



NATIVE AND NON-NATIVE ENGLISH TEACHER DIVIDE

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Abstract : This article analyses objectively how the creation of the Non-native English Teacher (NNET) in the sense of bilateral reasoning and power relations for non-native English-speaking teachers has developed. Socio-historically, the colonial origin and philosophy of the mother-tongue teaching of English was established as significant discursive aspects of the Non-native English Teacher of NNETs. Despite the fact that work into NNET's professional identity is conditioned by (post)colonial discourses, now leads to a new direction, challenging the binary's rationale and exploring perceptions which lie beyond the boundaries of national and native selves. This paper argues that native and non-native definitions for the professional identification of NNETs are not strictly exclusionary unbiased. We are subject to constant creativity and plasticity in their personality. Besides the critical analysis of the native speaker, the paper proposes a professional conceptualization representing, enunciating and successful articulation of dual career identity of NNETs.

Keywords: Native English Teacher, Non-native English Teachers, discourse, division

IndexTerms - Component, formatting, style, styling, insert.

I. INTRODUCTION

INTRODUCTION

The researcher would see the role of English as pragmatic, neutral and natural. Nevertheless, more than ten years ago, when the researcher started trying jobs abroad and looked for work in the field of second language (ESL) English, the researcher realized that there was a need to take a nuanced view on second language teaching English, as English is connected through economic, social, socio-political and cultural relations and divisions of life (Pennycook, 2007). The researcher has witnessed the widespread hegemony of the language of native speakers in the academic field of ESL and could contribute to their sociocultural and institutionalized policy.

The researcher applied for a couple of jobs for ESL jobs in Australia that did not meet the criteria, which resulted in the recruiter not reacting, because the native speaker (NS) structure affects seriously this NS "construct" (e.g. Amin, 2001) not only places the native speaker as the owner and guardian of English around the globe but also as the template of the universal language.

All facets of the career of ELT (English Language Teaching) — theory, research, writing, educational materials, evaluation, teacher training and hiring practices — have been Omni presently influenced by a native-speaker construct The Western culture represented by this construct reflects English Language and its teaching methodology (Holliday, 2008). In the field of the ELT, NS (Native Speaker) was often portrayed in the field of the ELT as caucasian, mostly male and western.

The origin of the construction of the native speaker can be traced back to English Language Teaching (ELT) in British colonies. In a formal process, Western culture, wisdom, language, principles, ethics and intelligence were and are still commonly conceived as superior to those of colonial subjects as per Kachru (1985). Said (1985) named it "orientalism" the discipline through which the orient was (and is) systematically approached as a matter of reading, exploration and practice. Orientalism distinguished the lower east from the upper west.

Similarly, the colonial history of English learning has greatly contributed to many of the existing ELT concepts, such as English is best taught monolingually; a native speaker is the perfect English teacher. (Phillipson, 1992a)

These concepts have been scientifically examined and re-presented as five linguistic errors which emphasize monolingualism, native speaker, early start, overall target language exposure, and subtractive language education method. However, Phillipson (1992a) states that, in addition to teaching English in (post)colonial settings, the effect of these concepts is also widespread in English-speaking countries-USA, UK, Australia, Canada, New Zealand. Institutions like the British Council have played a major role in the international standardization of ELT's key tenets.

Native-speaking and English usage

Holliday (2006) calls native-speaking a divisive power and the native-speaking model plays a pervasive and nuanced iconic role both outside and within the English-speaking West (p. 385). While English has various uses, users and settings in the globalized world where it is used for a multifarious global purpose, native-speakerism still dominates the English language. Kramsch (2016) argues that it was premature to declare the native speaker's death 30 years ago.

The model tends to be present in today's global ELT. Native speaker teachers are still the most wanted given their irrelevance in today's globalized environments where many multilinguals interact regularly with native speakers and other multilingual fellows and their conversation topics and values are more common contexts and cultures, not just native speaker Anglo cultures.

Likewise, Kramsch (2016) argues that the so-called language purity and cultural integrity (p. 244) is still in use in the labor market as a commodity and as a source of symbolic capital. For example, higher pay and better working conditions are often provided to NETs than to local English teachers.

In contrast, most native speakers from Australia and other English countries are teaching English in Asia without any formal skills or experience. The privileges of native speakers are increased institutionally when they go abroad to study, travel or work, based solely on the color of their skin and birth rights in inner circle countries (Kachru, 1986). For example, higher pay and better working conditions are provided to native English teachers (NETs) compared to local English teachers in many countries.

Many can also teach English without formal skills and relevant knowledge. This identifies native speakers as the perfect English speakers as well as the best English teaching method. Although the native speaker model has been called into question recently in the global English language field due to the world's diversity of English, there are still multiple barriers to eliminating "epistemic dependence on native English and native Native speakers.

Native speaker in Linguistics Field

Native speakers, according to Chomsky (1965), are those that can without effort judge the legitimacy of their languages and identify grammatical errors in their languages although they may not be able to clarify clearly why the errors are made. As Bhatt (2002) states: Most of the constructs utilized in second language procurement (SLA) concepts, especially the cognitivist strategies, derive their meaning from the epistemology as well as method of the Chomskyan standard-- the study of language as a cognitive system. Leading professionals in the SLA area, such as Coder (1973), Selinker (1972) and also Dulay, Burt as well as Krashen (1982), accepted this view uncritically. (p. 80).

This cognitively oriented SLA research sets native speaker as the suitable speaker of English and also stereotypes the non-native speaker as a incompetent communicator. Selinker (1972) coined the terms target language, interlanguage as well as fossilisation.

Interlanguage is "... the etymological system identifying the result of a non-native audio speaker at any type of phase before full procurement of the target language" (p. 995). The native-speaker design has actually been provided outright authority by these terms in SLA and, for this reason, both English language discovering as well as non-native speakers have actually been watched from a deficit perspective (Mahboob, 2005). Therefore, the complying with axioms have actually been established in TESOL and also applied linguistics: 1) there is a typical language that gives accessibility to understanding; 2) just those few that talk the basic language can regulate etymological authority over non-standard speakers; and also 3) myth and also history are equivalent (Bhatt, 2002).

This hierarchical model of the envisioned community of English language users functions to sustain the status of the so-called Standard English on the planet as being unavoidably approved by all the neighborhood members. Hymes (1972) specifies that, while getting the native language, a child not only obtains the understanding of grammatical frameworks of sentences however additionally exactly how to utilize those sentences appropriately in certain contexts. This sociolinguistic perspective on language purchase is based on the acknowledgment of diverse usages of language in a heterogeneous neighborhood of speaker-listeners presumptions around the native audio speaker as well as the grammars concepts contributing to the construct have been seriously examined (Holliday, 2008). Not unlike the provided locations, the presence of 'indigenous speaker' appears in the profession of non-native English Teachers (NNET), as well. It is crucial not just to offer the indigenous as well as non-native audio speaker duality yet also to deconstruct it.

ELT Profession Regularizations across English Speaking Countries

ELT professional standards often include standard statements on expected knowledge, skills, attitudes and experience in English-speaking countries. As such, they do not recognize the value of the foreign-language teaching skills and thus the knowledge of learning a second language in the education of diverse learners of cultures and languages. Norms also do not recognize the importance of cultural diversity in professional identity development and how it affects conservative learning and the self. In general, technical standardization of ELT seems to affirm and continue the fallacy of native speakers by means of speeches of norms.

The need to have an indigenous expertise in this area undermines the academic recognition of non-native teachers but can be skilled and experienced language teachers. Speeches on native speakers help to inform professional standards for teachers in the non-native environment.

Re-defining Native-speakerism and the NETs and NNETs Gap

Native speakerism is no more a philosophy from a holistic perspective that only promotes native speakers and oppresses non-native speakers. Researchers argue that native language is challenged as an ideology which used stereotypes and prejudices so far to label people as superior or lower in terms of their affiliation or non-affiliation to the classification of Native speaker (Holliday, 2015).

Native-speakerhood, like gender, is not a genetic endowment, but rather a social structure (Faez, 2011). The other social and contextual factors, such as age, race, ethnicity, nationality, accent, appearance and/or sexual orientation, may be responsible for the implementation of this ideology (Mahboob & Golden, 2013). Faez (2011) and Piller (2002) claim from a sociolinguistic viewpoint that the native-native dichotomy is a misrepresentation. Binaries in linguistic identity building are constantly changing and changing social perceptions. Those two labels are neither objective nor free of interest, but personal and politically motivated.

Therefore, crucial approaches to the ELT question the development of native speakers and their pervasive effect on the ELT due to practical uses of English worldwide. They add extra focus to the power struggle for recognition and equal rights by non-native English-speaking educators (NNET). Scholars have also questioned the use of critically focused binaries and advocate for a reconsideration of the existence and position of inside and "outside" and "us" and "them" (Rudolph et al., 2015) because the binary logic does not reflect how the perspectives of NNETs are interpreted and resolved in complex spaces where distinctions and differences clash. Every form of essentialisation also disguises the creative work of identity and the multilingual, cultural, transcultural, hetero-linguistic experiences of individuals (Mahboob, 2010).

Instead of essentializing identities, hybridity accepts in-between-ness and border-crossings, thus trialling and destroying hegemonic discourses and practices (Bhabha, 1996). This third space is not simply a personal space of contemplation, but a mode of enunciation, a way of fluid and efficient articulation to become a teacher of English beyond a native and non-native divide. Bhabha calls this process “interruptive, interrogative, and enunciative” that produces groundbreaking cultural variations, calling into question the fast-standing dichotomous procedures of culture and identity.

This is an ambiguous place that has no unity or constancy inherent in it. Contrary to the normalization of the nativity as a hegemonic custom by the colonizer, hybridity opens a third space for restructuring new meanings. Such a novel identity-making room positions NNETs between the native-native divide and weakens the deeply rooted societal structures.

To date, work on non-native English-speaking teachers has focused primarily on areas related to the context of binary categorization, be it issues related to native and non-native educators, or their self-perceptions, opinions of learners, administrators, and others about NNETs as legitimate speakers and language users.

Critical approaches to TESOL, as Pennycook (1999) points out, have a groundbreaking ability to break through walls built by binary thinking and power relations. The third professional identity-and training-creation space can be a response to NNET oppression by discourses that disqualify and misrecognize their qualified selves and teaching experiences. Third field can also be used to visualize new educational experiences in which teachers and students can, and in turn draw on multiple cultural and linguistic resources.

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