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In This Issue
[on Language Teacher Identity]

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If the commitment to identity is not just a metaphysical proposition but a serious recognition that our work as teachers shapes and is shaped by the very mode of our being, then thinking about the formation of our identities is crucial for all of us in education.

(Clarke, 2009, p. 186)

Our decision to propose a special issue of *TESOL Quarterly* on language teacher identity (LTI) grew out of our growing recognition of the profound embeddedness of LTI within the research, teaching, and policy practices of (multi)lingual professionals and the immense interest generated by LTI work within the disciplines that engage with language education. We use (*multi*) in (multi)lingual to underscore our desire to move beyond a monolingual lens in TESOL and to highlight potential extensions to the notion of multilingualism, such as (*pluri*), (*trans*), (*ethno*), and (*racio*). This allows us to complicate the

ever-changing, situated, and fluid nature of LTI beyond the essentialist categories often associated with the profession. These extensions, in particular, acknowledge language teachers (LTs) as denizens and creators of conversational borderlands (Anzaldúa, 1987). As such, each of us came to our individual understandings of this embeddedness in our personal and professional lives by different paths, as illustrated by the following narratives from each co-editor.

Manka: My linguistic, racial, gendered, geographical and class identity were always marked as different from the norm when I was growing up as a South Asian woman in Italy. As I carried these marks of difference as a new ESL [English as a second language] teacher in the United States during my Masters in TESOL program, I was trying to make sense of how and what I was learning in my program connected to my experiences teaching international students and new immigrants. When I decided to pursue my doctoral work, I purposefully chose to focus on a professional development series that bilingual teachers were engaged in to see how and what they were learning was being transferred to the classroom. However, the more time I spent in that setting, the more I recognized that these teachers were actually involved in figuring out their own identities as new bilingual teachers. It became clear to me that learning for them was not an internal cognitive activity but a way of constructing their bilingual teacher identities. As I continued that work and took up a position as a faculty member in an institution of higher education and in reflecting back and weaving in my childhood experiences, I have now come to understand the development of language teacher identities in the following way: as produced and discursively constructed within hierarchically organized racial, gendered, linguistic, religious, and classed categories and processes within teachers' personal lives as well as in and through their teacher education programs, classrooms, schools, disciplines and nation-states.

Su: As a doctoral student, I had the eye-opening experience of realizing, shortly before defending my dissertation, that the most important themes in my work could all be gathered

under the overarching theme of race, although this theme had managed to remain almost imperceptible to me throughout the year of my study. What particularly came into focus was the power of racialization in shaping language teacher identity, that is what it means to be a language teacher, specifically an English teacher, and consequentially—or conversely, in contrast—what it means to be an English learner, speaker, user, owner. As I thought about the conditions that had obscured this theme from my line of vision in my dissertation study, I began to look back and recognize the same themes stretching across my professional life as a TESOL professional of Sri Lankan heritage speaking forms of English shaped by my childhood in Australia and adult life in Canada and the United States. My intertwined personal, pedagogical, political, and research experiences illuminated the powerful conceptual role played by the actual construct of teacher identity in shaping the historical and disciplinary terrain of ELT [English language teaching] into an important part of a larger, global-level, invisibly but powerfully racialized and inequitable project.

Gloria: When I was a tenure-track faculty member, I came to delve deeper into my life history as a form of pedagogy. The more I read about (language) teachers' life histories and the more I engaged in life history writing as part of my scholarship, the more I came to understand how varying forms of privilege in my life coexist with layers of marginalization. Writing my auto-biographic poetic inquiry in 2013 was a turning point in understanding my language teacher identity, and throughout this process I began to probe more deeply into the interconnected nature of race, class, and gender with language in my life as a language teacher. I am reminded of the layers of privilege that complicate my linguistic and racial marginalization as a mother in the academy. Exploring where privilege coexists with marginalization in our lives is at the core of my teacher-scholar identity. My advocacy work is not about sharing my victimized narratives but it is about being critically conscious of how certain discourses and ideologies continue to influence our experiences as language advocates. As

such, my teaching is a form of advocacy work, and throughout my teaching journey, my language teacher identity will continue to be (re)shaped by those who enter my classroom.

Jenelle: Language teacher identity became an interest of mine when I was revisiting data that I had collected on secondary teachers' experiences of teaching with English learners. Neal, a teacher participant in the study, was a charismatic new teacher trying to establish his teacher identity in a new school. In looking again at the study data, I noticed the multiple ways that Neal actively negotiated his teacher identity—in conversation with me, in interaction with colleagues, and in class with his students, where he once told the teenagers, "I was the original Slim Shady" in a bid, presumably, to negotiate an identity as a young, hip teacher who resembled, in some way, the rap artist Eminem. Observing, and participating in, Neal's identity work led me to question the ways that teacher identities interact with context, personal investments, and others' identities, particularly students' identities. Schools are contexts teeming with identity work, and the stakes for those negotiating identities in these spaces are consequential.

John: Hong Kong, a multilingual society with three major languages (Cantonese, Putonghua, and English), presents teachers with an extremely complex set of linguistic circumstances within which to forge a language teaching career. I originally arrived into this this dynamic mix completely unqualified to teach English yet found myself teaching in a prestigious secondary school simply as I was a so-called "native speaker." How, I wondered, could this happen? Why had I been employed in preference to local, qualified, highly competent multilingual teachers? Why was I being positioned in this way? Why was there a conflict between how I positioned myself as a teacher (rather lowly, at the time) and how this society positioned me? How did such teachers, who seemed to be assigned a deficit position, position me? Through this experience I came to understand the powerful force that teacher identity can play in shaping how we see ourselves, and how we are

positioned by others, as teachers and how this might shape
our engagement in the practices and activities of teaching.

These narratives, and thus our journeys as language teacher educators (LTEs), are illustrative of Clarke's (2009) argument that " . . . engaging in 'identity work' is indispensable" (p. 186) in our desire to "exercise professional agency, and thereby maximize [our] potential for development and growth" (p. 187) as we continue our commitment in various contexts in which we work. These narratives also serve the purpose of touching on the highlights of our scholarship in this area: Varghese's research on the formation of bilingual teachers' professional identities (2006, 2008), on religion and English language teachers (Johnston & Varghese, 2006; Varghese & Johnston, 2007), and her work with colleagues on theorizing language teacher identity (Varghese, Morgan, Johnston, & Johnson, 2005); Motha's on English language teachers' racialized and colonized identities' (2006a, 2006b, 2006c, 2014, 2016, in press; Motha, Jain, & Tecle, 2011); Park's on nonnative speaker teacher identities specifically focusing on the intersection of nonnative-English-speaking (NNES) teacher identities and gender, race, and class (2009, 2012, 2015); Reeves's work on teacher investment in learner identity (2004, 2009); and Trent's research on native speaker teacher identities outside an inner circle English-dominant country (2012, 2015). These narratives additionally demonstrate how unexpected observations and experiences have made the concept of LTI compelling for us, as it has been compelling for many in the field and as evidenced by the sheer number of submissions—123 abstracts—from all over the globe that we received for this special issue. We have been deeply influenced by a substantial body of work as we have conceptualized and theorized LTI as individual scholars and as we developed and considered the framing for this volume as an editorial team. We now turn to a selection of this body of work and organize it around two interconnected essential questions: How do we define language teacher identity? What do we see as the value of studying language teacher identity in (multi)lingual education?

The research in language teacher identity builds partially upon a tradition of teacher identity research in the broader discipline of mainstream teacher education, which predicates itself on a particular understanding of teaching and teacher education. One significant proposition is that who teachers are and what they bring with them,

individually and collectively, matters in what and how they teach and thus, to students, families, communities, and institutions. In a seminal article from as far back as 1985, Lampert discusses the role of a teacher as "dilemma manager, a broker of contradictory interests, who builds a working identity that is constructively ambiguous" (p. 178). Using case studies of two teachers, Lampert put forth the argument that the practice of teaching involves teachers in dilemmas that they have to settle externally (with students and others), but also internally within themselves. This understanding of teacher professional identity as a process in which individuals negotiate external and internal expectations as they work to make sense of themselves and their work as educators is also echoed more recently by the highly cited work by Beijaard, Meijer, and Verloop (2004).

The value of teacher identity as a concept is closely linked to the body of work on learning to teach, especially the development of *teaching selves* (Danielewicz, 2001) as teachers go through professional development in their school contexts and in relationship with students' social and academic lives and outcomes. This learning-to-teach research offers some defining elements for the concept of teacher identity. Although in reference specifically to the theorizing of language teacher identity, Varghese et al. (2005) propose a useful heuristic in their widely cited article that categorizes these theories as *identities-in-practice* and *identities-in-discourse*. This heuristic can be used to categorize definitions of teacher identity. Following a model of identities in practice, Beijaard, Verloop, and Vermunt (2000) define teacher identity in terms of how teachers *perceive* themselves as teachers, whereas Olsen (2008) looks at the construct from a sociocultural perspective and uses the term to refer to "the collection of influences and effects from immediate contexts, prior constructs of self, social positioning, and meaning systems" (p. 139). On the other hand, models of identities-in-discourse draw on poststructural perspectives on learning to teach and teaching selves, which highlight the salience of teacher identity, and ask us to challenge categories that have been fixed *a priori* and to embrace the contradictory, dynamic, and embodied (re)fashioning of identities (in some cases, highlighting race, sexual identity, gender, and social class) (Alsup, 2006; Britzman, 2003; Danielewicz, 2001; Evans, 2002; Miller-Marsh, 2003). Making visible these contradictions has also been deemed helpful in supporting developing teachers' understandings of themselves, their contexts, and

the discourses surrounding them more authentically than in relationship to ideal(ized) versions of teachers as white, middle class, heterosexual, inner circle speakers of English.

As the work on language teacher identity has partially grown out of the work on learning to teach and teacher identity in mainstream teacher education, it has also evolved from a shift in the perspective on language teaching. Such a perspective understands language teaching not as a set of behaviors with specific and predictable outcomes associated with such behaviors but as a complex, social, and embodied process with, at its center, the teacher, the student, and the context or teaching/learning environment. Freeman and Johnson's (1998) call for a reconceptualization of the knowledge base of language teacher education makes this clear as they invite consideration of the teacher as learner, the social context of schooling, the professional environment of the teacher, and the actual practices and activities of teaching and learning. The value of identity as an analytical lens for reconceptualizing language teachers' knowledge base and investigating teachers, teaching, and teacher education (Beauchamp & Thomas, 2009; Olsen, 2011) is summarized as

> a useful *research frame* because it treats teachers as whole persons in and across social contexts who continually reconstruct their views of themselves in relation to others, workplace characteristics, professional purposes, and cultures of teaching. It is also a *pedagogical tool* that can be used by teacher educators and professional development specialists to make visible various holistic, situated framings of teacher development in practice. (Olsen, 2008, p. 5)

Both of these elements LTI as a research frame and as a pedagogical tool, are salient in the following examples of monographs devoted to language teacher identity: Tsui's (2003) use of narrative inquiry to investigate the professional identity formation of a teacher of English as a foreign language (EFL) in mainland China, Clarke's (2008) study of preservice teachers' construction of teacher identities and community in the United Arab Emirates using sociocultural theories, Phan's (2008) work on the fashioning of their contradictory language teacher identity by Vietnamese teachers of English as an international language (EIL), and Menard-Warwick's (2013) exploration of

teacher identity work on the *discursive faultlines* of English language teaching in the United States and Chile. LTI research and pedagogical frames are further explored in innovative ways in the forthcoming *Modern Language Journal* special issue, Transdisciplinarity and Language Teacher Identity (De Costa & Norton, forthcoming). In addition, in this special issue, three books on LTI are brought together for a comparative analytical review by Miguel Mantero through the lenses of theory, narrative, and teacher preparation. They are Cheung, Ben Said, and Park's collected volume *Advances and Current Trends in Language Teacher Identity Research*; Nagatomo's presentation of three narrative studies of Japanese university English teachers, *Exploring Japanese University English Teachers' Professional Identity*; and Kamhi-Stein's examination of processes of identity construction through six autobiographical narratives, *Narrating Their Lives: Examining English Language Teachers' Professional Identities Within the Classroom*.

While teacher identity has lost some of its purchase in mainstream teacher education because of growing attention to standardization and accountability, leading to what may seem like an exclusive focus on pedagogy and practice (and a lack of attention to the connection between practice and teacher identity), this has certainly not been the case in language teacher education, as demonstrated in the scholarship we have described thus far. In addition to Freeman and Johnson's (1998) call for a reconceptualization of the language teacher knowledge base with a more enhanced perspective of context, more recently the very underpinnings of the profession itself have been called into question. This has also been a result of much debate around the "ownership" of English and of other languages in relation to the identities and pedagogies of language teachers.

Motha (in press), for instance, observes that language teacher identity is a construct that wields tremendous conceptual power in shaping the disciplinary base of the profession. This is all the more true of English teacher identity. She notes that the concept of *English learners* is predicated on a construction of *English teachers* that serves not only as an imagined endpoint for the learners, but also as a juxtaposition, most clearly illustrated by the mutually co-constructed nature of the constructs (and challenge to the constructs) *native speaker* and *nonnative speaker* as they are applied to language learners and language teachers. She therefore sees teachers' identities and teachers' bodies as important, with the English language and its associated

ideologies of race and empire becoming an identity, becoming literally embodied in its teachers and helping to create the logic and the value for the profession. Because English is situated within a complex racialized history, one in which the language has been transmitted primarily from speakers coded as *White* and *colonizers* to learners considered *non-White* and *colonized*, we have been left with a legacy in which constructions of *English* and ownership of and authority over English are dependent on unequal racial, linguistic, and colonial formations. An important charge of language teacher education, then, is to support an explicit understanding of language teacher identities, and particularly of the ways in which teachers' racial, colonial, and linguistic identities shape the logic for the profession and underpin it (Motha, in press).

These teacher identities interact with discursively and situatively constructed student identities (Morgan, 2004) which are predominantly racially and linguistically marginalized. As such, the advocacy and agentive elements inherent in much of language teacher identity is undeniable, especially when juxtaposed with the identities of teachers of other subject matter (Cahnmann & Varghese, 2006; Johnston, 1999; Kayi-Aydar, 2015; Tellez & Varghese, 2013; Varghese, 2006). Hawkins and Norton (2009) claim that language teachers are key in addressing inequality in education both "because of the particular learners that they serve, many whom are marginalized members of the wider community, and because of the subject matter they teach—language— which can itself serve both to empower and to marginalize" (p. 32).

Although there are a number of rich and innovative ways that the scholarship in LTI could be featured in a special issue, we sought to feature articles that would provide us with examples of novel ways to understand the meaning and value of LTI by further theorizing LTI, conducting empirical work in LTI, and establishing connections between LTI and language teacher education. We now turn to how the articles in the special issue speak to each of these themes.

Theme 1: New Ways of Theorizing LTI

Contributors to this special issue articulate novel and powerful ways of theorizing language teacher identities (LTI) of preservice and in-service English teachers in a range of linguistic and institutional

contexts. Across this work, LTI is represented as complexly (re)constituted and (re)negotiated as teachers traverse multiple contexts, cultures, and discourses and interact with cognitive, sociocultural, and ideological forces in the TESOL field. Throughout this special issue, authors do not adopt a consistent set of terms (such as native, multilingual, English-dominant) to describe linguistic identity. The pieces in this special issue employ inventive contemporary theoretical lenses, challenging us to imagine what it would mean to think about LTI as separate from the categories the field has employed historically. Geeta Aneja, for instance, conceptualizes identity as performed and discursively constructed rather than merely emergent from porous-edged identity categories. She presents teacher identity not as situated within a network of identity classifications but rather draws our attention to a set of discursive processes she terms (*non*)*native-speaking*, and she demonstrates through a study of four preservice teachers how language teachers' subjectivities can be produced, negotiated, or contested, shifting our attention from the definitions of native or nonnative to the processes and possibilities of (non)native speakering within dynamic sociopolitical contexts. She conceptualizes *native* and *nonnative* as *mutually constitutive subjectivities* that manage to simultaneously reify and resist dichotomized notions of nativeness and non-nativeness dominant in the field. Elizabeth Ellis, too, thinks beyond traditional language identity categories by formulating LTI in terms of *languaged lives*, that is teachers' linguistic histories, experiences, and biographies rather than merely identity categories and the connections among these. As part of an ongoing larger study of Australian TESOL teachers' experiences and classroom practices, Ellis explores the ways in which the language biographies of "native-English-speaking teachers" shape and inform their identities as learners, users, and teachers of English and consequently their classroom practices. Finding no single theoretical lens adequate for her investigation, she knits together connections among various bodies of theoretical work and demonstrates how the bodies of literature on teacher cognition, bilingual life-writing, plurilingualism, and the influences of first language (L1) in second language (L2) learning can be used together to allow us to understand and make sense of language teachers as multicompetent plurilinguals with rich and complex repertoires of experiences.

Several contributors reshape and expand current LTI conceptualizations and accompanying terminology. Ellis extends the notion of multilingualism, which she conceptualizes as *multiple monolingualisms*, to the profoundly contextualized theorization within the context of teachers' experiences of plurilingual competence, "the repertoire of varieties of language which many individuals use" (Council of Europe, 2011), which can "encompass a wide range of abilities and gaps in an individual's repertoire." Gail Sue Kasun and Cinthya Saavedra offer us a similar invitation to move outside the linguistic categories in which the TESOL profession has been historically steeped by drawing upon indigenous approaches to teacher education. In a 4-week immersion program in Mexico, they encourage 8 in-service teachers from the United States to decenter their own identities, to unpack and critique epistemologies that have come to be associated with settler logic, and to rethink their identities in local and global contexts (p. 684).

Other theoretically innovative approaches to LTI live within the pages of this special issue. In reading the contributions, we are supported in theorizing the power of narrative knowledging in allowing teachers to construct their own identities and consequently pedagogical philosophies and goals (Gary Barkhuizen) and the instrumental role played by teachers' emotionality in the formation of their identities (Juyoung Song). The five South Korean teachers in Song's study experienced complex emotional reactions to the advanced language skills of their secondary students who had returned from study abroad experiences in English-dominant contexts. Song examines the ways in which teachers' emotional lives are constitutive of their identities, particularly focusing on vulnerability and the "emotional rules" tacitly enforced in schools that limit teachers' ability to acknowledge their anxiety and insecurity. By positioning emotionality as the outcome of social forces rather than produced solely within an individual, and identities as shaped by emotions, Song joins other TESOL theorists (Benesch, 2012; Ben Said, 2015; Motha & Lin, 2014) in carving out a solid space for considering emotionality within theorization of LTI. Song places emotion at the center of earlier questioning about identity performance, asking how idealized constructions of teachers' linguistic identities serve to shape teachers' emotional responses to their work.

A focus on the connections between teachers' identities and their environments is particularly highlighted in this special issue. For instance, we see the importance of supporting a specific awareness of the ways in which teachers' environments engender teachers' identities, sense of power, and resilience in order to open up possibilities for teachers to negotiate ecological constraints and affordances (Emily Edwards and Anne Burns). We are encouraged to reconceptualize our ideas about agentive action, rethinking the core notion of a job by taking a *job-crafting* perspective on teacher identity—that is, supporting teachers as they actively craft the goals, meaning, and content of their work in relation to their identities, specifically their personal beliefs, interpersonal power dynamics, and institutional context (Mari Haneda and Brandon Sherman). A focus on the material dimensions of teaching and *emplaced identities* allows us to think differently about the processes that define teacher identity—what teachers do with their bodies or who they are in a physical sense, and how the places, objects, and materials they come into contact with are used to make them teachers and to construct their identities as teachers (Curt Porter and Shannon Tanghe). Prescriptions for teacher identity also emerge from documents describing requirements for the accreditation processes, which frequently cite advocacy as a desirable practice. Previous work has underscored the importance of teachers being supported in developing identities as advocates (Tellez & Varghese, 2013; Varghese, 2006), raising the question of what advocacy can mean and how institutional practices can push teachers to inadvertently relinquish agency in shaping their identities of advocacy. Reflecting within this theoretical terrain, Brian Morgan problematizes messages telegraphed within a set of policy documents used in provincial accreditation, revealing to us how these documents can manufacture the *domestication of dissent*, constructing teacher identities of advocacy by permitting or even appearing to promote insignificant "gestures" of dissent while actually furthering a neoliberal agenda. Throughout the pieces in this special issue, we see work that extends the field's theoretical engagement of LTI in unexpected and creative ways, by pushing through a wide, rich, and sometimes unexpected array of theoretical boundaries.

Theme 2: Expanding the Methodological and Analytical Lens in LTI Work

In this special issue, authors have utilized, adapted, and created a variety of research methodologies and analytical tools in pursuit of a better understanding of language teacher identities. Expansion and revision of our understanding of LTI is matched by concomitant adaptation of the tools researchers of language teacher identity might employ in their work. A common thread in much of the work featured in this issue, for example, is an imperative for our field to embrace and explore the complexities of teacher identity and see through overly simplistic notions of identity such as the all-too-common dichotomy of (non)nativeness. This thread, among others, comes from and calls for new, borrowed, or adapted research methodologies. In this section, we take a closer look at the research methods and analytical tools used by our contributors to uncover finer nuance in identity construction and open new avenues for theorizing about language teacher identities.

Metacommentary, participants' talk about their own linguistic identity, is used by Aneja in this issue to build narrative portraits of four preservice language teachers' identities. By attending to how the teachers themselves talked about and labeled their linguistic identities, rather than fitting the teachers into *a priori* categories such as native-English-speaking or nonnative-English-speaking teachers, Aneja conveys the dynamic and agentive nature of teacher identity. Analysis of participants' metacommentary exposed the performative aspects of their identities. "[I]ndividuals are not native or nonnative speakers *per se*, but rather are (non)native speakered with respect to different characteristics, through different institutional mechanisms, individual performances, and social negotiations" (Aneja, 2016, this issue, p. 576). Aneja's metacommentary data collection tool prized teachers' own words in analysis of their identity construction, offering insight into the push and pull of identity work from participants' perspectives and in participants' own words.

Narrative knowledging through short story analysis, employed by Barkhuizen in his longitudinal study of the English teacher Sela, also foregrounds teacher participants' own telling of their identities. Barkhuizen and Sela interactively co-constructed her narrative of teacher identity development by looking back on Sela's imagined

teacher identity at the outset of her career. From a lengthy interview with Sela nearly a decade later, Barkhuizen pulled short stories, which are cohesive stories or anecdotes taken from a large text, in this case from the interview transcript. After presenting the short story, Barkhuizen provided interpretation and analysis of the story, and then invited Sela to respond to both the short story and Barkhuizen's analysis. Sela's response was included in the short story presentation. Short story analysis "serves as a heuristic for the systematic, thematic analysis of the content and context of narrative data . . . [which] explicitly directs analysts to focus on specific content dimensions and scales of context during the process of analysis" (Barkhuizen, 2016, this issue, p. 661). In order to analyze Sela's narrative thoroughly, Barkhuizen developed the analytical tool of *story, Story, STORY*, where each iteration of *story* represents one of three interconnecting spheres at play in teachers' lives: personal (story), interpersonal (Story), and wider community (STORY). The story, Story, STORY analytic also highlights the decreasing power of teachers' agency from story, where agency is generally strongest, to STORY, where it is generally weakest.

Much research into language teacher identities has explored minoritized/marginalized teacher identities. But, what about privileged teacher identities and the researching of those identities? Roslyn Appleby's exploration of white, male, center-circle English-speaking teachers' identities in Japan generated ethical dilemmas for the researcher. In her study, Appleby found that language teachers with personal and professional privilege (linguistic, racial, and gender privilege) in the Japanese EFL context did, in fact, perceive some of their privilege. However, participants also perceived themselves to be marginalized by some of those same identity markers (e.g., being non- Japanese) or by the low status of English teachers in general, and frustration over this marginalization eclipsed their view on the privilege that precipitated their employment. Appleby's study not only adds nuance to our conceptualization of teacher identities as shifting continua (rather than a dichotomy) of privilege and marginalization, but also uncovers the micro-ethical dilemmas of researching privilege that are heretofore rarely addressed in language teacher identity research. "We might ask how the researcher can respect and protect the interests of the individual participants and, at the same time, be frank in our reporting to the academic community on critical findings that may cast the participant/s in a poor light"

(Appleby, 2016, this issue, p. 760). Toward answering this question, Appleby offers researchers some guiding thoughts for researching privilege in language teacher identity.

The LTI research in this special issue is often overtly concerned with participant control over and participation in the research process itself. We see this is Barkhuizen and Sela's co-construction of Sela's narrative, and also the participant action research of Kasun and Saavedra's study of a decolonizing teacher education program. This concern for participant collaboration in LTI research follows Motha's (2009) privileging of data she gathered during afternoon teas with her participants (where four new ESL teachers told their stories to one another) over observational data of the participants. "For me, the afternoon teas were a marvelous educational research tool because they allowed teachers to be the authors of their own experiences, a departure from a format in which researchers wrote teachers' lives" (Motha, 2009, p. 108). In addition to making participants the co-authors of their own stories, such methods also hold the potential to open spaces for language teachers of privilege to recognize their privilege through, for example, a decolonizing study abroad program, as detailed by Kasun and Saavedra's eight white, female, center-circle English-speaking preservice teachers. Within this new framing of participants as co-constructors and researchers as (co)participants, Kasun and Saavedra find a promising path for language teachers of unearned privilege (e.g., linguistic and racial privilege) to actively engage in decolonizing pedagogy. And the role of the traditional researcher, that writer of other peoples' lives, similarly shifts to co-traveler in the exploration of language teacher identity.

Theme 3: LTI in Transforming Teacher Education and Curriculum

The last theme that deserves to be highlighted in this special issue is that of making LTI central in the creation of a language teacher education (LTE) program and the sets of experiences for student teachers and teacher candidates in such a program. Writing about teacher identity more generally, Beauchamp and Thomas (2009, p. 176) state that "gaining a more complex understanding of identity generally and teacher identity in particular could enhance the ways in which

teacher education programs are conceived." In the field of LTI, Varghese (2006) asks that professional development for bilingual teachers address and formulate what teachers should become rather than solely what they should know, and Kanno and Stuart (2011) "argue for the need to include a deeper understanding of L2 teacher identity development in the knowledge base of L2 teacher education" (p. 249). Although this seems to be a straightforward proposition to many, it is rare if not impossible to actually find a teacher education program, let alone a LTE program, that makes teacher identity its central organizing principle. And even if the production of a beginning language teacher through an engagement with teacher identity could be the end goal, what might that mean and what kinds of classes, structures, and experiences would serve that goal?

One goal for an LTE program that engages with identity work could be to disrupt or at least question the identity categories that teacher candidates come with as well as in what ways such categories are privileged and/or marginalized. According to Miller (2009), one of the ways this can be done is through critical reflection, "which takes account of identity and related issues, of individuals in specific contexts, and of the role of discourse in shaping experience" (p. 178). Several of the articles in this special issue respond to this need, describing how existing relations of power and structures are created and sustained and how these power relations can be negotiated and potentially reconstructed. Critical teacher reflection has also been described by Pennycook (2004) as problematizing practice, that is, "turning a skeptical eye towards assumptions, ideas that have become 'naturalized,' notions that are no longer questioned" (p. 799). In doing so, the authors force us to confront what is meant in TESOL research and practice by privileged identities such as *native English speaker*, *teacher*, *white*, or *male* as well as our understanding of categories such as empowerment and resistance. Kasun and Saavedra's article actually invites us into a language teacher education program where critical reflection is used to gently challenge eight U.S.-based ESL teacher candidates' understandings of their whiteness and shift their perspectives, if not their worldviews. The student teachers are asked to engage with indigenous ways of knowing, showing how such knowing forged *cracks between worlds* (Anzaldúa, 2002) that resulted in the participants rethinking their teacher identities as White, North

American, and English-dominant in local and global contexts. These categories, especially in terms of binaries, are also partly questioned in the teacher education program in which the four candidates that are the focus of Aneja's article, and, in engaging with the experiences of Song's teachers, it is difficult not to wish that they could have had such experiences in their LTE programs where not only their pedagogical expertise and their multilingualism could be seen as resources (Pavlenko, 2003; Samimy & Brutt-Griffler, 1999), but that the very racialized, linguicized, and imperialistic assumptions of what was meant by a "good" English language teacher were challenged.

Although an end goal for LTE that takes LTI more centrally into account may be to push back on *a priori* assumptions and categories that serve dominant modes of thinking and being, equally important for language teachers is developing a sense of advocacy and agency as they experience an increasing sense of marginalization in their professional roles. For instance, Edwards and Burns show that through participation in this action research project, the in-service English language teachers in their study enjoyed a greater sense of workplace power and clearer career trajectories, developing strong *conceptual selves*. However, they go on to suggest that greater engagement by teachers in practitioner research implies the need for institutional authorities to become aware of the impact environmental conditions play in enabling and constraining teacher identity construction. Morgan takes up the importance of external conditions with great urgency as he argues for a need for English language teachers to take on advocacy as a primary dimension of their LTI by using the example of Ontario, Canada. By providing an example of an *issues analysis project* around which a three-credit course for preservice teachers revolves, Morgan provides what he calls an *apprenticeship for advocacy* to possibly challenge not only the sense of disempowerment experienced by many in the profession but to provide the same teachers a clearer understanding of the neoliberal quicksand that they find themselves in and strategize ways to possibly overcome their poor working conditions and their vanishing sense of professionalism.

With the increasing emphasis on field-based placements in teacher education programs to have teachers identify connections between their classes in their teacher education program with institutions and authentic teaching contexts (McDonald, Kazemi, & Kavanagh, 2013),

it seems important to think about how we can use classrooms as sites for engagement and investigation by language teachers. The experiences that teachers have in classrooms are often viewed uncritically as real and in sharp contrast to the highly theoretical and inauthentic spaces in universities, although Britzman (2003)—with her now highly quoted phrase and title of her book, *practice makes practice*—and others not only question such a dichotomy but also display a concern that classrooms can provide the same old models of teaching and learning that may not challenge teachers and not actually provide them with models of innovative pedagogical approaches. Porter and Tanghe's article provides teacher educators, on the other hand, with a novel lens with which to view classrooms as we engage with LTI in LTE programs. They point out that the interfaces between the classroom as a physical location and the class as a cultural context have been largely overlooked in teacher identity research. Developing the notion of emplaced identity, they explore the ways in which bodies become positioned in classrooms as *teachers*, *students*, *natives*, or *nonnatives*, and consider how, through pedagogical action, these positions can be revealed and potentially contested.

Further Directions in LTI Work

The opportunity for us to work in meaningful and enlightening ways with the contributors to this special issue has revealed to us that many more layers of understanding remain to be excavated and has further underscored for us the centrality of LTI within the theoretical terrain of the TESOL profession. The group of essays in this special issue provokes important questions about how fluctuating degrees of power, privilege, and legitimacy continue to manipulate LTI. In what follows, we outline potential theoretical, methodological, pedagogical, and institutional directions for extending the work presented in this special issue.

Extending and Revisioning Conceptualizations of LTI

Contributors to this special issue have broadened and complicated understandings of the labels and categories used in LTI. In doing so,

authors have presented serious challenges to the notion that identity is a series of clearly bounded identity markers. One example is Aneja's critical questioning of the ways in which (non)native speakering as a process is accomplished and how it can be put into motion for particular purposes, and another is Ellis's rich departure from categorical ways of thinking by considering language identity in terms of language histories and languaged lives. These understandings of the agentive, performative, and unstable dimensions of LTI pave a path for important further theoretical work, work that accounts for how identities are constructed, negotiated, and enacted. There is much to be gained from an understanding of the connections between teacher agency and identity construction (Kayi-Aydar, 2015; Reeves, 2009), and we are optimistic about the promise held by future work that explores how teachers can access, perform, and re-create a wide range of identities, and how teacher educators can promote fluidity, dexterity, and agency in identity negotiation while still remaining conscious and critical of the power of dominant ideologies. We wonder what it might mean for the teachers in Song's study to be represented apart from the fixed label *EFL*, which is assigned to them despite their transnational experiences, and regardless of the salience of their study abroad experiences for their LTIs. Ellis's article begs questions about how the theorization of LTI shifts when it is considered in terms of plurilingualism and plurilingual competence, which allow researchers and educators to focus on individuals' linguistic repertoires as these relate to broader issues such as epistemology and agency, rather than merely as an amalgamation of separate, cleanly bounded language identities. Questions also inevitably emerge about how the increasing linguistic complexity of our globalized world, a context referred to by Blommaert (2013) as *superdiversity*, will continue to change the processes by which linguistic identities are constructed, and about what happens to LTI as borders between languages blur with practices such as translanguaging (Canagarajah, 2013), metrolingualism (Pennycook & Otsuji, 2015), and code-meshing (Young, 2014). The Douglas Fir Group (2016) has proposed that transdisciplinarity opens up possibilities for reframing the field of SLA through a multilingual lens. Further work is indeed needed that examines what it might mean to think about LTI when the categories *native* and *nonnative* are not operationalized or when they cease to carry forth their current associations with privilege and stigma.

Another theoretical layer that prompts us to reconceptualize the construct of teacher identity is Song's questioning of the connections between teachers' emotions, specifically vulnerability, and their identity construction. We are provoked to ask how teachers and teacher educators come to view teachers' emotional lives as a source of agency in identity construction. The teachers in Song's study negotiated complicated messages about the legitimacy of teacher identities as they related to nation, teaching method, and language experiences. Further work might delve more deeply into questions about the degree to which emotions around teaching and language are socially constituted and mediated by broader, even global-level, ideologies such as those that positioned Song's participants as vulnerable. Benesch's (2012, in press) work on emotions has started to help us understand the cost of the emotional labor inherent in teaching and to understand how emotionality in university English classes emerges not in some primal way from within the individual human psyche but rather directly from social contexts and cultural scripts. Similarly, Motha and Lin's (2014) work on desire points to processes by which desires for English and for legitimate English teacher identities are produced, not always innocently, within a complicated network of economic interests, media representations, and sociohistorically contextualized relationships. We might ask how desires for imagined teacher identities and related imagined communities (Kanno & Norton, 2003) can also function in teachers' lives as regimes of truth (Carroll, Motha, and Price, 2008), and furthermore about the role played by teachers' ethical selves in shaping their identities (Clarke & Hennig, 2013; Miller, Morgan, and Medina, forthcoming). If we understand teachers' emotions as social formations (Benesch, 2012) and as central to the construction of teacher identity (Zembylas, 2003), we can conceptualize how existing LTI categories might be appropriated, challenged, and reformulated in the service of greater malleability in identity work and how teachers' emotions become sites of resistance and self-transformation (Zembylas, 2003). A further line of questioning might ask how the commodification of English shapes teachers' emotions and can limit the range of possible language teacher identities available to a given teacher in relation to her race, biography, and national identity while suggesting possibilities for crumbling those limits.

Acknowledging and Moving Beyond Race, Class, Gender, and Sexual Identity in LTI

Identity work in TESOL has historically focused primarily on issues of race, class, gender, and occasionally other categories, often examining one or two of these as they intersect with linguistic identity. While these explorations have been important in illuminating conceptual and practical inequalities, further work is needed in developing a more complex picture of how identities are constructed and employed beyond mere categories and produced within and by other systems of oppression.

While race and racializing processes are important in all of the articles in this special issue, although not always explicitly acknowledged, much work remains to be done in revealing the powerful role played by the racialized ideologies that undergird English language teaching (Kubota & Lin, 2006, 2009). Flores and Rosa (2015) suggest a raciolinguistic approach, one that takes into account how racial and language ideologies always work together. LTI research within TESOL would look exceedingly different if such an assumption underpinned all of our research and policy efforts. Theories that address the centrality of race from other disciplines offer potential for extending our understandings of the salience of race in TESOL. For instance concepts such as linguicism as normative (Liggett, 2014), the value of Whiteness as property (Ruecker, 2011), and the power of counterstory (Motha & Varghese, in press) have been borrowed from critical race theory, a set of theories that have their origin within legal studies, and have been helpful in developing evolving understandings of how race mediates and regulates language learning (Kubota, 2015; Liggett, 2014).

Similar to considerations of the theorization and construction of race in LTI, theoretical lenses from other disciplines can help us to understand gender ideologies. Despite important work theorizing gender in LTI (Amin, 1999; Appleby, 2010; Lin, Kubota, Motha, Wang, & Wong, 2006; Nagatomo, 2012; Norton, Pavlenko, & Burton, 2004), gender remains strangely sidelined in TESOL and particularly in LTI. In entertaining Butler's (1990) imperative to privilege gender, we raise issues on what this imperative may mean on its influence on LTIs. For instance, Park's (2009, in press) examination of participant Han Nah's

transnational narratives guide us to view gender as performance and how her decision to privilege her gender has repositioned her LTI. Appleby's essay in this issue highlights questions about the role of privilege in shaping gender identity and opens the door to questions such as "How did gender come to make a difference" in LTI? (Butler, cited in Higgins, 2010). How do teachers become gendered subjects within ESL and teacher education classrooms? What sociopolitical gender ideologies prescribe teachers' roles? An understanding of the dynamics of gender in teacher identity is well supported by theorizing from queer theory (Nelson, 2009). Queer theory and empirical work on and with teachers that identify as queer has been featured prominently in the work in mainstream teacher identity and education (Evans, 2002), but more scholarship in this area is very much needed in our field.

Although they are often obscured from vision, the themes of social class and poverty inevitably undergird the work of TESOL professionals. We take this opportunity to push for issues of social class and poverty to be taken into account and questioned within LTI work. Scholarship would be welcome in exploring the construction of LTI, the role it plays in the formation and maintenance of social class, and the ways access to identities of English ownership mediate access to economic capital. The role of capitalist and neoliberal ideologies, touched upon in Morgan's article, need to be investigated more deeply because they illuminate the circulation of power and the maintenance of inequality in relation to language teaching. The responsibilities of those with social status and privilege within the profession toward those who carry less privilege (Vandrick, 2014) need to explored. Another area in pressing need of further research is the effect of widespread classed images of English teachers and of representations of English teachers upon the international social and economic status quo. Questions around how privilege and social class come to be "erased" within TESOL (Block, 2014; Kanno, 2014; Vandrick, 2014) and specifically LTI are important first steps toward unpacking our work as language teacher educators. As we continue to consider the impact of the "erasure" of identity categories in LTI, it is equally important to ask how identity categories such as race, gender, sexual identity, and class are simultaneously produced by and within other systems of oppression, such as capitalism, neocolonialism, militarization, and neoliberalism.

Further questions remain in addressing the intertwining of identity categories in LTI. Intensely undertheorized within language teaching

is the concept of intersectionality. Romero (2016) in fact critiques TE-SOL's "covert assumption that identity variables such as race, gender, and sexuality are mutually exclusive" (p. 7). It is critical that we ask ourselves how we would encounter our work differently if our attention to LTI were deeply aware of the interconnected nature of the systems that we use for categorizing, oppressing, and discriminating. In particular, this could push us to look at how privileged and marginalized identities coexist in teachers' lives (Park, 2015, in press; Park, Rinke, & Mawhinney, in press), and how these interact with the identities of their students, as well as the equivocal nature of privilege and marginalization as we consider the intersections of identity categories and how these are constructed, challenged, subverted, or maintained.

Continued Support of Identity-Based Teacher Education Pedagogies

Contributions to this special issue point to a need for strong empirical findings about the outcomes of identity-based teacher education. Teacher education curricula need to be reconceptualized in order for teacher education to serve as fertile ground for language teachers from diverse backgrounds to unpack their *languaged lives* (Ellis) and in particular to explore how their narratives of privilege and marginalization have shaped their linguistic and pedagogical identities. Further research is needed to examine how teachers' practice and LTE programs can be changed by addressing identity work at their core.

With the history of much language spread within TESOL being part and parcel of colonizing efforts, and with the patterns by which teacher identities are privileged within the TESOL employment market echoing historical colonizer identity markers, it becomes impossible to avoid the question of how teacher education can be decolonized. Kasun and Saavedra's brave engagement with indigenizing endeavors in teacher education has opened doors to a deluge of questions about how indigeneity and indigenous epistemologies decenter historically dominant forms of knowledge; how decolonizing approaches in teacher education carry into teachers' early career contexts; what it takes to truly disrupt established ways of knowing; how teacher educators can embrace alternatives to colonized knowledge, such as indigenous epistemologies, without their efforts functioning at the same time as an act of appropriation; and how teacher educators in inner

circle countries can talk coherently about indigenous epistemologies without fetishizing, essentializing, or stereotyping them.

Also engaging with epistemology in teacher education is Barkhuizen's notion of narrative knowledging. Barkhuizen notes that as teachers imagine their future selves, they are investing in their identities and their identity trajectories (Darvin & Norton, 2015). The process of narrativizing their experiences and selves leads to reflection, at the core of identity management. The interconnectedness of reflection, narrative, identity, and investment is a space that carries much potential for understanding possibilities for agentive and transformative identity work. More work is needed that explores these processes— from narrative analysis (Johnson & Golombek, 2011) to autobiographic-(poetic) inquiry in language teacher education, such as Park's (2008, 2011, 2013a, 2013b, in press) promotion of the use of evocative genres for supporting language teachers' critical teacher reflection on identity and investment. Further directions might investigate empirically the types of identity-responsive, identity-shaping, and identity-constructing practices that are useful and appropriate for not only preservice teacher education but also throughout the span of teachers' professional lives.

More empirical work is needed on connecting LTI and LTE; on creating safe spaces for teacher candidates to wrestle with issues of race, class, gender, sexuality, and other social constructs; to reflect upon intersectionality; and to consider how marginalization and privilege can occur simultaneously within the classroom community and broader sociohistorical and political spaces. Such work can help teacher educators unpack how English can be a symbol of power and privilege and yet serve a marginalizing function at times while promoting critical awareness of English's symbolic power and supporting practices that work toward decolonizing LTI.

LTI and Agentive Roles in the Terrain of the Profession

The articles in this special issue establish the centrality of identity in language teachers' lives. Further work is needed to support understandings of how identities and agentive possibilities become co-constructed in relationships with students, colleagues, and administrators; through curriculum; within the disciplinary terrain; and

within sociopolitical historicized contexts. Two articles in this issue by Haneda and Sherman and by Morgan investigate agentive action, leading us to questions about how teachers can fully understand the factors furthering or impeding their agency and how teachers can be supported in recognizing the crucial role being played by the histories of the institutions they are embedded within and their professional relationships within those walls. These questions become even more charged as we investigate how LTI is mediated and even controlled by policy practices, such as hiring and accreditation processes, and how there may be misalignment between individual teachers' philosophies and institutional goals in shaping LTI. Consideration of these future directions of the field compel us to ask about the organization of the TESOL profession itself. As thinking about LTI evolves, and especially as boundaries collapse and outdated categories cease to make sense, we need to develop understandings of how the profession may change structurally, how researchers might make relevant adjustments, and how the political and advocacy responsibilities of TESOL International as an association shift.

A last set of questions concerns whose voices, experiences, knowledge, and discourses are being represented or obscured in the broader scholarship of LTI. As editors, we embarked upon this project committed to including a broad swath of voices from every corner of the world; to including a representation of authors from a diversity of language backgrounds, class positions, racial identities, geographies, institutional contexts, sexual identities, and religious identities; and to writing about an equally wide-ranging assortment of topics. We have all had some editorial experience, but our eyes were nonetheless opened to the complicated role that the geopolitics of academic publishing play in producing "the material and ideological hegemony of the West" (Canagarajah, 2002, p. 6); the ways in which participation in knowledge construction and dissemination becomes inequitable; and how scholars' ability to access, produce, and publish research is affected by the supremacy of English (Lillis & Curry, 2010). We have had to ask ourselves how these inequities shape the ways in which LTI becomes theorized, represented, and mobilized, and how these have swayed the direction of our movement forward in further theory and empirical work in LTI.

Exploring our language teacher identities means understanding our lived and living history. It is to understand and unravel the complexities that are at the core of who we are on all levels—for instance, as multilinguals, scholars, children, teachers, parents, community members, language users, and activists and their intersectionality, all of which shape our classroom practices and pedagogy, which in turn fuel and circle back to shape our language teacher identities. After taking initial steps toward this end, this special issue and the articles herein are intended as an invitation for our readers to join us as we take further steps forth.

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