

overview poststructuralist approaches to language teacher identity and introduce (non)native speakering as a dynamic orientation that can be used to frame both the historical origins and discursive (re)invention of (non)native speakered subjectivities. I then consider how *metacommentary* (Rymes, 2014; Silverstein, 1993) as a methodological lens can shed light on how individuals deploy a variety of discourses in making sense of their own and others' identity in relation to the world around them. Finally, I present and discuss narrative portraits of four preservice teachers, each of whom would traditionally belong to a different teacher archetype described in the literature. In the conclusion, I reflect on the data to offer implications for (non)native speakering in conceptualizing teacher identity and also offer possible applications to teacher education.

TEACHER IDENTITY WITHIN THE NNEST MOVEMENT

Poststructuralist approaches have been common in investigations of identity development and enactment for decades now, providing a way of conceptualizing and examining social performance without assuming preexisting identity categories. Identity is understood to be constructed or crafted (Kondo, 1990) by agentive individuals (Weedon, 1987) within a particular social, cultural, historical, and political context (Duff & Uchida, 1997). It is dynamic, multiple, and shifting (Norton Peirce, 1995; Weedon, 1987), and constantly evolves across time and space (Kondo, 1990; Ochs, 1993). In the context of language education and socialization, identity has been framed as a "nexus of multi-membership" (Wenger, 1998, p. 159) that "emerges out of the dialogic struggle between the learner and the community" (Lantolf & Pavlenko, 2001, p. 149). In other words, individuals' identities are dynamic and encompass individual agency and the local and community context, as well as connections to global discourses and ways of making sense of the world. Varghese, Morgan, Johnston, and Johnson (2005) also highlight three additional considerations: (1) how individuals define themselves with respect to their social groups, (2) how individuals alter their linguistic or cultural practices or performances to align or distance themselves from particular communities, and (3) how abstract notions of nativeness and nonnativeness are produced through this process of negotiation.

Issues of identity have been receiving increasing attention within the NNEST movement. While early work attempted to use identity-related factors to define nativeness and nonnativeness (e.g., Rampton, 1990) or to consider if and how students, administrators, and others perceive NNESTs as legitimate language speakers and users (Cheung,

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