A Journey through Language and Diversity in the English-Speaking Community: from its origins to ther Colombian Case[1]

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This article is meant to be a journey through the English community and its diversity, depicted by a variety of people, accents and dialects existing in several native English-speaking countries. It is a brief but meaningful historical background, which starts from the Anglo-Saxon invasion of the British Isles, in the fifth century of our era, and it continues until the spread of English as an international language. A fairly relevant part is also dedicated to the first dispersal of 'Englishes', people who migrated from the south-east of England mostly to North America and Australia, giving birth to new and meaningful linguistic varieties.

The impact of English on higher education will be extensively analysed and discussed; this includes the brand-new role of twentieth-century English teachers, as well as the history of English in Colombia and its influence in culture, education and language policies, from its origins to its current handling.

Keywords: Dialects, English Community, Global English, History of English, Variety of Accents, English in Colombia.

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Un viaje a través de la lengua y la diversidad en la comunidad anglófona: de sus orígenes al caso colombiano

Este artículo pretende ser un viaje a través de la comunidad inglesa y su diversidad, representada por la variedad de población, acentos y dialectos existentes en varios países de habla inglesa. Es un breve pero significativo trasfondo histórico, desde la invasión anglosajona de las islas británicas, en el siglo quinto de nuestra era, hasta la difusión del inglés como idioma internacional. Se mencionan los nuevos "Englishes", personas que emigraron desde el sureste de Inglaterra, principalmente, hacia América del Norte y Australia y dieron a luz nuevas y significativas variedades de la lengua.

Se analizará y discutirá ampliamente el impacto del inglés en la educación superior; esto incluye el flamante papel de los profesores de inglés del siglo XX, así como la historia del inglés en Colombia y su influencia en la cultura, la educación y las políticas lingüísticas, desde sus orígenes hasta su manejo actual.

Palabras clave: Acentos, Comunidad Anglófona, Dialectos, Globalización, Historia de la Lengua Inglesa, inglés en Colombia.

Uma viagem pela língua e pela diversidade da comunidade anglófona: das origens ao caso colombiano

Resumo

Este artigo pretende ser uma viagem pela comunidade anglófona e pela sua diversidade, representada pela variedade de populações, sotaques e dialetos existentes nos vários países de língua inglesa. Trata-se de um breve mas significativo enquadramento histórico, desde a invasão anglo-saxónica das Ilhas Britânicas, no século V d.C., até à difusão do inglês como língua internacional. É feita referência aos novos "Englishes", pessoas que migraram do sudeste de Inglaterra, principalmente para a América do Norte e Austrália, e que deram origem a novas variedades significativas da língua.

O impacto do inglês no ensino superior será analisado e discutido em profundidade; isto inclui o papel extravagante dos professores de inglês do século XX, bem como a história do inglês na Colômbia e a sua influência na cultura, na educação e nas políticas linguísticas, desde as suas origens até à sua gestão atual.

Palavras-chave: Sotaques, Comunidade anglófona, Dialectos, Globalização, História da língua inglesa, Inglês na Colômbia.

Section I: SOCIOLINGUISTICS

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From a Series of Germanic Dialects to a Global Language: Historical Overview

The history of the English language starts with the Germanic invasions in Britain during the 5th century AD. The Angles, the Saxons and the Frisians helped shape the English language, while the Jutes, once landed, vanished without trace. At that time, the inhabitants of Britain principally spoke Celtic languages, enriched with Latin words, a heritage left by the previous Roman colonisation, circa 43–406 AD. The Roman emperor Julius Cesar had previously invaded the British Isles twice, in 55 and 54 BC, and although he made no conquests, he undoubtedly brought the island into Rome's sphere of political influence, opening the possibility of the future colonisation achieved under the emperor Claudius in 43 AD.

The Anglo-Saxon impact on the language was of great significance. The word England comes from the Old English name 'Engla-land', which means land of the Angles, one of the above-mentioned Germanic tribes that settled in the British Isles during the Middle Ages. The Angles came from Angeln, a place near Kiel in today's Germany. 'Englisc', as it was then known, has grown since Anglo-Saxon times, and its development has been analysed from a diachronic perspective. This can be summarised as: Old English (449-1100), a period in which there were contributions from several Germanic tribes. Middle English (1100-1500), part of which (1066-1154) falls under the Norman kingdom. Early Modern English (1500-1800) the age of William Shakespeare (1564-1616), which coincided with the Renaissance, when between five and seven million people spoke the language; finally, Late Modern English, from 1800 to present.

In accordance with Crystal's statistics, 1.5 billion people speak English at present. It is therefore interesting to note how a global language like English has arisen chiefly, because of the political and economic power of its native speakers, and through the impact of colonialism. Here below, it is reported a clear and meaningful definition:

> Imperialism means a system in which a country controls other countries. In the same way, linguistic imperialism or language imperialism is a linguistic concept that involves the transfer of a dominant language to other people. British colonialism spread English across the globe, and America has imposed English on the world with its modern imperialism today. This is called English linguistic imperialism.

The British Imperialism and industrial power that spread the English language around the world between the 17th and 20th centuries is undoubtedly the example that best illustrates the way the aforementioned process occurred. In the 18th century, the foremost European colonial powers, led by England, solidified their global hegemonic position. However, an event of critical importance took place in 1776: the independence of the North American colonies. Such an event marks one of the most meaningful turning points and the first experience of decolonization of global significance in the history of European imperialism. Nonetheless, the legacy of British imperialism has left many countries with English as a language that has been institutionalized in their courts, parliament, civil service, schools, and higher education. In other countries, it provides a neutral means of communication between different ethnic groups.

In the 1950s, there was a second crucial historical moment that must be mentioned in this paper. This concerns the freedom movements in the African continent, Central and South America, as well as Asia. Despite the

above, it has been largely American economic and cultural supremacy in music, film and television; business and finance; computing, IT and the Internet; and, unfortunately, even drugs and pornography, that have consolidated the position of the English language. Hence, American dominance and influence worldwide has made English of crucial importance in developing international markets, where General American English is the primary means of communication in business and entertainment fields. Phillipson sees English learning and culture as inseparable, given that his view modernization and nation building as being a logical process of English language teaching. Such a theory is firmly supported and reinforced by the scholar Raja Sekhar (2012), when he states: 'The British colonialism introduced English language in the countries ruled by the British and now it has become a global language with the roots of the British imperialism in the past and the modern imperialism of America' (p.8). The British Empire has given way to the Empire of English, being now the dominant or official language in over 60 countries, and it is represented on every continent, at present (Raja Sekhar, 2012: pp.7-8). Crystal considers that: 'The history of a global language can be traced through the successful expeditions of its soldier/sailor speakers. Thus, English has been no exception' (pp.7-8).

1.1 The Arrival in The New World: The First Dispersal of 'Englishes'

Since the departure of English for the New World, in its first expedition commissioned by Sir Walter Raleigh–one of Queen Elizabeth I's 'privateers' – on 27th April 1584, there have been manifold linguistic changes in the United Kingdom, which have not occurred in America. At the same time, English in the new continent has had other changes, developing new words, through its mixture with the American native languages. In other words, each of these two

forms of English have become independent from one another.

In the New World, the contact between the European settlers and the indigenous native languages gave rise to a new variety of English, which also modified the original British pronunciation and new words were coined, such as 'caucus', meaning 'assembly' or ´meeting'; and 'skunk', which means 'opossum'. This latter comes from the native Algonquin tribe, headquartered in the Ottawa River valley, Canada.

Trudgill establishes some factors to define the linguistic characteristics of the colonial variety of English. This can be traced back to Wells, in the context of phonetics, who stated that part of these changes is represented by 'the glottalling of intervocalic and word-final /t/ as in better, bet is typical of British but not of North American English´. The first factor is the adaptation to a new physical environment described as a general phenomenon, followed by different linguistic changes in the mother country and the colonies over the passage of time continuously increase. Another factor focuses on language contact with indigenous languages, such as in the specific case of Caribbean English, which shows and includes features of Atlantic English Creole, easily found on the Colombian islands of San Andrés and Providencia, but possibly originating from Ireland, in accordance with Rickford (1986), quoted by Trudgill. It is quite similar to the situation of Spanish in Latin America, whose influences can be found not only from Iberian Spanish, but mostly also from indigenous and African languages, and Italian in the Argentinian and Uruguayan cases. By and large, language contact with European languages is also shown in different places such as Bermuda, whose accent comes straight from English settlers, or the influence of Scottish Gaelic which may be found in Nova Scotia, and Cape Breton. The English spoken in the remote island of Tristan da Cunha has fairly singular features, which

include a series of British and North American dialects together: it is probably, for instance, the only variety of native speaker English to use 'double past tense marking' or 'past tense infinitive constructions' as in 'he didn't want to went'. Since this is normally a feature of only foreign learners' English, it makes sense to ascribe it to language contact.

The Falkland Islands present a dissimilar accent and background because of the distinct settlements on the island itself, as Trudgill could verify in 1986. The settlement started in 1834 with colonists from England and Scotland, mainly, although there was a small percentage from Ireland, too. Nowadays, there are approximately 2000 inhabitants, 80% of them living in Port Stanley, the capital.

1.2 Dialects, Accents and Rhoticity

When exploring the diversity of forms of the English language, the distinction between dialects and accents is crucial. 'A dialect in the strict sense of the word is a language variety distinguished from other varieties by differences of grammar and vocabulary (…) Accent, on the other hand, only refers to variations in pronunciation'. Based on the definitions quoted above, it is possible to identify Standard (British) English as a dialect of English itself, as well as Standard Scottish English or American English, for instance. This discussion will consider dialects such as Standard English and Pidgin English, as well as accents such as Received Pronunciation, Estuary English, and Cockney.

Regarding accents, Wells outlines some differences between rhotic and non-rhotic words in the following passage: 'In the rhotic accents /r/ can occur…in a wide variety of phonetic contexts, thus farm [farm], and far [far]. In the non-rhotic accents /r/ is excluded from preconsonantal and absolute final environments, thus farm [fa:m], far [fa:].

There is a deep difference, therefore, between the rhoticity of the United States and Canada, where it is the prestige norm, and England, on the other hand, where the prestige target is non-rhotic. Not far away from England, precisely in Scotland, something new is happening. Quoting Asprey: 'Turning to Scotland, a country where a rhotic accent is both the norm and the prestige target, Romaine reports on the loss of post-vocalic /r/ among Edinburgh schoolchildren.

Piercy explains that 'Rhotic accents are common outside England being the norm for English speakers in Scotland, Ireland, Canada, and Barbados as well as in many parts of the US and India and in the far south of the South Island of New Zealand'. Although New Zealand is nowadays a multicultural and classless society, Warren identifies that, in spite of breaking down many of the social barriers that might have existed in the United Kingdom, there is still some social stratification in New Zealand, which is mostly symbolised by the use of accents, as explained in the below passage:

> Gordon and Maclagan (2004) provide a description that distinguishes between Cultivated, General & Broad NZE accents, and find that the distinctions are marked most clearly by vowel pronunciations, particularly of the closing diphthongs (FACE, PRICE, GOAT, MOUTH) and the short front vowels (TRAP, DRESS, KIT).

Hence, at the time of the spread of English, there is a general consensus on the development of the southern hemisphere Englishes and that the loss of non-prevocalic (r) in English suggests the absence of rhoticity in Australia, where the first British settlement was in 1788, New Zealand, reached by the Dutchman Tasman in 1642 and Cook for England, in 1769, and part of South Africa, where the Dutch first arrived in 1652 and the British in 1795.

From approximately the mid-17th to the mid-18th century, non-prevocalic (r) would have been a feature of most English dialects, and so rhoticity would have been transported with the settlers. The early New Zealand data we present here suggests that in addition to the Scottish settlers, non-prevocalic (r) is likely to have been common amongst a significant proportion of the English settlers, for later rather than earlier loss of rhoticity in English.

In multicultural New Zealand, it is paramount to consider and include the Scottish accent. Nevertheless, the principal contact language for English, in New Zealand, is Māori. 'Aotearoa' often translated as 'land of the long white cloud' is the current Māori name for New Zealand. According to Warren:

> The bulk of the early settlers were English speakers. Many of them arrived in New Zealand via New South Wales in Australia, from where Britain's interests in New Zealand were managed until 1841. (...) By the middle of the 19th century there were more English speakers than Māori speakers in New Zealand.

The relation between English and the Maori languages is a close-knit one; the greeting 'kia ora' has long been familiar in New Zealand, as well as the terms 'haka', which is the popular challenge used by the New Zealand rugby squad – the 'All Blacks'- Moreover, there has been a constant use of Māori names in order to replace English names, such as in the example of Mount Taranaki, previously known as Mount Egmont.

1.3 RP–Received Pronunciation

The acronym RP has nowadays acquired a rather negative connotation for some people as it represents a privileged and elitist social group. Nevertheless, both the Received Pronunciation accent and definition come from the politest circles of nineteenth century

British society. RP, a non-rhotic accent, has always been a remarkable symbol of high social status, fully measured by profession, income, education and family background. It has always been a flag of those educated in private schools (particularly the most prestigious private institutions known as 'public schools' in the UK) and supported by their parents' financial means. Trudgill argues that: '... and it is largely through these schools and state schools aspiring to emulate them, that the accent has been perpetuated'. Undoubtedly, RP is not an accent of any particular region, as its origins can be found in the speech of nineteenth-century London and its surrounding area. It is unquestionably considered of high prestige, being the accent used by the BBC and Royalty. Some UK countries such as Scotland and Northern Ireland, for instance, may have a different perception of RP, associating it primarily with people from England rather than those of high social status. On the other hand, RP is seen, without shadow of a doubt, as a southern accent in northern England, even though the speaker may come from the same northern area. In spite of this, several linguists prefer to use the less pejorative term of Standard Southern British English (SSBE). Trudgill also outlines that:

> In the 1500s the south-eastern-based forerunner of RP was not non-rhotic, because loss of rhoticity did not occur in English until the 1700s. Equally, the ruling class accent of the 1500s did not have pre-fricative lengthening, because this process was not completed until 1800 or so. And it almost certainly did not have the FOOT – STRUT split either, since this became established in the south of England only in the mid-1600.

At the beginning of the twenty-first century, RP is solely spoken by a small percentage of the British population, equal to 3 %. However, it is primarily taught to foreign learners in Europe and former British colonies like India as being the best, the politest and the clearest accent

of all (Trudgill 2002: 171-172). Macedo (2001) adds some more RP features:

Its status was greatly enhanced in the14th century when it was further utilized by the government for official documents and has survived primarily because of its association with centres of power and influence. Since the 1900s, RP has maintained its status in the public (private education) schools due to its distinctive patterns of pronunciation (p. 3).

Through the academic article The Cockneyfication of RP? the phonetician John Wells would mean the likely disappearance of Received Pronunciation in favour of Cockney, the London East End working class accent, under the assumption that such a perception is quite common in the UK, at present. It is said that also younger members of the Royal Family would be speaking in a lower-class manner, as well as Public School pupils. Trudgill (2008) disagrees with Wells by outlining the following:

First, non-RP accents are now found in public situations from which they would have been excluded only a few decades ago. It is a matter of common, and certainly correct, observation that the RP accent is no longer the necessary passport to employment of certain sorts that it once was. Non-RP accents are very much more common on the BBC than they were forty years ago.

Due to the above-mentioned concept, it seems easy to follow Wells's thought. Trudgill also denotes that speaking with RP accent may render a disadvantage in certain social situations provided that:

In many sections of British society, some of the strongest sanctions are exercised against people who are perceived as being "posh" and "snobbish". Many fewer people than before are now therefore speakers of what Wells (1982) has called adoptive RP: that is, many fewer people than before

who are not native speakers of RP attempt, as adolescents or adults, to acquire and use this accent.

Gimson and Cruttenden, as cited in Trudgill, outline that at least in the last five centuries there has been a notion in England that 'one kind of pronunciation was socially preferable to others'. In addition, from the 1500s, the speech of the Royal Court, which was phonetically that of the London area, 'increasingly acquired a prestige value and, in time, lost some of the local characteristics of London speech'. This is how RP has become the accent of the ruling class and does not contain any regional features. With regard to the RP origins of the 16th century, the linguist David Crystal refers to that type of accent as the 'forerunner of RP', while Gimson and Cruttenden as it has been reported in Trudgill, locate the origins of RP 'by or during the 17th century in the London region':

Let us consider precisely the three characteristics we have just used to define RP as south eastern. First, the TRAP – BATH split. Secondly, on loss of rhoticity, the evidence also runs strongly in the same direction. Smith (1996) says that at the beginning of the 19th century poetic rhymes involving r-lessness were regarded by many people as Cockney. Thirdly, on the FOOT – STRUT split, the evidence is also very clear.

After speaking of these historical and social differences, it is now paramount to underline what attitudes are held and whether such attitudes affect the comprehension or production of the same language, when someone speaks with a particular accent. Certainly, in some communities' accents can be viewed either positively or negatively. These attitudes can affect the choice of accent that teachers embrace to instruct students in the classroom versus accents to use during non-classroom situations. Some people find it easier and tend to understand languages

and dialects spoken by people they admire. For majority group members, people are more highly motivated, and consequently more successful in acquiring a second language when they have a mutually positive relationship and perception with native speakers. In turn, these relationships and perceptions undoubtedly have serious implications for people when choosing or following a specific and minority accent, such as RP. In addition, 'RP speakers are held in higher esteem than regionally accented speakers in terms of general competence' (Montgomery, 1996: p. 82). This relates to factors such as ambition, intelligence, self-confidence and determination, among others. In consequence, it can be assumed that an instructor using a more prestigious accent may be viewed by students as being well spoken or more competent regarding the attributes listed above.

1.4 Estuary English

The common and quite long-standing association of RP with social snobbery, arrogance and aloofness has not passed unnoticed by the media, which has become convinced of the decline of Received Pronunciation to the point of supporting an emergent 'second-hand' new accent, coined by Rosewarne (1984), as cited in Maidment. This new accent is called Estuary English:

> Estuary English is a variety of modified regional speech. It is a mixture of non-regional and local south-eastern pronunciation and intonation. If one imagines a continuum with Received Pronunciation and London speech at either end, EE speakers are to be found grouped in the middle ground. It appears controversial to say whether Estuary English is an accent or a dialect. Maidment outlines that the answer is not clear. According to the statements of Rosewarne (1984), Coggle argues:

> There seems to be a good deal of confusion about this in the writing of both

writers. To be fair to Rosewarne he does say that EE pronunciation is generally accompanied by certain vocabulary items, suggesting that he does make a distinction between accent and dialect, but then he makes the claim that EE is marked by a greater use of question tags. This is definitely a matter of syntax and not pronunciation and as such should be a feature of dialect and not accent.

Estuary English is a variety of modified regional speech, a blend of non-regional and local south-eastern English pronunciation and intonation or 'an amalgam of RP and working-class London speech', the last of these being also known as Cockney. Due to that, this engaging and 'neutral' accent provides the opportunity for lower-class speakers to appear of higher status than they are. Maidment provides with further details:

> Rosewarne and Coggle claim that EE is taking over the southeast of England and is supplanting both RP and the more localised accents of the area. An alternative explanation is that the perception of formality and informality has changed and that, in this post-modern age, it is quite acceptable to pick and mix accents. Perhaps, we ought to call this new trend Post-Modern English, rather than Estuary English.

1.5 Acculturation Model and Pidgin English

After having mentioned several accents and dialects, directly coming from the heart of the English language, it is now time to move on to the so-called 'Pidgin English', a Lingua Franca, which is meant as a broad term covering a wide range of regional hybrids, which has been evolving through historical events including the spread of Empires, migration and international trade.

In recent years, linguistic research has focused its attention on the use of widely known

world languages such as 'English as a Lingua Franca' (ELF) or the shared common language of professional and commercial communities. In lingua franca situations, most speakers of the common language are functionally multilingual. Parallels between this and Pidgin English can be drawn as both have arisen because of inter-cultural encounters and have a pragmatic focus on communication rather than accuracy.

Similar influences on the use of English have emerged through the process of 'acculturation', word first coined by John Schumann (1978) to describe the acquisition process of a second language (L2) by members of ethnic minorities as quoted in Ellis. This has resulted in the development of new words and forms of speech influenced by the origins of those ethnic minority members. In his view, 'second language acquisition is just one aspect of acculturation' and there exists a perfect match between the degree to which a learner acculturates to the target language group and the degree to which they acquire the second language. Schumann (1978) reports: 'Acculturation implies social and psychological distance between the learner and the target language culture'. L2 immigrants in second language environments then devised Schumann's acculturation model with the sole aim of explaining language acquisition. It specifically excluded those settings where learners received formal instruction. Schumann also describes the kind of learning which takes place. According to him, the same features and processes characterize the first stages of Second Language Acquisition –SLA-, which are responsible for the formation of pidgin languages, that is, languages with very basic grammatical structures. Schumann refers to this as the 'pidginisation process'. When this latter persists, learning fossilises, and thus, learners neither show nor make any progress in their learning. 'One way of surviving culturally in immigration settings is to exploit rather than stifle, the endless

variety of meanings afforded by participation in several discourse communities. Kramsch's theory makes sense, as nowadays, more and more people are currently living, speaking and interacting across multiple languages or varieties of the same, such as English, in this specific case. This is called 'language crossings', a way of speaking which frequently includes 'switching codes', such as insertion of elements from one language into another. 'Language crossings' then enable speakers to perform cultural acts of identity showing solidarity or distance towards the discourse communities whose languages they are using. Thus, languages acquire a symbolic value beyond pragmatics and become a totem of a specific cultural group, where one dialect variety is imposed over others through the deliberate, centralised pressure of an economically, militarily or politically superior party. Two examples of this are the domination of English over French in Louisiana and English over Spanish in New Mexico. The spread of English as an international language may be understood as an example of how this domination can occur on an international scale.

1.6 Global English

The quite well-known linguist, academic and author David Crystal, famous for his *Cambridge Encyclopaedia of Language* (1987), and for being involved in Shakespearean productions concerning the 'OP' Original Pronunciation of the plays at Shakespeare's Globe Theatre in London, claims that a language becoming global does not have anything to do with the number of people who speak it, but rather who those speakers are. This was the case for the Romans with Latin in the past. They were not more numerous than other people, but they were certainly more powerful. Therefore, 'without a strong power-base, of whatever kind, no language can make progress as an international medium of communication. Language has no independent existence, living in some sort of mystical space apart from

the people who speak it'.Both geographical-historical and socio-cultural conditions are needed for a language to become global and powerful. Hence, 'The combination of these two strands has brought into existence a language which consists of many varieties, each distinctive in its use of sounds, grammar, and vocabulary'. Furthermore:

> A language achieves a genuinely global status when it develops a special role that is recognized in every country (…) mother-tongue use by itself cannot give a language global status. To achieve such a status, a language has to be taken up by other countries around the world. They must decide to give it a special place within their communities, even though they may have few (or no) mother-tongue speakers.

Such a statement means that the principal reason for a language to become global are two: speakers giving this language a special status and deciding to teach is a main language. Certainly English, which now has some kind of special status in over seventy countries, such as Ghana, Nigeria, India, Singapore, and Vanuatu, is strongly far more spoken than any other languages such as French, Spanish, German, Russian or Arabic. The African country of Rwanda gave English a special status', and India officially acknowledges a language status in favour of English in its political constitution. Thus, apart from having a special status, a language can turn into a priority in foreign language teaching education, as in the case of Algeria, which in 1996 decided to replace the most familiar and suitable French with English in schools. This latest issue might be a straightforward and natural consequence of the Algerian war of independence fought against France between 1954 and 1962.

The Netherlands and the Scandinavian countries have clearly reached an enviable fluency in English and deserve to be mentioned for this, even though, philologically speaking, it must have been easier, as part of the roots of English can be found in Frisian – from The Netherlands – and Old Norse, coming from the Scandinavian peninsula.

In reference to today's notion of Global English, the most straightforward option is to start with both the meaning and background of the word 'globalisation'. Hence, following Thomas Friedman's *The world is flat* (2005), there have been three different eras of globalisation so far. The first began in 1492, when Cristoforo Colombo set sail to the 'apparently undiscovered' new world and thereby, opened trade between the Old and the New World. This began an era that lasted until 1800. At that time, following the above-mentioned book, the primary questions were: Where does my country fit into global competition and opportunities? How can I go global and collaborate with others through my country?

In other words, Friedman denotes 'Globalization 2.0' the next era, which goes from 1800 to 2000, which is just interrupted by a period known as the Great Depression. He argues that 'The key agent of change, the dynamic force driving global integration, was multinational companies. These multinationals went global for markets and labour, spearheaded first by the expansion of the Dutch and English joint-stock companies and the Industrial Revolution'.

Undoubtedly, the first half of the second era is a key factor for a deeper understanding of what global integration means. It was surely powered by falling transportation costs, thanks to the steam engine and the railroad, and in the second half by falling telecommunication costs- thanks to the diffusion of the telegraph, telephones, the PC, satellites, fibre-optic cable, and the early version of the World Wide Web. Moreover, he adds:

> It was during this era that we really saw the birth and maturation of a global economy,

in the sense that there was enough movement of goods and information from continent to continent for there to be a global market, with global arbitrage in products and labour.

At the turn of this century, we have entered the 'Globalisation 3.0', an era that 'is shrinking the world from a size small to a size tiny and flattening the playing field at the same time...'. A quick comparison between the three phases, can clearly show that, while in 1.0 the dynamic force meant countries globalising and in 2.0 companies globalising, 'The dynamic force in Globalization 3.0 (...) is the newfound power for individuals to collaborate and compete globally'. 'Globalisation 3.0' completely differs from the previous two, since it is going to be driven by individuals from every corner of the world, not only by white or Western Europeans, for instance.

The globalisation of English and the dynamics of continuously increased contact among people from different cultural backgrounds, or transcultural mobility, require new notions of 'competence' to be then applied to favourable intercultural communication. It is glaringly obvious; at this point, that 'Metacultural competence' is unquestionably one of them, if seen from the perspective of Cultural Linguistics. It may explain how such competence can be developed as part of learning English as an International Language (EIL).

Cultural Linguistics helps shed light on the link between successful communication and inter-cultural understanding in a globalised world. Cultural Linguistics has multidisciplinary origins and explores the relationship between language, culture, and conceptualisation; while, on the other hand 'metacultural competence' enables interlocutors to consciously engage in successfully communicating and negotiating their cultural conceptualisations during intercultural communication. In today's globalised world, exposure to a variety of cultural conceptualisations in learning an L2 is likely to expand a learner's conceptual horizon, where one can become familiar with or internalise new systems of conceptualising experience.

Finally, quoting Crystal, 'A language has traditionally become an international language for one chief reason: the power of its people – especially their political and military power'. Quite reasonable, but it also needs economic support to grow and maintain its mighty and privileged condition. Explicit examples are in the nineteenth and twentieth century with the Industrial Revolution.

Section II: CULTURAL IDENTITIES

Phd. Luca Tommaso Catullo MacIntyre

2.1 Language and Cultural Identity

It is widely believed that there is a natural connection between the language spoken by members of a social group and that group's identity. By their accent, their vocabulary, their discourse patterns, speakers identify themselves and are identified as members of this or that speech and discourse community.

Eliot had previously strengthened Kramsch's concept of culture by stating that 'The term culture has different associations according to whether we have in mind the development of an individual, of a group or class, or of a whole society'. It accordingly appears reasonable to say that the culture of an individual strictly depends upon the culture of a group or class. Society has a paramount role and for this reason, it should be examined

first. Consequently, the following issue would be to define which group one belongs to. Then, Kramsch alleges that: 'In modern, historically complex societies it is much more difficult to define the boundaries of any particular social group and the linguistic and cultural identities of its members'. Hence, group identity based on race would appear easier to be defined, as it happened in the 1982 survey taken in Belize (formerly British Honduras, Central America) among the high percentage of mixed population. There, Le Page and Tabouret-Keller concluded that 'Spanish', 'Mayan' or 'Belizean' ascribed themselves under the same criterion of 'ethnicity', rather than language. Then, in accordance with their research, group identity must not be a natural fact, but as cultural perception. The Chinese, who identify themselves as Chinese, even though they speak a wide variety of mutually unintelligible languages or dialects, represent a further example.

Kramsch adds that: 'Many cultures have survived even though their language has virtually disappeared (for instance the Yiddish of Jewish culture, the Gullah of American Black Culture, the Indian languages of East Indian culture in the Caribbean'. However, others have survived so far, by being part of a solid oral tradition by learning the dominant language of the society in question, or by co-existing with the official language in bilingual societies. The Acadian French in the American Louisiana, among others, can certainly represent an example of the latter.

2.2 Language trends

Adapting to globalisation has brought numerous challenges that include the widespread mobility of products and citizens around the world, among others. This has given rise to different forms of multilingualism, in which different languages contest the hegemony of English as a Lingua Franca.

It is quite glaring that the spread of multilingualism in general and the spread of English can be the outcome of different factors. Firstly, we should consider historical or political movements such as imperialism or colonialism. In this case, the spread of some languages, such as Spanish to Latin America, results in the coexistence of different languages within a nation. Secondly, economic movements in the case of migration are relevant to this issue, as well as the movement of population to other countries to benefit the development of multilingual and multicultural communities in the host countries. The result is an increased level of communication between people in different parts of the world and the need to be competent in languages of wider communication. This is the case with the development of new technologies and science, where English is the principal language of wider communication, used by millions of people who communicate in other languages as well. Further to the above, the social and cultural identity and the interest in maintenance and revival of minority languages are also worthy of mention. Such an interest creates situations in which two or more languages co-exist and are necessary in everyday communication. In reference to education, it is quite pertinent to add that second languages are part of the curriculum that must be studied by school-students in many countries.

As aforementioned, English is the language of wider communication, following the clear and convincing result of British colonial power in the 19th century and the first decades of the 20th century, and the leadership of the US in the 20th century. It is the most important language of science and technology in the world, and the main language of popular culture and globalization as can be plainly seen, for example, in advertising. Therefore, nowadays multilingualism usually implies English and other languages.

It appears fairly appropriate, at this stage, to look at how Kachru (1986, 1996), as cited in Caine visualises the spread of English in terms of three circles, representing the historical and sociolinguistic profile of English in different parts of the world. The inner circle includes the countries that are traditionally considered the bases of English, where English is the first language for most of the population: the UK, the USA, Ireland, Canada, New Zealand, and Australia. Nevertheless, English is not the only language spoken in these countries, as it is in contact with heritage languages or languages that are spoken as the result of a sometimes-massive immigration. The outer circle includes those countries where English is not the first language of the majority of the population, but a second language used at the institutional level as the result of colonisation. The expanding circle includes those countries where English has no official status and it is taught as a foreign language.

Most Spanish speakers, who teach English in Latin America, find the fact that Spanish has grown in its native-speaker base and may rival English both in Latin America and the USA. For instance, in the USA a process of Hispanization has presented a new linguistic perspective and an active challenge to English hegemony. In Central and South America, our close reality, English is learned as a third language for many schoolchildren who are speakers of heritage languages such as Guaraní, in Paraguay and Brazil, Quechua in Peru and Ecuador, among others. This in turn further reduces the significance and dominance of English in those places.

In the world of business, the rapid growth of nations that are non-native speakers of English such as those included in BRICS–Brazil, Russia, China, India, and South Africa–generate further defiance of English as the sole international language. The principal contestants for this role are Mandarin and Spanish, which are becoming more relevant because of the rising number of people who opt for them as second languages. Given the increasing international significance of these languages, several students believe that their learning can certainly enrich their professional and personal lives as much, if not more than English.

Section III – ENGLISH IN COLOMBIA

M.A. Mateo Vergara Restrepo, B.A. Santiago Otálvaro Arango

3.1 History and Culture

Colombia has always been a nation that has fallen behind the new ideologies produced in the world and, if its history is considered, many reasons quickly arise. First, the Spanish heritage gave the country, since its inception, some of the characteristics that were opposite to the new wave of countries–mostly England and France–that would shape the economy, and political views of the world. As Jaime Jaramillo (2017) puts it, in opposition to the new bourgeois man that was calculative, reserved, and took care of money:

> The Spanish nobility, present even in its vagabonds and beggars, is made up of noble categories of life, particularly those that in relation to the economy and work have a marked anti-capitalist and anti-bourgeois content: hospitality, wasteful spending, absence of foresight for tomorrow, contempt for money and love of leisure (p. 31)

Furthermore, the "discovery of America" pushed forward those nobility characteristics by giving Spain the chance to continue living that way for the tremendous number of resources that came from the new world. While other countries, such as England, were

constructing strong institutions that would allow them to prepare for the upcoming Industrial Revolution and capitalism, Spain would continue enhancing the monarchy and a pretty much feudal economic system where the land was seen as the most important asset. One of the key factors that led England to underpin Industrial Revolution different from Spain was that its institutions were able to maintain the monarchy at bay as Acemoğlu & Robinson, James (2012) state:

The events leading up to the Glorious Revolution forged a broad and powerful coalition able to place durable constraints on the power of the monarchy and the executive, which were forced to be open to the demands of this coalition. This laid the foundations for pluralistic political institutions, which then enabled the development of economic institutions that would underpin the first Industrial Revolution (pp. 121 and 122).

The Hispanic man considered land not as an economic product for trading, as was considered by the English and the North American man, but as an object of status, as Gaspar Melchor de Jovellanos (1935) says:

When the capital employed in land yields a high yield, land taxation is a speculation of utility and profit, as in North America; when it yields a moderate yield, it is all a speculation of prudence and security, as in England; but when this yield is reduced to the minimum possible, either no one makes such taxation, or it is made merely as a speculation of pride and vanity, as in Spain. (pp. 148, 149)

Having this context as background it comes not as surprised that when the world started changing towards modernity and new skills were needed to succeed economically, criticism of Spanish heritage poured from the Americans of the XVIII and XIX centuries. The criollos that would eventually gain the

independence of Colombia, started to look away from Spain —although not forgetting its ancestral virtues— and promoted admiration for Anglo-Saxon nations and their political and economic views. One of the ways in which this became evident was education:

It is the impotence of the Hispanic spirit for the creation of an economic power that worries the Americans; it is their unsuitability to the modern forms of economy that leads them to seek the remedy for America's ills in an education based on the values of the Saxon lineage. Criticism of the economic policy of the monarchy and objections to the system of education based on theology, law and philosophy were the main themes of this study. (Uribe, 2017, p. 54).

This desire of modifying the *quixotic character* of Colombians inherited from Spain and trying to shape a new man more suitable for the new organization of the world would explain the series of educational reforms such as Mariano Ospina's 1842 and the 1872 tried by the Felipe Zapata and the technicians of the German mission.

The admiration for the Anglo-Saxon culture, specifically towards the Englishman, was fed not only by the change of paradigm in the world but also because Colombia got help from Great Britain to gain independence, as Jaramillo (2017) puts it:

Great Britain had everyone's eyes and hearts, –say Ángel and Rufino José Cuervo, describing the social atmosphere of the time–, and they were right: unlike France, which, making common cause with Spain, had long been disdainful of the new nations of America, Great Britain, the first among the European powers, recognized the independence of Colombia, after having sent its sons so their blood would run on the battlefields, confused with the blood of the Americans (p.77)

This would have an impact not only in the change of political views of the country but also on the view of the English language:

"El Constitucional" of Bogota was published for a long time in English and Spanish, as if to show that neither was the divergence of language an obstacle. The English prevailed in everything: even horse races were established in accordance with the English style, counting the distances by miles and betting considerable sums; to encourage them a club was founded, of which the vice-president was the patron. In the primary schools and in the offices of the Republic "the abuse of substituting Spanish beautiful characters for those so-called English ones" was introduced, a practice that took root definitively, in spite of the laudable efforts made in 1831 by the General Directorate of Studies to eradicate it, ordering that children be taught to write precisely by the Spanish samples of Morante Palomares, Tenorio de la Riba [sic] or others of this type. (Uribe, 2017, p. 77).

This short introduction serves as a window to look at how the admiration and appropriation of Anglo-Saxon culture would eventually lead to an admiration for the English way of life and for the English language itself and how trough different language policies that would be seen forward in this text, has become what it is today. However, it is important to remark that although Colombia since its inception had the influence of French and English culture, language, and political views, would never leave aside that Spanish heritage that some tried to combat and would always be attached to it, giving, for example, the educational structure to the catholic church for many years. Jaramillo Vélez (1990) remarks:

The concordat signed with the Holy See in 1887 and added to in 1891, article 12 of which states that in universities and in schools, and other educational establishments, public education and instruction shall be organized and conducted in conformity with the dogmas and morals of the Catholic Religion. (p.p 18 and 19).

That would result in Colombia never accepting modernity and even postponing it. Even in 2022 when Gustavo Petro was elected president of Colombia, in his victory speech he said "we are going to develop the capitalism in Colombia" which is accepting that Colombia has tried to incorporate aspects of modernity as English language but, in reality, those aspects have not been absorbed and today Colombia is still one of the South American countries in which English level is low.

3.2 English in Official Education and its Language Policies

This section will delve into some of the key aspects of English in the country and by doing so, mentioning the first English language appearance in Colombia is vital. It emerged as part of the curriculum of secondary education through the signing and publication of the Decree of July 5, 1820, by Simón Bolívar. His close contact with the English Military Army motivated him to promote the teaching of English in the educational system of the emerging independent nation of Spain. (Bastidas & Muñoz 2017). Those first insights from Bolivar led to the first introduction of English instruction in Colombian secondary schools in 1920 which aimed to get pupils ready for possibilities to pursue further education overseas. The government then introduced bilingual programs in selected public schools, which included English language teaching, in the 1930s and 1940s. The Fulbright Program (NME,1947, 1983) was established in Colombia in the 1950s as a component of educational exchange between the United States and other nations, providing additional pressure for the country to increase its English learning possibilities. From the 1960s until the turn of the century, both

Colombian workers and students looking for study abroad options have seen an increase in the need for English language proficiency. Years later, English language instruction in Colombia had a considerable uptick from the 1990s to the early 2000s as a result of the government's significant investments in the promotion of bilingualism as a strategy for boosting economic competitiveness and lowering social inequality.

It **is** important to note that while Spanish is the official language of Colombia and the primary language of instruction in schools, The Government has made efforts in recent years to promote and enhance English teaching and learning through various policies and programs. The Ministry of Education (2014) claimed that these policies aimed at making Colombian Citizens able to participate and become successful in different international dynamics by speaking English.

Many years later, through some decrees and laws such as The General Law of Education of Colombia (1994), the Government started recognizing the importance of learning a foreign language. Thus, in the definition of the required areas of high school, the Government included Spanish and foreign languages. Likewise, it decreed as specific objectives the understanding and ability to express oneself in a foreign language and the acquisition of conversation and reading elements in at least one foreign language. The Ministry of Education of Colombia (NME, 2014) states that even though English had been imparted in Colombian institutions for a very long time, there were no specific levels of criteria or objectives established in the law before 2004. In the same line, and just as mentioned in González Sará, (2017) the NME declares that:

Until 2005, when talking about English levels, there were not clear references that allow defining or distinguishing such categories. Terms such as "low, medium,

and high" or "basic, intermediate, and advanced," among others, were used without clear criteria that define specific bands for designing courses or their evaluation. (2014, p. 8).

In addition to what was firstly said, Gómez Sará (2017) while reviewing and analysing the Colombian foreign language policies and plans, states that in a period between 2004 and 2016 a National Bilingual law and other plans were presented seeking to regulate the English language teaching alongside the country, but they have not succeeded because of their lack of contextualization.

Conclusion

David Graddol, (2006), argues that monoglot English graduates face a bleak economic future as multilingual youngsters from other countries have a competitive advantage in global companies and organizations. This perspective on the expansion of English is far too ethnocentric to allow for a more comprehensive grasp of the nuanced ways in which English is changing the world and how the world is changing English. He also argues that some Strategic policies are needed to prevent a slowdown in international student numbers in English-speaking countries, this may represent an important opportunity for Colombia and Latin America to become leaders in EFL teaching, taking the English language to another level in our context as more people than ever want to learn it.

English today is widely spoken. After WWII and the rise of the US as the most powerful industrialized nation, English commenced to become the most popular language. as well. Political institutions such as the United Nations, financial institutions such as the International Monetary Fund (IMF) and even academic institutions have helped make English become the most important language

of the 20th century. Nonetheless, not exclusively political, economic and academic institutions use English as its primary source to communicate, as also the cultural impact of the language is extremely popular. Movies, shows, books, music, and cultural devices of every source have overtaken the world of teenagers and young adults. It is easy to hear in any Latin-American country —leaving Mexico aside- that as a border nation would easily explain English usage–utterances and expressions containing English even in people who do not hold a high linguistic level. Therefore, terms such as 'brunch', 'bff', 'lol', 'story time', 'ghosting', 'aesthetic' and more are as popular as Spanish expressions. They have mingled with the language people use every day.

In the very future, then, and provided that Colombia and other Latin-American countries are expected to contribute to the global economy from the service industry–Graddol

(1997) claims that as a national economy matures, there is usually a trend away from the 'primary' sector (resources, agriculture) and the 'secondary' sector (manufacturing and industry) towards the 'tertiary' sector, made up of service industries. It is the tertiary sector which is most language intensive. Yet the developments in these activities are under-recorded: many services are internal to large enterprises and transnational corporations (TNCs), where they remain invisible to standard statistics–, English seems to have a very important place. Call centres are asking for more English speakers, the touristic sector uprising is also demanding people who can maintain conversations with foreigners who have English as lingua franca and people in the business sector are also needing workers to close deals in other countries. All of this means that English in the Americas still translates as a very important tool to escalate socially, and more and more people are demanding places to learn it.

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