braun & Clarke, 2022). In reflexive thematic analysis, Braun and Clarke (2022) recommend between two to six themes including subthemes as more subthemes may cause thinner analysis. Furthermore, thematic analysis should rely on interpretation rather than data summary and description through which the importance of data is emphasized with regard to research questions. To this end, there should be a relative balance between the analytic narrative and the extracts presented (Braun & Clarke, 2022). Although multiple coders are not sought for accurate analysis as the ultimate aim is not to reach consensus in reflexive thematic analysis, the interviewed PTs were also asked to further elaborate on themes to have richer insights. Besides, the initial themes were further analysed with my critical friends for inter-coder reliability.

The data analysis includes my critical narrative-reflection using reflective questions and prompts offering alternative contingencies (Brownhill, 2022; Osmond & Darlington, 2005), urging in-depth reflection about power, injustice, and privilege (Liu, 2015), and the think-alouds enabling me to engage in profound self-awareness (Brownhill, 2022). In reporting findings here, my critical narrative-reflection accounts and PTs' own words were selected.

### Findings

In this section, the findings are presented by research questions and their emerging themes. While presenting PT responses, PTs were given numbers according to their classroom codes; F, L, M.

#### *Being (In)consistent*

My first research question centered on identifying the extent to which the consistency of my teaching practices with what I advocate. Overall, PTs deemed my teaching practices and philosophy consistent with what I preached. This seems to be satisfying at first glance, however, I learned important lessons about my teaching practices after I delved into the data set, and I will explain them in the following section. PTs thought I was consistent with the walk I talk and this result was similar to the findings of my first self-study (Alan, 2019). However, there was a difference this time. Some PTs stated that I was consistent with the teacher profile I presented to them. Below are some excerpts from their responses.

*F24: I found my professor quite consistent 'with the écoles he adopted'.*

*F28: He is consistent with 'his views and thoughts'.*

*L9: 'The teacher profile he has explained' is consistent.*

*L11: To me, it is quite consistent "according to our classroom environment".*

The excerpts show that I was consistent with the ideas I 'personally' support. For instance, F24, F28, L9, emphasized that I was consistent with "MY" teaching philosophy, which suggests they may not approve of the teaching philosophy I hold, but they found it just consistent with my practices. L11 thought I was consistent considering the conditions of the classroom (class-size). This reminds me of Brookfield's (2017) assertion that teachers and TEs teach according to their right or wrong assumptions, and hence they have to be testified through critical reflection.

Although the overall result seemed to be satisfying, I wanted to reveal what that teacher profile was. Our course content was about the fundamentals of education, teacher qualities, and competencies. As part of the class, I showed PTs videos, documentaries,

and case stories of successful elementary school teachers dedicating themselves to students and education. I focused on the ideal teacher qualities and they were mainly about attitudes and values. However, upon reflection, I realized that I exposed them to a certain type of teacher. My narrative critical reflection below illustrates my practice.

*In retrospect, I realized that the qualities I wanted to highlight were mostly about the personality traits rather than professional skills and knowledge bases a teacher should possess ... I was overly focusing on my values, attitudes, and qualities that 'I' think are important for a teacher (mostly about how demanding this job is and how much dedication teachers should put in to be helpful for their students).*

PTs' responses and my critical reflection revealed that I was excessively trying to instill in them values and attitudes a teacher should have. The findings regarding my new role as a TE are in line with the literature that our thoughts, values, and practices are inescapably related with our identities and teacher education is a value-laden process (Liston & Zeichner, 1987). I realized that I did not provide PTs with opportunities to become autonomous both intellectually and morally. I was not only partly consistent with what I taught but also with what I practiced after presenting my tacit identity I discovered.

#### **Role Model Teacher Educator with Personality Traits**

Regarding the perceptions of PTs of my practices and identity, two broad themes emerged; role model TE and personality traits. The majority of the PTs defined me as a role model TE. Throughout the semester, we talked about the qualities of exemplary teachers and their life ambitions. PTs seemed to be positively affected by these examples. This finding adheres to Bullough's (2021) affirmation that young people need reliable role models who typify their life ambitions while they develop their own identities.

*F4: You have instilled how a teacher should be ... you have been a model for us.*

*L4: I will take you as a role model for my career.*

*M3: He has been a guide [for us].*

The excerpts show that PTs deemed me as a role model, a finding that I as a TE found quite pleasing. This finding is similar to my previous study in which participants regarded me as a guide for their academic and social lives. In addition, PTs' responses depicted my personality traits with descriptors such as these: being industrious, energetic, tolerant, and compassionate. These depictions refer to my inner qualities, which suggest that some of my core qualities as a teacher have not changed over time and these character strengths motivated PTs to follow the lessons enthusiastically. Below are some examples of their views.

*F4: He has shown his industriousness in each lesson.*

*L25: He is compassionate like a father.*

*M28: I thought about how gentle and kind he is and my peers also confirmed it.*

This selection of participant responses indicate that PTs appreciated my dedication and care for them. However, upon my in-depth reflection, I understood why they depicted me as a role model TE. It was because I wanted them to see me that way.

*At first, ... it was flattering ... However, it seems I was deemed as a role model TE mainly because of the personality traits I presented ... In addition, when it comes to being an industrious TE, I now understand that it is not surprising why they depicted me this way because I didn't want to contradict with the exemplary teachers who are self-sacrificing and dedicated to their students.*

The emergent themes and responses presented are related to personality traits. They might be appropriate for any profession. However, I wanted to identify PTs' opinions regarding my teaching practices if I was really going to be a role model for them because apart from its ultimate goal of social justice, critical reflection does not devalue teachers' content knowledge and skills (Liu, 2015).

#### **Strengths**

As for the strengths, PTs thought I was good at sustaining permanent learning by associating the course content with real life and I was well-prepared. They believed the delivery style of the lesson helped them recall the content. The anecdotes and case stories from my teaching experience and my thorough preparation with my presentations for each lesson were valued by PTs. These teaching strengths were similarly revealed in my first self-study.

However, I know self-study is not for self-boasting (Wood, 2016), but it is rather an epistemological reflection requiring courage to confront with our less competent areas (Richards, 2016). Self-study means more than reporting the examples of good practices and pedagogies; in fact, 'both the problematic and the unexpected features of practice are of the most interest to the research community' (Bullock & Ritter, 2011, p. 173). Therefore, I focus more on my identity and weaknesses. Upon my reflection, I understood that my purported strengths were also the repercussions of my paternalist teacher identity that I discovered.

*... Regarding 'being well-prepared for the lessons, I understood that it was the appreciation of PTs towards my dedication to teaching and the care for them. But, when I think back, it was again the appreciation of my exaggerated endeavour to prepare and share all the material for them instead of asking them do some tasks or do some research as they frankly expressed in their responses. I did all the preparation; I taught the lesson from beginning till end, and they just listened.*



The findings and my critical reflection enabled me to realize that the skills, attitudes, and pedagogies regarding teaching and the teaching of teaching are different (Cochran-Smith et al., 2020). Below, I will elaborate on this by focusing on my identity that has evolved over the course of my transition into academia as a TE and my weaknesses as well.

### *Paternalist Teacher Identity*

While conducting a literature review on teacher and leadership typologies, I encountered the concept of paternalistic leadership. Although it is a concept used primarily to describe the behaviour patterns of school principals and supervisors in the workplace (Aycan, 2006), I have observed that it can also be applied to teachers and that this concept is an area that needs to be addressed in teacher education. I realized that paternalistic leadership seems congruent with the “role model” theme revealed from the data. It is a common leadership style in Asian, Middle-Eastern and Latin-American cultures (Aycan, 2006; Pellegrini & Scandura, 2008), and it is worth to investigate its role on dyadic relationships including teacher-student (Aycan, 2006). I drew on Butler and Yendol-Hoppey’s (2024) view that despite being associated with management and administration, the term “leader” is someone who does the right thing as a visionary person, namely a role model, which matches with the depictions of PTs. Besides, there is not a sharp difference in terms of hierarchical status between school administrators / leaders and teachers because they undergo the same training and have the same competencies (Mert & Özgenel, 2020).

The characteristics of paternalism include ‘creating a family atmosphere in the workplace, establishing close and individualized relationships with subordinates, getting involved in the non-work domain, expecting loyalty, and maintaining authority’ (Aycan, 2006, p. 449). Whilst paternalism is criticized in Western cultures due to power distance, it is acknowledged in hierarchical societies assuming the leader has the necessary wisdom (Bedi, 2020). Turkish culture also provides a backdrop for paternalistic leadership due to its power distance (Mert & Özgenel, 2020). Though turning its face to the West, Türkiye is geographically a Middle-East country moulded with some Eastern traditions and that is why PTs might acknowledge my paternalist identity. The interviews conducted with PTs supported this finding. Upon explaining paternalism, PTs found my identity and teaching style compatible with it. Below are some sample responses:

*F4: You definitely performed such a [teacher] profile. Exactly the same definition [for you].*

*L1: Yes, compatible, especially in terms of being a role model.*

*F10: This definition is the embodiment of you.*

*M7: I think it completely matches with you.*

PTs considered me as a role model because of my attitudes and values regarding teaching. However, constant emphasis on them might have been boring and coercive for some PTs. For instance, F11 wrote ‘You give examples from your experiences and practices. This could be an attitude to be a role model, but this was boring at the beginning of the first lessons.’ In retrospect, I acknowledge F11’s response because I was overly emphasizing my values. I might have exaggerated highlighting those issues and I now better understand what some PTs meant by ‘I was consistent with the teaching philosophy in line with the teacher profile I described.’ Concerning this issue, there was an interesting metaphor written by M9 who depicted me as the ‘Tortoise Trainer’ (Figure 2), which is a famous painting by Osman Hamdi Bey, who adopted a figurative orientalist approach (Aslan, 2014).

**Figure 2.**

*The Tortoise Trainer, Osman Hamdi Bey; oil on canvas, 221.5 x 120 cm. 1906. Suna and İnan Kiraç Foundation Orientalist Painting Collection, Pera Museum, İstanbul, Türkiye*



In this painting, an old man looking like a teacher has a stick in his hand to discipline the tortoises. The old man represents the paternalistic leadership, and tortoises were pictured to illustrate the difficulties of teaching and leadership because these animals learn slowly (Aslan, 2014). My student’s definition and analogy also served as an interesting example supporting my own conclusion regarding my teaching identity. It is this type of leadership that I made sense of my identity, which is congruent with paternalist identity.

Paternalistic relationship is common in cultures where affectivity, particularism and diffuseness are prevalent and is established on affective factors (Aycan, 2006). As the above sample PT responses reveal, PTs strongly believed I have a paternalist TE identity. Paternalistic leadership is built on affective factors rather than

professionalism (Aycaan, 2006), which is congruent with the responses emphasizing my care, compassion, and tolerance. However, due to these affective behaviours of paternalist identity to create a positive atmosphere, some weak performers might be protected or tolerated (Aycaan, 2006). This is exactly what some PTs mentioned in their responses.

*F4: ... in some negative situations, he has always reacted with affection and respect.*

*F10: I found your exams a bit easier than others ... I think this is because of your effort not to fail students.*

*L5: We could have been assigned [more] tasks.*

*L28: I think you are too sympathetic and tolerant with late comers.*

These PT responses show that I was too tolerant of PTs in some situations and I did not challenge them in lessons and exams. Reflecting on their responses and reviewing my exams, I agree with those PTs.

*... PTs thought my exams were easier than the other exams they took. For instance, it still resonates in my mind that one PT said 'The scores were evenly distributed among questions. I think it was because you didn't want to fail students.' My superficial excuse for this was to sustain validity by asking equal questions from each unit. But, thinking back, the PT was righteous. I simply did not want them to fail in the exams by asking questions having low score values so that they do not lose high scores ... In fact, the scores should have been distributed according to the difficulty levels to differentiate high performers from the lower ones. This was another indication of my benevolent paternalist identity.*

My critical friend also agreed with this definition of being a paternalist TE. He criticised me that I often overwork myself and do some of the tasks that the students should be doing.

*Recently, my critical friend and I were discussing one of my graduate students' ethics committee applications during a conversation. At that moment, I was busy preparing the student's documents. Seeing this, my critical friend teased me, saying, "You'll end up writing this student's thesis too." Upon reflection, I agreed with my friend's criticism. I was still doing the work my student should have been doing, and I was doing it the way I wanted it done. I was also doing this to show how much effort I was supposedly putting in for her. However, these bureaucratic processes are also part of the learning experience, and my student should have done this herself.*

Paternalistic leadership has three main conceptualizations in the literature; authoritarianism, benevolence, and moral leadership (Aycaan, 2006; Pellegrini & Scandura, 2008). First, authoritarians exercise strict control over their followers, but apparently this does not match with my TE identity. Some PTs even criticized me of being too tolerant, however, my tacit (maybe explicit) expectation of them to adopt certain values and attitudes regarding teaching is an indication of being authoritative rather

than being authoritarian. Aycaan (2006) differentiates authoritarian leadership from authoritative one that while both grounds on obedience and loyalty, the latter focuses on the well-being rather than the exploitation of the subordinate, which in return pays it off by showing respect. Research also shows that paternalism is not associated with authoritarianism in countries such as India, Türkiye, China, and Pakistan, but instead it is considered a mutual care between the parental authority and followers (Aycaan et al., 2000). PTs supported the literature in the interviews. For instance, 'You maintain authority without being harsh' and 'I think authority and compassion are so compatible for you' said L1 and M7, respectively. Second, benevolent leadership generates positive reciprocity because followers acknowledge genuine concerns and feel obliged to repay the favourable actions (Aycaan, 2006). For instance, M6 stated 'Personally, I wanted to get a high score on the exam just for you to reciprocate the value you have given us.' The third characteristic of paternalism is moral leadership. When followers acknowledge leaders' moral values, they tend to reciprocate the same way and imitate their leader (Bedi, 2020). PTs also seemed to acknowledge my moral beliefs concerning teaching and they reciprocated through appreciation.

## Weaknesses

Although reading positive responses is flattering, genuine professional growth can be achieved through learning and unlearning from our misconduct and misassumptions by engaging in reflective thinking. As a new TE, I realized that some of my assumptions proved to be wrong due to my new role and paternalist identity. The findings unveiled two broad weaknesses; theoretical course content and low student engagement as illustrated by the following selection of PT responses.

*F10: The boring side of the course is that it is almost based on theoretical knowledge.*

*M10: I do not think that we consider the lesson appealing.*

*L9: Even though the subjects are necessary for teacher education, they are tedious.*

In Turkish teacher education system, the curricula are determined by a higher education council, and PTs take a nationwide high-stake exam to be assigned as a teacher. Therefore, I had to follow the mandated curriculum strictly, but in retrospect, it was not a wise decision as PTs stated that they were bored. This finding is congruent with Akin-Sabuncu (2022a) who observed that the mandated teacher education curriculum in Türkiye hinders TEs to act out their perceived roles because the curriculum does not allow flexibility or autonomy. As Cochran-Smith (2010, p. 461) articulates, 'from the perspective of justice, with

its goal of challenging inequities, the focus [of teacher preparation] is on ensuring that all students have rich opportunities to learn, not just opportunities to be held accountable to the same high stakes.' I agree with Cochran-Smith's view as I articulated in my narrative reflection below.

*When I thought deeply about the literature and the students' opinions, I realized how monotonous and oppressive my lessons actually were. I understood that the only way I could motivate students to engage with the course and the topics was to constantly emphasize how important these topics were at the beginning of each lesson. This was the only way I used to get students to listen to me. In fact, I was getting them to listen to me by scaring them with the high-stakes exams they would take after graduation. As a result, teacher candidates did not express their own ideas sufficiently on the historical, economic, political, and social aspects of education and the relationship of these topics to society; they felt compelled to listen to my long and sometimes boring lectures.*

As a TE, I know the importance of adaptive teaching competencies to make necessary arrangements according to the needs and interests of students yet, it seems I felt stuck to the curriculum. I could have simplified or cut through some topics by observing their classroom moods, or I could have been more selective about the topics.

The second weakness was related to low participation. I had thought because PTs are young adults, discussions would be the best approach to conduct lessons. However, I realized that it was a wrong assumption; Brookfield (2017, p. 4) asserts that it is 'unfair and counterproductive' to begin a course with discussions especially when they are novices and do not have fundamental knowledge. Assuming that their low participation might be related to lack of knowledge, I switched to a knowledge-transfer approach, which caused another problem. Some PTs stated that they either lost concentration or could not help themselves from feeling drowsy, as indicated in these PT responses:

*F4: I would rather be more active in lessons ... because it was one-way, I felt drowsy, and I got angry with myself.*

*F13: In some lessons -totally related to course subjects- I felt sleepy, but I love this course.*

*L24: I think the only negative feature is I feel sleepy in the lesson.*

The ingenuous opinions of PTs show their desire to be more active in lessons. Interestingly, they did not put the blame on me but themselves, or they thought it was due to tedious course subject-matter, which is indeed my job to make it appealing. I realized that these views are attributable to paternalistic relationship that we developed and PTs might have felt obliged to show obedience. For instance, about assigning students more responsibilities and engaging

them more in lessons, M9 stated, in the interview, 'Probably you would have done it if you had thought it would be better [for us].' This is in line with Shor (1992) who asserts that education can either liberate students' minds or make them obedient to authority, which suggests my identity begot the latter one, as it usually is in traditional schooling according to Graziano (2008). When students do not like the content and their perceived roles in the classrooms, they tend to withdraw into passivity (Shor, 1992), which might explain why some PTs felt drowsy during lessons.

Regarding low participation, using limited teaching methods was another discovery with my new role and identity. Retrospectively, I realized it was because of my constant use of knowledge-transfer approach. The following responses show PTs' opinions.

*M1: Many books were recommended, but they could have been assigned to us.*

*L1: We studied flipped classrooms over a catchy video, but we did not apply it.*

*L17: We discussed the importance of applied lessons, yet we did not experience it ... due to crowded class-size.*

PTs' responses support the literature that teacher education curriculum should be enriched with various pedagogies and practices including case-stories, reflective diaries, field studies, observations, and scientific research (Korthagen, 2016) to (a) link theory with practice and (b) engage students in reflection about the fundamentals of education. My excuse for not planning lessons in a more participatory manner was the crowded classroom, yet I contradicted myself. I vividly remember the video we watched on using mobile tools effectively in a Singapore case study, where the classrooms were very crowded and I told PTs I was amazed by how the teacher successfully handled it. Reflecting on these responses, I realized that I did not walk the talk as a TE.

*... as a researcher I wrote a dissertation ... on clinical teacher education ... I developed activities tailored for specific courses including 'Introduction to Education', but I did not implement any of them. My excuse was crowded classrooms ... I understood this was the superficial justification. I simply did not dare to implement them and I was not courageous enough to take the lead in my faculty and apply those activities ... even if I strongly believe in the benefit of such a teacher education approach. I also did not want to challenge PTs with these demanding tasks just to be deemed as a benevolent TE ... What I did was completely inconsistent with what I advocated ... My paternalist teacher identity was an obstacle for me to apply what I really think how teacher education should be.*

Upon reflection, I realized that I simply wanted to demonstrate how skillful I am as an experienced teacher to compensate my noviceship as a TE. Conducting long and value-laden lectures were

the so-called indicators of how dedicated I am and how demanding this profession is. This might be the reflection of my tacit but recently unveiled paternalist TE identity.

### Discussion and Conclusions

This critical reflection drawing on inquiry as stance helped me unearth my identity and the influential factors shaping it. Opening myself to the evaluation of my students, I learned and unlearned about my misassumptions yielding new insights and immediate changes in my pedagogical practices, which would ultimately benefit and emancipate PTs. As Gorski and Dalton (2020) put it, the ultimate aim of critical reflection is not only personal transformation of biases, but engaging in actions for educational justice.

The utmost discovery of this study was my paternalist identity stemming from my new role as a TE. This finding matches with the literature that identity is shaped by external and internal factors (Khosronejad et al., 2023; Liu et al., 2023). As for the external ones, I realized I wanted to prove myself to my students and faculty as a knowledgeable TE conducting long and tedious lectures. In addition, although social justice teacher education minded teachers have critical orientations, they might have difficulties to perform these orientations due to the fear of low student evaluation scores, power brokers in schools, or other stressors usually raised for marginalized individuals (Gorski & Dalton, 2020). With regard to internal factors, my paternalist identity I have developed was an obstacle to challenge the oppressive structure of the school system restraining me from becoming an agent of change (Parkhouse et al., 2023). Although I know the knowledge-transfer approach is prevalent in Turkish teacher education, I continued to support the status quo. I was not bold enough to conduct activities that would challenge PTs. I could not engage PTs in extensive discussions and my excuse was crowded classrooms and their lack of fundamental knowledge, but I understood that even if they sometimes wanted to engage in discussions, I was the one impeding them. I covertly abstained from talking about some hot topics when I thought back of some moments. However, critical pedagogues advocate a curriculum managed and accommodated by students rather than teachers (Graziano, 2008). My in-depth critical reflection helped me better interpret the underlying reasons.

*I vividly remember the moments I tried to ward off their political questions criticizing the government ... or questions about marginalized individuals because I was afraid of talking about these issues and afraid of not managing the classroom in case there would be hot discussions among students holding opposing ideas. It was also due to current polarized political climate of Türkiye.*

My critical reflection illustrates another contradiction with what I teach and advocate. I believe TEs should be the agents of a just and democratic society and schools are the ideal places to conceptualize this notion. To this end, TEs should prepare PTs to acknowledge 'the social and political contexts in which teaching, learning, schooling, and ideas about justice have been located historically as well as acknowledging the tensions among competing goals' (Cochran-Smith, 2010, p. 447). However, I realized that I should have provided PTs with opportunities to be critical thinkers rather than obedient to authority. As Shor (1992, p. 12) articulated, 'a curriculum that avoids questioning school and society is not, as commonly supposed, politically neutral.' I understood that if I am supposed to be a role model for PTs, I should be honest with my beliefs, question my ideologies, and shift from the mere control of knowledge to pedagogies whereby PTs create their own knowledge and resolve conflicts in the classroom (Graziano, 2008). My critical reflection concurs with Morgan's (2017) assertion that critical reflection enables educators to recognise disenfranchised young people's agency and assists TEs to shift from traditional approaches to pedagogies appropriate for young people.

With this study, I have discovered another contradiction with what I practice and endorse. Graziano (2008) asserts that critical pedagogues are criticized of saying too much but doing little about how to enact it in the classroom, which matches with my practice. For instance, we enthusiastically talked about Freire's critical pedagogy and "banking approach" depositing information rather than developing inquisitive students creating their own knowledge. In doing this, I was imparting the knowledge and they were just listening, which was banking approach. As a purported proponent of being critical TE of our actions and thoughts, I did not allow PTs to think about issues such as whose choice is the knowledge, whose culture, whose perspective, and purpose of schooling (Graziano, 2008).

To become a guide for PTs, I assumed that I had to shape their values and attitudes, yet it was coercive and was not fair. TEs' role is not 'changing PTs' hearts', but challenging their ideologies regarding socio-political fundamentals of education (Gorski & Dalton, 2020). In line with the tenets of critical pedagogy, Liston and Zeichner (1987, p. 118) hold that TEs 'must educate, not inculcate' to make education as a virtue-laden rather than value-laden social practice. Upon critical reflection, I realized that I was legitimating my power to impose my values and beliefs as part of a dominant group (Liu, 2015). From psychological standpoint, paternalists believe that they are the provider and receivers are the beneficiary (Ayca, 2006), which might explain my value-laden knowledge-transfer approach.



A paternalist teacher identity creates a classroom atmosphere that is easy for the teacher to manage, but it is not grounded in professionalism and is not congruent with democratic principles. Therefore, PTs cannot see a proper role model. Paternalists may not determine the needs and interests of others or cannot separate those interests from their own agenda. Carr (1993) asserts that teachers usually apply two common modes of moral pedagogy, either paternalism or liberalism, and both may not protect the balance between personal values and professionalism.

Based on what I learned from this study, I have already changed the course requirements and responsibilities. For example, in addition to midterm and final exams, I have assigned presentations and research assignments that students must complete. These assignments consist of tasks that allow students to discuss the topics covered in class in greater depth and reflect on them. For example, the government has decided to implement a new teacher training model called "teacher academies" alongside education faculties starting next year. One of the assignments I gave was a critical research assignment on this topic. Teacher candidates both submitted their own thoughts in written reports and gave presentations to their classmates. These presentations also allowed for quite extensive and in-depth discussions among the students. I have observed that asking them questions and encouraging discussion while I teach using these types of applications yields much more productive results. This means that when structured correctly and once students have acquired a certain foundation, they can express their thoughts beautifully in a free classroom environment. In addition, I have already changed my exams this semester in terms of structure and difficulty level so that they could differentiate low and high-performers, and I have been more consistent with the classroom rules to be fairer for all. Consequently, I will care not only for their well-being in the classroom but also their professionalism as a reliable TE. Another application I plan to start in the coming period will be to examine how much my paternalistic identity persists after each lesson through critical incidents and free writes. Conducting a follow-up study with my students might also provide more reliable data on this subject. These changes in my teaching practices and beliefs also validate Kusters et al.'s (2024) definition of teacher agency. They hold that as a constantly changing phenomenon, teacher agency entails choosing the best option in problematic situations. Teacher agency is a structure that changes according to current conditions, the political situation, experiences, and difficulties encountered.

This study is line with Cochran-Smith (2003) and Lofthouse (2023) that educators should examine their assumptions, identities, and teaching practices at different points of their careers for ongoing professional

development. Therefore, inquiry as stance enables TEs to explore the effectiveness of their assumptions with the collaboration of students, colleagues, and/or within learning communities for an effective teacher education. Teacher educators should also engage in professional development activities whereby they are the co-creators of knowledge (Parkhouse et al., 2023). To this end, self-study as practitioner inquiry could provide TEs with rigorous methodology and systematic data. By publicizing their research studies to a larger audience, TEs could provide new insights and a shared epistemology for other researchers recognizing relevant patterns and themes despite their different contexts (Cochran-Smith & Lytle, 2009). This study also suggests the need for extensive preparation programs and critical professional development for TEs no matter how experienced they are as teaching and teaching (of teaching) are different enterprises. Further studies may also examine the reasons for paternalist teacher identity and its effects on students, which could contribute to the literature by adding new variables and concepts (Mert & Özgenel, 2020).

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