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(En)Countering Native-speakerism: Global Perspectives
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(En)Countering Native-speakerism: Global Perspectives is a compilation of Native and Non-Native English Teachers' perceptions towards native-speakerism ideologies inside the Teachers of English to Speakers of other Languages (TESOL) field. The hard copy version of this book consists of 232 pages and the EBook version has 187 pages. The latter was chosen as the basis for this review. The book is divided into four parts related to native-speakerism: (1) *Exposing the Ideologies Promoting Native-speakerist Tendencies in ELT ideologies*, (2) *Native-speakerism and Teachers of English*, (3) *Native-speakerism and Perceptions of Identity* and (4) *Native-speakerism in the Academic Environment*. Each part includes between two to four researchers' qualitative studies focused on different branches affecting the particular subject matter. What makes this book interesting and different from previous ones is that most teaching experiences exposed are from "practitioners from the periphery" (p. 10) and not native English academics from English international institutions.

The book is a contribution among three authors' studies. Nevertheless, it is important to mention Adrian Holliday's contribution on the linguistic academic field. Since his undergraduate days as a student of sociology, Holliday has been developing his writings around the social aspects of intercultural language. In spite of his number academic works related to the social and anthropological aspects of language, still exists a lack of studies concerning these subject matters. Holliday together with Anne Swan and Pamela Aboshiha, PhD students from Canterbury Christ Church University came up with the idea of gathering their colleague's and personal experiences concerning native-speakerism.

As Kumaravadivelu states in the book's foreword, native-speakerism is the inequality between teachers of English who speak the language as their mother tongue and those who do not (p. 10). So as a member of the latter group and belonging to a culture where native English speakers are more in demand than non-native ones by English educational institutions, it was a theme that caught my attention. The native/non-native dichotomy is a relevant topic studied by authors such as Medgyes (1994), Llurda (2006) and Braine (1999). What their writings have in common are the social and cultural variables presented in each different cultural context. So, this book is helpful in offering some updated data information to support academic works as well as for any linguist, university student, teacher, researcher or anyone related within the linguistics field.

What is clear after reading the book is the authors' intention of making a change in the way native/non-native dichotomy is treated by ELT's participants and the willingness to eradicate the native-speakerism concept. Nevertheless, some participants' self-perspectives and opinions towards native-speakerism let us realize that a major difference still exists between these two types of English teachers. The first part of the book entitled *Exposing the Ideologies Promoting Native-speakerist Tendencies in ELT* (p. 23), serves as a summary of the origins of native-speakerism ideology and its development over time. In fact, Holliday promotes his intention

of stopping the use of these terminologies to differentiate English teachers. He presents the concept of "cultural disbelief" so readers can have the full picture of the misconceptions affecting non-native English speaking teachers. However, his final conclusion sounds quite utopian at promoting a global change in the way people see culture, others and themselves.

The second study supports the previous ideal and emphasizes the methodological approach of the study. Aboshiha highlights the importance of a proper qualitative research analysis; in this case she mentions the use of a "thick description" in order to avoid superficial explanations or opinions which could improve native-speakerism ideology. "Native-speakerism and Teachers of English" (p. 50) is the title of the second part of this book. In general aspects, Aboshiha, Swan and Bae shared their study's results contrasting how different teachers appreciate themselves and their peers, natives and non-natives. For instance, in Aboshiha's study (p. 51), a native teacher changes her thinking from considering herself a good English teacher just because of her birthplace to reconsider the importance of research in the academic field in order to consider herself a good English language teacher. On the other hand, in Bae's study (p. 76) Korean English teachers are asked to teach math and science in English. The author discovered that this new task is stressful and affects participants' self-confidence firstly because non-native English teachers are more used to working with reading and writing skills rather than speaking. Secondly, because they must handle with new terminologies or unfamiliar worlds related to that new subject. It is interesting to notice the positive feeling that the native teacher has in opposition with the non-native one, who is full of frustration and insecurities. Once again the non-native teacher is perceived as unprepared or limited against native teachers.

The third part of the book *Native-speakerism and Perceptions of Identity* (p. 89) presents us with the negative effects that categorizing and labeling can have. For instance, on Oral's research (p. 90) the participants are within a Second Language Acquisition context. Nevertheless, they are generalized under labels such as "immigrant" avoiding their particular differences, for instance, a Turkish student studying English in Britain for a year. Oral's study can be seen as a contribution when qualitative data is been analyzed because most researchers tend to avoid certain participants' characteristics, which might be important or even the searched variable.

In addition to the previous study, Mora Pablo (p. 104) reports his research from an anthropological point of view and from the perspective that native speakers are poorly treated. His research highlights the social problems that contribute to native-speakerism ideology under a Mexican context. Mora Pablo's study is a clear example of the complexity of language studies because most of the time we avoid the social and cultural variables within it. In his research he mentions the political, ethnical and geographical differences between Mexican and American citizens. Mora Pablo states the uncomfortable feeling of some native English speakers working in Mexico when Mexican people use pejorative language to refer to them. This is because of historical conflict between Mexico and the USA.

Kamal's ideology study (p. 116) contrasts teacher's assumptions of students' performance based on their cultural beliefs and students' motivation towards acquiring the second language. Once again, cultural generalization and/or categorization play a negative roll in the analysis of data. Kamal mentions some examples where the use of categorization might be seen as offensive or even racist specifically if used by a native English speaker. Kamal argues, "Statements associating behavior with cultural roots have a condescending and patronizing tone. These superficial judgments do not acknowledge the different negotiation processes students go through as they determine what role English plays in their lives" (p. 123). Finally, Kurban's study (p. 130) exposes the advantages of bilingual marriages under an Istanbul context, where one of them is a native English speaker. The author highlights the social supremacy that English language has in this particular culture. As many other countries, English culture is seen as

a plus, socially speaking. Kurban states "In Istanbul, being a native-speaker of English or a participant in a native-English-speaking community is perceived as socially and economically beneficial, especially in fields such as English language education whereby a teacher's perceived English-speaking authenticity is used as a selling point to students and parents" (p. 131). Clearly, both studies show that high status perception of English is a language ideology shared by many other monolingual underdeveloped countries that take English as a tool for social and economical improvement.

The fourth part *Native-speakerism in the Academic Environment* (p. 144) focuses principally on the development of academic writing in SLA. Odeyini, Yamchi and Sughrua close this book with three studies. They are based "on what is being taught rather than who is teaching or being taught" (p. 21). Also, there is an intention by Odeyini and Yamchi to eradicate concepts such as native/non-native speakers. They elaborate concepts such as "non-western, non-traditional" which still serve to make a clear distinction with native speakers. The authors agree on the frustrations of some second language learners when they are not able to express their culture in the second language or are exposed to life experiences very different from their own. Finally, Sughrua (p. 167) focuses on the theoretical analysis of native/non-native dichotomy. Some major distinctions expressed by Sughrua are the "centre-periphery". For example, Samimy & Brutt-Griffler (1999) argue that this divide establishes a hierarchy based on English language proficiency and pertinent cultural knowledge, with those English educators whose English is an "additional language". This statement supports the existing differentiation between both classes of English teachers, a native centre group that is superior to its non-native periphery counterpart merely because of strong language ideologies within this particular community. Finally, Sughrua correlates this differentiation with English language learners' preferences towards alternative research writing rather than an imposed standard one. This preference shows the limitation of genre in academic writing restricting periphery learners. What Sughrua concludes is to avoid standardization in TESOL academic writing in order to take a neutral position as a global language institution.

One of the book's major contributions is that it updates previous studies in relation with native-speakerism within the four aforementioned dimensions. Another positive aspect is the language used; which is easy to follow even for undergraduate university students. Nevertheless, some necessary background knowledge of the topic is recommended to have a general overview of the axis affecting the native/non-native dichotomy. Overall, the authors' main purpose of presenting a global view on native/non-native dichotomy in order to avoid this differentiation is fulfilled.

Despite these positive aspects, I would have liked a more detailed methodology because of the qualitative aspects of the studies presented. It would have been a useful reference tool to pursue further qualitative studies. Besides this lack of methodological details, most authors conclude on improving non-native self-esteem, self-confidence and pushing non-native speakers to come up with a voice and stand up against native-speakerism. However, it is not an issue depending only on non-native English speakers to change people's ideologies within the linguistic and educational field. As mentioned before, language is a complex cultural quality and depends mostly on the social factor. In fact, the book highlights that still in 2015 the native speaker is appreciated and evaluated better than non-native ones because language policies and planning play a powerful role in our globalized society. To support this final point, Llurda states

"Native speakerism" has been hit hard by current critical research on language teaching, but in no way has it been destroyed, as there is a strong defense made up of the thousands of teachers and laypeople who associate one person with one language, and thus regard monolingual speakers as ideal speakers, additionally disregarding the complexities and internal diversity

which exist within any given language. The native speaker is under attack but I would dare say it still is in pretty good shape" (2009: 48).

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