



Challenging the 'Native Speaker' Ideal: The Impact of Native Speakerism on Language Education

Menantang Ideal 'Native Speaker': Dampak Native Speakerism pada Pendidikan Bahasa

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Abstract

Native-Speakerism has emerged as a prominent element of contemporary TESOL discourse and a frequent talking point when it comes to issues of language-related prejudice and discrimination. It does so by building on a diverse range of sources and intentionally slanting toward amusing the trendy. It is suggested that the ideological conception of native-speakerism applies retroactively to the coveted victimization and the narrative of indignation that goes along with it to people who identify as "non-native speakers." The researchers used a literature review through six steps to unravel challenging the native speaker ideal: the impact of native speakerism on language education. The reason behind choosing this topic is to find out how deep the ideology of getting advantages that the native-speakers are having in every stage where the non-native speakers are having trouble including different perspectives as well. It is shown how the fortress of victimization then allows those inside through or the people who have been harmed. In this article, the distinction between native and non-native speakers in terms of teaching and learning the English language, The idea that a "native speaker" is inherently more competent to instruct English than a "non-native speaker" is known as the "native speaker's fallacy" as well as strengths and weaknesses of both the characteristics shall be described in detail.

Keywords: Speakerism, native & non-native speaker, language education, language acquisition, fallacy

Abstrak

Native-Speakerism telah muncul sebagai elemen utama dalam wacana TESOL kontemporer dan menjadi pembahasan umum terkait isu prasangka dan diskriminasi berbahasa. Hal ini dilakukan dengan membangun berdasarkan berbagai sumber dan dengan sengaja condong ke arah menghibur tren saat ini. Diusulkan bahwa konsepsi ideologis native-speakerism diterapkan secara retrospektif terhadap pemiskinan yang diidamkan dan narasi kemarahan yang menyertainya terhadap orang yang

mengidentifikasi diri sebagai "non-native speakers." Para peneliti menggunakan tinjauan literatur melalui enam langkah untuk mengungkap tantangan terhadap ideal native speaker: dampak native speakerism pada pendidikan bahasa. Alasan memilih topik ini adalah untuk mengetahui seberapa dalam ideologi mendapatkan keuntungan yang dimiliki native speakers di setiap tahap di mana non-native speakers mengalami kesulitan, termasuk berbagai sudut pandang. Diperlihatkan bagaimana benteng pemiskinan kemudian memungkinkan mereka yang berada di dalam atau orang yang telah dirugikan. Dalam artikel ini, perbedaan antara penutur asli dan bukan penutur asli dalam mengajar dan mempelajari bahasa Inggris, ide bahwa "penutur asli" secara inheren lebih kompeten untuk mengajar bahasa Inggris daripada "non-native speaker" dikenal sebagai "kesalahan penutur asli," serta kelebihan dan kelemahan dari kedua karakteristik tersebut akan dijelaskan secara rinci.

Kata kunci: speakerisme, penutur asli & bukan penutur asli, pendidikan bahasa, pemerolehan bahasa, kekeliruan

INTRODUCTION

Learners are treated as if they were approximations of native speakers in the field of second language acquisition, with their needs, cognitive abilities, and mastery of the two languages compared to those of monolinguals (Utami & Aryanto, 2022). It is also argued that because defining native speakers is such a difficult and contentious task, the goals of foreign language pedagogy should be rethought and adapted to better suit the unique roles and contexts in which students are likely to use the language (Zhang, 2021). Understanding a learner's true nature and traits is possible when they are challenged to set goals other than mimicking monolingual native speakers. The purpose of this article is to analyse where the "native speaker ideal" stands in the context of teaching a foreign language and to discuss the pedagogical implications of the arguments presented above.

It is common practise in the study of second language acquisition to compare the proficiency of learners to that of native speakers of the target language. Thus, the goal of language instruction is to help students achieve a level of proficiency that is equivalent to or higher than that of a native speaker (Piller, 2002). As González-Nueno (1997) puts it, "sound like a native speaker" is the holy grail of language learning. Whether the goal is to teach or evaluate a first, second, or foreign language, Davies (2003) explains, Applied Linguistics will always be drawn to the concept of a native speaker because of the need for models, norms, and goals. Since the use of multiple languages is growing, there will always be a need to establish benchmarks against which second language learners can be evaluated (Zhang, 2021). Therefore, a person learning a language has only the example of a native speaker to follow. The concept of a "native speaker" has been around since the Middle Ages, when phrases like "natale idioma" and "lingua nativa" were in use. Because of the long-held belief that language is innate, these terms were once considered precise and clear. Of course, it has been proven that this is not the case, as no baby is born knowing a particular language (Christophersen, 1988). That is to say, everyone is born with the ability to learn a language, but it is up to the individual's upbringing and environment to determine which language will ultimately become second nature. Recent scholarship, including that of Chomsky (1965), suggests that a native speaker is the best source for grammatical judgements. Consequently, only a native speaker can properly characterise sentences from a grammatical perspective. In the area of language, instruction theories have been employed. In designing language education approaches,

several professionals adopt them as their fundamental theories. It is called a method of psycholinguistics. The psycholinguistic method considers learning as an individual cognitive process that takes place within the individual and then moves to the social dimension (Dey, 2021).

Literature Review

The attribution of geocontextual culpability in discussing the cultural conception of native-speakerism, declaring that native-speakerism "emanates in a very specific set of academic and innovation faiths within the English-speaking West." Studies suggest describing the precise limitations of that professional thought to reflect native-speakerism as a belief, revealing how worldview overrides data. Even though the idea of native-speakerism has been theorized for more than 10 years and embraced as a "Key Concept in ELT," it is still a conundrum with no recognizable motive-action-effect cycle (Adrian, 2018). For instance, statements of native-speakerism in published literature are rarely backed up by a specific understanding of how the idea is being understood as either a theoretical or actual entity.

The "Non-Native" and "Native" Speaker Dichotomy

The "native" versus "non-native speaker" distinction is the debate that is at the fundamental core of native speakerism. The optimal speaker-listener has been linked to the "native speaker" and widely employed in Translation studies since Chomsky (1965) first conceived of it. Han (2004) notes that this was conducted without making any effort to discredit the notion. As a result, the "native speaker" grew to be regarded as the final arbiter of grammar rules, almighty and faultless, and they carry a high versus whereby each linguistic learner must be measured in Language studies and shortly in ELT (Adrian, 2018). Although a few academics contend that "non-native speakers" can also achieve final language acquisition, the "non-native speaker" swiftly came to be associated with cognitive deficiencies.

A rising body of research shows that being seen as a "native speaker" has less to do with language ability than it does the "English-speaking East' image of persons who originate from the English-speaking West". Experts in ELT frequently believe that the two designations are set, impartial, real worth, and well-defined, which only serves to exacerbate the situation (Dewaele, 2017). The two categories are politically laden, unclear, controversial, biased, and commonly employed as a means of marginalizing and categorizing instructors and students. For instance, in addition to the issue with ethnicity, it has also been demonstrated that the two words are oversimplified and inaccurately reflect the identities of so many individuals, who have a hard time fitting into either one or the other classification.

As a result, despite efforts, the phrases "native speaker" and "non-native speaker" are utilized in this article in inverted commas to indicate that they are "so-called" and have not been identified. While it is desirable to either stop using the phrases altogether or to switch to one of the blurring boundaries suggested by many researchers, this is not feasible given how embedded they are in the brains of both ELT students and professionals.

The 'Native Speaker' Fallacy

The "native speaker" fallacy, or the concept that any "native speaker" is inherently a better communicator of the speech than a "non-native speaker," was created as a result of utilizing the idealized "native speaker" as the end aim of learning the language in the study. Four beliefs serve as the foundation for this error. First, the "interlocutor myth" holds that every learner knows English to converse with and be

recognized by "native speakers," although studies have noted that most pupils will converse with other "non-native speakers" in what is known as English as a Lingua Franca (ELF) (Matikainen, 2018). It is difficult to clarify what is meant by British and American civilization and how awareness of it would help people connect more skilfully in English, especially in global and diverse settings, even though it is still a general belief that kids study English to realize British or American civilization, a grasp that reportedly only a "native speaker" should provide. The "native speaker" fallacy also assumes that the "native speaker" model of languages represents the only model that should be taught and comprehended.

However, there is no proof that speaking the language like a "native speaker" makes one more understandable in foreign environments or that it is a better choice from the standpoint of educating and teaching. Finally, there is no factual proof that professors who are "native speakers" are more competent than instructors who are "non-native speakers." For instance, a new analysis of pronunciation teaching discovered no differences between pupils' growth under the instruction of "native speakers" or "non-native speakers" (Matikainen, 2018). It has been discovered that some students idealize "native speaker" professors and believe they have superior competence. Many people still regard "native speaker" versions as the only acceptable standard or are either unaware of ELF. As a result, they could think that "native speakers" should be the only ones teaching English or that having an L1 tone is unattractive and impairs understanding. In *Understanding Second Language Acquisition*, Ortega provides an in-depth analysis of the processes involved in SLA (Dey, 2023).

The Fallacy Comparison

Early in the 1990s, one of the initial efforts was made to empirically and practically challenge the "native speaker" fallacy. Despite their lack of proficiency, native speakers can make good English teachers since they possess special qualities that "native speakers" lack, such as increased recognition of the dialect of their pupils and a greater empathy ability. Several additional researchers later corroborated these advantages (Tsuchiya, 2020). This strategy successfully disproved the myth of the "native speaker," demonstrating that "non-native speakers" also have a great deal to bring to ELT. It also helped "non-native speakers," many of whom have shown to struggle with low self and identity as professors, feel valuable in their field. The results of this study can therefore be utilized to teach people about the benefits "non-native speakers" have as ELT specialists and to dispel the myth of the "native speaker."

However, this method of examining "native" and "non-native speakers" was later referred to as the "contrasting fallacy" and criticized by academics for idealizing and stereotyping "native" and "non-native speaker" teachers. For instance, the comparing fallacy, according to Holliday (2013), unintentionally aided the institutionalization and routinization of the phrases "native" and "non-native speaker" as essential components of ELT speech, further bestowing them with checklists of permanent attributes and skills. In other terms, it has come to be accepted wisdom that all "non-native speakers" are highly linguistically knowledgeable while all "native speakers" are superior at imparting spoken English, both of which are demonstrably untrue.

Additionally, the assertion has been founded from the start on a hard understanding of what a "native speaker" is presuming that the terms can indeed be helpful and unbiased once correctly described. However, the terms have taken on a biased life of their own, diverging from the traditional formulation of someone who

uses the language as their native tongue, which is not without problems. According to research, the term "native speaker" has come to represent a "mythological status" that is made up of "a litany of beliefs, behaviours, and beliefs" rather than facts (Baitman & Véliz Campos, 2013).

Furthermore, academics automatically assign all disparities specifically attuned between the two categories to their L1, rather than, for instance, to their pedagogic readiness, training, or practice. Who is valued more: a "native" or a "non-native speaker?" is no longer useful because all instructors must complete practical school and obtain the necessary abilities and knowledge to teach a new language. Instead, what matters is what makes for effective instruction in a specific setting.

Consequently, even though evaluating educational efficacy is undoubtedly difficult. Multiple studies demonstrate that attributes like learning of and about English, instructional methods, comprehension of pupils' cultures and L1, or being a reflection, rather than being a "native speaker," are what make an English teacher successful. Since regional cultural and academic norms can have a big impact on what is considered good instruction. To learn what students believe makes English teachers effective, it is worthwhile to have a conversation with them about this topic. This can help teachers in their instruction and disprove the "native speaker" and "comparative" fallacies.

Research Questions

1. How does the "native speaker" ideal impact language education?
2. What is the perception of language educators towards the "native speaker" ideal?
3. How do language learners respond to the "native speaker" ideal?
4. What are the benefits and challenges of promoting a more inclusive approach?

METHODS

The researchers employed a literature review in conducting this research. Literature review research refers to the process of collecting and analyzing data that has already been collected and published by other sources. The researchers started with a thorough literature review to understand existing perspectives, theories, and findings related to native speakerism and its impact on language education. This helped the researchers identify gaps in the current knowledge and frame the research questions. This type of research involves reviewing and analyzing existing research papers. The researchers through this research can provide valuable insights into native speakerism and its impact on language education and can be a cost-effective and time-efficient way to conduct research with the process as seen in Figure 1.

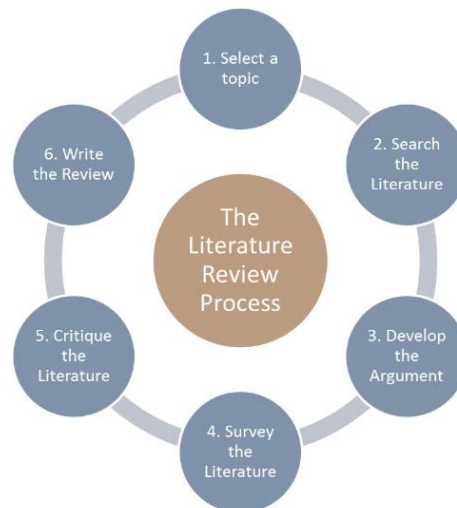


Figure 1. Process of Literature Review adopted from (Leitner et al., 2017) in (Adham & Moahmmed, 2020)

In detail, literature review involves a systematic process of gathering, analyzing, and synthesizing existing literature on the topic native speakerism and its impact on language education. First, the researchers selected the topic by defining the scope of the research by outlining the key themes, concepts, and variables related to the 'Native Speaker' Ideal and its impact on language education and specifying the objectives of the literature review, such as identifying existing theories, examining methodologies used in previous studies, and understanding the key findings and gaps in the current knowledge. Second, the researchers searched the literature by developing a comprehensive search strategy to locate relevant literature and organizing the literature into themes or categories to identify key concepts and trends. Third, the researchers developed the argument. They critically evaluated the quality and reliability of the sources. The theoretical frameworks employed, the research methods used, and the limitations of each study were considered. Then, they surveyed the literature and highlighted any gaps or contradictions in the existing literature to identify areas where this present research can make a valuable contribution. Fifth, they critiqued the literature by synthesizing the information gathered to develop a coherent narrative that addresses the research questions (Snyder, 2019). The last is they wrote the review. The researchers believed that a well-conducted literature review serves as the foundation for the research, providing context, identifying gaps, and establishing the significance of the study in the broader academic discourse on the topic.

RESULTS AND DISCUSSION

Purpose and Deception Used to Maintain Separation

Many studies have urged us to think about how in-group leftism is used to maintain differences among language instructors in this section. It is generally accepted that the recognition of a distinct group is necessary for opposing inter-group opinions to be taken. Thus, it is necessary to admit that there is a symbiosis between the manufactured "native speaker" and "non-native speaker". In other terms, both the 'native speaker' party and the 'non-native speaker' party are necessary for one another to thrive (Hanawa et al., 2017). Although this symbiosis has many negative effects, one of the most notable is evident in the resistance of many people in the "non-native speaker group" and among those who adhere to the ideological conception of native-speakerism.

In the western age, adopting a victim-based persona has several benefits while participating in politics. Therefore, it should be anticipated that ego "non-native speakers," despite their ostensible disenfranchisement, will take proper satisfaction in the label and have no desire to terminate the categorizing of instructors based on language. A further example of the contingent "warped sense of equality" around the fascination of victims with the area is the modern construct of a monetary scholarship for the "TESOL award for exceptional work on NNEST issues." Simply put, the concept of "native-speakerism" would be exposed as fiction if professors were not designated as "native speakers."

Emphasis is called to an incident that complicates the fundamental psychology and method of classifying people into in-groups and out-groups concerning the economics of status categorization and the opportunism associated with claiming "naming rights." The prestigious ELF (English as a Lingua Franca) researcher Jennifer Jenkins received the "NNEST of the Month Blog" award in July 2011; the blog is officially "approved by the TESOL NNEST Interest Section!" Given that Jenkins is a "native speaker," informed, and predicated in the UK, the granting of the "NNEST of the Month" to him should be seen as either a pretty disgusting self-deception or an anachronism of identity politics, or as additional proof of the above-said denial of distinction when confronting the "English-speaking West" (Jenkins & Baker, 2020).

Prejudice in the Workplace: The Known and Unknown

The debate of English language teacher hiring serves as the focus for many modern assertions of philosophical native-speakerism. According to research conducted in different contexts, the "native speaker still has a powerful status in English language teaching... Non-native English teachers are frequently thought to be of a lower standard than their counterparts, and they have been shown to face implicit bias when implementing for employment. Validating how the 'native speaker' position is demanded as a credential for the workforce in English language-teacher increasing marketing is undeniably pervasive (Chung & Mak, 2022). Nonetheless, the viewpoint of native-speakerism and its pluralist separation from personal concerns of time, background, and intent has confined the findings such experiments have been able to draw, often limiting them to ground findings showing a "choice for native speakers over instruction or gaining expertise. While these findings are correct, they do not back up the claim that such exercise represents the worldview of native-speakerism.

Even if the intellectual conception of native-speakerism allowed proof of the configuration of the 'native speaker' situation within regional language hiring the employee to layer, it would still be unable to offer a template through which such methods could be questioned within regulatory regimes related to regional workplace laws. Bringing up the description of a 'native speaker' within workforce debate as an example of an intellectual also produces many further issues, and troubles that are presently violent. The philosophy of native-speakerism struggles "to clarify why some educators despite being possessed with so-called desirable \ characteristics also feel persecuted, disillusioned and upset when envisioned as a native-speaker of English (Sughrua, 2015). The philosophy of native-speakerism views perpetrators and targets as jointly elite rather than free-flowing groupings.

If the "English-speaking West" and its alliance of "native speakers" are portrayed as both beneficiaries and culprits of philosophical native-speakerism, then the survivor personality choice is deemed invalid. As a result, one could argue that the TESOL vocation has neglected to safeguard all of its participants from language-related bias. Rather, it has been discovered it is simpler to acknowledge ideological

underpinnings and to portray some participants as more qualified to safeguard than others. Such official recognitions should not be seen as a solution because they vigorously aid in the creation of victim-based personas and the further stigmatization of those who do not have entry to such personas.

The organisational approval of 'native speakers' as the smallest of details out-group and 'non-native speakers' as the deleterious citation in-group exemplifies how citizenship factions among language-teaching experts are sanctioned and affirmed in strange places. Recent research on language-teacher recruitment has research on language-teacher recruits have neglected the magnitude to which all language-teaching experts may be subjected to linguistic bigotry. Handful research has focused on the real-world behaviours of here-and-now performers because doing so would necessitate the recognition of a society beyond the ambivalence and unified nature of a worldview. To even recommend that the survivors of philosophical native-speakerism could also be culprits of language-related prejudice is not a role many are inclined to take on acct of faith that "calling attention to the organisation of the defendant is deemed abnormal, a treachery of the victim's status as the defendant" (Sughrua, 2015). Furthermore, as the relevant career has shown, it is frequently "useless to try to disprove a philosophy because any efforts to disprove it is likely to result in pettiness and antagonism."

When a language-teaching expert identifies as a 'native speaker' and reacts to a workforce advert requesting 'native speaker' status, they are forced to abandon all personas inferred from competence, academic attainment, and instructional expertise. As a result of being evaluated on primarily envisioned metrics rather than academic or professional metrics of capacity, educators frequently experience emotions of misogyny. Previous research has also ignored the complexities of comment in regards to the levied condition as either a 'native speaker' or a 'non-native speaker' teacher (Matikainen, 2018). When a language-teaching specialist responds to a job posting asking about a 'native speaker' condition, they are forced to give up all personalities derived from professionalism, educational achievements, and educational knowledge. Teachers regularly face misogynistic feelings as a result of being evaluated primarily on imagined performance measures rather than professional or academic capacity measurements.

Professional challenges in common or an adversary within?

To date, the philosophical framework of native-speakerism has been largely embraced by self-described 'non-native speakers' and has not been challenged or critically examined within the organization. It has created a catch-all umbrella under which 'non-native speakers' might submit allegations of unequal treatment, while also labelling forms of workplace bias felt by 'native speakers' as unclear, opaque, or incorrect. As a result, it is plausible to argue that the "non-native speaker movement" has harmed the career prospects of certified "native speaker" language instructors. Attention should be paid to the group's publications to the function of psychological blackmail in achieving their political goal (Guerra, 2017). Much of the protest's material urges the "listen to perceive one's viewpoint, frequently to the extent of empathising feeling the feeling themselves," which also serves to "throw an adversary into a bad spot or limit the opposition's alternatives". One may also try adopting a victim-as-hero attitude paired with a marked lack of humility, both of which are rather unusual in the language of truly powerless communities.

The "Newsletter of Non-native English Speakers in TESOL," hosted and hence legalized by the country's greatest centre-based TESOL institution, embodies many of the perspectives reported thus far. One of the four aims of the formal 'non-native

speaker movement,' which is connected to this bulletin, is to promote a non - discriminatory work atmosphere for all TESOL participants, irrespective of native language or location of origin. However, this is immediately reduced by allusion to such a goal as "more an aspiration than a real fact. Likewise, the "ultimate objective of the project is to change the perimeter of native speakerism that locked many TESOLers out with an all-encompassing one, the switch includes others in and embraces varied uses, consumers, purposes, and contexts of the English(es) across the world" (Kuncahya & Basikin, 2019). Registering as a participant of a politically-oriented party whose main identity is formed from their bilaterally limited linguistic position while declaring a desire in justice for all members "independent of native language" is a modern example of Orwellian doublethink.

Furthermore, 'non-native speakers' are now completely immersed in the quest for self and prestige through the development of features and talents judged capable based on one's natal circumstances. Although it is uncommon for 'native speaker' language-teaching experts to exert supremacy based on birthplace and birthright claims made by 'non-native speaker' instructors to advertise their 'distinctiveness' are allowed. The image of the 'non-native speaker' as a sufferer is so established in the TESOL industry that such rhetoric, shaped by philosophical ideas, goes unchecked. Throughout papers linked with the concept people are urged to label them as underprivileged, even though many writers enumerate with prestigious American colleges and have so benefited from the metaphorical wealth of the "English-speaking West". Despite stating a desire in fostering "a non - discriminatory work atmosphere for all TESOL participants, irrespective of native language and location of origin."

Sadly, this type of 'respectable sufferer' discussion is no longer restricted to a TESOL sub-group letter. Data shows that it is widely accepted in standard applied linguistics. In a new essay published in Applied Linguistics (probably the powerhouse of mainstream publication in Applied Linguistics), the author (despite being taught and schooled in the "English-speaking West") asks for "validation of their [non-native teachers'] benefits over native instructors." The writer, reiterating the propaganda of the 'non-native speaker motion,' dismisses attempts by 'native speakers' to understand with classmates, declaring that "native teachers can try to encounter this lack of familiarity by speaking another language, but they will never be to feel the inexperience of English and its otherness that their students encounter."

These ideas are supported by radical assertions of the legitimate claim as the study suggests how 'non-native speaker' instructors "should thus avoid the temptation of asserting the property of English since there is nothing to gain from it. Instead, we should rightly claim the title of the sole excellent English teachers for our kids" Conception grant discussion of this type is more typically found in the propaganda of extremist parties that play on the fears and uncertainties of their own allegedly powerless participants by pressuring them to climb up and "rightfully claim" what is rightly theirs from a presumed aggressor (Kuncahya & Basikin, 2019). This speech, provided within a publication demanding 'excellent research', displays the concealing of "vociferous philosophical conflicts for serious scholarship" in which the writer regards "social science as just a power game, one won or lost by ideological methods". As a result, "concept became orthodoxy, and study became evidence of philosophical claims," to the disadvantage of conventional language studies.

Tackling Native Speakerism

There have been several answers to and efforts to bring into question the priority of "native speakers" in ELT throughout the years. Some applied linguists questioned

the assumption that the ultimate objective of SLA should be the 'native speaker' and that a 'non-native speaker' was permanently bound by their interlingual. The proliferation and propagation of the 'native speaker' error within ELT has been criticized for characterizing the effect of native on others. ELF and World Englishes research weakened the privileged position of 'native speaker' language models by demonstrating the global expansion of English and providing validity to all of its consumers, regardless of their L1. While all of the preceding work has aided in increasing knowledge and awareness of the complicated biases that "non-native speakers" encounter in ELT, it has provided few workable remedies to the issue. For instance, while having favourable thinking skills of ELF, many instructors are still unsure of how it may influence their instruction. Because "non-native speakers" continue to encounter prejudice, it extends beyond hiring practices.

Conversing with People about Native Speakerism

As a result of projected competitive pressures from youngsters and their parents, there are indications that employers favour "native-speaking" instructors. While it is untrue that most users chose 'native speaker' instructors over 'non-native speaker' lecturers independent of other factors, there is undoubtedly enough data to assert how certain pupils do show a choice for 'native speaker' educators in specific situations (Nelson, 2019). This may be owing to learners' apparent ignorance about language learning and teaching processes, as well as their ignorance of World Englishes, ELF, and native speakerism concerns, which can result in an idealization of the "native speaker" as the perfect instructor.

Therefore, teaching children about native speakerism can help them make additional educated decisions about where and by whom they would want to be educated. This might help foster the development of an ELT recruiting system that stresses teaching ability above a professor's L1. Because it is supported by narratives that make it appear natural and reasonable the native concept referring continues to exist. However, by arguing and analysing them with pupils, we as instructors have the opportunity to interrupt these narratives and effect constructive change. Instructors' attitudes about language acquisition have an impact on and frequently mirror those of their pupils. This may be seen in ELT, for instance, in the association between pupils' and instructors' unfavourable attitudes about "nonnative speakers" and ELF.

There is a pragmatic duty in addition to whatever sense of commitment we as instructors may have to teach our students. There is a significant disconnect between what is taught in class and how English is now utilized, as many academics have emphasized. On the one hand, the majority of people will undoubtedly utilize English in international and multilingual contexts to interact with other "non-native speakers." If there are any "native speakers" at all, they will be in the minority. However, Basic British and American English have frequently been presented as the sole standard limits in EFL/ESL resources as well as instructional strategies (Davidson, 2019).

The growth of what researchers refer to as vocabulary knowledge, or the capacity to employ the intrinsic verbal possibilities of the English language, is also stymied by the stress on conformance with idealized "native speaker" standards. Pupils are therefore evaluated primarily on overall (non-)conformity with "native speaker" architectural and behavioural standards rather than how well they can communicate in English (Davidson, 2019). It presents a contradiction since instructors continuously urge "non-native speakers" to copy the "native speaker" as accurately as possible, while the majority of SLA experts believe that this is an impossible feat.

This may cause "non-native speakers" to lose ambition and ego since they may believe they will always be grammatically inferior. A similar strategy casts educators and students who are "non-native speakers" as "problematic" individuals whose "poor" behaviour has to be changed. In contrast to employing an ELF-based speech curriculum, stressing adherence with "native speaker" standards, for example, does not result in more, but rather less, development in terms of students' clarity.

Pedagogic Implications

Native-speakerism has pedagogical ramifications that transcend well beyond the class, affecting values and beliefs that permeate the whole ELT community as well as society at large, wherever English learning and teaching are regarded as significant endeavours. It is now impossible to reverse the postcolonial activities of the past that gave rise to the idea. Now we need to talk about how these activities are going and what they mean. This has to do with how English and its instruction are represented in school by all parties, including instructors, textbook authors, course designers, and school administrators (Huang, 2017). Unravelling the obsession with the so-called "native speaker" dialect, which is the foundation of native-speakerism, maybe a key area for this action. As a result, the idea of what constitutes a genuine use of English must be shifted away from what might be considered artificial "American" or "British" cultures and toward speech that is deeply anchored in students' direct experiences. A more multilingual and multilingual approach to English is necessary for this. The practicality of this change is related to a broad debate over the function of English globally.

One example is the case of Chinese primary and secondary education, where it was reported that students from impoverished areas dismiss the cultural knowledge of their textbooks that pertains to "native speakers" in favour of a deeply metropolitan urge to interact with the rest of the globe on their terms. Therefore, a non-native speaker program would emphasize how language learners and instructors may use their prior linguistic and cultural knowledge to interact effectively with a global society (Kant, 2021). This change has significant implications for educators. They must fight to broaden their expert knowledge beyond "American" or "British" language and society to include sociolinguistics and social studies that consider how students' origins connect to a more globalized society. They must have a solid understanding of the potential for English to convey the socio-cultural context of their pupils. This does not exclude people from engaging with languages and literature that are products of certain cultural origins. This is not a defence of the use of a universal language.

Instead, it implies that such interaction with the abroad should be done in full understanding of the representational systems that support such situations. Researchers carried the knowledge of how these linguistic and ethnic influences function in their community with them in this regard. Although this information is there from a young age, educators must assist their pupils in externalizing it because it is in implicit forms. As long as there is no indication of liberationism headed by the West, the idea of pedagogies may seem applicable in this situation. Additionally, there has to be a change in how people view what our pupils are capable of doing, moving away from the misconception that "activity" in language development stems from a uniquely Western sense of independence, skepticism, and freedom (Jose, 2018). This change would directly combat the individualistic cultural distrust in native-speakerism that was mentioned before. Beginning from the premise that people from all diverse cultures are equally capable in all respects and that variety enriches this ability is necessary for the

process of moving from based on cultural disbelief to core tradition non-Western people "can," like everyone else. Rather than "cannot."

Critical sociology, which contends that the edges that have gone unnoticed by the West are now seizing the main stage, is one reason for this acknowledgement of unanticipated greatest works. To urge students to take part in this invasion of the core, they must be informed about the economics of English as a world language. Consequently, productive capacity must evolve beyond the constrained, skill-based apparatus of the aforementioned "learning group ideal" and be grounded on learning and a global education basis. A wider range of cultural experiences and behaviour may be accommodated by such an expansive teaching method (Jose, 2018). This more global, critique also dispels the idea that instructors who have been given the title "non-native speakers" have regionally constrained functions. Instead, guiding philosophy acknowledges and even makes use of the unappreciated diverse culture that all instructors, regardless of who they are and what culture they come from, bring with them.

Limitations

Although it must be understood that there are additionally very strong objectives and forces at play, boosting learners' knowledge alone, without other proactive efforts from various perspectives, is unlikely to reduce the effect of native speakerism on ELT. For instance, the majority of programs for teacher education do not inform prospective teachers about the sociocultural fact of English as a world language or the effects of native speakerism on numerous facets of ELT. Additionally, the myriad ELT methods and methodologies that have emerged and disappeared throughout time were created in the "native-speaking" West by "native speakers" and for "native speakers" instructors. ELT techniques frequently aim to rectify 'non-native speakers' inappropriate classroom behaviour rather than seeking to "focus on the multiculturalism and knowledge which [non-native speaker] both instructors and students bring with them.

To match the "better" Western technique, "non-native speakers" and their behaviour are therefore perceived as bad and needing to be changed (de Oliveira, 2019). A significant overhaul of the way EFL/ESL course books depict English and its speakers is also required. It has been shown that teaching aids have a significant impact on how students perceive learning strategies. Presently, EFL and ESL course texts promote the ideology of native speakerism by portraying "native speakers" as the only examples of what is suitable and proper, focusing nearly entirely on British and American culture, and by inaccurately portraying L2 English speakers.

CONCLUSION

The four narratives that support the native speakerism worldview were outlined at the beginning of this article. It becomes clear that a more proactive approach is required to address native speakerism head-on. It has been recommended that communicating native speakerism in the schoolroom might be beneficial because there is proof that hiring managers only hire "native speaker" teachers based on the perceived demand from pupils, and because such regulations can only be retained if students stay largely unaware of their severe nature. As a result, it has been suggested that professors talk to their pupils about native speakerism and "non-native speaker" prejudice since only then can the students become fully educated customers rather than blissfully ignorant consumers of an often discriminatory culture by educational institutions.

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