The Analysis of Native and Non-native EFL Teachers in Indonesia:
A review of literature

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Declaration form

This is an original publication which has not been published elsewhere and is not under consideration elsewhere.

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Abstract

This study investigated the issue regarding the native and non-native EFL teachers in the context of Indonesia. In pursue of evidence regarding the addressed issue, this study employed synthesis research methodology whereby a number of conceptual and empirical studies are combined together to draw a conclusion. Findings from this review depict that the superiority of native speaker identity or what is commonly known as 'native speakerism ideology' has become a rooted ideology among Indonesian people across Indonesian educational institutions. Its impacts are around the EFL teachers' recruitment process, societies preferences, and peoples' judgements, indicating that the non-native teachers are claimed as less-credible than those of the native teachers. However, findings from the review also indicates that there are some notions emerging as the means to challenge the native speakerism ideology such as world Englishes, teachers' professional identity, and the strength of non-native teachers. However, those emerging tenets are not sufficient enough to challenge or even to be equal to the superiority of native speakerism ideology. This is because, in recent days, there is no other way to take part in global competition except through learning and using the native speakers' forms of English which absolutely benefits the native teachers.

Introduction

The issue of native and non-native English as a Foreign language (EFL) teachers has become one of the leading topics in the Teaching of English to Speakers of Other Languages (TESOL) professionality in the last few decades. The current world, in which English serves as the most prominent means of communication among people in the world, results in the high demand of English speakers. This condition, as a consequence, derives the educational institutions to recruit both native and non-native teachers to fulfil the market demand. However, there has been an emerging issue of the recruitment process of those teachers in which the native teachers are much desirable compared to non-native teachers in most of the educational institutions in various contexts (Mahboob & Golden, 2013). This issue is rooted from the widely accepted ideology proposing that the native teachers are the best resources of the target language, English (Ling & Braine, 2007). Hence, this ideology, in the last few decades, leads to the discriminative actions between native and non-native teachers.

The discrimination between native (NS) and non-native (NNS) EFL teachers can be seen from the relatively different treatment in terms of their job availabilities, payment rates, and societies' judgments. This is advocated by Kubota (2002) and Chen and Cheng (2012) who states that native teachers possess a better opportunity to find a job because of the given status

or label of being a native speaker. This phenomenon is observable from the condition whereby the native teachers—in most cases—work in more elite educational institutions where the treatments are much better in terms of facilities and payment rates. This unfair circumstance is a result of the map of the market which requests native teachers than non-native teachers (Kubota, 2002). The high demand of native teachers is caused by the stereotyping belief saying that the native teachers' pedagogical practices are much better than non-native teachers in the teaching of English (Mahboob & Golden, 2013). The native teachers with their attached identity as native speakers have become the symbol of the best English educators in which people can improve their proficiency of English within a relatively short period of time.

Another reason why native teachers gain so much privilege is derived from the historical record of the native speakers' form of English which was made as the target language learning. Kramsch and Whiteside (2007) postulate that at the beginning of 1990s Second Language Acquisition (SLA) theory tends to make the native speaker to be the norms. This means that the teaching of English around the world, especially in the non-English speaking countries, makes the native speakers' forms of English as the target language without recognising the students and teachers' cultural identities. Errors such as incorrect use of grammatical features, pronunciation, and vocabularies which are affected by their fixed identities are assumed as weaknesses; this phenomenon indeed benefits the native teachers who rarely commit the errors because they naturally acquire the language since they were born (Kramsch & whiteside, 2007). As a result, this issue has profoundly become an advantage of the native teachers who were born with the language, English.

Recent study of SLA research concerning the native speakers' issue, however, reveal that SLA theory has shown significant changes in terms of its belief of other English forms (Kramsh & Whiteside, 2007). The findings depict that the 'native speaker' is no longer being the norms; rather, every race or nations possess their own ways of using English (Harmer, 2015). Peoples' identities in English have now slowly been recognised by SLA studies and accordingly this change offers more opportunities for non-native teachers. These changes are primarily caused by 'geopolitical changes' and 'disciplinary shift' (Kramsch & Whiteside, 2007). Geopolitical changes become one of the contributing impacts of SLA changes as the distribution of speakers of English is changing because of the effect of displacement, colonialisation, and huge migrations to English speaking countries (Kramsch & Whiteside, 2007). Disciplinary shift, in addition, concerns to the reference of the teaching of English which shifts to focus on the social use of English rather than focusing on its structure which is assumed to be failed in offering effective ways in learning English (Kramsch & Whiteside, 2007).

Hence, if this notion is widely recognised by the people in the world, the gap between native and non-native teachers can be decreased.

In the context of Indonesia, a study shows that non-native teachers outnumber native-teachers not only in Indonesia but also in other parts of the world, especially in non-English speaking countries (Canagarajah, 1999). This data is supported by a result of a survey revealing that the number of native teachers working in educational institutions in Indonesia is roughly 44% in primary school, 17 % in secondary schools, and 11 % in higher education (Witono, 2017). However, the main issue is not the distinction between native and non-native teachers in terms of their numbers, but more about the society's judgment and treatment to both these two different identities of EFL teachers, native and non-native teachers. It is widely accepted that the native teachers are much preferred in international schools and private institutions (Setiawan, 2006). It can be seen from private institutions' advertisements that are flourished in public area selling their brand of having native speakers as their educators. For instance, some famous private institutions in Indonesia are EF (English first) and IALF (Indonesian Australian Language Foundation) whose educators are mostly native speakers. These native teachers become the brand of these private institutions to attract more students and generate more profit.

As a candidate of non-native EFL teachers, I am therefore interested in discussing the issue of native versus non-native teachers in the context of Indonesia. The discussion of this review will provide valuable information, discussions, and considerations for me and the people who own the similar occupation as non-native EFL teachers in viewing the realities of TESOL professionality and how to take part on this issue. Based on the stated issue, the significance, and the chosen context, this review offers three research questions as the directions to discuss the whole process of the study which are displayed below:

1. How does the concepts of language, culture, identity, and differences shape the issue of native speakers in TESOL professionality?
2. How does the concept of 'native speaker' impact the condition of TESOL professionality in Indonesia?
3. Which EFL teachers should Indonesian government employ in Indonesian educational institutions? native or non-native EFL teachers?

Purposes of the study

The purpose of this study is to explore and investigate how the concept of native speaker has impacted the TESOL professionality in the context of Indonesia. The investigation is

undertaken through employing the available related literature regarding the addressed issue. By undertaking this investigation, firstly, findings and discussion from this review will provide valuable information and considerations regarding the plans for further educational policies in terms of EFL teachers' recruitments in Indonesia. Secondly, this review will also provide the discussion of how the concept of culture, language, differences, and identity have shaped the issue of native speakers of English; this information can be valuable information to the readers who are interested in the issues related to the teaching of English. Lastly, this review will also illuminate information regarding the politics, economics, and social issues related to the issue of native speakers which may benefit or contribute to the advancement of TESOL research in global context.

Methodology

To answer the three main questions, this study employs the 'synthesis research' methodology. Employing synthesis research is based on the research questions, the availability of related literature, the relatively small a number of scholarly works discussing this issue in the form of a review of literature, and its applicability within limited time frame. This methodology analyses, integrates, and syntheses the available conceptual and empirical studies concerning the addressed issue, native and non-native EFL teachers. This methodology was primarily pioneered by Onwuegbuzie, Leach, and Collins (2011) who advance that 'synthesis research' is a kind of methodology whose process is by combining a number of findings from related empirical studies to draw conclusions. In addition, as this study solely involves the available related literature, this study does not counter any issues related to validity, reliability, and ethical issues; this is because this study involves unreactive data, harmless data to the human participants (Gray, 2004; Pole, Christopher, Morrison, & Marlene, 2003).

Practically, the Monash education library had been chosen as the main online database to commence the search for the related conceptual and empirical studies. The selection upon Monash library is based on its trustworthiness, the variety of its journal providers, and access of the researcher to its database. Within the Education Monash library, three main journal providers were selected to specify and to focus the search for the related journals, ERIC (Education Resources Information Centre), A+, and Google scholar. The three journal providers are the most trusted and highly qualified journals for educational issues among other journal providers. To start the search for the related journals, some selected keywords were entered to the main column of each journal providers such as, native teachers, non-native teachers, and the concept of culture, language, and identity. This step was accompanied by the

use of Boolean operators (e.g., OR, AND, and NOT); this is meant to limit the search for the related literature. Additionally, all the gathered journals were then selectively checked for its quality. Finishing the search for related literature, the journals then were reviewed, analysed, and synthesised to draw a conclusion, present new findings, and finally to relate the findings to the context of Indonesia.

Findings and Discussion

The concept of language, culture, identity, and differences

Language can be defined as the system of signs from which meaning is represented and produced (Hall, 2013). The signs can be in the form of voices such as spoken language, music, or alarm; figures such as written language, pictures, or symbols; and, body language such as dance, movements, and sign language. For example, when a person talks to others, it means that they are representing and producing meaning through a compilation of sings which are in the form of meaningful voices that can be understood by others who share the similar system of signs, meaning, and concepts. Therefore, a condition where two or more people can communicate each other is that they have the same access to the language or the system of signs. However, language cannot stand by itself to make communication possible, the role of culture is extremely important to sustain this communication system. People can communicate through recognising the represented signs because they have shared the same concepts of viewing realities. The condition in which people share the same conceptual map and system of signs can be defined as 'culture' (Hall, 2013, p.4). As a result, in a communication system, language is seen as a tool consisting of sings bringing meaning, and culture is seen as a stock of knowledge consisting of a map of meaning to recognise the signs. For this reason, language and culture are inseparable elements to constitute a community through social practice.

The connections between language and culture are not only in terms of building communication but also giving a sense of identity. The role of 'language embodies culture' indicates that language enables people to sense his or her belongingness to a certain group. Language embodies culture means that language creates possibilities to communicate and at the same time identify its members through conversational style, voice, gesture, and accent (Kramsch, 1998). The accent that is part of the language is naturally acquired by an unconscious process through daily interactions and fixed over puberty (Hall, 2013; Snow & Hofnaghel-hohle, 1978). Because accent is fixed, people will remain to speak the learned language with their first language accents. Therefore, when hearing someone's accent, we can sense to which group he or she belongs to. As an illustration, it is easy to distinguish between

Russian, European, and American by hearing their English accents even though they are looked closely similar. Hence, the accent that is part of a language shaped by culture depicts ones' identity.

The accent that is naturally acquired and fixed over puberty, however, has turned into the source of generating differences. This is supported by Miller (2003) who advances that language has become a mark of differences. Furthermore, Kramsch (1998) postulates that differences is created by people for negative purposes, indicating superiority among others. For example, the historical record of the power of white people which they possessed in the past (colonialism) bestows them an authority to legitimate that their accent is the most superior accent (Pennycook, 2017). This condition, consequently, allows the countries of white people labels their identity as the 'native speakers of English'. Referring to this advantage, white people or English-speaking countries make their form of English as the reference of language teaching and international language testing in the world (Kramsch & Whiteside, 2007). Hence, it could be assumed that the term 'native speaker of English', of course, is probably made for political, economic, and social purposes, benefitting the white people.

Who is native speaker?

The term 'native speaker' has become a hotly debated issue especially in terms of its qualifications. Some researchers try to define, to put forward its scope, and to illuminate its qualifications, but debates in this area are continuously progressing. Some of the gathered literature indicates that the most popular definition was issued by Chomsky (1965) in Doerr (2009) who elucidates that "native speaker is the person who lives in a completely homogeneous speech community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying their knowledge of the language in actual performance" (p. 908). Similarly, Kramsch and Whiteside (2007) affirm that native speaker is the ideal model of speakers and listeners who do not commit any significant misunderstanding. Another qualification is added by Davies (2003) who contends that native speaker is associated with monolingual people. Therefore, native speaker, in a nearly complete definition, can be defined as the monolingual people who live in homogenous community and communicate effectively by fulfilling almost all substantial features of the language perfectly and is done subconsciously.

From the above-mentioned qualifications and limitations of native speakers, defining native speakers will likely to be problematic because of some issues. Based on the given

definition above, native speaker should be: (1) monolingual people, (2) people in homogenous community, (3) ideal speaker-listener, and (4) free from any significant errors. On the one hand, ideal speaker-listener and free from any significant errors seem reasonable because native speakers acquire cultural code from their environment since birth (Kramsch & Whiteside, 2007). On the other hand, monolingual and homogenous community would be likely troublesome because majority people in the world are heterogenous and bilingual (Cook, 1999). This is supported by Baker and Wright (2017) who elucidates that two-third of people in the world are heterogenous and bilingual, including English speaking countries. Bilingual people acquire more than one language since their birth which makes it difficult to identify which language becomes their native language (Cook, 1999). Moreover, the current conditions in which various kinds of people from various backgrounds, tribes, and races living in big cities, including English speaking countries, as a result of colonialisation, displacement, and migration make the term 'native speaker' is becoming more unclear to define (Kramsch & Whiteside, 2007). By understanding the complicated qualifications of being a native speaker, it is obvious that scarcely is it found community which can satisfy the qualifications of native speaker. This means that the term 'native speaker' cannot be used to generate differences to those of non-native speakers because hardly is it found people who can fulfil its qualifications. Now, the emerging question is that if the term native speaker itself is unclear, to whose interest does this dichotomy serve?

Native speaker in English Language Teaching (ELT)

The dichotomy of native and non-native speakers has been a hotly debated issue in the field of TESOL professionality. If we refer back to our understanding of native speaker, the white people in English speaking countries such as United states (US), United Kingdom (UK), and Australia (AUS) also do not satisfy the classification of being native speakers of English. However, the power that they own from the colonialism era gives them authority to legitimate that their English accent is superior to others and accordingly labels their identity as 'native speakers of English' (Kubota, 2002). This phenomenon negatively impacts to both students and teachers who were not born in English speaking countries in which they are insisted to be the people that are not (Cook, 1999). Students of L2 are judged as learners because of their L1 interference is seen as a weakness, and teachers are claimed as less-credible because of their non-standard accent (Moussu & Liurda, 2008). As a result, the dichotomy between native and non-native EFL teachers leads to discrimination in TESOL professionality. In the context of Indonesia, this issue indeed prevails since Indonesia is one of the non-English speaking

countries in which English serve as a foreign language. This means that the label of 'learners' and 'less-credible' are also experienced by Indonesian students and EFL teachers. Although this issue pervasively occurs only in private institutions, the privilege of the native teachers is obvious from looking at their relatively bigger payment rates than those of the local EFL teachers.

The dichotomy between native and non-native teachers has lasted for decades and is currently known as 'native-speakerism ideology'. This ideology believes that white native teachers represent high qualified English educators in terms of knowledge of the language and its pedagogical practices. This is advocated by Holliday (2005) who assert that the native speakerism ideology, benefitting the white teachers, has been alive for decades and thus extremely hard to be eradicated (Holliday, 2005). It is because the citizens of the world have shared the meaning that native speakers of English always refer to the western people from whom the powerful language and pedagogical competence come from. A big scale study taking several high-prestige secondary schools in Asia reveals that the preferred English teachers in the schools are white and young or what are known as 'native speakers' (Ruecker & Ives, 2015). In Indonesia, a study discussing the perceptions of Indonesian people toward the native teachers reveals that the native teachers are claimed to be the high-qualified English teachers than those of the non-native teachers (Setiawan, 2006). The condition, in which the market prefers native teachers, is not only generated by the identity of being 'native speaker', but also is caused by standardising certain form of English that belongs to English speaking countries. Therefore, to understand this issue comprehensively, it is pivotal to discuss the history and the purpose of standardisation of English.

Standard English

Standard English, native speaker, and white people are interrelated terms that emerge as the dominant symbols of ELT in the current world. Standard English means native speaker; native speaker means white; and white means high pedagogical capabilities of teaching the standard English (Mota, 2006). This circle attached identities represent essentialist view believing that someone's identity is a fixed product and is never changed. The given colour and legitimated accent represent high capabilities in language pedagogy. People that do not belong to these attributes are categorised as non-native speakers and never be as equal as native speakers. This notion denies other race identities to be part of the internationalisation of English and the non-essentialist view believing that people have the ability to change. Absolutely, the accent is fixed over puberty and colour is fixed since birth, but if the idea of English as an

International Language (EIL) is that English belongs to the citizens of the world, there should not be a segregation between native and non-native speaker. In response to this issue, parties that feel oppressed by this discrimination proposes the concepts of 'world Englishes'.

The latter research by Kachru (1990) reveals that the users of English in the last few decades expand to cover all the countries in the world. Kachru (1990) conceptualises the expansion of the users of English into three circles. Inner circle consists of English-speaking countries, outer circle is composed of former British colonialised countries, and expanding circle comprises of all countries other than inner and outer countries. This concept indicates that every country has their own legitimation to use their form of English as the ownership of English expands to any countries which wish to use it. For instance, some of the famous English forms are Chinglish (Chinese-English), Spanglish (Spanish-English), and Singlish (Singaporean-English). The English forms are then standardised, if they are applied in the public institutions (Golombek & Jordan, 2005). In Indonesia, Indonesian people do not have a consensus name for their form of English like Chinglish, Spanglish, and Singlish. It is also probably affected by the condition of educational system of Indonesia in which *Bahasa Indonesia* has been the prominent language and national identity. Also, the history of Indonesia which is not part of former British colonialised countries can probably shape the position of English in Indonesia, being the foreign language. One undeniable fact that as the accent is fixed as it is explained in previous discussion, Indonesian students and teachers' first language accents will surely affect the way they pronounce the foreign language, English. Despite the fact that English accent for *Bahasa Indonesia* has not been named, standardised, and gained international recognition, English has been used with variety of Indonesian accents across Indonesian territory. For this reason, referring to the fact that various forms of English have slowly been gained recognition in ELT world, the notion 'world Englishes' can be a bridge to deplete the gap between native and non-native teachers' issue. Now, another critical emerging question is 'how does the standard English treat other forms of English?' or 'What kind of relationships have they built in the last few decades?'.

The relationship between standard English and its variety can be understood from delving the purposes behind the standardisation of English. According to Phan (2008), the standardisation of English has become one of the political agendas of English-speaking countries aiming to preserve their domination over other countries. In doing so, the English-speaking countries standardise their form of English as the reference of the global English language learning such as in EFL textbooks and EFL curricula, and international assessments such as in Test of English as a Foreign Language (TOEFL), Test of English for International

Communication (TOEIC), and International English Language System (IELTS). Therefore, language teaching and international assessment have been the tools from which the domination of their form of English can be preserved. Phillipson (1996), conceptualises the phenomenon of standard English as 'language imperialism'. He demonstrates that language imperialism was established by the British empire and US government aiming to perpetuate the domination of their form of English and accordingly inherits privilege to the white people (Liu, 1999). Language imperialism is also is meant to invest and secure English-speaking countries form of English from a massive expansion of English varieties across the countries in the world (Phan, 2008). English speaking countries political dominance through language imperialism is then successful until recent days. As a consequence, another variety of English like Singlish, Chinglish, and Spanglish are only acknowledged as the means of daily conversation without being considered as global language materials and international language assessment (Phan, 2008). Therefore, the relationship between standard English and its variety like majority and minority language.

In the context of Indonesia, TOEFL or IELTS have been an entry and graduation requirement in most of universities, and it also becomes the job requirement in the majority of companies. For instance, for job requirement, the Indonesian ministry of trade requires minimum 600 TOEFL score for the job seeker which is very hard to achieve (Lastania, 2012). Similarly, in education, nearly 100 students in Institute Technology Semarang (ITS), one of the famous universities in Indonesia, fail to graduate because they could not achieve the minimum required TOEFL score (Giovanny, 2015). Consequently, the international assessment constructed based on standard English have become a heavy burden to students and job seeker in Indonesia. From these disadvantaging conditions, the native teachers again become the beneficial parties. This is because the people think that the attached 'native speaker' identity to the native teachers makes them the best educators whom capable of teaching the standard English well (Mahboob & Golden, 2013). It is shown from the growing number of native teachers in most of Indonesian IELTS and TOEFL preparation course in big cities like in IALF and EF. This condition occurs due to the fact that the western civilisation remains the most powerful countries in all sides of life and consequently affect to which English form becomes the standard English. Therefore, if the political power of the English-speaking countries is extremely powerful, the emerging question is that are there any notions that can challenge this condition?

Challenging the native speakers' identity

There are some emerging notions to challenge the hegemony of 'native teachers' identity'. One of them is the notion of 'teachers' professional identity'. This tenet proposes that teachers should not be judged from their accent and colour, but from their professionality. It is advocated by Rucker and Ives (2015), contends that teachers should be measured from their competence not from their linguistic history. It is also underpinned by Phan (2008) who believes that "teachers are made not born" (p.95). Lastly, Lortie (1975) asserts that teachers are cultural product, a product of thousands of hours observing as learners. Phan (2008), Lorties' (1975), and Rucker and Ives (2015) views on teachers deny the notions of qualified teachers are solely associated with attributes like certain accents and colour, but teachers are a result of formal education, teaching experiences, and informal educational activities. This phenomenon is aligned with the conception of culture by Hall (2013) who states that culture does not belong to a group, but culture constitutes a group. This means that formal education, teacher training, and teachers' teaching experiences can be seen as the place of the cultural practices in which teachers' professionality is shaped. This is due to the fact that the term 'professionality' is non-essential which means that it is unfixed and a subject to change depending on its surrounding exposure. Therefore, when people are becoming more aware of judging teachers based on their professionality not from their accents and color, challenging the native speaker identity is not impossible.

Teachers' professionality, in more detailed understanding, is associated with teachers' expertise. The term teachers' expertise shifts the teachers' qualifications from "who you are" to "what you know" (Rampton, 1990). Beijaard, Verloop, and Vermunt (1990) postulate that teachers' expertise is in the area of subject matter, pedagogical competence, and didactical capabilities. Firstly, teachers' identity as the experts of subject matter concerns to the degree of teachers' level of knowledge of the subject-matter. This is considered crucial for teachers so that they "can change programmes, develop effective tasks, explain things at a high-quality level, and diagnose students' understandings and misconceptions adequately" (p.751). Secondly, teachers' identity as pedagogical experts are in relation to the teachers' professionality in building an effective communication with students. It deals with "norms and values involved in their interaction and relationship with students" (p. 752). Lastly, teachers' identity regarding the didactical expertise concerns to the abilities of teacher in the "the planning, execution, and evaluation of lessons" (p.752). Therefore, teachers, in terms of professional identity, lies beyond the boundaries of being native or non-native speakers, but more than that it deals with larger spectrums—subject-matter, pedagogy, and didactical expertise.

The current research with respect to the strength of non-native teachers becomes another way to challenge the identity of 'native speaker'. Some studies reveal that non-native teachers are the beneficial parties in terms of contextualisation, L1 resource, and language loyalty (Bax, 2003; Cook, 2012; Leung, Harris, & Rampton, 1997; Phan, 2008). Non-native teachers are already familiar with the conditions of the environment including cultural values, parents' expectations, and learners' need. This is supported by the recent research revealing that contextualisation is one of the most powerful weapons that most EFL teachers fail to recognise (Bax, 2003). Besides, the non-native teachers are the best resources in terms of L1 (Hall & Cook, 2012). L1, in the concept of SLA theory, was assumed as weaknesses in which it can distract and interfere students' when learning L2 (Kramsch & Whiteside, 2007). However, this notion shifts due to the current result of research in which L1 can be a source of learning L2. According to Hall and Cook (2012), L1 can foster learning from the use translation and code-switching. Translation is positively proven in improving students' vocabulary retrieval (Snellings, van Gelderen, & de Glopper's, 2002); while, code-switching help students develop their cognitive ability in languages (Hall & Cook, 2012). Last and most importantly, using L1 in teaching L2 indicates language loyalty to the national identity. Leung, Harris, and Rampton (1997) state that using L1 in teaching L2 indicates the teachers' intention to show connectedness to the students who share the similar language, history, and culture. This is in line with the goals of Indonesian current curriculum whose emphasising cultural identity, *Bahasa Indonesia* (Widyanto, 2016). Therefore, to some extent, being non-native teachers own some other benefits which may become ways to challenge the native speakers' identity.

To unfold the rooted issue of native and non-native EFL teachers, however, is not simply by disseminating the strength of non-native teachers over native teachers. The dichotomy between native and non-native speakers is established and preserved by the hands of power for political and economic purposes. This dichotomy is issued by British Empire and United States government to perpetuate language imperialism and white privilege (Phan, 2008). There are always be the sound of the oppressed against oppressor such as world Englishes and teacher professional identity, but it remains as an ideology without an impactful realisation. As a long as the white people become the centre of knowledge and power, differences between native and non-native speaker will always exist. To seek equality from the discriminative actions, the oppressed countries or race require to take over the lead of power and knowledge from the white people and remove this racial action. Nonetheless, there is no any guarantee that the oppressed race or countries who take over the power will not transform

to be another oppressor and becoming another new native speaker. Hence, this issue looks like an endless circle exercise of power for gaining political dominance, economical benefits, and social privilege; in my point of view, there is no any simple solution to overcome this problem except becoming the beneficiaries or being the lost parties.

Conclusion

To sum up, the issue of native and non-native EFL teachers is one of the hotly debated topics in the professionality of TESOL. This issue comes into light since its coverage touches racial practices in which non-native teachers are the beneficiaries and on the contrary non-native teachers are the lost parties. The stereotyping belief, acknowledging that the standard accent and given colour are more superior than others, leads to the discrimination between native and non-native EFL teachers. For the most part, the native teachers who are white with their standardised accent are claimed as the best teachers in which people can enhance their proficiency in English, while non-native teachers become the second choice.

Based on the delivered issue above, three main research questions are formulated as the directions to illuminate the native speakers' issue in the context of Indonesia which are displayed below:

1. How does the concepts of language, culture, identity, and differences shape the issue of native speakers in TESOL professional?
2. How does the concept of 'native speaker' impact the condition of TESOL professionality in Indonesia?'
3. Which EFL teachers should Indonesian government employ in Indonesian educational institutions? native or non-native EFL teachers?

In terms of the first question, regarding the way language, culture, identity and differences shape the native speaker identity, the findings of this study illuminate the native speakers' identity formation, its purposes, and its impacts to the social issues. It can be concluded that the identity of native speaker is a fabricated term by the power of British Empire and United States government aiming to depict differences for political, economic, and social benefit. The British Empire and the United States government intend to inherit privilege to their people by valuing their identity through the pronoun 'native speaker'. In creating the superiority of the native speakers' identity, the British empire and the United states employ English Language Teaching and International Language Testing as the means from which the

native speakers' identity can be preserved. English Language Teaching and International Language Testing then become the tools of the British Empire and the United States to create differences between the native speakers' identity than those of the non-native speakers. By valuing and standardising their language through ELT and International language testing, the native speakers' identity survives from the emerging notions such as the non-essentialist view, the world Englishes, and teachers' professional identity.

Regarding the second question, the impacts of the native speakers' issue to the condition of TESOL professionality in Indonesia, it is shown from the pervasive number of native teachers in private institutions like English private courses and international schools. This phenomenon is probably a result of the condition whereby the Indonesian people are also the consumers of native speakerism ideology (Setiawan, 2006). In addition, the condition in which TEOFL, IELTS, and TOEIC have been the prominent international language testing in Indonesia also strengthens the hegemony of native speakerism ideology. The condition where IELTS and TOEFL have become the entry and graduation standard in most of the Indonesian universities and job requirements in companies reveals how powerless of non-English speaking countries against the political power of British empire and US government. Blaming Indonesian government not to be independent of the standard language is not a wise way to take. It is because there are no other ways to compete in this globalisation era except through the standard English which benefits the native teachers.

Finally, the suggested hired EFL teachers whether native or non-native teachers, to my understanding, what Indonesian government has done so far is aligned with the findings and discussions of this review, hiring more local EFL teachers than those of the native teachers. It is clear from the huge number of non-native teachers working in public institutions in all levels. However, the institutions in which the power of government is relatively insignificant, and are capable of hiring the native teachers like in international schools and private institutions, the native teachers will always be the first choice. Both people of Indonesia and the world have already consumed the stereotyping belief of native teachers who are the best teachers of English regardless of their educational backgrounds.

Even though there are some emerging suggested implications derived from the synthesis of the gathered literature such as world English, teacher professional identity, and strength of non-native teachers, they are far from enough to challenge or even be equal to the superiority of the of native-speakerism ideology. Currently, there is no yet a simple solution to completely counter or remove the discrimination brought by the native speakerism ideology. Therefore, Pennycook (2017) accentuates that in this era there is no other choices except

referring to the trend of the native speakers; however, we should not just recklessly refer to any native speakers, rather what kind of native speaker we should refer to.

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