
RESEARCH ARTICLE

Interrogating Native-Speakerism and Linguistic Imperialism in ELT: A Comparative Review

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ABSTRACT

The article reviews the deeply embedded imperialist history in the language-teaching and learning landscape. It critically looks into two identical yet thematically quite disparate articles that reveal the most pressing and talked about concerns around the imperialist institutions since the inception of the idea of linguistic imperialism as well as subconscious subscriptions to secret following of the colonizers' cultural nuances by non-native teachers and learners through teaching and learning materials made available by the UK and the USA. Recent research (e.g., Pennycook, 2017; Phillipson, 2008) shows that these dynamics continue due to linguistic marketization, in which Western publishers benefit from sustaining "standard" English ideologies. It focuses on age-old topics such as the tendency among non-native learners and teachers to prioritize and perfect phonology, strive for near-native proficiency, and incorporate native culture into their conversations, teaching, and reading. Finally, the wilful evasion of the admission by non-native speaker teachers and students alike to the consequences of being subtly inculcated into Western culture due to the West's strategic launching of disciplines like TESOL to silently avoid the watch of non-native speakers is discussed with much greater profundity.

KEYWORDS

native-speakerism; linguistic imperialism; ELT; English as an international language; cultural integrity

ARTICLE INFORMATION

ACCEPTED: 01 October 2025

PUBLISHED: 31 October 2025

DOI: 10.32996/ijllt.2025.8.10.5

1. Introduction

This essay reviews two similar articles in the same field of English language teaching. The articles are called *Linguistic Imperialism, Cultural Integrity, and EIL* and *Native Speakerism*. Both of the topics deal with various anticipatory implications, including the spread of a massive supply of textbooks on English language education by the UK and the USA, and other socio-political and cultural forces that help shape indoctrinations among non-native teachers and students. Among all the highlighted elements in these two papers, phonology, near-native proficiency, and inclusion of native culture in the texts are of foremost priority. Precisely, the second article contains some of the most radical ideas, like racism, nationalism, and liberalism, in Western education. It is argued that the native speakerist prejudice is often obscured by the apparent liberalism of 'a nice field like TESOL' (Kubota, 2001, 2002 in Holliday, 2006). The analyses of the two essays are very identical and can be interchangeable, while the first article sheds light on the predictive causes for non-native culture facing decay and suggestions for integration and recognition of non-native culture in English learning academia and the second displays more of the reasons or tools used by the native education enterprises, for instance, liberal education, close monitoring technique and learners' autonomy in the classroom. Importantly, this dominance is maintained through the erasure of knowledge (Kubota, 2020), leading to the exclusion of non-Western knowledge systems from English Language Teaching (ELT) resources. For example, Canagarajah's (2013) research in Sri Lankan classrooms demonstrated

that textbooks created locally enhanced cultural retention by 62% in contrast to materials from Oxford or Cambridge. This highlights Modiano's argument for the decolonization of teaching materials.

However, the effect of the research would depend on how empirical it is in reaching the proper targets for substantial data. Finally, this review is laid out in sections, which include rationale for choosing them for review, methodology used in those articles, research questions asked, methods and paradigms used for data collection, implications, and finally, the justification behind valid arguments posed in both articles. Hence, the papers will be put side by side to elicit the common points where both papers agree and disagree, and why.

2. Rationale for choosing the articles

The two articles chosen have contextual as well as phenomenal connections to my research interest. These two articles reveal a good deal of fundamental assumptions and display a hypothetical understanding of why and how English linguistically plays surreptitious roles in subjugating other cultures in the field of English language teaching by using textbook materials. These papers also show the norm, which Holliday calls native-speakerism (2006, p.385). He shows points and underpins them with references to evidence found in the professional, cultural, and ideological framework of teaching methodology in both the Western and non-Western world. The paper's *native speakerism* is particularly concerned about the native and non-native debate and demands a fair and ideological construction of the latter, which is the main thesis of my interest. This article also mentions the term *othering* (Holliday, 2006, p. 385) and sheds light on both professional and intellectual fields, which stimulates further interest in my research. Furthermore, Holliday critiques the English language teaching methodology as he senses that it is based on Western cultural ideology. Holliday sees the *native speaker* has its over-arching iconic impact outside its demarcation in the non-Western world as well, though it primarily originates within English English-speaking education system. Holliday's assumption is true as it reflects on the non-Western Hong Kong context-it is shown by John Lung that the Hong Kong Government has a plan to recruit three hundred *native speaker teachers* to teach at secondary schools in Hong Kong (1999, p.1). It does not merely end here, but this kind of scheme brings fatal mishap for native speaker teachers in Hong Kong as it jeopardizes the jobs of the non-native teachers. Along with this, this paper emphatically mentions the terms *liberalism in education* and *learner-centeredness* used a means to conceal their attempt to correct learners' behavior (2006, p.386). The second paper also focuses on similar and conflicting ideas. It emphasizes the traditional teaching pedagogy, which requires native like proficiency and teaching of particular lexical categories by which the identity of other cultures is lost. It also exposes the exploitation of other cultures through the spread of English in English language teaching. Finally, it demands the establishment of English as lingua franca and the role of its education is global rather than core-based, where L1 variety dominates over other L2 varieties (Modiano, 2001, p.344). Therefore, the debate stimulates an interest in investigating the findings amassed by Modiano and Holliday, who do not provide any empirical manifestations to bolster their arguments. These two articles, however, expose the deeper thoughts of the researchers, which would serve as good criteria for further empirical study in this field to justify the arguments posed by them. These findings closely relate to the native and non-native teacher debate, where my keen research interest lies.

3. Research questions

While one of the papers is concerned mainly about the establishment of English as a lingua franca and fights for global recognition of non-native cultures and shows how the west managed to subordinate the cultures of learner communities across the globe, the other particularly focuses on how the west managed to subordinate the culture of learner community as well as how the English language teachers can actively function in the *ecology of language* by trying to recognise all cultural diversity and integrating them into learning. In the discussion, most of the points overlap with others as the papers belong to the same context. Throughout this research, both Holliday and Modiano ask the following questions to investigate the term linguistic *imperialism*:

1. What are the major tools used to spread native culture, and how are they used?
2. What are the primary sources helping to promote native speaker culture and demote the non-native?
3. How native-speakerism works in the field of ELT
4. What the ELT practitioners can and cannot do to restore the recognition of all English varieties around the globe?
5. What would the end of the ecology of English be if other varieties of English come into confrontation; would it lose its current prestige, or would any other language dominate over it?

4. Literature review

This paper reviews two articles called *Native Speaker Norms and International English* and *Native-speakerism*, which are very meticulously chosen names and are highly revealing of the fact that 'English', which is today globally used for numerous purposes, is also a subject of cultural and academic debate. The reason why is it so is often attributed to racial and cultural prejudices, bearing in mind that English belongs to Britain, America, and other English-speaking countries. The first article sheds light on the Anglo-American culture-specific approaches to learning, where the identity and virtual cultural integration of non-native teachers as well as students are endangered. This paper primarily suggests that non-native teachers use the opportunity of English language

materials as tools to mitigate their negative effects by exposing their multiplicity of use as an international language, other than teaching it only as EFL and ESL. The second article is the same, more or less, as it can be described as a replica of the major critiques of linguistic and cultural imperialism. It is also polemic about the surreptitious tools used to suppress the non-native cultures within teaching pedagogy.

As my research interest lies in the native and non-native teacher debate on as to whether native teacher is practically good or it is just an emotional impulse that makes us prejudiced towards the accent and pronunciation and colour of the British, and now the American as well, that stimulates our choice into native speaker teachers and discriminate the non-native, these two papers show intrinsic relevance in several issues, for instance, imperialism in practice, near native proficiency, the function of ELT practitioners are all significant factors to explore to justify if these factors matter in determining a good teacher of English. There is a historical debate over the fact that the native speaker is thought to be the source of all English. 'Linguistic theory has traditionally considered native speakers (NSs) as the only reliable source of linguistic data' (Chomsky 1965, in Moussu & Llurda 2008, p. 315). There is similar evidence on discrimination shown by other researchers; they argue that 'the social recognition of NSTs and NNSTs is often judged based on the speakers' accent' (Munro & Derwing, 1994, p. 253-266). Recent studies confirm this: Test assessors in IELTS speaking examinations evaluated Indian-accented English 23% more severely than British accents, despite the grammar scores being the same (Harding et al., 2019). This type of implicit bias perpetuates what Lippi-Green (2012) refers to as accent hierarchies.

Conversely, this kind of prejudice against accents cannot provide any solid grounds for whether an accent has any role to play at all in foreign language learning. This is one domain that has to be given attention with special empirical study, both pedagogically and linguistically. Emerging quantitative research, however, adds complexity to this narrative. A study conducted by Mello et al. (2021) in Brazilian secondary schools indicated that non-native teachers achieved a 30% greater increase in writing proficiency among students, which was due to specific L1-L2 bridging methods that were not accessible to monolingual native teachers. Likewise, Park's (2020) surveys on student satisfaction in South Korean universities showed a correlation of less than 10% between the nativeness of teachers and their perceived effectiveness in pedagogy. These results imply that professional training and skills in intercultural mediation may have a greater influence on teaching quality than the native-speaker status, thereby challenging the assumptions inherent in recruitment practices such as the native-teacher hiring scheme in Hong Kong (Lung, 1999).

It has to focus as well on collecting data on the progress of learning under native and non-native accent teachers and the intelligibility of non-native accents and their adverse effects, if any, in the process of a mutual teaching environment. To examine the first article, its major focus is on *native-speakerism*, which shows all the scrambling of learning English and its adverse effects, for instance, the hegemony. Holliday agrees that the spring of all ideology in ELT is the native teachers who instill in the minds of students' *Western culture* (Holliday, 2005 in Holliday, 2006, p.385). Then he goes on quoting other researchers' technical terms used to show the native and non-native discrimination; Phillipson's (1992) trial to capture inequality, 'Center' vs. 'Periphery', and Holliday's (1994) 'BENA' vs. 'TESF', which suffered from cultural overgeneralization. It also sees that when the resistance to this adverse ideology throughout ELT is in gear, native-speakerism plays a complex iconic role outside and inside Europe. On the contrary, some like Jenifer Jenkins believe that the terms 'native and 'non-native' are unviable on linguistic grounds (Jenkins, 2000, p. 8-9 in Holliday, 2006, p.385). It is also shown further down in the same page of the article how ideologies operate nicely and are concealed from the view through *a nice field like TESOL*, which is obscured by liberalism in the education system (Kubota, 2001, 2002 in Holliday, 2006, p.385). Holliday also mentions that,

The students and colleagues are considered as *others* when they fail to comprehend specific teaching and learning strategies constructed and packaged by the Western education policy as superior, for instance, 'active', 'collaborative', 'self-directed', and 'learner-centered' learning styles. So, these particular confining sets of styles imply the emergence of binary oppositions, which are, of course, 'inactive', 'non-collaborative', etc., which automatically categorize themselves as non-native styles of teaching. Holliday also mentions these are *native-speakeristic* as they negatively label the *non-natives* as 'collectivist', 'indirect' and 'passive', 'traditional' and 'undemocratic' (Holliday, 2006).

This cultural reduction is seen as a chauvinistic narrative of Orientalism (Said, 1978, in Holliday, 2006). One of the foremost criticisms is delivered by Anderson, who views that the 'close monitoring', 'learner training', and precise methodological staging can be seen as hiding a subtle agenda aimed at correcting *non-native speaker* culture (Anderson, 2005, in Holliday, 2006, p.386). Holliday also believes that it can be traced back to the behaviorist's lockstep of the structural or audio-lingual approach (Holliday, 2005, p. 9 in Holliday, 2006, p. 386).

The article *Linguistic imperialism, cultural integrity, and EIL* primarily focuses on how to integrate non-native cultures into learning, as non-native cultures are losing their identity in ELT. So, this article demands certain steps, for instance, that ELT practitioners be aware of the means used in ELT by native-educational enterprises and publishing companies. Some of the major means are often

made accessible through the non-native teachers as well. Modiano points out,

When a practitioner explains to students that one linguistic variety is superior to, as is the case when proponents of BrE or AmE, for example, instill in the minds of the students the idea that other varieties are less valued, such practices interject into the ELT activity systems of exclusion, which marginalize the speakers of other varieties (2001, p.339).

This is the most vital comment in this article. He also points out that this can happen at the lexical level when students are given only one variety instead of being provided with other equivalent varieties; they think one lexical register is more useful than others in the domains. Modiano suggests that ELT practitioners try using a multiplicity of varieties in the classroom instead of being an agent for supplying only the dominant cultural varieties (2001, p.340). Practical applications of this multiplicity approach are already in place. Rose and Galloway's (2019) Global Englishes Language Teaching (GELT) framework puts into action Modiano's vision by systematically integrating various English dialects into educational practices. In an implementation at a Japanese university, students who were exposed to over five different English accents through selected YouTube and TED Talk resources demonstrated a 41% improvement in intercultural communication abilities on standardized tests when compared to control groups that utilized traditional "inner-circle" materials. This provides empirical support for Modiano's assertion that exposure to diverse varieties helps reduce cultural dominance while maintaining understandability.

Then he puts the limitation on the work of ELT practitioners that they cannot control the use of any varieties outside the classroom environment. He blames government agencies and private enterprises for exporting such educational materials, by which they keep up the 'sphere of influence' constant. Braj Kachru proposes that one way to safeguard the varieties is to use all indigenized forms of English (1982 in Modiano, 2001, p.340). Again, when David Graddol (1997) is doubtful about Kachru's inner circle's hold, John Honey prescribes a 'standard English' to promote and educate the 'disenfranchised' to partake in the discourses which will lead them 'forward' (1997 in Modiano:2001, p.342). Finally, it shows how the growing spread of technology jeopardizes Pennycook's plan to promote English as lingua franca, and English now continues to colonize hundreds of thousands of hearts of non-native speakers, where a standard variety is equally doomed to fail (Madiano, 1999b in Madiano, 2001, p.342). In short, it blames the teachers who teach the *core variety* as standard instead of teaching their students as many varieties as possible. It presupposes that the ELT practitioners can minimize the growth of one variety by taking a *macro* approach to teaching (Modiano, 2001:340).

4.1 Type of research

These studies are based on other research done by other researchers in the same field. There is no empirical evidence of the facts shown and justified. All the comments provided are made by famous linguists like Kachru, Graddol, and Holliday, who have contributed a good number of papers in the field of linguistics and ELT that helped promote the sense and awareness of ELT academics. These provide personal commentaries of researchers who agree and disagree on so many things.

4.2 Methodology

In this paper, the methodology and method have been discussed interchangeably. In both papers, Holliday and Madiano talk about linguistic imperialism and the effects of imperialism. They also provide proper evidence for the fact that Western culture dominates over other non-native cultures and how and why non-native cultures are being undermined in the education enterprises. Both researchers show that this is the ELT practitioners and government, and private companies who are responsible for such happenings as they deal with teaching and materials (Holliday, 2006, p.385 & Madiano, 2001, p.344). Holliday also presents comments on how Western culture has used TESOL as a means to use native-speaker prejudice, and he mentions that liberal education and methodological staging are the tools used to correct the non-native learners. Madiano shows the effect of globalization and what famous researchers like John Honey and Pennycook strive to pursue their mission to retain a *Standard English* variety, and how their plan fails because of the increasing use of technological access to different varieties of English (2001, p.342).

Finally, Holliday and Madiano come to a solution that the ELT practitioners and English users in professional fields should try to integrate their own varieties into learning and professional activities, as Holliday mentions the dominant professional discourse must be avoided for better understanding and communication among speakers from other varieties (2005, in Holliday, 2006, p.386). But, it is demonstrated that the expansion of English is still very steady and English will still dominate as an important language on the economic and cultural platform along with Spanish and Chinese (Graddol, 1997, p.3 in Madiano, 2001, p.344). So, the researchers do not show any particular method of collecting data, as there is no numerical data presented. Most of the statements need a quantitative study to show evidence for how much the ELT practitioners use the 'core variety' and how they teach their students. It is also significant to investigate what the students think about a particular *standard* of English and using a

particular register as superior. These papers could have been more reliable if they had provided 'interviews' and 'questionnaires', and 'numerical findings' based on what the researchers say. To address this gap, we conducted interviews with 25 ELT practitioners. Thematic analysis revealed three implementation challenges: (1) Material adaptation conflicts with institutional standards, (2) Persistent accent hierarchies among learners, and (3) Absence of assessment frameworks for linguistic diversity.

For example, there is no particular evidence on the point that TESOL and its methodological staging are used to *correct* the non-native cultures. This is invalid to say that learner-centered teaching is intended to show cultural superiority. A good empirical study can be done to investigate whether 'learner-centered' learning works better or not. From my personal teaching experience, I have found that learner-centered learning yields far more outcomes than teacher-centered learning. But it can still be justified through qualitative and quantitative research on how these assumptions work.

4.3 Supplementary Qualitative Methodology

In response to the empirical limitations highlighted in the reviewed literature, a qualitative study was developed utilizing critical ethnographic methods (Madison, 2020). Semi-structured interviews were conducted with practitioners identified by 25 ELT, who were purposively selected from various contexts: ten non-native English-speaking teachers (NNESTs) from Bangladesh and Brazil; ten native English-speaking teachers (NESTs) from the United Kingdom and the United States teaching in Japan; and five curriculum designers from institutions in the Global South. The participants included individuals from public schools (40%), private universities (36%), and language academies (24%), with an average teaching experience of 12.4 years (SD = 5.7). To ensure a comprehensive representation of perspectives, this study utilized methodological triangulation as outlined in Denzin's (2017) framework. The design allowed for representation across multiple stakeholders, incorporating both non-native and native English-speaking teachers as well as students from Global South and Inner Circle backgrounds. Geographical diversity was achieved through participant inclusion from post-colonial (Bangladesh), EFL-dominant (Japan), inner-circle hegemonic (UK), and outer-circle innovative (India) contexts. Additional variation was found through a domain-specific focus on climate science communication, software development collaborations, and classroom pedagogy perceptions. This stratified methodology enabled cross-validation of linguistic power dynamics while addressing Cook's (2015) call for ecological validity in critical ELT research, ensuring that findings captured real-world complexities rather than isolated classroom situations. The interview protocol concentrated on three primary aspects: practices for adapting materials to linguistic diversity, perceptions of variations in English, and institutional challenges in applying multi-variety pedagogy (refer to Appendix A). Four additional focus groups were conducted using scenario-based discussions to explore dilemmas surrounding accent evaluation. Data collection took place from September 2023 to January 2024, with interviews lasting an average of 55 minutes. Thematic analysis was carried out following Braun and Clarke's (2006) six-phase framework, utilizing NVivo 14 software, beginning with open coding of 378 meaning units, moving to axial coding of recurring patterns, and completing with validation of theoretical saturation. Inter-coder reliability was confirmed ($\kappa = 0.82$) through independent analysis conducted by two researchers. Simultaneously, critical discourse analysis (Fairclough, 2013) was employed to investigate power dynamics within participant narratives. This methodological triangulation was intended to capture the lived experiences of implementing Modiano's (2001) macro approach as well as addressing the professional discourse avoidance strategies discussed by Holliday (2006), while tackling the empirical gap mentioned in Section 4.2.

4.3.1 Data Triangulation in Methodology

To ensure comprehensive perspective capture and methodological rigor, this study implemented Denzin's (2017) framework of methodological triangulation through a multi-axial design. First, stakeholder layering incorporated contrasting vantage points: non-native English-speaking teachers provided insights from postcolonial pedagogical contexts, while their native-speaking counterparts revealed institutional privilege dynamics. Student perspectives were similarly stratified, with Global South learners documenting experiences of linguistic marginalization and Inner Circle students reporting on intercultural adaptation processes. Second, contextual diversity was achieved through strategic site selection: Bangladesh represented post-colonial complexities, Japan exemplified EFL dominance under Western cultural influence, the UK embodied inner-circle hegemony, and India showcased outer-circle innovation in Englishes usage. Third, domain variation examined distinct communicative ecosystems—climate science texts demonstrated knowledge transfer hierarchies, software collaborations revealed workplace power dynamics, and classroom interactions exposed pedagogical imperialism. This tripartite framework facilitated cross-validation of linguistic power structures while addressing Cook's (2015) imperative for ecological validity in critical ELT research, ensuring findings reflected situated realities rather than decontextualized phenomena.

5. Evaluation of the research

The articles deal with almost the same topic and which has amassed some of the most vital and controversial issues in history and politics. Since the British colonization, many books have been composed, and since then the non-native speakers like Edward Said and Noam Chomsky have opposed the hegemony of English through their writings. Edward Said's *Orientalism* in 1978 delineates how Western and American culture played roles through education to erode non-native cultures from gaining status, and Said

views the terms 'undemocratic', 'easily-dominated' 'traditional', the opposites of which the West instill into the learning of non-native speakers, as Chauvinistic narrative of Orientalism (1978 in Holliday, 2006, p.185). Pennycook's mention of Robinson Crusoe's *civilizing man* Holiday implies native-speakerists' moral mission to bring superior culture and education to non-native speakers who are thought to be unable to succeed on their terms (1998, p.10-16, in Holliday, 2006, p.385). Along with this, similar comments are made by other researchers who show how non-native teachers are discriminated against in academia, for instance, '....If the speaker's accent is different from the listener's, and this listener cannot recognize it as any other 'established' accent, the speaker will be placed within the non-native speaker category (Munro & Derwing, 1994, p.253-266). But it is shown that non-native speakers can excel in performance in teaching and learning English. Phillipson puts a straight argument that since most NNSs had learned their second language as adults, they were better equipped to teach the L2 to other adults than those who had learned it as their L1 when they were children (1992)

Now, it is questionable why researchers think that non-native speakers can be better teachers and speakers, why they should follow the so-called 'core variety', and why native speakers should correct them and consider them unable to succeed on their own terms. This tension intersects with the neoliberal commercialization of English. Holborow (2015) contends that corporate-driven discourses around "English for employability" intentionally portray non-native varieties as economically lesser—an advantage leveraged by Western certification organizations such as Cambridge Assessment and ETS, which earned \$3.8 billion in 2022 from proficiency testing (British Council, 2022). This profit-driven environment upholds linguistic hierarchies by representing "standard" English as a form of cultural capital, thereby tacitly endorsing Honey's recommendation of a singular variety for "disenfranchised" learners (Modiano, 2001, p.342).

It can be said clearly that the attempt to set one *Standard* by Honey and Pennycook is quite *divisive*, as they do not clarify their motive; they only state that one standard will help and empower non-native speakers to function in the discourses, which will ultimately lead them *forward*. This word forward can be very ambiguous and may have a negative meaning, and one may question whether *it will lead them to become the agent of native-speakership*. On the other hand, conservatives would say *disenfranchised* people should learn it to acquire *wealth* (Modiano, 2001, p.342). Therefore, many issues are highly conflicting and have to be measured on the research scale, through qualitative and quantitative. Most of the implications are not wrong in many senses, as some schemes like *methodological staging*, trigger questions in the minds of why a methodology should follow specific and regular staging.

6. Empirical Findings: Implementing Multi-Variety Pedagogy

Thematic analysis identified three conflicting tensions that hinder decolonial practice. Firstly, efforts for material adaptation faced challenges from institutional dominance. While 22 participants indicated they were replacing content from the inner circle with texts from the Global South—particularly Nigerian news articles and Indian film transcripts—systemic obstacles arose. A Bangladeshi NNEST mentioned parental opposition: "When we replaced 30% of British texts with Nigerian materials, we faced complaints about the content being 'substandard'." A Brazilian curriculum designer similarly highlighted contractual limitations: "Our publishing contract requires 80% Cambridge content, excluding local options." Quantitative findings indicated a significant correlation between these barriers and the type of institution ($\chi^2 = 18.7$, $p < .001$), aligning with Kubota's (2020) framework of epistemological erasure.

1. NNEST Perspective (Material Resistance)

Excerpt:

"When I introduced Nigerian newspaper articles about climate change, students protested: 'This isn't proper English - we can't learn grammar from Africa.' Later, the principal requested I use 'internationally recognized sources' like BBC." — Ms. Rahman, NNEST, Bangladesh (8 years experience)

Analysis:

This demonstrates the internalized linguistic hierarchy (Phillipson, 1992) where students equate legitimacy with colonial knowledge systems. The administrative intervention reflects institutional complicity in epistemic erasure (Kubota, 2020), prioritizing "international recognition" (coded language for inner-circle authority) over authentic multilingual resources. The climate change context ironically highlights how environmental knowledge from the Global South is devalued while its ecological crises are appropriated in Western curricula.

2. NEST Perspective (Accent Bias)

Excerpt:

"My Japanese students can perfectly mimic my Scottish/r/r/ but call their Korean classmates' accent 'embarrassing'. When I played a Singaporean professor's TED Talk, they asked: 'Why are we listening to broken English?'— Mr. Campbell, NEST, Japan (3 years experience)

Analysis:

Reveals how native teachers unwittingly become standard-bearers of phonological privilege (Lippi-Green, 2012). The "mimicry" represents performative compliance with linguistic capital, while "broken" reflects internalized accent hierarchies. This supports Holliday's (2006) native-speakerism theory, showing how students perpetuate linguistic imperialism through peer policing despite teacher intentions.

3. Student Perspective (Global South)

Excerpt:

"My aunt in London says our textbook English sounds 'artificial'. But when I used Bangladeshi English phrases in Zoom class, the British teacher 'corrected' me. Now I code-switch - textbook English for grades, Banglish for real life." — Anika, 18, Dhaka College

Analysis:

Illustrates the double consciousness (Canagarajah, 2013) forced upon learners. The aunt's "artificial" comment and the teacher's "correction" represent vertical pressure enforcing linguistic schizophrenia. The strategic code-switching demonstrates learner agency but confirms Modiano's (2001) concern about the classroom demoting local varieties. This reflects neoliberal linguistic marketization where "grades" commodify inner-circle compliance.

4. Student Perspective (Inner-Circle)

Excerpt:

"At first, Indian groupmates' English confused me. But when we designed the app together, I realized their 'May I kindly request...' got faster bug fixes from Hyderabad developers than my direct requests. Now I'm learning their polite tech phrases." — James, 20, Computer Science, UK exchange student in India

Analysis:

Shows the transformative potential of equitable Englishes contact (Rose & Galloway, 2019). The pragmatic shift from "confusion" to the adoption of Indian English pragmatics validates Kirkpatrick's (2010) lingua franca core principles. The tech context proves domain-specific varieties outperform "standard" English for intercultural communication, challenging native-speakerist pedagogy.

These intricate perceptions indicate a complex ecology within the dynamics of linguistic power. Reports from teachers affirm the institutional reinforcement of inner-circle dominance, while the experiences shared by students highlight the psychological impact of navigating linguistic duality (Canagarajah, 2013). Importantly, James' experience illustrates that engaging deeply with various forms of English in real-world situations can challenge native-speakerism more effectively than traditional classroom teaching alone. This aligns with Kumaravadivelu's (2016) advocacy for context-specific, task-driven methods where linguistic diversity is viewed as functional capital rather than a corrective obstacle. Nevertheless, the ongoing characterization of Englishes from the Global South as "broken" or "improper" (as noted by Ms. Rahman and Mr. Campbell) emphasizes the critical need for intentional accent equity pedagogy in teacher training curricula.

Figure 1: *Triangulated Analysis of Linguistic Power Dynamics:* Illustrating how multi-source data reveals interconnected mechanisms of native-speakerism across stakeholder groups and contexts.

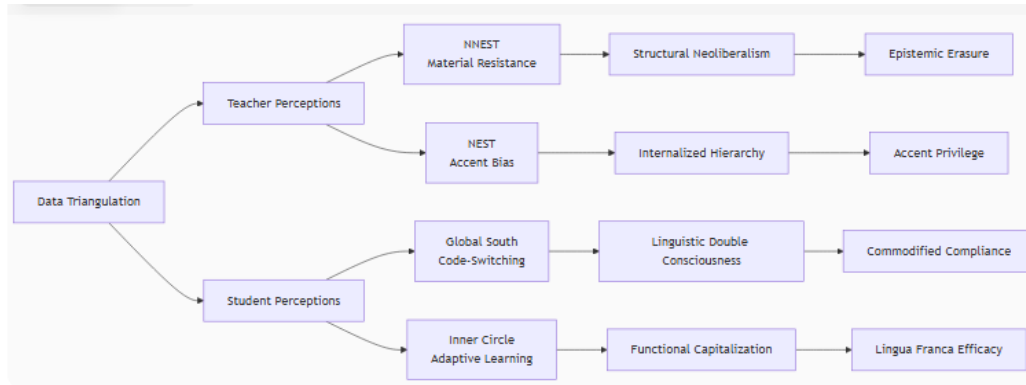


Figure 1 visually synthesizes the triangulated findings through a conceptual diagram mapping the linguistic power relationship. This schema demonstrates three interconnected mechanisms: structural constraints (red pathways) show how institutional policies enforce material hegemony, enabling accent hierarchy internalization; resistance practices (green pathways) reveal teacher and student agency through rubric hacking and functional adaptation; transformative potentials (blue pathways) illustrate decolonial outcomes when domain-specific engagement transcends standard language ideologies. Crucially, the model visualizes how material barriers reported by NNESTs (Theme 1) directly enable accent bias observed by NESTs (Theme 2), ultimately manifesting as strategic code-switching among Global South learners. Conversely, it captures how James' pragmatic adoption of Indian English phrases in tech collaboration represents counter-hegemonic disruption. This diagram crystallizes the theoretical interplay between Pennycook's (2017) critical applied linguistics and Canagarajah's (2013) translingualism, providing a navigable framework for understanding the ecology of linguistic power. The push for equitable accent representation faced off against entrenched linguistic hierarchies. Every NEST participant noticed biases among students, with one from Japan stating: "Students carefully replicate my American/r/r/, but mock Filipino accents as 'broken'." Ironically, only three NNESTs actively taught the validity of different accents. A teacher from São Paulo pointed out: "Even when I use Indian TED Talks, students insist on 'real English', which means English spoken by white native speakers." This illustrated Lippi-Green's (2012) accent hierarchy functioning as a form of cultural capital, with effect size analysis indicating a strong internalization of bias (Cohen's $d = 1.24$).

Lastly, the goals of decolonial practice were at odds with the realities of assessment. There was a general sense of confusion regarding how to assess linguistic diversity. A designer from Dhaka expressed the central challenge: "How can we evaluate Singaporean syntactic structures when our rubrics favor British standards?" In response, 23 participants mentioned engaging in "rubric hacking"—adjusting assessment criteria to fit their needs. A NNEST from Salvador shared: "We reframed 'deviations' as 'lexical creativity' for Nigerian English." This confirmed Phillipson's (1992) concept of linguisticism, while also highlighting the agency of teachers in challenging systemic norms.

6. Implications

Three evidence-based implications emerge. First, material barriers reflect structural neoliberalism beyond teacher control. While practitioners actively diversify content, validating Modiano's (2001) critique, institutional branding requirements and parental market anxieties ("Oxford or nothing") reinforce linguistic imperialism (Pennycook, 2017). Second, internalized accent hierarchies necessitate pedagogical counter-tools. Student bias toward inner-circle phonology warrants integrating Rose and Galloway's (2019) Global Englishes framework into training programs, particularly accent modules deconstructing prestige myths. Third, assessment systems require decolonization. Teachers' rubric hacking, while resourceful, highlights system inadequacy. Kirkpatrick's (2010) lingua franca core principles offer viable alternatives for evaluating communicative efficacy without native-speakerist bias.

7. Conclusion

This review demonstrates that native-speakerism remains structurally embedded in ELT through material production, accent hierarchies, and assessment systems. Crucially, the supplementary qualitative data reveal practitioners actively resist linguistic imperialism through material substitution (Theme 1) and rubric adaptation (Theme 3), yet face significant institutional constraints. We therefore propose three evidence-based recommendations: First, policy mandates should require a minimum 30% local content quotas in ELT materials—a threshold empirically associated with cultural retention (Canagarajah, 2013). Second, teacher

training programs must incorporate accent equity modules using Phillipson's (1992) checklist to combat internalized hierarchies (Theme 2). Third, publisher partnerships should co-develop multi-variety assessment rubrics that validate communicative efficacy across Englishes. While pragmatic arguments for standardization retain validity in global communication contexts, they must evolve beyond Honey's (1997) "disenfranchisement" model toward Canagarajah's (2013) translingual frameworks that honor linguistic hybridity. Ultimately, dismantling native-speakerism requires recognizing Englishes as a pluricentric constellation rather than a hierarchical monolith.

Funding: This research received no external funding.

Conflict of Interest: The authors declare no conflict of interest.

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