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Becoming Inclusive: A Retrospective Grounded Theory Analysis of Teacher Identity Formation in a Pakistani Special Education Program

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ABSTRACT

The current study is retrospective grounded theory research focused on the professional identity development of ten teacher educators in a Pakistani special education program. Basing itself on interpretivist paradigm and symbolic interactionist, theoretical viewpoints of teaching allow the analysis of how identities of teachers educators were transformed over a period, i.e. at the stage of pre-service training, first practices, and professional stage. The data collection took the form of semi structured interviews, analysis of training documents and reflective narratives. Analyzing the data on stages of positive identity transformation with the help of constant comparative analysis based on open and axial coding, the study identifies three main identity transformation phases: initial resistance and pedagogical dissonance, negotiated reconstruction through collaborative practice, and consolidated inclusive self-conceptualization. Results have shown that the identity made by teacher educators had been strongly influenced by limited resources, cultural disposition to disability, weak administration, and the experiences that they have in the professional learning community. The resulting theory shows how the choice to employ inclusive pedagogical forms selectively by the Pakistani teacher educators goes hand in hand with the challenges of limited socio-cultural lives faced by these teachers along with institutional constraints. The study provides insights into research based on the development of teacher identity in contexts of resource-constrained settings and provide insights into redesigning pre-service teacher education programs, continuing professional development and inclusive education policy reform in Pakistan.

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Keywords: Grounded Theory, Inclusive Education, Special Education, Teacher Educators, Pakistan, Symbolic Interactionism, Profession Identity Development

Introduction

Teacher identity formation is a complex, although diverse, process that is equally important and significant in influencing the pedagogical experiences, career developmental paths, and academic achievement (Pishghadam et al., 2022). It becomes also more vital in the context of inclusive education wherein the shifts of the professional identity given can in turn be considered the most direct forces which determine the ability of teacher educators to equip the future teachers with a more diverse classroom. The practices of inclusion still lack efficacious development and serious barriers on a system level in Pakistan, where the policies of inclusive education are already in place based on the international commitments to the United Nations Convention on the Rights of Persons with Disabilities (UNCRPD) and Sustainable Development Goal 4. Irrespective of the policy changes that are aimed at equity in the education sector, the education system on teacher training in Pakistan continues to grapple with issues of inadequate infrastructures, lack of resources as well as avenues to training and most importantly, there is an entrenched culture of disability that requires acceptance of inclusive pedagogies like its activities before it comes to it. The gap that the paper fills concern much needed explanations given with reference to teacher educators within the Pakistani special education programs to negotiate these tough contextual situations to establishing professional identity leans towards inclusive practice

Based on grounded theory research methods discussed by O'Donoghue (2007), the current study uses an interpretivism paradigm and symbolic interactionist theoretical stance, to explore the temporal aspect of identity formation of ten teacher educators. The framework proposed by O'Donoghue underlines the necessity to analyze the social processes in which individuals create sense out of what happens to them and presupposes that a researcher poses four questions using the systematic approach, namely: What research paradigm informs the approach? What is the theoretical orientation of interpretation? What are the methodology structures of inquiry? What methods generate data? This methodology allows the development of substantive theory based on the lived experiences of the participants and not applying preconceived theoretical formulations (O'Donoghue, 2007). The retrospective longitudinal research employed in present study enables analyzing identity being formed at different career stages, which are pre-service training, early practice and established professional stages, to capture the process of formation of inclusivism in teacher educator identities in the unique Pakistani experience into the socio cultural world.

The research may be considered important beyond the theoretical contribution of teacher identity literature. It provides some direct guidelines on the way the pre-service teacher education course should be structured, initiatives on teacher development planned within the overall needs of the teachers and some advice on how to guide policy changes towards making the Pakistani inclusive educational system stronger. This paper, through its discovery of selective adaptations of inclusive pedagogies combined with negotiation of resource conditions and cultural

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constraints in teacher educators, offers empirically supported ideas about the processes that define the emergence of transformative professional identities under difficult education conditions.

Conceptual Framework

Teacher Identity as Dynamic and Multidimensional

Modern theorists view teacher identity not as something core and essential, but as a dynamic, situational object in constant negotiation by social relations, social institutions and individual experiences (Beauchamp & Thomas, 2009). Teacher identity allows including epistemological and ontological beliefs, professional intentions and objectives, self-conceptions and self-identifications, and perceived possibilities of actions in particular educational situations (Kaplan & Garner, 2017). The resulting multidimensional concept places identity formation as unavoidable when characterized by professional learning practices in the appreciation of how teachers learn to conceptualize their identities as teachers, their pedagogical practices, and the relationship between the teachers and their students (Beauchamp & Thomas, 2009). In such an environment as inclusive education, the formation of identity among teachers will be especially complicated because teachers need to reconcile between two pedagogical ideologies, the application of traditional teaching reference-systems to the new contexts of student-oriented inclusivity, and the balancing of institutional organization patterns that are usually set towards a homogeneous student population (Florian & Black-Hawkins, 2011).

Symbolic Interactionism and Identity Formation

This paper considers Identity Formation process through the prism of symbolic interactionism, which presents a theoretical conceptualization as shown in the formation of teacher identity. Symbolic interactionism is based on thinking of George Herbert Mead and Herbert Blumer, who both believe people generate meaning by their socializing interactions, via interpretation and response of symbols, gestures, and language they receive in their respective settings (Blumer, 1969). Symbolic interactionism analysis has three fundamental assumptions that contribute to the view that people behave toward things according to meanings that these things signify to them; meanings are achieved through social interaction; and meanings are adjusted according to interpretive projects (Blumer, 1969). The symbolic interactionism can be used in applied research related to teacher identity formation to explore how teacher teachers understand themselves and negotiate the senses of inclusive practice with coworkers and pupils as well as redefine their identities as they continue interacting in communities of practice (Wenger, 1998). This view focuses on agency and in no way dismisses the structural constraints formations and in no way ignores teacher agents who proactively form professional identities by being in institutional, cultural and policy contexts that form available identity positions.

Grounded Theory Methodology

The grounded theory methodology, firstly formulated by Glaser and Strauss (1967) and later improved in a sequence of cycles, offers a set of the systematic stages to address empirical data based on the inductees to theory. The grounded theory

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approach adopted by O'Donoghue (2007), focuses on achieving methodological rigor and flexibility that is required to achieve theoretical sensitivity- the ability to discern data theoretical possibilities. The data collection and analysis of the grounded theory rely on one analytical corpus which is the constant comparative method; researchers may compare systematic incidents, codes, and categories during the data collection and analysis (Charmaz, 2014). As follows, through the repetitive processes of data gathering, data coding, the development of memos and the formation of categories that eventually become more theoretical codes, researchers evolve into the stage of development in the form of substantive formulations of theory that defines the social process of study (Strauss & Corbin, 1998). Grounded theory research, like the one described, are conducted retrospectively, meaning that they need participants to recount their past experiences, and subsequently form developmental pathways along with turning points that occurred throughout the longevity of the periods being studied (O'Donoghue, 2007).

Methodology

Research Design and Philosophical Positioning

In this research, the design was the retrospective grounded theory based on the framework of interpretivism by O'Donoghue (2007). The paradigm of the research placed the inquiry at the level of interpretivism, admitting the presence of several different realities, and revealing the knowledge as the interpretation of the subjective meanings and experiences with the participation of the participants (Creswell & Poth, 2024). The theoretical perspective used was symbolic interactionism, which readily sets analytical emphasis on the meaning-making procedures, interpersonal interactions and identity negotiations that are observed among and through professional communities. The application of the grounded theory methodology made data collection and analysis process systematic in generating substantive theory in a manner that was based on empirical findings and not the solution to existing theoretical propositions.

Participants and Context

This study involved the contribution of ten teacher educators based in a special education program in one of the Pakistani universities. The criteria used to select the participants were: (a) a minimum of 5 years' experience in the teacher education field; (b) participated in the pre-service teacher preparation process since the additional two criteria, including willingness to reflect retrospectively on professional identity development (Khawaja et al., 2022; Muhammad, Safdar, et al., 2024; Muhammad, Waqar, et al., 2024). The sample population comprised seven female and 3 male teacher educators, which is the common ratio of the gender of the Pakistani teacher education faculty. The experience of the teaching of the participants varied between five years and twenty-two years with the mean of 12.4 years. The special education program was in one of the universities dealing mostly with the middle class Pakistani learners and it has both undergraduate and graduate courses of special education and inclusive pedagogy.

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Data Collection Methods

The data collection was based on the ground theory principles of a theoretical sampling technique and constant comparison, through a period of eight months, between January and August 2025. Three major sources of data produced empirical data. First, the main data force was in the form of semi-structured interviews, where a regular participant provided three detailed interviews averaging a duration of 75 to 90 minutes. Preliminary interviews investigated how the participants had gotten into teacher education, how the early inclusions to inclusive teaching happened, and how their experiences shaped their professional identity. The critical incidents, turning points and identity negotiations were the core of the second interview about critical incidents that happened during the whole-life career of the participants. The interviews conducted as final sessions involved the participants in member-checking, theoretical justification and grouping of new categories of analysis. All participants were audio-taped during their preferred language (Urdu or English), and transcript word-to-word, although the interviews were tape-recorded with the agreement of all participants.

Second, the analysis of documents was done with training resources, course outlines, reflective journals, and program institutional policy documents to contextualize the story of participants and place them within programmatic and policy contexts. Third, the interviewees used written reflective texts answering questions regarding identity transformation processes, pedagogical conflicts, and developing new conceptualizations of inclusive practice (Denzin & Lincoln, 2018).

Data Analysis Procedures

Data analysis was performed by three phases of coding. The open coding employed by line-by-line review of the interview transcripts, the division of the information into the very small units of the interviews and identification of these with descriptive codes representing the experiences, actions, and meanings that the participants expressed. This primary coding came up with 137 codes. Constant comparison was maintained all over the open coding when a new incident was matched with a pre-coded incident to discern if there were any similarities, differences, and patterns (Glaser & Strauss, 1967). The open codes were put in the set conceptual categories by means of the axial code which was used to spot the relationship between codes and to analyze conditions, interactions (relationships), strategies, and consequences that occur with phenomena. It was a process that summarized descriptive codes into 18 conceptual units of higher-level abstractions of social processes and patterns.

The core category which consisted of the emphasis of the other categories was determined through selective coding and formed the substantive theory of how identity as a teacher educator was formed (Corbin & Strauss, 2015). Theoretic saturation came in the case where any additional data did not create new properties of categories or produce new theoretical knowledge (Charmaz, 2014). During analysis, analytical ideas and conjectures formed, conceptual relationships were recorded in theoretical memos and provided an audit trail of how the researcher orientation through his or her data to theory (Birks & Mills, 2015).

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Ethical Considerations and Trustworthiness

Participants gave well-informed consent, understood their right to disclose their identity and knowingly engaged in the study subject to guarantee anonymity, and retained the right to withdraw the consent with no penalty. The credibility was ensured by implementing several strategies such as prolonged interactions, triangulation of data sources, member-checking of respondents, peer debriefing with researchers who worked in the field of grounded theory and maintaining accurate audit trails that would record the analytical choices (Lincoln & Guba, 1985).

Findings

It was found that there are three main phases of the teacher educator identity formation consisting of the initial resistance and pedagogical dissonance, the negotiable reconstruction by means of collaborative practice, and the consolidated inclusivity to self-conceptualization. These phases are stages of development whereby the participants went through these phases though not always in simple stages as they assembled professional identities that face the inclusiveness of instruction in the Pakistani intricate educational environment.

Stage One: Initial Resistance and Pedagogical Dissonance

All the participants talked about the feeling of deeply cherished pedagogical incongruence when they had first learned the philosophy of inclusive education during pre-service education or entering their early career stages. This contradiction was tension between conventional teacher-centered pedagogies that are prevailing in the Pakistani educational culture and student-centered and differentiated approaches which are core in the inclusive practice. As one of the participants explained: “I was made into the classroom authority, and the one to pass knowledge. This is when suddenly I was approached to be a facilitator, to suit individual needs. I felt that I was teaching everything the wrong way.” This alteration of identity formed a pivotal point in which the already established teacher identities of participants; due to the influence of ‘apprenticeship of observation’ (Lortie, 1975), exemplified by their own experiences of schooling and education, they were challenged by other paradigms of pedagogy that inferred basic assumptions concerning teaching, learning and professional competency.

Attitudes towards disability in the culture helped very much in adding to this pedagogical dissonance. Citizens noted that hegemonic social norms imposed upon them view disability as a form of medical lack that needs to be fixed instead of as a manifestation of human diversity that needs to be approached by pedagogical nurture. Some participants acquired these deficit views at first showing expressivities of skepticism on the feasibility and suitability of the inclusion of a student with a major disability into regular classes. One participant said: “When I was in the first year as a teacher, I thought that students with disabilities required special schools. I could not guess how their needs would be met in regular schools. I have also understood that it was my weakness along with the prospect of the students.” This narrative goes as far as to show that the process of identity construction was not only associated with acquisition of new pedagogical competencies but also with total restructuring of

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thought in terms of the capacity of the students, the role of education, the role of the teacher.

The resistance here on the first level was another outpouring of the institutional as well as structural limitations of Pakistan education environments too. Participants have shown a report of experiencing immense classroom sizes, physical inability, absence of accessibility to aids in technology, and absence of administrative supportive measures to inclusive practice. Such material facts presented the challenges to implementation that legitimized the suspicious attitude toward the inclusive education that the participants had initially in Pakistan. However, most of the participants failed to act dispensable and resigned to such factors, but a number indicated their encounter of moral and professional discomfort with such factors being a concerning discomfort of their practices no longer seems to fit the newer values encompassing the notion of educational justice and equity. This shame was a steppingstone which propelled the actors towards identity reconstruction.

Stage Two: Negotiated Reconstruction through Collaborative Practice

The second stage of identity-reconstruction was negatively geared on negotiated reconstruction act; through which the participants actively reconstruct their professional identities by increasing their practices of collaboration with their colleagues, students, and family. This move was important in the transformation of the initial resistance and dissonance to positive professional growth. The learning communities became the fundamental interest regarding identity renunciation since it offered social environments because individuals were able to distribute the difficulties, attempt inclusive approaches and receive collegial guidance (Wenger, 1998). The participants repeatedly noted that the transformation of the identity happened not in the case of isolated individual effort but by the long-term engagement in communities of practice also oriented to inclusion towards a pedagogy.

The mentoring relationships between peers were especially important to help with identity reconstruction. Some participants talked about finding partners with other more knowledgeable personnel who could be role models and have inclusivity strategies, resources, and offer emotional assistance during hard stages of implementation. One of the interviewees stated: “I learned the concept of inclusive teaching, which was practiced by my mentor. Inclusive teaching did not entail being an expert with an ideal scenario. It was concerning the readiness to learn all possible about students and be interested in changing. This style of attitude changed me.” This presents the identity development where the new career values and personal identities were internalized in a way that involved realization of social relationships as well as vicarious learning (Bandura, 1977).

Working with students that have disabilities was another powerful source of identity change. Respondents discussed life-altering experiences when they found some latent abilities in these students, had a strong bond with these students who appeared difficult to approach, or when given feedback that indicated a full inclusion strategy resulted in actual changes in student performance. These experiences upset deficit assumptions and triggered modification of professional conditions through student possibilities instead of difficulties. It happens because every participant has their story

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about how they saw a student succeed and how everyone said they could not learn, and thus they realized that the issue was that they had limited ideas of what it takes to be a learner. Such discovery altered their character as a teacher.

The stage was also characterized by cultural negotiation processes as the parties in the negotiation tried to harmonize the values of inclusive education with the sociocultural models of Pakistan. Instead of introducing Western inclusive education models, participants were practicing selective applications where they acknowledged the core principles of inclusive education and channelled strategic adaptation approaches to suit the local realities (O'Donoghue, 2007). Some participants explained that they had come up with culturally responsive inclusive practices that embraced the Pakistani family structures, relation within the surrounding community, and religious beliefs. As this negotiation process shows, the teacher identity is contextual in nature, and it illustrates that the inclusive teacher educator identities cannot be developed in Pakistan the way they are developed in the resources-sufficient Western context.

Stage Three: Consolidated Inclusive Self-Conceptualization

The third level was consolidated inclusive self-conceptualization whereby inclusive values, beliefs and practices were incorporated into the central professional identities of participants. At this point, participants ceased to report tension between their teacher identities and inclusive practice and, instead, alternative inclusive pedagogy had become all the way in their cognition within which they construed themselves as teachers. This consolidation has been brought about by various key characteristics such as maintaining the same values and the practice that are articulated, the commitment to promote inclusive philosophy in their systems despite system restraints, and capacity to mentor others through identity formation processes.

The participants who reached this stage of consolidated identity said that they had a stronger professional agency, or the feeling of empowerment to achieve a practice of inclusion and trigger institutional change even in spite of constant structures (Priestley et al., 2015). These participants reformulated constraints as problem-solving interactions that involved creative pedagogy. One of them expressed it: “We do not have the facilities and budgets of foreign universities, but we have determination and creativity. I have also learnt to work hard with less, to make networks, and to transform materials. Such abilities qualify me to be a better teacher educator.” This story shows how the consolidated inclusive identities internalized realities of context and still upheld to the principles of inclusiveness.

The inclusive identities became centralized with ethical and moral aspects. Participants said that they conceived inclusive education as more than pedagogical strategy but as an ethical mandate that relied on social justice, human rights and pedagogical fairness. This ethical ground gave continuing motivation through difficult implementation stages and selected the general professional intentions of the participants. Some of them went beyond the teaching scattered classroom setting to carry out policy advocacy, community awareness and studies narrating about the benefits of inclusive practices in Pakistani situations. These broadened professional practices were indicative of intensified identity cohesion in which incorporative values cause the entire sphere of professional operation.

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Importantly, study participants who experienced consolidated inclusive identities did not compromise on the need to continue their identity development. However, instead of identifying identity formation as a finished process, they came to understand identity as a dynamic process that had to be made from continual negotiation through the changes in educational conditions, policies as well as individual circumstances and situations. This awareness of identity processes as a metacognitive skill set emerged to differentiate participants at this stage in that they actively pursue the development opportunities offered by the profession relying greatly on reflective practice.

Discussion

Theoretical Contributions

The substantive theory of teacher educator identity formation studied has a variety of meanings extending the existing literature. To begin with, the three-level life trajectory model can be followed: Initial Resistance and Pedagogical Dissonance, Negotiated Reconstruction through Collaborative Practice, and Consolidated Inclusive Self-Conceptualization that offer a framework of identity formation processes that are local and particular to the case of inclusive teacher education in a resource-constrained environment. Although prior studies have recorded challenges that teachers encounter during the implementation process of inclusive practices, other than focusing on the difficulties, lack of attention has been given on the longitudinal identity formation within teacher educators who are preparing new inclusive practitioners (Florian & Black-Hawkins, 2011). This research was able to draw developmental paths throughout the lifelong career of the participants using retrospective grounded theory methodology and how identity changes take place over considerable amounts of time through a process of accumulating critical incidents, socialization, and reflective processes.

Second, the theory sheds light on pivotal place of the pedagogical dissonance as the catalyst of identity reconstruction. In educational psychology, dissonance theories have been based on considering that cognitive processes (such as attitude change or selective information release) necessarily driven by dissonance (Festiger, 1957). The paper has shown that pedagogical dissonance acts also as identity phenomenon, as the source of existential dislocation setting the essential reconstructions of the professional selves. The moral and ethical aspects described by the participants the feeling that the current practice is inconsistent with the new values regarding educational justice indicate that identity development in an inclusive education experience takes not only the form of technical skill absorption but deeper transformations in professional purpose and ethical commitment.

Third, the principle of selective adaptation was discovered as important mechanism with the help of which Pakistani teacher educators developed culturally situated inclusive identities. Selective adaptation is an intermediate between blind application of global inclusive education paradigms and absolute rejection due to the contextualization differences. These finding challenges deficit accounts that make resource-deprived situations appear incapable of enforcing inclusive education but rather focus on how educators have agency to orient inclusive principles on local conditions and remain faithful to their underlying inclusive principles. Such a

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culturally responsive strategy of identity formations has significant ramifications on the international development activities of inclusive educational undertakings, in that capacity-building activities should coexist adaptation processes rather than imposing standardized models.

Implications for Teacher Education Practice

The result of the study has several practical implications to the design and implementation of teacher education programs that are based on inclusive practice. To begin with, the main issue to consider in the pre-service teacher education curriculum is that the beneficial impacts of secondary education and its principal functions must express pedagogical dissonance as one of the foreseeable and potentially useful effects in the teaching experience of inclusive teacher identity development. Instead of promoting inclusive pedagogy as a smooth extension of the available teaching repertoires, teacher educators could prove beneficial in providing pre-service teachers with the structured possibilities to analyze the contradictions between traditional and inclusive methodologies, as well as explore the underlying assumptions they make about the concept of disability and difference, and acquire the ability to meditate over the issues and themes of pedagogy within a more constructive negotiating context. Field experiences that might induce a state of controlled dissonance, both through a combination of mentored placements worked with diverse learners, would trigger identity reconstruction process besides afford supportive frameworks in dealing with its resultant difficulties.

Second, building strong communities of practice must form programmatic centrality in institutions of teacher education. The results showed that professional learning communities offered critical social backgrounds in which identities were reconstituted through collegial assistance, tangible knowledge transfer, and normative socialization in which about values that confirmed binding inclinations. Such communities may be institutionalized by teacher education programs in terms of systematic peer mentoring programs, action research endeavors and through frequent reflective practice blocks wherein educators study together issues of pedagogy then communicate adaptive strategies (Wenger, 1998).

Third, the development of professional practices by teacher educators must stay true to longitudinal, developmental theories which affirm that formation of inclusive identity is a gradual process that must occur during stages of career as opposed to the oft-one occasion trainings. Professional learning could be organized in the model of long-term accompaniment with constant support, regular invasive learning activities, and a possibility of getting further study when educators attain the next step of identity development (Darling-Hammond et al., 2017). It is against this backdrop that such developmental approaches would recognize the time and the long-lasting involvement that would result in deeper identity change.

Policy Recommendations

Several suggestions for policy can be identified through this research. The policies in the teacher education in Pakistan be designed to require in all teacher preparation programs in inclusive pedagogy, disability studies, and responsive teaching to the cultural ethics of the country. The existing lines of policy focus on inclusive

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education purposes but lack clear instructions on the teacher educator practices and the program requirements specific to the accomplishment of these purposes. Inclusive teacher educators should be assisted by more coherent and intensive preparation using detailed competency frameworks.

Furthermore, collaborative learning communities in teacher education institutions should be incentivized and resourced by creating concentrating funding, clear time on collaborative learning, and incentives of filing collaborative professional progress. The results showed that the processes of community-based identity formations were both crucial. Communities of practice might be enhanced systematically in teacher education strategies through policy in support of them.

Finally, it must entail policies of overcoming structural constraints especially in insufficiency of resources, physical barriers of access, and high levels of student enrolling that complicate the process of inclusive education implementation. Although, as this work was able to demonstrate, the selective adjustment of educators could be illustrative in a limiting circumstance, the innovativeness of educators could not seek the absolution of enduring systemic deficiencies. The continuous supply of educational facilities, underpinning technologies and equalizing steps of teachers to learners are some of the aspects of infrastructure that are out of control to establish inclusive education systems.

Conclusion

A grounded theory study in the framework of special education programme in Pakistan generated substantive theory formulated around three stages, such as Initial Resistance and Pedagogical Dissonance, Negotiated Reconstruction through Collaborative Practice, and Consolidated Inclusive Self-Conceptualization. The contributions offer insight into teachers educators when they negotiate their ways in a complex topography of differing pedagogical beliefs, cultural disposition toward disability, resource imperatives, and ethical duties towards educational equity when they build sensitized professional identities which are skewed toward inclusive practice. The utilization of a grounded theory methodology of research by O'Donoghue (2007) within a system of interpretivism paradigm and on the theoretical perspectives of the symbolic interactionism prompted a systematic approach of analyzing mechanisms of meaning-making, in the processes of social interaction, and temporal succession of identities.

The substantive theory complements the existing information on the creation of the international teacher identity and gives somewhat more realistic information on the situation in resource-strained learning facilities. Such a notion as selective adaptation comes to the forefront of interest as a way of illustrating how Pakistani teacher educators can make use of professional agency to adjust inclusive pedagogies to local conditions and, at the same time, uphold the primary principles of inclusivity. This observation refutes some of the narratives of deficit on the viability of inclusive education in developing settings, and points to the technologically complex pedagogical and cultural bargaining that teachers engage in.

Implications touch on curriculum design in pre-service teacher education system, or director in professional development, and policy transformation. Longitudinal and community-based teacher educator research is encouraged by the research due to the

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need for identity formation that should take time through ongoing support. Since Pakistan is working towards achieving indoor education systems including in the context of its surrounding obligations to the international chapters and records, cognizance, and affirmation of the processes towards teacher educator identity formation should form the crux of their education reform agenda.

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