Jenlink, Patrick M. *Teacher Identity and the Struggle for Recognition*. Lanham, MD: R & L Education, 2014. 290 pages. ISBN 978-1607095750.

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Exchanging information, conveying messages, and expressing feelings are core parts of human communication, which is never barren of bits and pieces of ourselves. On a daily basis, we use language to identify others and ourselves, align ourselves with them, or distance ourselves from them by underlining our differences (Fina et al. 355). In this sense, the voice we embed in our codes plays a major role in constructing and negotiating our identities as language users and/or language learners and teachers. Moreover, our teaching pedagogies and practices are influenced by our life histories and our view of the world around us. Each practice we preach represents an encounter, possibly a struggle, between our multiple past experiences and the demands of a new environment. Hence, teaching is not some neutral activity which we just learn like a physical skill; rather, it encapsulates every fiber of our multifaceted being as teachers.

Teacher Identity and the Struggle for Recognition is mainly a collection of identity-focused academic works. Edited by Patrick M. Jenlink, the book takes a close look at the nature of teacher identity and recognizes it as a social, cultural, and political construct. Jenlink deftly paves our way into the book with an introduction, takes us through a compilation of professional works that substantiate his focal point—the critical importance of teacher's identity in education and the need for its acknowledgment—and leaves us with his thoughtful reflection on the issue in the final part of the book. By offering the differing perspectives on teacher identity articulated by the contributors, Jenlink sheds light on the daily identity struggles teachers encounter in U.S. schools, universities, and other educational institutions, and suggests relevant preparations for teacher education programs.

This well-organized book is divided into six parts, written by 36 authors, including Jean Moule, Ken Winograd, Belinda Bustos Flores, and Ellen Riojas Clark. The writers investigate the concept of teachers' identities and how schooling systems help shape and recognize or dismiss their different selves. Each part of this book is comprised of several chapters, which respectively address the following points:

1. "The Meaning of Identity–Understanding Teacher Identity in a Diverse Society"
2. "Pedagogical Considerations in Shaping Teacher Identity—Raising Identity Awareness"
3. "Identity Formation—Writing and Reading Teacher Identity"
4. "Contextualizing Teacher Identity—Situating the Self"
5. "Being, Becoming a Teacher—Reflections on Teacher Identity"

In every chapter, the authors reinforce the importance of recognizing teacher identity as a critical factor for both pre-service and in-service teachers. This book is designed to resolve the complexities behind making teachers' cultural differences invisible. Questioning educational systems that assume that teachers' cultural differences threaten public education in the U.S. today, the text argues that these differences naturally mirror an increasingly diverse society and thus should not be silenced. The upcoming discussion overviews each part to provide a content summary of the chapters it includes.

The introduction contends that some teachers struggle every day due to their invisibility to other privileged teachers by asking such questions as, "What makes an individual invisible?" and, "What forces reduce teacher's existence in the workplace?" The editor relates this phenomenon to Ralph Ellison's *Invisible Man*: He suggests that this literary classic reveals the subtleties of invisibility and how, for instance, teachers' skin color can render them invisible in educational settings. Invisibility in our school system

today, the editor argues, is similar to the one Ellison handles in his work—a status that is a result of "a peculiar disposition of the eyes of those with whom [one] come[s] in contact. A matter of the construction of their inner eyes, those eyes with which they look through their physical eyes upon reality" (qtd. in Jenlink 3). The editor then asserts that understanding the genesis of invisibilities can help educators challenge the struggle of recognition that afflict the school system today (xvii). Teachers' invisibilities and the struggle for recognition are derived from a variety of social, economic, racial, sexual, and ideological factors. The failure to see teachers as mere humans, who naturally appreciate recognition, can compound their struggle to welcomingly foster students' identities in such a complex, diverse society. With considerable passion, Jenlink calls for an on-going action for a pedagogy of recognition and a culture of visibility. This change can only happen through examining aspects of the schooling systems that insidiously perpetuate invisibility and unequal relationships, questioning the suited pedagogical practices, and problematizing the culture of domination, subordination, and misrecognition.

The first part of this book consists of five chapters revolving around the concept of teacher identity. Contextualizing teacher identity and examining it through different perspectives, the authors emphasize that the meaning of identity is varied as different philosophers, psychologists, and theorists have posited different definitions of it. "The meaning of identity is critical to the shaping and developing of the teacher self," (77) the editor suggests; the voices teachers hold in school can either lead to teachers' recognition or their absence.

The first two chapters of Part I are worthy of more detailing here, for they provide the ABCs of the teacher identity situation. The first of those chapters lays out a framework that is significant for our understanding of teacher identity transformation, and the second affords us a different angle on the issue—one that takes into consideration the different stands of school systems and their influence on teacher identity.

In the first chapter, "The Metamorphosis of Teacher Identity: An Intersection of Ethnic-Consciousness, Self-Conceptualization, and Belief Systems," Ellen Riojas Clark and Belinda Bustos Flores provide an analogical model for the process of teacher identity formation and performance. This model encourages teachers to reflect critically on their pedagogical practice and take necessary actions to strengthen their own sense of cultural and ethnic consciousness. Clark and Flores acknowledge the major role that ethnic and cultural factors play in today's diverse classroom and their influence on teachers' perception of these multicultural/racial students and of themselves in relation to the hierarchal social and cultural structure (3). Thus, by attempting to figure out questions like "Who am I?" and "Who am I in relation to a multicultural/translingual society?" teachers can next develop the awareness needed to help their students identify themselves among other members of society. Drawing on the recognition theory that highlights the importance of psychological affiliation, equality, equity, and social esteem, Clark and Flores argue that teachers' identity formation is molded through the intersectionality of racial and cultural ideologies as well as the larger educational and political systems (6).

In the second chapter, "Guardian of the Status Quo or Agent of Change? An Exploration of the Role of Identity in the School," the authors, Lorraine S. Gilpin and Delores D. Liston, propose that studying identity and the status quo in the schooling system can promote teacher-student agencies as social advocates and catalysts of change. In this chapter, the authors take up the No Child Left Behind (NCLB) policy that promises to give every child an equal opportunity for learning and growing. Gilpin and Liston question the purported inclusivity in this policy: Not only do we need to admit all stripes of society to school, but we also need to adapt school systems into more diversity-acknowledging safe houses for both teachers and students. They also problematize the role of school systems, whether as guardians of orthodox practices or as impellers of change, in cases of identity acknowledgement or disenfranchisement. By providing ample examples in the chapter,

the authors demonstrate how positive or negative actions can liberate or enslave students from situated, socially-constructed concepts (such as patriarchy, classism, homophobia, and sexism), which may accordingly impact their overall academic performance and—most significantly—reshape their socialization ideologies. In order to harbor a productive, practical education that truly leaves no child behind, schooling systems should validate both teachers' and students' backgrounds and linguistic resources.

"Pedagogical Consideration in Shaping Teacher Identity" is the second and, in my opinion, the most important part of the book. It includes nine chapters that address different perspectives on understanding pedagogy and its role in teacher identity. The authors contend that teaching practices are pedagogically important in carving teacher identity—concentrating on how they can affect teaching and teachers. Furthermore, Jenlink states clearly that the first priority for teachers is to understand pedagogy and then the role it plays in a teacher's identity; understanding these notions are the sine qua non of any teacher's professional practice. Inspired by Mariolina Salvatori's interpretation of pedagogy in *Pedagogy: Disturbing History*, Jenlink highlights that while the meaning of pedagogy has been looked at as the reproduction of the teacher's knowledge, it should always be considered as interlocking with the theory and practice that constantly deconstruct power hierarchies in the classroom and in the world around students. Thus, in order to reach this understanding, teachers, both preservice and in-service, should know who they are and be critical about the type of pedagogy they utilize in the classroom, for it eventually will reflect on them and their students.

One of the most important chapters in this section is Chapter Six, "New Teachers as Cultural Workers: Cultivating a Wide-Awake Consciousness." In this chapter, Rosalie M. Romana draws the idea of teachers as cultural workers from Paulo Freire's work, which encourages educators to help their students think democratically and critically. This pedagogy can be enacted through giving students more agency to question knowledge that they receive in the classroom and the situated practices in their societies.

Such practices will not only raise students' awareness but also transform their lives and the world around them. The concept of teachers as cultural workers can promote emancipatory teacher practices and empower students to be agents of change in society. Therefore, Romana urges teacher education programs to expose new teachers, through practicum courses, to students with different cultural, social, and linguistic backgrounds. Romana also believes in the benefit of international students' teaching experiences in helping new teachers to comprehend culturally different pedagogies, their own identities as teachers, and their diverse classrooms.

Part three of the book covers several issues related to sexual orientation as an indomitable aspect of teacher identity. The authors believe that this aspect can, to a certain degree, affect the recognition or dismissal of teacher identity in the context of education. The authors investigate this aspect of teacher identity critically, for it pertains undoubtedly to social tensions, cultural mores, and political ideologies, all of which are constantly affecting teachers, students, and agendas of education. For instance, sexual orientation and gender-related issues were rarely addressed in identity politics and public discourse, which undoubtedly affected how teachers and teacher preparation programs perceived such controversial topics. Jenlink reminds readers in this section that the marginalization of such discourse in teacher identity is in tandem with Elision's *Invisible Man* in which teachers with non-traditional sexual orientations are labeled as "Others." Hence, Jenlink proposes that teacher preparation programs must critically embrace the diversity of teachers' sexual orientations and genders and must deconstruct the ideology of domination that perpetuates gender and sexual hierarchy in the profession.

Part four, interestingly, maps out the dynamic nature of identity and the process of its formation. The constant looping nature of identity reveals that teacher identity is created and constructed/negotiated over the course of time. Jenlink emphasizes that, "teacher identity in a student develops over time through his/her educational experience" (44). In other words, the

process which teachers go through in education shapes their perception of their world—reading the "world" as students and reading the "world" as teachers contribute greatly to the process of identity formation. Furthermore, the integration of literature-based strategies, as mentioned in this section, underscores the importance of giving new teachers a sense of complexity about their identity as teachers.

"Contextualizing Teacher Identity—Situating the Teacher Self," in my opinion, is the second most important part of this book. This section is rich with academically informed discussions that reinforce the need for recognizing teacher identity in practice and considering it as an essential factor in understanding student identity. In these chapters, the authors contend that teacher identity does not form in a vacuum; it is rather molded by multiple variables, including previous histories, life experiences, and self-reflections. Therefore, it is essential for teacher education programs to include experience-based, interactive training with ample opportunities for self-observation and self-reflection, leading to self-development and realization. Historical, cultural, racial, and linguistic elements in the teacher's background construct the sinews of identity formation; thus, they should be acknowledged by the self and the other. Eventually, this milieu of recognition and visibility will enhance students' ability to unabashedly form their own identities.

These processes of contextualizing teacher identity are essential in elucidating the dynamics of teacher subjectivities, which are shaped and reshaped over a lifetime. Thereby, teachers, especially those from cultural minorities, should know the social and racial intricacies that shape one's identity, for these can aid them in raising students' awareness in a dynamic, diverse society. This also can aid students to critically question why certain people are given much voice while others are not, which in turn will reflect on their identities. These critical questions can promote equality and justice, not only in the classroom but also outside the classroom. In other words, with sufficient awareness, teachers can transform not only their classroom practices but the lives of others.

For instance, in Chapter Sixteen, "The Challenge to Care: Personal Reflections of a Black Woman Teacher Educator's Struggle to Establish Legitimacy in the Classroom," Marlene Munn Joseph, a Black female university professor, reflects on her teaching experience in a white-dominant classroom, where she teaches a multicultural course. Munn Joseph integrates care and authority as an overarching framework in her classroom teaching practice to raise many questions pertinent to race, gender, and class. In the process, she seeks to answer questions that are related to her professional Black female identity. Munn Joseph finds herself in situations where she does not know how to raise questions to predominantly white, middle-class students to see others. Her goal in such a class is to expose her students to a tapestry of cultural shades from around the world so that they are prepared to teach in diverse classrooms themselves.

Munn Joseph highlights that, while authority and care might typically be misused in the classroom, she tries to draw on them in order to evoke students' reflections on and reactions to the broader scene of social and political practices. She confesses that at first, in some classroom discussions, some students did not respect her and were not willing to see others' positions of struggle. However, later on, with healthy dialogues, her students started to view these questions around social justice, even when they challenged previously held beliefs about other minority groups, as boosters of their personalities and future behavior. Although some conversations in the classroom were charged, Munn Joseph feels that she finds pleasure in her agency as she takes the chance to address discourses of conflict and issues of oppression and exclusion in society (195). Simultaneously, she believes that this experiment has helped her as an educator to see the classroom discourse as a remedy for the deficit attitude towards future minority children, who might be unfairly labeled as underachievers. With such a vision, Munn Joseph advocates teaching as a life-changing career that not only nurtures teachers' lives but also fosters social justice and equity in society.

The gist of the last part in this book is indicated in the title, "Being, Becoming a Teacher—Reflection on Teacher Identity." Here, the authors reflect on the complex nature of identity and provide pedagogical implications and considerations for teachers in service. Repeatedly, the authors assert that teacher identity is multi-layered, dynamic, and ever-shifting; hence, it, unfortunately, is erased sometimes by ideological, cultural, and political forces.

In all, the volume succeeds in its sound and diversified theoretical perspectives as it focuses exclusively on teacher identity issues. As such, it will be a valuable reference for readers in teacher education programs, sociolinguistics, applied linguistics, and TESOL. This beautifully written, deeply insightful edited collection makes a tremendous contribution to the field of teacher education and identity research. It reads well and has applicable suggestions for teachers, policymakers, and graduate students interested in conducting qualitative studies and in transforming teaching environments. In other words, it sketches out teachers' identities holistically: It analyzes teachers as both professionals and individuals inside and outside the classroom, and it calls for teachers' recognition in academia. Moreover, Jenlink exposes readers to a topography of identity that can help educators, policymakers, and researchers alike to understand the varied issues of identity and to do the work necessary to acknowledge teacher/educator identity.

In addition, the book is an invaluable resource for ESL/EFL teacher trainers as the implications of the studies show that a one-size-fits-all type of pedagogical training may not be effective; the trainee's socio-cultural, political, and personal contexts need to be considered in order for teachers to yield best practices. I strongly recommend this book as a textbook for graduate courses in education, applied linguistics, and sociology since it contains excellent updated bibliographical references about identity research.

Conferring visibility upon the identities of our teachers and students will require more than catchy slogans and ideographs: It will take a critical eye and conscious educational measures.

Acknowledging the problem is the first step for resolving it; therefore, it is incumbent upon teachers and educators to understand the dynamics through which supposedly multicultural education is still tacitly pushing some identities to the foreground and others, to the background. This edited collection clearly takes an ethical stance on how teachers should interact transnationally and engage constructively with linguistic and cultural differences in schools. *Teacher Identity and the Struggle for Recognition: Meeting the Challenges of a Diverse Society* makes a timely and valuable contribution to the current discourses, especially as the tapestry of rhetorics is increasingly expanding in the U.S. to address the identities of immigrant students and teachers.

I have only two quibbles with this book, the first of which is that the editor should have set the context for readers by defining the concept of identity and some of its basic aspects. The second shortcoming is that the works of acknowledged identity researchers, such as Norton's *Identity and Language Learning: Gender, Ethnicity, and Educational Change* and Gee's *Identity as an Analytic Lens for Research in Education*, are overlooked. However, these shortcomings do not affect the overall quality of Jenlink's book, which is definitely a contemporary contender in the field.

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