HOW MIGHT THE INSTITUTIONALIZED TEACHING OF EFL CONTRIBUTE TO REINFORCING DYNAMICS OF CULTURAL DOMINATION, POWER STRUCTURES AND RACIST PRACTICES?

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ABSTRACT

This study emerged from the need to historically analyze the mechanisms of power that were configured and established through the institutionalization of English language teaching in Colombia, as well as its imposition as a mandatory foreign language in postcolonial Colombian society and its rapid positioning as a global lingua franca. Moreover, it is important to highlight that this study was conducted under a decolonial perspective and was approached through social disciplines beyond pedagogy and didactics. The data collection methodology was conducted from a genealogical standpoint of knowledge to understand the past and explain the asymmetrical power relations that could be replicated through the English language.

Throughout this research, the term "coloniality" was referenced, understanding it as the constant alienation to which individuals and territories in colonized societies have been subjected, hindering a free and authentic development in their epistemology and ontology. Exploring coloniality allowed for a critical and necessary reflection on what is currently understood as Power, Knowledge and Being in order to provide a historical record to argue how the imposition of English as a foreign language could become a practice of 21st-century colonialism.

Based on the literature review and genealogical analysis of the colonialities of Being, Power, and Knowledge imposed by Eurocentrism in the Global South, it is proposed to rethink current language policies and implement emancipatory pedagogical practices that promote a critical, liberating, equitable, and inclusive approach for both teachers and students. In this way, it is sought to foster from the classroom and curriculum, an education that does not reinforce power networks through language or reproduce from chauvinism, but

rather recognizes the *Other* and bilingualism as a multicultural and multilingual aspect despite globalization.

Keywords: Historical review, institutionalization, Eurocentrism, coloniality of Being, coloniality of knowledge, coloniality of power.

RESUMEN

Este estudio surgió a partir de la necesidad de analizar históricamente los mecanismos de poder que se configuraron e instauraron a través de la institucionalización de la enseñanza del inglés en Colombia, así como también, su establecimiento como lengua extranjera obligatoria en la sociedad postcolonial colombiana y su rápido posicionamiento como lengua franca en el mundo. Al mismo tiempo, es importante resaltar que este estudio se desarrolló bajo una perspectiva decolonial y se abordó a la luz de disciplinas sociales aparte de la pedagogía y de la didáctica. Así mismo, la metodología de recopilación de datos se realizó desde una postura genealógica del saber para comprender el pasado y explicar las relaciones de poder asimétricas que se estarían replicando a través de la lengua inglesa.

A lo largo de esta investigación, se hizo referencia al término *colonialidad,* entendiéndolo como la alienación constante a la que se han sometido los individuos y los territorios que se hallan en sociedades colonizadas, lo cual ha imposibilitado un desarrollo libre y auténtico en su epistemología y ontología. Hablar de la colonialidad permitió realizar una reflexión crítica y necesaria alrededor de lo que hoy se entiende por Ser, Poder y Saber, con el fin de realizar un registro histórico que permitiera argumentar cómo la imposición del inglés como lengua extranjera podría llegar a convertirse en una práctica colonial del siglo XXI.

A partir de la revisión histórica y el análisis genealógico de las colonialidades del Ser, del Poder y del Saber impuestas por el Eurocentrismo en el Sur Global, se propone repensar las políticas lingüísticas actuales e implementar prácticas pedagógicas emancipadoras que promuevan un enfoque crítico, liberador, equitativo e inclusivo para profesores y estudiantes. De esta manera, se busca fomentar desde el aula de clase y los planes de estudio una educación que no redunde en las redes de poder a través de la lengua ni se reproduzca desde el chauvinismo, sino que reconozca al *Otro* y al bilingüismo como un aspecto pluricultural y plurilingüístico a pesar de la globalización.

Palabras clave: Revisión histórica, institucionalización, eurocentrismo, colonialidad del ser, colonialidad del saber, colonialidad del poder.

PREFACE

This document is a thesis proposal made from a decolonial perspective. The study delves into the controversial issue of the institutionalization of English teaching and seeks to unravel the historical mechanisms of power that have been established in the Global South.

For the process of compiling material, genealogy was used as a historical technique in order to anachronistically demonstrate the implications that the influence of colonization has left in Latin American nations from the 15th century to the present. In fact, the study takes up the coloniality of Knowledge, Power and Being respectively to support, throughout the research, the configuration of a new coloniality: the coloniality of language.

The document is made up of five chapters, organized as follows: Introduction: Genealogy: The meeting of two worlds: Europe and the Americas; Chapter I: The linguistic framework after the Hispanization of America; Chapter II: The Other reduced to being the blank space between the words; Chapter III: The epidermal nature of English; and Conclusions: Practices to make the subordinate's mother tongue resist of a death foretold.

Each of the previously mentioned chapters is an independent unit, that is, each one of them is presented in the study with its objectives, its hypothesis, its theoretical framework, and its findings. In the end, the union of the chapters weaves a historical network whose purpose is to resolve the initial question of the overall problem of the thesis, which is: How might the institutionalized teaching of EFL contribute to reinforcing dynamics of cultural domination, power structures and racist practices? Therefore, the reader can tackle the research in two ways: the first is to read the document as if it were a traditional paper, from beginning to end; and the second is to start from any chapter because in the end, every section of the study is

self-contained, so all information is part of a whole that contributes to solving the main question of the study.

HOW MIGHT THE INSTITUTIONALIZED TEACHING OF EFL CONTRIBUTE TO REINFORCING DYNAMICS OF CULTURAL DOMINATION, POWER STRUCTURES AND RACIST PRACTICES?

GENEALOGY: THE MEETING OF TWO WORLDS: EUROPE AND THE AMERICAS

The process of establishing a cultural, linguistic, and epistemic identity of a nation after the independence of what was then known as Nueva Granada in the 19th century had repercussions on the citizens' cosmology. The notion of nation oscillated between the concepts of civilization and barbarism, acquired customs and ancestral customs, the Spanish language and indigenous languages, pre-existing homogeneity and colonizing heterogeneity, modern science and indigenous knowledge, among others. The disputes about what notions to follow after the Independence process, revealed the social rifts that would continue to widen due to the impossibility of forming a homogeneous identity, since indigenous people, Afro-descendants, and mestizos were already part of Neogranadian society by then. Thus, Domingo Sarmiento, as cited by Villavicencio (2018), raises two questions that traverse the genealogy of Latin America regarding ontology and linguistics: Who are we? Are we Europeans, are we indigenous, from when, to what extent? And it is worth considering the possibility of including a third question, which is: From the perspective of identity, how are we seen by the Other in terms of identity? It is sufficient to mention Juan Bautista Alberdi, the author of the foundational text of the constitutional model of 1853, Bases and Starting Points for the Political Organization of the Argentine Republic: "Even today, under independence, the indigenous people do not form part of our political and civil society" (Alberdi, 2017, p. 21). From this, it can be inferred that in the construction of a racial

paradigm, identity is the first aspect that has been denied. Alberdi (2002) questions here how in Latin America, territories have been occupied while the roots of our Latin American culture have been minimized and made invisible. The revolutionary period thus represents a laboratory where the identity of the new citizens is constructed in adverse contexts, despite not solely referring to indigenous and Afro-descendant groups, the tension between race, power, and language can still be found. In the following testimony taken from the Commission of Truth and Reconciliation in Colombia; there is an example of the aforementioned, that is, the cultural construction of race shaped by classification, which subsequently fulfills the function of hierarchization based on phenotypic traits and geographical location, disregarding the unity of the human race and the universality of human rights:

It is important for us to speak about things by their proper names. What we experienced was not a conquest but an invasion, one that was violent. Throughout history, violence towards indigenous peoples became normalized, labeling us as barbarians, and a history was established to ignore our cultures. Out of the great diversity of indigenous or native peoples that existed in the world, there are still 115 indigenous peoples in Colombia, who were the first inhabitants of what is now known as Colombian territory. Our peoples have languages, cultures, visions of well-being, sciences, our own history, forms of governance, and traditional institutions that predate the formation of Colombia.

The memory and oral tradition of each people have a long duration and preserve stories of the origins of the native peoples in the territories where Colombia was built. Today, these peoples are in what are called regions, municipalities, reserves, communities, and traditional ancestral indigenous territories. The conception of cultural superiority has been the genesis upon which domination, exploitation, and exclusion of ethnic peoples have been built. Since the colonization period, a dominant ideology was constructed that violated all forms of life and culture of the indigenous peoples who ancestrally inhabited the territory, as well as the black and Romani peoples who arrived on the continent.

The Spanish colonial project employed different strategies against our peoples because they were considered inferior, seeking to homogenize our native communities under a monocultural political project. This was achieved through an invasive strategy in our ancestral

territories and a subsequent assimilation process in the 17th and 18th centuries, which forced our cultures to adapt to the Hispanic political and cultural system, under the banner of the supremacy of the invading people's power over our subjugated peoples. They were authorized to take possession of the territories, dispossessing, killing, or enslaving anyone who opposed them.

The Catholic Church, through its representative Pope Alexander VI, legitimized the violent invasion of our indigenous territories with the issuance of the decree of 1493, by which he donated to the Castilian kings all the lands discovered and to be discovered, including their inhabitants. With the arrival of the Spanish, a history of conflict, domination, and expropriation of our territories began, which persists to this day. They came for our lives, our bodies, our sexuality, our knowledge, our worldview, our children, and our partners. They forced us to serve them, to learn customs that were strange and foreign to our traditions, to deny our spirituality, and to adopt a religion that had nothing to do with us and our peoples. (Truth Commission, 2022, 3:51)

This account from the Truth Commission implicitly includes premises about the coloniality of knowledge, being, and power, which in turn establish a coloniality of language, initially with the Spanish language. In this study, concepts such as racial superiority, the imposition of a culture, and the implicit violence in acts of transculturation will be analyzed. The objective of incorporating this account into the introduction of this study is to evoke the memory of peoples and individuals, it aims to examine to what extent what we now understand as culture was permeated by the colonization period, and one of the questions that arises in this introduction, in order to start the study, is: Are concepts such as place of origin, race, and accent, among others, naturalized ways of defining an individual's identity through the time?

Postcolonial society in the light of Eurocentrism

Many countries, especially those in Latin America, have undergone various processes of colonization that have led to transformations in the idiosyncrasies of numerous peoples. In the past centuries, a new lifestyle has been imposed in a way that imitates

European and North American powers, these transformations even permeate language and its characteristics. According to Lander (2000), the conquest of the American continent initiated the colonial organization of the world and, in turn, the colonial constitution of knowledge, languages, memory, and the imaginary. This organization included cultures, peoples, and territories with their presents and pasts in a grand universal narrative that centered around Europe, due to its privileged position as the enunciating entity associated with imperial power through the discursive formation of teaching others what came from Europe. Fréderic Martínez (2001) mentions two important concepts linked to the construction and organization of identities in 19th-century Latin American countries: the diffusion and appropriation of European political models; and the search for the construction of a cultural and political identity centered on European society.

Lander (2000) indicates that the Iberian conquest of the American continent was the founding moment of the two processes that articulately shaped subsequent history: modernity and the colonial organization of the world. Since the 19th century, in the case of Nueva Granada, education began to be viewed under the values of the Enlightenment, as Antonio del Real stated in his discourse, emphasizing that education, discipline, and instruction were important components for progress in Neogranadian society. Martínez (2001) points out that the importance of learning living languages was to promote business activities in the 19th century. These are examples of how, with the encounter of two worlds and the onset of colonialism in the Americas, the organization of knowledge, languages, memory, and the imaginary is shaped with Europe as the reference and geographical center (Lander, 2000).

While colonization no longer occurs in a violent and explicit manner today, the ideological remnants of centuries of cultural collision persist. Among the multiple ideologies accepted by thousands of people in Latin America, one in particular is systematically reproduced: the oral communication in English. Moncada et al. (2018) suggest that throughout discursive analyses of English language teaching, authors such as Pennycook (1994), Canagarajah (1999), and Canale (2015) mention the hegemony of English in the world. This is due to the various social contexts that have given it a role as a means of commercial and personal relationships, as well as access to global information in the digital age. These authors argue that while the English language has served as a tool for progress, it also legitimates the dominant ideas of certain countries over others, thus giving rise to *linguistic imperialism*. This concept was postulated by Phillipson (1992) and described by La Paz Barbarich (2012) as a particular theory for analyzing relations between dominant and dominated groups that use language as a basis to structure ideologies and practices that lead to an unequal distribution of power. Following this premise, authors such as Kubota (2002), Master (1998), and Tollefson (2000) indicate that English language proficiency as a foreign language has brought about a competitive relationship among individuals, perpetuating social inequality and favoring those who speak English, especially those who speak "Northern English," meaning English from Anglophone countries that hold power.

Today, only two accents seem to be considered valid for English communication: American (from the United States) and British (from England), disregarding the many variants that exist, such as Canadian, Jamaican, Irish, Australian, Indian, South African, and the accents of many other non-native English speakers. Moncada et al. (2018) state that the expansion of the English language worldwide has its foundations in the hegemonic purposes

of powerful countries like the United States and England. For this reason, the mastery of English is associated with the phenomenon of globalization. Consequently, learners have been distinguished, classified, and hierarchized, as those who best imitate the standardized and hegemonic forms of Northern English receive greater acceptance in communicative, educational, and business spaces than those who do not master the language or its valid accents. Furthermore, according to Ávalos-Rivera (2017), the dichotomy between "native" and "non-native" grants superiority and a linguistic identity to the "native" and anyone who resembles it. Brutt-Griffler et al. (1999) cited by Moncada et al. (2018) argued that, beyond being a linguistic construct, this is a sociocultural constructed view that expresses ideologies of a society through ideological discourses of power. Pennycook (2010) assumes that the linguistic exchange between the global and the local generates social tensions because it is in this interaction that identity, culture, knowledge, and the ideology of the dominant language are transmitted, thus validating a position of power. This interaction exemplifies the link between power and knowledge described by Foucault (1998), who posits that this link has allowed historical and social events to be embraced in order to establish hegemonic knowledge through discourses and practices, as this study seeks to demonstrate.

It should be clarified that throughout this document, the concept "Colombia" will be used to refer to the national territory, regardless of the time being discussed. It is understood that this country has had five names throughout its history, which are as follows: Gran Colombia from 1819 to 1831, Republic of Nueva Granada from 1831 to 1858, Granadine Confederation from 1858 to 1863, United States of Colombia from 1863 to 1886, and Republic of Colombia from 1886 to the present day. Now, to trace how education brought an Eurocentric perspective in both methodologies and content, we must go back to the period

of 1870, known as the Golden Age of Colombian education. In that year, through Law 66 of 1867, the National University was established, and under the government of Eustorgio Salgar, the Organic Decree of 1870 declared primary education compulsory and free.

The educational institutions of this period were replicas of the European model, as European nations were considered advanced nations. An exploration of the history of institutionalization and implementation of education in Colombia will help us identify the characteristics that fostered the learning of a foreign language, particularly English with American or British variations. Martínez (2001) provides the following description of the early stages of education in Colombia:

> "(…) The central government requests consuls abroad to conduct a detailed analysis of the education systems in their respective host countries and to regularly send information to the Secretary of the Interior regarding the most commonly used educational methods in Europe, the list of subjects taught in primary schools, foundational pedagogical texts for each subject, mechanisms for school administration, maintenance, and inspection, the number of primary schools, the level of teachers' salaries, and the list of their rights and obligations." (Martínez, 2001, p. 56).

The adoption of European education practices in Nueva Granada brought about significant results. The discourse and adaptation of these external and distant methods of acquiring knowledge led to the proposal of compulsory and secular primary, artistic, and university education, adapted to industrial evolution with the aim of constructing and instructing a nationally assumed identity from the State's perspective. As stated by Martínez (2001), "This was expected to enable workers and the less privileged classes to learn to read, write, and perform calculations effectively (...) in a nation projected to develop at the same level as the global references of the time." (Martínez, 2001, p.57)

This *homogenizing project*, as referred to by Ángel Rama (1998), was carried out through institutionalized processes articulated within the power apparatus. The relationships between institutions or classes and intellectual groups were based on the forced principle of institutionalization, as these groups were more familiar with these mechanisms and had been granted power in the exercise of symbolic languages of culture. In the pursuit of an educational level similar to that of advanced nations, Neogranadian society was measured against European standards in the 1880s. Continuing with the line of the homogenizing project, one of the first unequal actions was the contact of languages and the influence that one exerted over the others, specifically the Spanish language as the colonizing language, which acquired a dominant position over other languages during the colonial period. Several authors consider that, for example, during the colonial period, the Muisca language was a lingua franca, and in 1580, Felipe II ordered the establishment of chairs for the general language in cities where there were royal audiences, such as Santa Fe de Bogotá and the so-called general languages were a strategy for the conversion of American populations. In practice, missionaries delivered sermons introducing terms and concepts of the Catholic religion. Although the chairs for the general language were taught at the Colegio San Bartolomé Rodríguez de Montes, their purpose was evangelization, and for this reason, vocabularies and grammars were created in indigenous languages.

Before writing began to permeate the dominant structures of the colonized society, the continuity of evangelization was at stake as an oral phenomenon that spread rapidly. It was through this phenomenon that the Catholic religion and the Spanish language simultaneously spread among the indigenous population of the 16th century, mandated by Felipe II. Later, in the 18th century, the imposed decline of indigenous languages became

evident after Carlos III decreed their extinction. Once the Spanish language was firmly established in the vast territory, there was a concern to transition from the oral transmission of ecclesiastical narratives to the writing of manuals that served to consolidate state institutions, promoting a model of a perfect and cultured society that paved the way for a better world, where only the highest and bureaucratic structures of society fit.

In this lengthy process of imposition and Hispanization of the identities and languages of Latin American indigenous peoples, which began in the 16th century and gained strength in the 19th century, it happened more out of social necessity than conviction. Concepts such as Glottophagy and Glottopolitics allow us to reflect on the reality of history and education in Colombia, especially in the field of French and English language teaching, based on national linguistics and the genealogy that shaped their establishment. In a brief analysis, Calvet (2005) discusses the historical evolution of linguistic facts in Europe and argues that they reveal a linguistic colonial discourse, which he calls Glottophagy, postulating the existence of superior and inferior languages. The basis of his analysis lies in the mark of ideological representation in language theory and assumes that linguistics has served as a colonialist tool. Calvet primarily examines the role played by colonialist discourses in this context, even using terms as simple and fundamental as "dialect" and "language," where the languages of the colonies have been recognized as dialects, while only the language spoken by the colonizer is considered a "language."

This intentional categorization happened and continues to happen with the Spanish language in Colombia. Although indigenous communities have lost their territory, their culture, and therefore their way of narrating the world, those who still exist today defend their language as a powerful tool of resistance. On the other hand, Baggioni (1996) cited by

Cisneros & Mahecha (2019) defines Glottopolitics as a linguist's explicit reflection on the rationalization of linguistic exchanges between or within linguistic communities, whose contours and realities are also objects of reflection. This reflection presents itself under a dual aspect: the production of knowledge and the formulation of proposals in the political field. Likewise, Molina-Ríos (2019) mentions Glottopolitics as a field of knowledge that links sociolinguistics and linguistic practices that legitimize, reproduce, and transform social relations and the forms of the "other," articulated with power structures.

It can be asserted that the linguistic past in Colombia was marked by a glottophagic phenomenon exerted from the Spanish language towards indigenous languages, putting indigenous peoples at a disadvantage due to their vulnerability to Spanish society and its sociolinguistic context, jeopardizing their collective memory and episteme. However, this study aims to advance the analysis of the institutionalization of English under the glottopolitical effect in order to redefine the pillars that support its growing commodification in education, not only in Colombia but worldwide. Miranda-Montenegro (2020) suggests that conceptualizing the social significance of bilingualism, in terms of its potential as a tool for socioeconomic advancement, involves recognizing that from the most popular social spheres to the most academically prepared, there is a belief that knowledge of English as a foreign language is the key condition to escape underdevelopment, and for this reason, it is important to distribute this 'precious good' throughout the territory. The fact that English is implemented in bilingual education programs in Spanish-speaking countries allows, according to Gellner (1988) cited by Miranda-Montenegro (2020): "homogenization and extension of all social strata of a basic culture acquired through schools and official teaching institutions, making English increasingly regarded as a cultural asset" (p.14).

In the midst of the historical trajectory that this study seeks to present, it is important to explain the concept of ideology under the premise of a "system of ideas that articulate notions of language with specific cultural, political, and social formations" (Del Valle, 2007, cited by Álvarez, 2009) (p. 99). In other words, ideology is the foundation and articulation of ideas among themselves and with the mental representations of a collective and social institutions. Based on this, the notion of linguistic ideology arises at the confluence of sociolinguistics and the sociology of language, which structure cultural representations of language, languages and which fulfill symbolic functions that can be transformative or fixative of pre-existing sociolinguistic structures. This study will analyze the glottopolitical level of the English language, as well as its degree of influence on the discourses and identities of its learners, moving from the historical-conceptual to the ideologies that constitute the foundations of English language learning as a unique and indispensable requirement in the educational and professional context. Arnoux and del Valle (2000), as cited by Álvarez (2009), also define "ideologemes" as "commonplaces, postulates, or maxims that, whether realized on the surface or not, function as presuppositions of discourse," (Arnoux & Del Valle, 2000, cited by Álvarez, 2009) (p. 112) which Foucault described as genealogy. Foucault, as cited by Romero (2018), described this concept as the movement and forms of configuration of power relations and their strategies of power. It should be noted that Fernando Bereñak (2011), as pointed out by Romero et al. (2018), indicated that the notion of genealogy was reworked by Foucault based on a deep influence from Nietzsche's (1887) "*On the Genealogy of Morality*."

The genealogy of the era and education in Colombia

After the European influence in the Latin American colonies in the 19th century, from the design of urban spaces to the deployment of power structures, they shaped the identity of the territories before, during, and after their emancipation. In the first half of the 19th century, French culture began to be promoted by the intellectual elite as a model of civilization and progress for Colombian society, aiming to materialize power relations that took place in everyday human interactions (Camelo & Sánchez, 2010). The pedagogy of the French language gained importance in the Spanish colonies, drawing on aspects such as the French Revolution and the Universal Declaration of Human Rights in the National Assembly of 1789. This influenced the thinking of the liberators of the American continent, who sought to disseminate liberal ideas through the historical effect of an institutionalized technology of power and through written constitutions, codes, and laws (Foucault, 1998). Hence, the pedagogy of the French and English languages became relevant and were present from 1826, solidifying in Colombia while World War II was taking place, as indispensable requirements for obtaining a high school diploma. It is worth noting that the teaching of French was promoted with the creation of the Ministry of Foreign Affairs of France.

According to Foucault (1998), the new Latin American society entered into a continuum of apparatuses and institutions whose functions revolved around the importance of norms to regulate and correct various aspects of society such as health, security, work, life itself, and, of course, education. This resulted in what the author refers to as *biopower*, understood as a dispositif that conditions and combines the entire space of human existence and history to reproduce and control society. However, biopower was not the only tactic employed in pedagogy; there was also pastoral power, which individualizes the person, and

disciplinary power, which normalizes individual behaviors (Foucault, 1998. p. 83). Thus, taking Foucault's genealogy as a reference allows us to see a discontinuity in history, understanding it not as a linear element but as a heterogeneous terrain used to discover the frameworks of power and its social practices, in other words, to trace and verify that in history, behind things, there is another 'very different thing' (Romero, 2018, p.95).

Following this same line, Cisternas-Irarrázabal (2022) proposes following three semiotic resources that characterize ideology in discourses. These elements are: iconization, recursive projection, and erasure. Miranda provides the following examples to illustrate them:

> Racism is an example of iconization, as the characteristics of a social group
> (such as their alleged lack of culture, marginality, and criminal behavior) are
> prioritized and imagined as constitutive of their intrinsic identity, rather than
> being explained as characteristics that can be understood sociologically for all
> human beings. Recursive projection, on the other hand, can be understood as
> the valuation of unfamiliar social contexts according to the symbolic
> parameters and divisions with which one conceives and defines one's own
> context. Finally, erasure as a semiotic-discursive resource refers to the process
> by which elements that do not fit within the ideological framework of a
> particular discourse are disregarded or eliminated. (Cisternas-Irarrázabal,
> 2002)

The objectives and development plans of nations are accompanied by linguistic representations that relate to the ideological-linguistic sphere, based on labor interactions focused on human resource management for economic, productive, and commercial purposes. Assuming the English language as a dominant language that provides opportunities means understanding it as a tool at the service of capitalism. Miranda (2020)

summarizes this genealogical and glottopolitical relationship as the mastery of a foreign language and the labor and social discourses that employees can use to interact professionally with foreigners.

Therefore, investigating what lay behind the structuring of foreign language pedagogy in the 19th century in Colombia is one of the aspects to be analyzed in this study in order to understand the genealogy of the time, the power dispositifs in education, and how they influenced and still influence the origins of language teaching, primarily the English language with its imposed linguistic characteristics in a society where freedom was emerging after nearly 300 years of colonization. According to Foucault, the irony of the dispositif is that it makes us believe that liberation resides within it.

A *more prestigious* culture from the 19th century onwards

The general objective of this study is to analyze the potential ways in which the sociolinguistic, historical, and political scenarios might establish the teaching of English as a Foreign Language (EFL) in Colombia within institutional settings that perpetuate, inadvertently or explicitly, the cultural domination, power imbalances, and racist practices. It is necessary to acknowledge that the instruction of English pedagogy is a response to the relationship between colonialism and human sciences, which is explained by Edward Said as a modern colonialism, that not only relies on force but also on an ideological element of dominance over the dominated. In Colombia, the period from the 16th to the 19th century correlates linguistics with colonialist actions through the pyramidal grouping of languages, which reflect not only linguistic relations but also the social and political relations of the time (Araque, 2005).

Shakespeare's play, The Tempest, will serve as an initial reference for the description of the hypothesis in this paper. The configuration of Latin American society's identity is translated in this work through the personification of political powers by Prospero, the assistant of the sorcerer who represents the dominance of the European man. On the other hand, there is Caliban, the inhabitant of a Caribbean Island who personifies the identity of the dominated. It is important to note that the Caribbean is not a unique and delimited space in which the study will unfold, but rather a symbolic point that encompasses those places where the other, the monster, the banished barbarian resides, and who is labeled as such even by their fellow countrymen. Escobar-Negri (2013) indicates that the mentioned characters have been considered as possible imaginaries regarding the configuration of the identity that shaped the course of the epistemology of the Latin American man.

This Shakespearean work lends itself to a critical and postcolonial analysis of the vision of the New World, reinforcing the idea of the image that was and continues to be associated with the Latin American man. Caliban and the Latin American man are what colonialism and cultural hegemony wanted them to be. Caliban has only been the result of what others have said about him – he is the son of a witch, irrational, monstrous, inhuman, primitive, and above all, a barbarian lacking language, justifying the slavery exercised by his colonizer. In this way, Caliban represents Latin American society governed and domesticated by Manuel Antonio Carreño's Manual of Urbanity and Good Manners. Caliban is all modern and postmodern Colombian literary genres of the 20th century that did not flourish because they did not fit into the European chronological model of literature. Caliban is the student regulated by power dispositifs that legitimize the dominant culture and only allow hegemonic epistemologies. Therefore, it is necessary to listen to Caliban and their

ways of understanding the world within the frameworks of power relations and dominant discourses from its deepest ontological sense in modern colonialism.

As languages have increasingly acquired important economic, social, and political functions, like never before in modernity, they have been given a high value as a stimulating activity for the status quo in the face of various manifestations of capitalism. Caliban has an important element that stands out among his other characteristics, which is his ability to transform into a child of language. It is through language that he can name the abundance of his island and recognize his surroundings in order to make them his own in his discourse (Ortega, 2010). The coloniality of knowledge is intertwined with the coloniality of language when Caliban learns the language of the 'dominator'. The following dialogue, taken from The Tempest and cited by Escobar in his analysis Between Caliban and Ariel: Notes for a Reading on Identity in Latin American Theoretical-Literary Thought, illustrates this point:

> *Miranda:* abhorred slave,
> Which any print of goodness wilt not take,
> Being capable of all ill! I pitied thee,
> Took pains to make thee speak, taught thee each hour
> One thing or other: when thou didst not, savage,
> Know thine own meaning, but wouldst gabble like
> A thing most brutal, I endow'd thy purposes.
> With words that made them known
> *Caliban:* You taught me language; and my profit on't is,
> I know how to curse. The red plague rid you
> For learning me your language!

Nearly four centuries after Shakespeare published his play, marked by the profound changes that English society was undergoing as it entered the Modern Age, the imposition of linguistic unification still persists, with the main objective of facilitating trade and promoting the Eurocentric dogma of teaching Spanish, English, or French following the

model of domination and domestication of native "barbarians" in order to conform to standardized norms and undergo a process of civilization. Castro-Gómez (2010) argues in his book "The Hybris of Point Zero" that the idea of colonial expansion by modern Europe necessarily entailed the design and imposition of an i*mperial language policy*.

On the other hand, Renato Ortiz maintains that the glottophagic effect of English as a privileged lingua franca jeopardizes the richness and cosmopolitanism of ideas, which depend on the diversity of traditions and, therefore, the plurality of languages and accents. For example, narrating stories, discussing traditions, and using metaphors in English leads to a loss of essence because everything is formulated in a language that is not one's own. Following this line of thought, if a Colombian student attenuates important elements of discourse and their essence when narrating, conversing, and explaining their context and way of life in English, imagine how much more their identity is transgressed when, in addition to everything else, they must imitate a standardized English accent, generating an attempt to imitate and appropriate a cultural code that does not belong to them. The correlation between language and identity is supported by the hypothesis proposed by Benjamin Lee Whorf, which states that if words contain a way of thinking about the world, then a change in those words will equally signify a psychological, emotional, or even social change in that conception.

A first approach to Genealogy

From a Foucauldian perspective, Romero (2018) asserts that discourse as a method of domination emerges from the inner functioning of a culture, combined with the knowledge of the time from which it originated. Practices or discourses that have come to be considered "normal" operate and legitimize themselves through a series of statements

with effects of truth that are based on the changes that things undergo over time. For Foucault, as cited by Romero (2018), words do not have a linear genesis; they do not have a single meaning or direction. Instead, each discourse is traversed by invasions, struggles, and events of various kinds. This is why genealogy needs to locate the singularity of events to grasp the discourse's environment and not see it as a form of language evolution, but rather to recognize the different scenes in the discontinuity.

That is precisely the reason why it is necessary to rigorously analyze how English as a foreign language shaped power relations and strategies of power in Colombia. Following Mignolo (1995) and Quijano (2014), cultural practices have always defined the networks of power/knowledge that dominant groups exercise over others, who are referred to as the dominated. Castro-Gómez (2010) states that the dispositif of whiteness was formed through the struggle to possess social privileges. During the 17th and 18th centuries, a series of cultural models operated in Nueva Granada that defined the social groups of the time in order to construct a social idea of whiteness. These practices included the formation of legitimate families through Catholic marriages, the subsequent accumulation of capital, alliances among members of the elite, the use of special attire for a social distinction and the construction of the cultural imaginary of racial purity. Beyond families with rank distinction, lineage, and blood purity, the practices that demonstrated the condition of whiteness spread widely in Neogranadian society. From the moral, ecclesiastical, and legal order of the time, there was consensus about the "natural order" of socially established norms to guarantee immaterial inheritance, referred to as blood purity, which operated as an ethnic connotation but also contributed to the construction of social reality. Foucault (1969), as cited by Romero (2018), points out that history, understood through fissures, folds, and cuts, allows us to

identify the "event." Foucault describes the event as a singular and practical instance for analyzing the connections and power plays that shaped discourses legitimately constituted as universal and necessary evidence. Romero (2018) suggests that behind each event, there are policausal networks from which forces and counterforces emerge. In the words of Nietzsche (1933) in Thus Spoke Zarathustra, the greatest events are not our noisiest hours but our quietest ones. Therefore, a fact that is unquestionably validated today, such as the imperative need to learn English, must be seen and studied from the deepest layers of language and society to unravel the relationships of knowledge, power, and truth that underpin it.

Chapter I: THE LINGUISTIC FRAMEWORK AFTER THE HISPANIZATION OF AMERICA

In Colombia, the idea of the nation was established by replicating European models that influenced all individuals from various angles. Examples of this include trips to Europe undertaken by individuals with a high socioeconomic status to pursue studies and later serve in diplomatic positions in the country, the use of different discursive models that established political legitimacy in the Constitutions, the rise of machinery imports, and the continuous influx of literature and areas of study influenced by the era of Modernity, which positioned Europe as the central axis of business, politics, art, and education in Latin America.

The records of memory and the works coming from English and French cultures had a significant impact on a society that was attentive to the constant cultural interactions between Europe and the American continent. The ideal of 'progress and civilization' already played an important role among the upper sectors of society, and thus the introduction of this world unfolded gradually with the creation of printing presses, newspapers, magazines, and institutions that promoted cultural production. Although the establishment of public libraries did not have widespread and immediate acceptance among the population due to illiteracy and lack of interest in reading, a report by Orjuela-Castillo (2018) states that the National Library, by 1870, had 22,457 registered works, with 33% of them written in Latin, 25% in French, and 17% in Spanish. The foreign languages instructed and spoken in Colombia (English and French) placed the educated society alongside important European diplomats, thereby constructing an identity discourse that was decreed and approved by the same elite members to be part of 'civilization'. As culture was being 'produced' in Europe, the affluent sectors organized themselves with the help of a special group of intellectuals

responsible for educating society in such a way that the city would fulfill its 'civilizing' mission. This led to the establishment of schools and universities, the creation of more theaters and libraries, the construction of bookstores, and the opening of spaces for the exchange of knowledge. European documents and authors were translated, and the intellectual and technological advancements of the old continent were showcased.

Education has been a fundamental element to ensure and shape the future in Latin America, as well as the growth and continuity of institutions that codify the 'what' and 'how' of societal development. In the late 19th century, the State and the Church took charge of controlling and regulating educational capital to manage the educational project in primary, technical, and university instruction, despite the country's difficult economic situation resulting from the consequences of the Thousand Days' War (1899-1902). According to Frédéric Martínez (2001), between 1845 and 1900, there were two types of nationalist discourse: one supported and defended by republicanism and the other subordinated to order and religion. The need to educate members of society led to a boom in primary education. Meanwhile, secondary education, initially referred to as secondary instruction, had a moral character with Catholic principles and was exclusive to the affluent sectors of society. From 1900 onwards, academic degrees began to be seen as educational capital, and access to university became a mark of distinction. Additionally, there was a cultural interest in foreign languages that the elites wanted to implant in society. Escobar-Villegas (2009) explains that in the 19th and 20th centuries, French and Latin were believed to embody the foundations of 'civilization', while English and 'industrious England' held the keys to progress and the language of business.

On the other hand, the arrival of the printing press in Nueva Granada, dating back to the 18th century, was the tool that allowed communication with the outside world and the dissemination of ideas within the nation. It even became a determining factor during the era of Independence, as it exposed the discussions and arguments of the colonial government and its detractors. During the first half of the 19th century, most topics reported in the press were related to political, economic, and moral issues, and contained fragments in Latin or French. Translations became increasingly necessary, whether for writing and disseminating articles or for understanding important events. The project of the 'Lettered City', as Ángel Rama calls it (2004, p. 43) had reached Nueva Granada with the printing press, signifying a social transformation and a more tangible approach to Modernity. However, this process of modernization remained fragmented until the 20th century, and the literary works of the time barely contained a 'modern gesture' resulting from the progressive cultural assimilation, rupture, and affirmation of Eurocentrism in Latin America. From the beginning of the organization and hierarchy of powers in the social pyramid of Nueva Granada, a delegation was established to maintain and defend intellectual professions, which were exclusively centered around the ecclesiastical sector until 1767 when Carlos III expelled the Jesuits. Then, the process of secularization began, driven by administrators, educators, writers, and multiple intellectual officials who had in common the use and management of writing. Ángel Rama (2004, p.44) describes the 'Lettered City' as a hidden administrative city, no less walled and aggressive, but rather more redemptive. It composed the protective ring of power and executed its orders, and all those who wielded the pen were closely associated with the functions of power, forming a model country of bureaucracy and civil service.

The Lettered City is a phenomenon that was triggered in the cities of South America since the period of Spanish Conquest. With this, society was not only structured in a grid pattern or in geometric intersections at right angles, but it also constituted power relations between cultural elites and intellectuals of the time and their ways of living. Thus, education, teaching, philosophy, science, morality, religious activity, and even foreign languages would help build a hegemonic culture rooted in European values. However, the formation of an intellectual group was always calculated to steer the social, cultural, economic, and academic development of populations in a homogeneous, progressive, and civilized direction. According to Gramsci (1967), complex social structures oscillated between organic intellectuals, who were educated individuals, and traditional intellectuals, who constituted the masses responsible for agricultural and skilled labor. Although they performed essential functions, they almost never produced organic intellectuals because their social sphere did not allow it and because they rarely had an interest in doing so. This established order created various gaps, especially visible in the education provided.

The linguistic phenomenon that occurred in Nueva Granada with the Spanish colonization of America from the 16th to the 19th century reveals the birth of linguistic hegemony that compelled the acquisition of external languages and disadvantaged the identity and collective memory of the peoples who resisted erasing their collective memory. The spread of Spanish took place alongside evangelization by order of Philip II, who aimed to create chairs for indigenous languages in universities and publish grammar books and dictionaries to unite the languages of the New World, causing a great decline in indigenous languages.

The strategy carried out by religious figures to disseminate indigenous languages was through the instruction of Guarani, Nahuatl, and Quechua, which were referred to as "general languages." The Encomienda was the socio-economic institution through which a group of indigenous people were entrusted to an encomendero to work for them. In return, the encomendero would establish a church for their evangelization, distribute land, and build houses for them in exchange for forced labor in agriculture and livestock farming. Twenty years later, King Charles III would sign the Royal Decree of May 10, 1770, in Aranjuez, which prohibited the use of indigenous languages in the colonized territories. By that time, José Celestino Mutis had already been collecting indigenous manuscripts since 1761 to shape the linguistics of the colonized territory.

The decision of Charles III was supported by the need to instruct the indigenous people in the word of God and facilitate the reading and writing of a single language for understanding and civilization. This dual sociolinguistic restructuring by religious orders in Mesoamerica - the first monopolizing indigenous languages and the second prohibiting them - left a lasting belief in the New World that assuming not only the language but also the ideologies, ontologies, epistemologies, and even concepts of aesthetics, ethics, and morality of the colonizer bestowed value and prestige. Saphir (1929) argued that the mastery of a foreign language was also a form of thought, and with the reestablishment of a new social and political order. In Nueva Granada, there was a totalization of culture hand in hand with religion against the 'barbarians' inhabiting the Americas. The relationship between culture and language became increasingly close to the point of encompassing literacy, beliefs, territorial sovereignty, and evangelization in a process known as transculturation, which

involved the eradication of indigenous beliefs, accusing them of being demonic simply because they differed from Christianity.

The 'barbarians' are the enemies of the civilizing process, the savage and uncivilized ones who go against the common sense and way of life. The barbarians are all those human groups that do not share their worldview with the European world. Dussel (1983) refers to José de Acosta in *'Latin American Evangelization'* to classify the barbarians into three major groups from the perspective of Eurocentric humanism: the first group consists of the Eastern Indies with their republics and stable laws, who, despite being barbarians, should be treated subtly and without forced subjugation to avoid turning them into enemies; the second group is the pre-Columbian cultures, recognized for their social hierarchies and institutions, which did not use writing or have knowledge of the philosophical contributions of the pre-Socratics; and finally, there are the wild barbarians who organize in packs and are common in the New World. These must be subjected to force and taught everything so that they can become civilized and enter the kingdom of God.

Transculturation is a cultural contact translated as the assimilation of new ways of life through the loss of identity of at least one of the cultures involved in the interaction. According to Ahumada (2021), transculturation occurred in Latin America during the process of evangelization, which also had political and economic interests. However, the formation and consolidation of the spiritual project were fundamental tools ordered by Queen Isabel. Thirty years after the arrival of the Spanish in America, significant transitions from the medieval to the modern era were taking place in Europe, and news about the extensive territories discovered but inhabited by people with very different social structures from the West, and even in savage conditions, reached the Old World. Ahumada (2021)

suggests that the human condition of the indigenous people was debated during the 16th century. The concept of the 'noble savage', the experience of the 'other', and the learning of Spanish could corrupt the indigenous people, but it was still important to instill values in line with those of the colonizers. During this transition, they relied on translators or 'language interpreters'. La Malinche, also known as Doña Marina, is a clear example of this, as she was a Mesoamerican indigenous woman who served as an interpreter for the Nahuatl and Maya languages to the Spanish conquistador Hernán Cortés during the conquest of the Aztec Empire between 1519 and 1521. This event is known as one of the first instances of the Spanish civilization process in America. According to Ibarra et al. (2007), La Malinche's collaboration with the Spanish enterprise is considered a betrayal, and her name has become a cultural and linguistic symbol that represents inferiority, servility, and a preference for foreign culture, not only among Mexicans but also among Latin Americans, in the face of hegemonic culture. This, combined with ideological imposition and the course of history, laid the foundations of Latin American society, known, among other things, for the concept of purity of blood, which developed over time because of the colonizers' strategies of domination over the barbarians.

Foreign Languages in Colombia: Birth and Transformation

In the 19th century, the social construction of Latin American nations proposed diverse and paradoxical dynamics that resulted in the imitation of European scientific, political, economic, and linguistic models. In this latter aspect, the inclusion of Spanish as the dominant language and companion of the empire, as affirmed by Antonio de Nebrija (1492), was already part of the orality in the extensive colonized territories. However, despite not being taken seriously by the Spanish Empire at the time of its publication in 1492,

Nebrija's Grammar was later reedited and printed in the 18th century, coinciding with the emergence of the Lettered City as a homogenizing project. In other words, since the 18th century, the inhabitants of the Hispanic European world spoke and wrote without the need for grammar. However, the popular language of the Latin American rabble was prohibited from using barbarisms and objectionable expressions, and it was expected that the dissemination of Nebrija's Grammar would achieve monopolistic linguistic purity.

This last aspect and the entire framework that emerged after Hispanization in Latin America connected with racial imaginaries, where only white European nations and their prestigious languages came into play: English, Spanish, French, Italian, Portuguese, and German. The privileged position of those who learned a foreign language carried an identity burden validated by the totalizing gaze of European civilization, while anything that did not conform to it was labeled as uncivilized and barbaric. Thus, gradually, European languages generated nodes of power linked to a type of linguistic colonialism, where not only Blacks, Indigenous peoples, and Mestizos would be excluded for being of inferior races, but also illiterate individuals and/or those who did not dominate a European language. European culture and its ontological totalization perpetuated the myth of modernity. At this point in Latin American history, in the midst of the 19th century, the "evolution of language" and its memory, along with the tendency to obscure a particular place of enunciation to relate knowledge produced by and for powerful, white, and hegemonic nations, came into play. The ontological essence of Latin America would now depend not only on race but also on the knowledge that everyone possessed and demonstrated, opening the way for Black men to later have white privileges and imaginaries, where hierarchies extended beyond their phenotype.

The beginnings of foreign language instruction in Colombia were driven by the interests of constructing identities that responded to transnational references in the early decades of the 20th century, what Renato Ortiz (2009) referred to as the *globalization of culture*. The teaching of foreign languages was established in Colombia during the Independence era, with an initial focus on French and Latin instruction. A century later, just before the start of World War II in 1939, Colombia offered three years of education in French and an additional two years in Latin or English. By 1940, English had become the mandatory language of study in official schools, relegating French to a secondary position in Colombian official education. The creation of schools and institutes that promoted the teaching of English as a foreign language was connected to the American and British embassies. Examples of this include binational schools such as the British Council and the Centro Colombo Americano, which offered cultural exchanges for students and the opportunity to have foreign teachers. Additionally, according to Giraldo Jaramillo (2016), the British Council was created in 1935 as a strategy of the British Crown to showcase English culture to the world. Having been founded in Colombia on March 3, 1940, the British Council had approximately 400 enrolled students in its first year, providing opportunities to learn about and experience British culture through literature. These experiences and exchanges with English-speaking countries paved the way for future connections with the foreign language, allowing Colombians to continue their studies abroad. In 1950, there was a slight resurgence in the teaching of French in Colombian official schools, with the curriculum organized around two years of French and three years of English. However, by 1970, French had disappeared from the official school curriculum, establishing English as the most important foreign language of the last decades of the 20th century.

Historicity in the Contemporary context

"Colombian emigration to the United States occurred in the 1960s and 1970s, and it was reproduced in the 1990s, especially due to economic factors, possibilities of obtaining employment and increasing income, and, to some extent, for political reasons related to the threat of illegal armed groups. This migration is characterized by a high educational level of migrants, good knowledge of the English language, a higher proportion of women, and a significant presence of middle- and upper-class migrants". (Cancillería de Colombia, 2005, p.1)

Currently, the English language has completely permeated the curriculum of both public and private educational institutions in Colombia in order to meet the labor demands imposed within and outside the country. An example of this is the National Bilingualism Program, created in 2004 with the aim of providing guidelines to strengthen the teaching and learning of foreign languages. Therefore, it is important to critically examine the political, ontological, and historical aspects that are now considered innovative and necessary strategies in educational contexts and the formation of citizens who can contribute and thrive in globalized models. According to Ortiz (2009), 'language is language immersed in history', thus analyzing linguistic supremacy also entails understanding the political scenarios and social circumstances that shaped the dominance of certain languages over others and the power relations that have emerged from them since then and up to the present day. In this regard, the two points to be analyzed in this chapter are, first, the glotopolitical and geopolitical vision of English as a language that consolidates power structures and discursive ideologies, further widening the existing gaps in society in a world where linguistic competence is closely tied to the possibilities of better positioning in the labor, academic, tourist, and consumer spheres. Secondly, the glotophagic spectrum of English and the academic and social supremacy that it has historically bestowed upon those who master it as

a native, second, or foreign language. In fact, the International Labour Organization (ILO), in its executive summary for the year 2020, highlighted that given the enormous challenges in the world of work, including persistent inequalities and exclusion, it was necessary to mention the considerable geographical disparities in access to work, as a person's geographic location largely determined their access to quality education, that is, education that provides them with the tools to be competent citizens and enter the well-paid job market.

According to the International Labour Organization (ILO), a large portion of poorly or inadequately paid jobs and extreme poverty rates are concentrated in the 66 percent of the world's poorest sub-regions, such as Northern Africa and Central and Western Asia, while underemployment affects Latin America and the Caribbean at a rate of 8 percent, a figure that may be even higher when differentiating between urban and rural areas. These geographical inequalities also have an impact on educational quality. In 2018, the United Nations Educational, Scientific and Cultural Organization (UNESCO) reported that Asia accounted for almost half of the world's illiterate population at 49 percent, while in Latin America, the figure stood at 4 percent, equivalent to approximately 32 million people who cannot read or write. These challenges in the labor market and the education system are often the reasons why workers migrate in search of better opportunities. These movements occur from rural areas to urban centers and internationally to first-world countries, which, in the latter scenario, often deprive migrants of enjoying the same rights as the national population of the destination country. Frequently, inequality begins with low or no proficiency in the English language.

The demographic and urban study conducted by Rocha-Romero et al. (2022) asserts that immigrants, especially Mexicans, have a notable prevalence of experiencing accidents

or suffering from work-related illnesses. Situations such as language unfamiliarity, migratory status, and low human capital force workers to engage in activities that jeopardize their physical well-being. Now, South American migration flows to North America have reflected a gradual decrease in unemployment rates in recent decades, mainly driven by high-income countries, according to the ILO. The guarantee of participating in the labor market positions English language proficiency, country of origin, age, gender, and race as essential tools for securing employment with favorable conditions for the worker. Thus, tensions are now not only commercial and financial but also geopolitical and biopolitical, as demonstrated in the executive summary of the International Labour Organization.

According to Foucault (1998), biopower has functioned as an essential tool in the development of capitalism and has resulted in an unequal distribution of material and immaterial goods. This power emerged in the 17th century and consolidated around two axes that Foucault referred to as the body as a machine and the body-species. In the first axis, he mentions the anatomopolitical circumstances that have served to sustain power relations and ensure their persistence. These include education, the enhancement of abilities, the extraction of forces, the parallel growth of utility, and integration into systems of control. On the other hand, the relational axis of the body-species is explained as one that supports biological processes and has allowed human reproduction, which in turn transmits cultural and ideological patterns. Among these, Foucault mentions proliferation, births, mortality, the level of health, and longevity, among other conditions that politically regulate the population. This administrative and calculative management of life to achieve the subjection of bodies is reflected today in situations such as migration to the First World, labor exploitation, authoritarianism, gender inequality, "malinchismo," and, of course, the

reconstruction of identity through the very attempt to homogenize culture and language through education, which Phillipson (2011) refers to as global Englishization and Americanization. The cultural and linguistic homogenization transmitted by media and political, educational, and scientific systems has brought about the imposition of contexts with transnational references of various kinds that are partially or completely divergent and unequal to local contexts. Ortiz (2009) thus assumes identity as something beyond the ontological and argues that it is nothing more than a symbolic construction that occurs in relation to a referent based on some particular interest. This inequality has been, in the words of Locke (1988), a "tacit but voluntary agreement" of society (Locke, 1988, cited in Phillipson, 2001, p. 101).

To address the English language from a glottopolitical perspective, it is sufficient to identify the regions and countries where English proficiency has taken first place as an indispensable requirement in academic and professional settings. Alcaraz Varó (1986) mentioned that English was present in university classrooms in Spanish-speaking countries, not only complementing the academic training of undergraduate and graduate students, but also growing as a trend to include this language in curricula, a fact that is now evident but was not previously considered. According to Saorín-Iborra (2003), English holds the top position in terms of its expansion of use both among the official languages of the European Union and among all foreign languages in the world. On the other hand, Graddol (1997) pointed out that by the mid-21st century, the number of speakers of English as a Foreign Language would surpass the number of people who have English as their mother tongue or second language. In fact, the hypothesis proposed by Graddol suggests that the causes and reasons why English has become an international language are related to the technological

advancement of English-speaking countries, whose publications are in English, creating a need for readers to comprehend the information and providing a sense of distinction for researchers who publish in English. Alcaraz Varó (2000), cited by Saorín Iborra (2003), stated that in most disciplines, publications in English-language journals have the highest prestige and international dissemination. The scientific, social, and economic weight that English carries over other languages in developed and developing countries is almost indispensable for professional success, nowadays English has come to be recognized as an international language due to the transformation of the economy, which was previously an economy of goods and services but is now an economy of information. Since language is the vehicle of communication for political, historical, and scientific facts, different linguistic communities affirm that English has precisely become a vehicular language, that is, a language used as a means of communication in a context where there is more than one language. Additionally, sociolinguists recognize this linguistic phenomenon as a *lingua franca*.

The geographic, political, and hegemonic articulation of monolingualism

It is evident that the expansion and use of English worldwide have been rooted in the different purposes and interests of powerful nations in the world, such as the United States and England (Pennycook, 2010; Moncada et al., 2017). Moncada (2017) does not deny that English has allowed favorable exchanges between communities; however, he recognizes the academic and labor tensions exerted by phenomena such as globalization and their impact on individuals' identity by transmitting cultural values from English-speaking nations. In

fact, knowledge and mastery of a second or third foreign language today constitute an essential characteristic of cosmopolitanism, providing socio-historical recognition to citizens and intellectuals who are part of this circle of literate individuals. Despite the attempt to permeate the majority of contexts, English as a vehicular language is leaving behind social, cultural, and linguistic gaps. Paul Ricoeur (1975) expressed that every translation entailed a loss, indicating that the richness of language lies in preserving its features. Thus, in the attempt to universalize English, the interpretation and translation of the reality of third-world countries would be hindered. Ortiz (2009) believed in something similar; for him, the act of translating language and transmitting culture through English should uncover the intention of the speaker/text/reality to avoid reducing everything to literalness and limited ideas. At this point, it is necessary to question whether 'globalization is primarily conjugated in English', as Renato Ortiz (2009, p. 3) proposed, and what would be the ultimate goal of such globalization. The expansion of English is not an apolitical, traditional, or normative phenomenon but rather weaves networks of power that open the window to obtaining privilege and prestige while, at the same time, undermining linguistic diversity, identity, the preservation of plurality, accents, and communication among peoples.

Chapter II: THE *OTHER* REDUCED TO BEING THE BLANK SPACE BETWEEN THE WORDS

"The European man attempted to make his way towards the East

through the Crusades, but he failed there; he made his way towards the West

through the conquest of America, and there he prevailed."

Dussel, E. (1983) *The Latin American Evangelization.* CEHILA. (p. 290)

The Trans-modern project is explained by Enrique Dussel (1983) as a new concept of political, economic, ecological, pedagogical, and religious liberation, which emerged under two contradictory paradigms: Eurocentric Modernity and Subsumed Modernity. The former was associated with the idea of emancipation, while the latter was linked to the denied alterity of the uncivilized Other. Thus, the hegemonic force of neoliberal and Eurocentric thought became entrenched as a scientific and universal narrative, shaping a geopolitical and ethnocentric order of power relations. In this way, aligning with Eurocentrism seemed to be the only valid path in contemporary Western society. However, the Eurocentric neoliberal thought has not been the sole cause of exclusion. The ideological phenomena that have naturalized the Other's dispossession have been social constructions deeply rooted in Western thought, stemming precisely from the cultural annihilation of modern Western societies, particularly anything beyond their objective and neutral nature. Nevertheless, even though the 'Prehistory of Latin American Epistemology' emerged from the prevailing European thinking, we cannot content ourselves with following in their footsteps, imitating their thinkers, or analyzing ourselves from their neutral stances that perceive Latin Americans as mere 'objects' or even as corporeal rather than rational 'subjects'. We must

therefore seek our own ontological and epistemological essence to avoid falling into inauthentic imitations. We must listen to the provocative voice of the Other, who is the oppressed Latin American, African, Asian, or any subject belonging to the periphery that emerged from the East-West fissure originated by Modernity, where the East represents both difference and sameness that frame the colonizing process. In fact, the East, more than a hemisphere or a geographical location, is what Europe has wanted it to be since the 15th century. Therefore, this chapter will analyze the naturalness with which bearers of a 'superior culture' have suppressed the cultural expressions of the Others, resorting to civilizing and monolingual actions centered even on the European cosmology, which serves to understand the world and strive for 'improvement' with the aim of eradicating primitivism.

In a fragment of the book Popol Vuh, which compiles mythic narratives of the Maya culture established in what is now known as Guatemala, the importance of literature and literacy for the noble and priestly classes is mentioned. This narrative highlights the significance of knowing how to read, write, and interpret symbols to access knowledge about the world, serving as a demonstration of wisdom and prestige. Indeed, the book states that the only ones responsible for understanding and explaining existence were the wise individuals through their linguistic and literary abilities. However, it is worth questioning whether literature and literacy were truly considered valuable tools for understanding the world by the American civilizations, and if these aspects provided status to those who mastered them, as this may reflect a tone of injected Eurocentrism in the translation. Guatemalan essayist and historian Adrián Recinos (2013) cited Lewis Spence in his analysis about the ancient stories of Quiche, and indicates that during the time of Conquest, the writing tradition among the native populations was undergoing a period of change, and it is

improbable that a distinctly literary rendition of the Popol Vuh could have endured for an extended period. It is more plausible that it was transmitted verbally, in line with a method of literary conservation that was widespread among the civilizations of Ancient America. (p. 28). Recinos (2008) further adds that according to Ximénez, the physical book of Popol Vuh had not been seen, and there were no details about its original state. It was unknown whether the mode of writing in Mesoamerican cultures involved paintings, threads, cloths, or weavings.

From the above, two points can be briefly analyzed. The first is supported by Adolf Bandelier in 1881, who noted that although the Popol Vuh contained significant indigenous elements, the influence of the Bible was noticeable in the transcription of the first lines and phrases taken from the book of Genesis. Bandelier concluded by saying that the Popol Vuh contained chapters adapted to the notions of Christianity. Max Müller (1878) also noticed the similarities between the Popol Vuh and the Old Testament but maintained that, despite this, the characteristics of the narrative corresponded to those of the native peoples of America. The truth is that by the time the Popol Vuh was written, the territories of Guatemala were already under the influence of Spanish missionary efforts focused on literacy and civilization. It is not surprising, then, that the translation of sacred texts was developed with the aim of using the Spanish language as a tool for the conversion of indigenous people to Christianity. Some critics have questioned the accuracy of Fray Francisco Ximénez's translation of the original text, and while there is no conclusive evidence of such modifications, it is possible that some alterations and omissions were made in the original version, reflecting the author's Christian perspective.

The second point is to highlight the strong Eurocentric project of literacy and writing, which did not consider the hieroglyphic and pictographic expressions of indigenous American civilizations as forms of writing. Instead, the Spanish graphic system was established as the only valid writing system in the New World. This led to an upsurge of Christian missionaries translating and transcribing a large number of literary passages based on Catholic traditions. The ethnographic perspective presented by Gayatri Spivak (2003) shows that, paradoxically, the colonizer's text must incorporate signs from the colonized people's universe, transforming their discourse into a heterogeneous text that is not aesthetic but ethical. In other words, by incorporating and understanding the perspective of the colonized, the colonizer can gain a broader and more ethical conscience, which could potentially lead to a more just and equitable relationship between both parties, however, it will be developed in chapter three of this study.

In the field of education, an alternative and critical curriculum would be one of the essential tools to begin to make visible the world of the colonized. As will be suggested in chapter three of this study. Despite symbolic weakening, it becomes a model for the colonizer to adopt a universal morality. This occurs because the new work of the empire is born monstrous and necessarily includes the semiotic of the dominated group, which appears with the devaluation of their being. On the other hand, Marx & Engels (1948) had stated that there was no document of culture that was not at the same time a document of barbarism, in addition to the fact that the history of humanity was an accumulation of oppressions and injustices and the exploitation of society by the another is always a frequent fact. Marx & Engels (1948, p. 47). The 15th-century colonial project imposed, one more time, guidelines that were explicitly followed in order to consolidate a humanistic Eurocentrism. With the

help of papal bulls, it aimed to strip the Other of their dignity, nature, body, ideology, territory, and humanity. Acculturation was the transitional process that transformed the oral narratives of the American civilizations into written texts, translated them from the languages of each province into Spanish, and taught them Christianity, good manners, and the Spanish language by order of Charles I in 1535. This acculturation allowed for the influence of commercial, political, and religious interests of the time, resulting in the demise of indigenous languages due to the Hispanicization process and racial mestizaje.

Consequently, the linguistic diversity in the conquered territories of the Americas diminished, and Spanish gained more and more prominence within Mesoamerican civilizations. From then on, the prestige of a hegemonic language like Spanish emerged over the numerous indigenous languages of the time. Manuel Alvar (1977) argues in his study on the Amazon that during the colonization period:

> "The indigenous people abandoned their customs, ways of life, and traditional food to imitate the manners of the white man. [...] Thus, the prestigious language used by its speakers and the language of the ruling classes projected an evident utility, functioning as an instrument of prestige that elevated those who possessed it." (Alvar, 1977, p. 213)

Thus, linguistic transgressions emerged in the New World during the 15th century with Modernity and the language known as Castilian, later called Spanish. Centuries later, a similar process would occur with English exerting its influence over Spanish, bringing forth various identity implications and power dynamics inherent in glottophagic processes. This is one of the objectives to be analyzed in the present chapter.

According to Edward Said (2008), the professor and initiator of postcolonial studies, the traditional political, economic, and military configuration of the West enabled the

development of literary canons based on geopolitical consciousness and unequal power exchanges between the United States, European countries, and the Orient. Said (2008) coined the term Orientalism to describe a movement that undoubtedly emerged from interests that, in his view, were not always manifested in a violent and dominant manner. They were not necessarily imperialistic strategies aiming to oppress the 'Oriental' world. Instead, Orientalism was established subtly, conditioned, and heavily justified. Said mentions three important elements in the formation of Orientalism: the distribution of literature that explained the world from disciplines such as sociology, economics, geography, and politics; the basic distribution of geographic space known as the Orient and the Occident; and the will or intention that, in addition to perpetuating the construction and reconstruction of a discourse linked to political power, also permeated the intellectual, cultural, and moral power of societies. Orientalism is the way in which we perceive the world today, and contrary to thinking that it is an imposition with gaps, it can be argued that Orientalism is learned and experienced because it consists of many nuances in theory and in cultural, historical, and social practice. The separation between the historical trajectory of societies and literature is complex because literature, beyond being defined as the 'art of verbal expression' Real Academia Española, s.f., definition 1), is also the means through which political, institutional, and ideological forces acted upon the individual author Said (2008). Thus, the influence of historical and social events on literature, particularly in academic literary production, is an element analyzed in this chapter to critically examine questions such as: What is the function and impact of academic publications in English for legitimizing academic production? What is the *darker side* of English as a widely accepted linguistic phenomenon for literature in various fields of knowledge? Who contributes more and to what extent: English to scientism or scientism to English? Could the English language

be a key component in the homogenizing project of modernity, derived not only from colonialism but also sustaining it? In an attempt to address the aforementioned questions, first, we will explain what literacy entails, what ideology is, and the extent to which they might be inherent to one another.

According to Godínez-López (2021), literacy, from a functional perspective of language, involves entering a sphere of activity and culture in which interactions are mediated by texts that, in turn, are determined by and contribute to shaping the situations they address. Once again, the historical and social traceability that impacts cultural and scientific literacy becomes evident. Therefore, the way textual structures, academic paradigms, and standardized writing styles are provided often serves as the framework for ideologies that partly coincide with positions of power and societal institutions.

For Zizek (2005), ideology 'in itself' is the notion of ideology as a doctrine, a set of ideas, beliefs, or concepts that appear indisputable but serve hidden interests of power and naturalize the established order. Thompson (1984) takes up the ideology theory considering Michel Pecheux's (1978) statement as a connected language analysis and historical materialism to argue that facts never spoke for themselves but gained meaningful evidence through pre-constructed discursive devices that made them speak. However, the most well-argued definition of 'ideology', according to Zizek, comes from Oswald Ducrot and his view on the impossibility of drawing a clear line of separation between the argumentative and descriptive levels of language. This is because every designation is already an argumentative scheme, and all descriptive predicates are naturalized gestures. Therefore, a satisfactory argumentation lies in commonplaces or topoi, which are controlled by invisible yet regulatory mechanisms. Academic literacy, for example, incorporates knowledge about

learning processes and enculturation, involving fundamental notions such as epistemic power, the composition process, rhetorical situation, practice, literate practice, literate culture, speech act, language choice, and genre, among many other aspects, which ultimately converge into an institutional "philosophy." From the above, it follows that acts of reading and writing shape thinking and worldview, but at the same time, they legitimize power. Written culture is not only seen as a means of providing information but also used for the construction of ideologies that define the relevance of state institutions solely based on their worldview and the cultural elements of elite groups. Once again, The Lettered City of Ángel Rama (2004) supports the idea of the influence that written culture had on the formation of Latin American nations during the colonial era. According to Rama (1984), written culture played a significant role in the social, political, and cultural organization of the city. This culture includes literature, journalism, bureaucracy, formal education, and text dissemination, all of which contributed to the construction of identity in Latin America. However, for Marx, colonialism and all its aspects are secondary consequences of European expansion throughout the world, serving as a transitional phase between European bourgeois organization and the recent formation of nations in the New World characterized by the absence of the bourgeoisie. Therefore, colonialism and its collateral effects, as termed by Castro-Gómez (2005), were understood by Marx as precapitalist phenomena specific to cities where the bourgeoisie had not yet emerged, and the old regime prevailed. Marx did not anticipate that colonialism would be a system of political, socioeconomic, and linguistic domination permeating all social spheres. In fact, one dimension of colonialism is related to the birth and dissemination of the human sciences accompanied by scientific and literary theory, which selects who is at the center and who is subaltern, thus legitimizing the power and identities of the colonizers and the colonized.

It is important to highlight that colonialism differs from coloniality in that the latter includes the cognitive and symbolic dimension of colonialism. In other words, beyond the economic and political power encompassed by the concept of colonialism, there are a series of impositions that encompass other essential areas of human groups, namely their epistemologies. This is the cognitive and symbolic dimension of the subaltern, constructed with the subtle discourse of *Orientalism*. According to Spivak (2003), the subaltern, considered 'rude' (*from the Latin 'rudis': raw, unmolded*), speaks physically but their discourse does not occupy a dialogic space. The subaltern has also been politically oppressed, opposing any emancipatory project. According to Antonio Gramsci (1967), the subaltern is a historical subject that primarily responds to categories of gender and ethnicity rather than class.

Citizenship of the *Other* in Eurocentrism

The political background behind the civilizing, alphabetizing, and writing process during the consolidation of Latin American states and nations shaped the individual dynamics that unified the past and marked the future of Latin American social groups with Europe as a point of reference. Embracing the transition from plurality to collective unity involved, among other things, a series of political, geographical, historical, and cultural values. The key concepts here are citizenship and identity. Bonilla (2010, p. 11) cites Kymlicka (2010), to state that an individual must fulfill, learn, and embrace a series of dynamics in order to belong and feel part of a political body that represents them in a specific place. In other words, individual policies turned into collective ones constitute citizenship.

Secondly, citizenship is conditioned by individual and collective entities, causing them to embody certain characteristics that differentiate them from other types of

individuals, whether they are permanently or temporarily settled in the territory. The last element that underlies citizenship refers to the socio-political-legal status through which the commitment to defend and reproduce identity is acquired. Therefore, the materialization of the concepts of citizenship and identity occurs through homogenizing practices in cultural expressions, national celebrations and festivities, internal social struggles, and the dominance of a particular hegemonic language used in various contexts, such as specialized literature that controls the bureaucratic and academic practices of citizens in relation to their territories and peers. This hypothesis about citizenship is linked to notions of the nation. Bonilla (2010, p. 13) provides a modern definition of the nation, stating that it is the organization of a group of people living in an ancestral territory and relating to each other through a shared history, language, religion, and tradition. Therefore, the nation is characterized by its cultural homogeneity, which means that the collective unity of the polis is its main objective. This conception of the nation renders cultural diversity incompatible, threatening, and detrimental to its formation. Hence, the need to implement norms through political constitutions, to standardize knowledge and language, and to strengthen political measures in the emergence of social order to dominate the citizens legally, politically, and morally. Identity and citizenship are thus products of Eurocentrism, and anything that does not develop from Eurocentrism loses visibility to the point of generating relationships of subordination within and outside of social groups. The Eurocentric construction of nation and citizenship leaves the historical, linguistic, ontological, cosmological, aesthetic, and epistemological experiences of the subordinate at the periphery, reaffirming Europe as the sole subject that underpins the organization of societies.

Literature in English as an expression of power

Literary configurations cannot be mentioned, even in the forefront, without evoking the relations of political and cultural dominance exerted and traversed during the eras in which they were created. As discussed in this chapter, power relations are not static, as they possess a spatial and temporal localization linked to historical and social events that are constantly changing. The process of gathering, producing, and adapting knowledge is carried out by those who hold power and influence individuals and their place of enunciation through a series of political significations that, intentionally or unintentionally, have made it impossible to isolate knowledge from circumstances, beliefs, and social organization (Said, 2008, p. 31). As a result, knowledge is something less partial than the individual who produces it (with their life circumstances that entangle and confuse them); therefore, this knowledge cannot be apolitical. However, the notion that all knowledge is constituted by non-political ideas has been one of the failed pretensions of the development of Western literature in recent centuries. Said (2008) expands the discussion, stating: "No one has invented a method that can isolate the scholar from the imposition of raw reality every day" (Said, 2008, p. 31) . In fact, Even-Zohar (1990) in his Polysystem Theory mentions that the notion of literature, as well as its history, are linked to the episteme of a given society and culture at a specific moment in its history. The debate on the forces that influence the branches of knowledge, their production, and dissemination is closely related to the human beings who write it. However, the definition of the literature, academic papers, and the written history, among others; and its guarded interests cannot oscillate in its specificity between two extremes: one that assigns literature an autonomous function and another that integrates it completely into social activities. Both extremes are unsustainable, but

throughout the evolution of concepts, one can provoke a reaction that leads to the momentary predominance of the other. The scientific discourse weighed upon literary discourse in the second half of the 19th century, adding deterministic tendencies that combined with the discourse and formalism of the time. This does not mean that literature always develops in naturally new, progressive, linear scenarios based on time or biological evolution, but it can also be produced based on authors, stories, and discourses from other eras, recovered in the present to support the positions of phenomena linked to the present. Throughout this chapter, the definition of the term 'literature' has referred to the literary cannon, but also, to the academic literature and its rise of publications in English as a fundamental requirement. Therefore, the important aspect is to review the influence of literature on the English language and vice versa. The development and expansion of literature in English are explained through linguistic imperialism in various aspects. Phillipson (1992) postulates that the dominant language, in this case referring to English, possesses an imperialist component that has allowed it to consolidate itself at the expense of other languages, with such ideological force that it privileges, standardizes, and sets the direction in epistemological fields. On the other hand, English ontologically stigmatizes linguistic plurality and jeopardizes justice and equality by granting privileges to those who are in constant contact with this language, either as a second language or as a foreign language. In fact, in the context of English language proficiency, a distinction has been made between English as a Second Language (ESL) and English as a Foreign Language (EFL), where the first aspect predominates more. Despite the fact that in the academic literature these differences are not made noticeable or are sometimes not so explicit, several authors affirm that there are advantages and privileges that befall more on speakers who have learned the language than on those who have acquired it.

The phenomenon of naturalizing the implementation and acquisition of English in everyday academic life could be known as epistemological and hegemonic dominance because it limits the access to knowledge in such way that only those who speak and write in English can understand more and better the different fields of knowledge. Factors like this, nourish the supply and demand of speakers in relation to their identities as citizens belonging to a developing nation that, being in contact with an advanced nation, tends to privilege English speakers. However, regardless of how the promotion of English as an essential language in the consolidation and renewal of the episteme of societies is approached, it must be recognized that the hegemony of English came to occupy a space previously prepared by the civilizing project. Scientific thought, the idea of globalization in liberal-industrial society, and the prevailing reality formulated with ideological foundations of Europe as the center and other locations as peripheries are necessary to sustain the colonial and postcolonial project. Argentine theorist Enrique Dussel (2005) argues that Modernity, as a "new paradigm" of everyday life, established values of understanding history, science, and religion in the late 15th century with the dominance of the Atlantic. This establishment intentionally occurred unilaterally, focusing on Europe and obscuring the face of the *Other*. The *Other* according to Dussel, has always occupied the position of the periphery, and under this concept, the sacrificed Indian, the enslaved black, the oppressed woman, the alienated child, and popular culture are grouped. This denial of the *Other* turns them into an abject being, also considered guilty of opposing the civilizing process of Modernity and forced to bear the costs of modernization.

Chapter III: THE *EPIDERMAL* NATURE OF ENGLISH

"In order for an individual to feel comfortable in the present world,

it is essential that they are not compelled, in order to enter it,

to abandon the language that is part of their identity."

Amin Maalouf (1999, p. 80)

In this chapter, the phenomenon of language and its implications on the identity of English as a foreign language users will be analyzed within the context of colonialism. The development of the text will revolve around a series of questions that arise after reflecting on the arrival, adaptation, and institutionalization of English language teaching as a foreign language in Colombia. So far, this study has addressed the colonial dynamics of Power and Knowledge, and now the systematic practices that reveal the coloniality of Being in the English teaching/learning process will be examined. This third form of coloniality will be explained through Frantz Fanon's work, 'Black Skin, White Masks', written in 1952, in which he presented a theory on the oppressed, colonialism, and racism. Initially, the racism of the white against the black and later, the so-called endocolonialism of the black against the black, providing a comprehensive understanding of colonial subjugation and resistance. In this text, Fanon proposed that there is a constant and tense duality in the oppressed, as they fear the oppressor on the one hand but also envy and desire to occupy their place, and it is from this standpoint that the coloniality of Being will be contrasted, starting with emphatic descriptions such as phenotype, in an attempt to direct the narrative towards the proposition of a Coloniality of Language within the domain of English as a foreign language. According to Fanon, colonial domination influences the identity and psyche of the oppressed individual to the extent that they internalize the values of the colonizer and deny their own

culture in order to gain the approval of the colonizer. They may even develop attitudes of superiority towards their fellow beings after acquiring the attitudes and manners of the colonizer. Furthermore, Fanon analyzes the oppressor-oppressed problem within the dichotomy of race and then points to language as a mechanism used to permeate the culture of the colonizer into that of the colonized. The initial question to be addressed is whether the mastery of linguistic elements such as diction, accent, pronunciation, vocabulary, and eloquence in English discourse transforms behaviors and relationships between English language users and learners, similar to Fanon's description of subjugation behaviors between the oppressed and their fellow beings. Therefore, the objective of this chapter is to analyze whether the convergence of these three colonialities - Power, Knowledge, and Being - explicitly or implicitly configures a fourth coloniality, which could be called the Coloniality of Language. The questions that will initiate the inquiry into the role of language in colonization and approach the initial stages of linguistic colonization are: To what extent does the use of English as a foreign language underpin modes of recognition for an individual in postcolonial societies? And furthermore, how does access to the use of English as a foreign language modify the ontological and social aspects of the speaker to the point of instilling superiority-inferiority complexes within their context?

To unravel the intricate power dynamics that intertwine language and postcolonial societies, it is suggested to revisit Fanon's standpoint (1963) when he argued that speaking was not merely a grammatical and syntactic act, but went beyond that, encompassing the political, cultural, and identity realms. According to Fanon, "to speak means employing a certain syntax, possessing the morphology of a specific language, but above all, it means assuming a culture, bearing the weight of a civilization" (Fanon, 2009, p. 49). Nowadays,

the existence of a group of people referred to as 'bilinguals' is unquestionable. However, from an intercultural perspective, it can be recognized that 'bilingualism' brings about identity repercussions for individuals who do not represent a particular ethnic or social collective, but rather gathers individuals from different contexts and diverse backgrounds with a common goal: the use of English as a foreign language for the purpose of communication and access to technology, knowledge, and science.

Moncada & Chacón (2018) argue that it is pertinent to study English language teaching from a political and ideological perspective in order to refrain from contributing to the already established power discourses that fuel myths such as the unquestionable linguistic superiority of English over other languages and the importance of emulating the worldview and pronunciation of 'Northern English'. This linguistic phenomenon has been fostered by English-speaking powers such as England and the United States throughout the final decades of the 20th century. "Northern English" is promoted by global powers in economic, political, and military fields, as well as by English as a foreign language user. This phenomenon entails the invisibilization of the rich ethnic diversity of speakers in their quest for approval from White English, ultimately leading to the homogenization of the English language, which has become one of the most prominent expressions of human capital today (Sánchez, 2013, p. 103). The recognition of English as a lingua franca occurred within such a short period that it took no more than 50 years to establish itself and acquire the universal status it is attributed with today.

The cultural, political, and linguistic reality of the English language began to gain strength during the years 1946 and 1947, in the transition between the historical events of World War II and the Cold War. It consolidated in the 1990s with the proliferation of the

internet and global communications. To initiate the conceptual analysis of the relationship between bilingualism and the coloniality of being, it is necessary to first provide a brief overview of the definitions that different authors have given to "bilingualism." However, it is important to clarify that the author and the discipline significantly influence the approach given to this concept. Thus, there are linguistic, sociological, political, cultural, pedagogical, and educational notions of bilingualism. While all these areas have made important contributions to the understanding of bilingualism, this chapter will focus solely on those aspects related to educational policies and pedagogy since the aim is to trace the phenomenon of bilingualism and its development in the classroom.

Bermúdez and Fandiño (2016) explain that bilingualism can be divided into two fields: the first refers to an individual and their relationship with two different languages, while the second refers to the individual's connection with a social group that uses two distinct languages. According to Hamers and Blanc (2000), individuality and collectivity in the use of linguistic codes are essential factors in determining the type of bilingualism being addressed. On one hand, there is social bilingualism, which refers to the state of a linguistic community in which two languages are in contact, leading to the use of two linguistic codes in the same interaction, thus making individuals bilingual. On the other hand, there is individual bilingualism, which refers to the psychological state of an individual who has access to more than one linguistic code for communication and is detached from their environment. Bermúdez and Fandiño (2016) present a timeline showing the variations that the concept of "bilingualism" has undergone throughout the decades of the 20th century. These reflections encompass diverse perspectives, some of which are closely related to the language-power duality, while others seek to find a middle ground that includes both

linguistic and non-linguistic dimensions. The following are some of the postulations concerning bilingualism: Bloomfield (1993, p. 56) states that "bilingualism implies a command of two languages equal to that of a native speaker. In other words, it is the ability to speak two languages as native speakers do". Haugen (1973, p. 112) defines bilingualism as "the ability of an individual to produce complete and meaningful expressions in two languages", and a definition from Webster's Dictionary, s.f., definition 1 describes bilingualism as "having or using two languages, especially with the characteristic fluency of a native speaker". However, there are also contrasting views, such as those proposed by Macnamara (1967), as cited by Hamers and Blanc (2000, p. 7), which argue that anyone with minimal competence in one of the four skills in a language other than their own can be considered bilingual. Similarly, Titone (1972), as cited by Hamers & Blanc, defines bilingualism as the ability of a person to speak a second language based on concepts and structures rather than paraphrasing and relying on their mother tongue. These contrasting positions generate profound theoretical and methodological difficulties when defining the path that individuals in interethnic contexts should follow and the roles that educators and students should assume in the face of dominant orthodox visions that often dictate the destiny of nations, such as the dominance of English as a foreign language due to its demonstrated effectiveness in an increasingly globalized world.

The configuration of hegemonic discourses about English does not occur in a unilinear sense but is constructed over time through images and canons that come from the outside and impact social actors and institutions. The emergence of new forms of coloniality in Power, Knowledge, Being, and Language is nothing more than a response to the need to imprint a modern and totalizing perspective of 'knowledge' on individuals in order to

respond to globalization, even if the position to be occupied is that of subordinated and subaltern. According to Tejada-Sánchez (2012), the dynamics of globalization have prompted formal and informal educational systems, schools, and families to adapt to the current needs of mobility and interaction with other cultures and forms of expression. Moreover, according to Graddol (2006), the relationship between English and globalization is complex: economic globalization has facilitated the spread of English, but the diffusion of English has also fostered globalization.

It is crucial to understand that the configurations of hegemonic discourses and the spread of English as a global language are not value-neutral or detached from power dynamics. They are intricately linked to colonial legacies, unequal power relations, and global economic forces. As a result, the promotion of English as a dominant language has both positive and negative consequences. On the one hand, it provides individuals with access to global networks, opportunities, and resources. On the other hand, it can reinforce linguistic and cultural hierarchies, marginalize local languages and cultures, and perpetuate inequalities in education and employment. In conclusion, the relationship between English and globalization is a multifaceted and complex phenomenon. While English has undoubtedly become a lingua franca in many domains, its dominance and the spread of English language teaching have significant implications for identity, culture, and power relations. Therefore, it is crucial to critically examine and challenge the hegemonic discourses surrounding English and promote a more inclusive and equitable approach to language education and intercultural communication in the context of globalization.

The zeros to the right of Spanish/English bilingualism

The hegemony of English is evident, and yet it has been attributed positive effects such as social mobility, poverty reduction, increased economic growth rates, and trade flows (Sánchez, 2013). The importance of English in the Colombian educational context has been strengthening in the wake of the rise of trade agreements, ongoing negotiations, and multilateral treaties that began with South American countries in the 1970s and expanded in the early 2000s to economic zones such as North America, Europe, and Asia. Therefore, these negotiations have been entered into with countries whose mother tongue is neither Spanish nor English, but it is here where the mastery of a foreign language, specifically English as a lingua franca, takes center stage. It is precisely this that prompted the Ministry of National Education (MEN) in 2004 to raise the standards of teaching and learning a foreign language throughout the education system in response to the challenges of economic and productive development in society. Various sectors, such as communications, culture, and commerce, have joined this process with the aim, according to the MEN's strategic proposal for competitiveness, of making Colombia bilingual. Cárdenas and Miranda (2014, p. 55) argue that the purpose of the Ministry of Education's educational policy in the National Bilingualism Plan (NBP) focuses on three lines of work: bilingual ethno-education in indigenous communities whose mother tongue is the indigenous language and the second language is Spanish; regulation of foreign language teaching in educational institutions focused on work and human development; and the teaching of English in schools to improve levels of communicative competence. The last two lines of action of the NBP confirm the urgency to insert the country into processes of the global economy and standardized and universal communication, while the first one is, actually, the most questioned perspective

due to the ideological burden underlying the design and implementation of the NBP. The assessment of the concept of bilingualism is asymmetrical and overvalued when it recognizes Spanish/English bilingualism but not when it comes to indigenous/Spanish languages. The bilingualism proposed by the MEN would undermine the recognition of regional contexts and foreign cultures by imposing discourses that exclude indigenous and creole languages, and even other foreign languages. Some researchers have proposed developing equitable educational policies that foster a less instrumentalist and more diverse approach to communication and literacy. But what has happened to teachers/students while the educational policy of the NBP is being rethought conceptually and methodologically? What is the discourse that remains after almost twenty years of implementing the government's strategic plan to promote English as a foreign language proficiency in Colombia? Where should the challenge of teaching/learning English as a foreign language in Colombia be directed, and who is responsible for redirecting the NBP? The answers to these questions will revolve around the deconstruction of identity and the colonial and endocolonial discourse that has arisen from the NBP and any possibility that provides a fundamental solution to the problem of the coloniality of language.

Subaltern studies, ideologemes, and debates on Spanish/English bilingualism in Colombia

The discussions that have emerged from the multiple attempts to restructure the NBP have been more focused on reviewing the physical infrastructure of institutions, the use of economic resources allocated to education, and the development of action plans involving administrators and teachers, while students have received limited, uncritical, and decontextualized exposure to these modifications. Today, students continue to be taught and

evaluated based on standardized foreign parameters that seem unchangeable and reproduce processes of inequality, exclusion, and stratification in classrooms, aiming to prepare individuals for the labor market. The obligation to keep possibilities open in an interconnected and constantly evolving world, with curricular designs that prioritize external needs over immediate ones, is one of the many ways in which white masks are placed on black skins. Here, once again, 'black skin' does not solely refer to visible phenotypic traits but encompasses the entire cultural and social burden of being a subordinate, the Other, an individual in a society relegated to conforming to the dictates of hegemonic, political, and economic interests. As Fanon expressed in his work, exercises of power do not always occur in a strictly vertical sense, with a dominator and a subordinate. Although this vertical power dynamic is a recurring phenomenon, it is also possible, after living under constant oppression, for a form of endocolonialism to emerge, characterized by a horizontal exercise of power between the dominated and their peers. In the pursuit of English language proficiency as a foreign language, the entire framework has been established, organized, and implemented, generating the necessity of communicating in English "like a native" so that individuals, as stated by the MEN (2005), can interact with native speakers with a sufficient degree of fluency and naturalness. The colonial and postcolonial perspective, which presupposes that what is external is better or more important than what is local, has been the central critique of this research. Unraveling the past from the present has allowed the ideologies and power relations transmitted, regulated, and imposed throughout the history of postcolonial societies to be revealed.

Now, in response to the question about the type of discourse that the National Bilingualism Plan in Colombia has left in its wake among educational actors and the effects

it has had on notions of identity and language, it can be inferred that coloniality is a current and legitimized phenomenon. It has become a system that is increasingly assumed rather than imposed by the subalterns themselves, to the point where they perpetuate coloniality towards their peers, which is referred to as internal or endocolonial coloniality.

In seeking a decolonial approach to teaching, learning, and communicating in English, it is necessary to turn to the terrain of the Others, those who did not write history from a Eurocentric conception of modernity or through South American postcolonial organizations. Indeed, one of the contributions of Subaltern Studies is to question the archetype provided by Western history, particularly the version that positions Europe as the center and invisibilizes the autonomy of the peripheries. Although the notion of 'subaltern', 'periphery', 'colonial', and 'underdeveloped' refers to all social groups whose relationship with power is one of subjugation, we can also observe the emergence of coloniality within the space of subalternity, in other words, endocoloniality.

The legitimization of the belief in the 'native speaker' as the model to follow has generated a hegemonic view in the field of English language learning, particularly in terms of syntax, phonology, and semantics. In a study on the hegemony of English from the perspective of a group of teachers conducted by Moncada and Chacón (2018), it was demonstrated how English teachers tended to judge themselves as inferior based on their pronunciation and accent. Two elements play an important role here: the first relates to the stereotype of pronunciation as a measure of knowledge and mastery of the foreign language, where the closer it is to Northern English, the greater the language proficiency attributed to the speaker. The second element is related to colonial attitudes of superiority and inferiority

among English speakers (users/learners) based on their linguistic competence, particularly in relation to pronunciation and accent.

These colonial attitudes of hierarchy have undergone transitions in form but not in essence when compared to the foundations of exclusion in Latin America from the 15th to the 19th centuries, where individuals' phenotypic features were used to marginalize their culture and impose a new one. Thus, the so-called Kantian metaphor is one of the clearest examples of how Latin American societies were perceived in relation to Europe as the center. According to English colonial officials, non-modern or non-enlightened subjects were those deemed to be in a state of minority, as John Stuart Mill (1859) cited by Herrera-Montero (2009) explains. During this era, minority status was not determined by age, but rather referred to those backward states of society where the doctrine of modernity was only applicable to mature individuals, and maturity was associated with race. Although this arbitrary but legitimate concept emerged not from European modernity itself, but from the processes of conquest and evangelization, it managed to become implanted in postcolonial societies.

As globalization consolidates itself as a cultural and economic process in developing countries, it also leaves behind those societies deemed to be in a state of minority (indigenous communities, peasants, and other social actors). These societies, not meeting the required level of social maturity, are compelled to enter the global world or face isolation for not meeting the minimum linguistic, economic, and social requirements to be part of the world. In other words, there is an external exclusion, such as the one between globalization and societies in a state of minority, and an internal exclusion that occurs based on endocolonialist foundations, between the colonized and their peers.

Globalization, the dominance of English as a foreign language, and the endocolonial attitudes generated by the coloniality of language through power relations practiced by its speakers can be explained through one of the hypotheses in the book 'Sociología de la imagen' by Bolivian historian and essayist Silvia Rivera (2015, p.93). In her work, the author proposes the existence of an Andean colonial mestizaje, which she sees as an identity crisis manifested in the development of a personality based on self-contempt. Rivera suggests that this crisis began to be evident with the birth of Latin American nations and criticizes the modernist perspective of her own country. She provides examples, such as the behavior of elite mestizos from Bolivia when they travel to the United States or Europe. For these mestizos, sharing everyday situations with first-world communities led them to highlight their otherness to capture the attention of strangers. Thus, according to Rivera (2015), any hierarchy (based on civilization, social class, ethnicity, or power access) represents for Latin Americans the need to adopt foreign elements as their own and reject their essence. The 'Andean colonial mestizaje', as mentioned above, is the result of centuries of colonization. Its origin lies in the insistence on reforming indigenous identity to the core, aiming for the term 'mestizo' to be assumed as a racial hybrid that transformed indigenous peoples into peasants. This mechanism of racial and identity homogenization eagerly sought to reinvent the peoples' past as a response to the cultural complex in relation to Europe, to be recognized as 'Western'. Rivera defines this process as *forced citizenship*, which was implanted through symbolic and epistemological violence and supported by the family, school, and society through performative acts that led nations into a civilizing process that continues to be reproduced today. In short, *forced citizenship* was the predecessor mechanism of globalization in Latin America because both processes involve the imposition of identities aimed at Eurocentric modernity, using means of reproduction and institutional apparatuses

that perceive themselves as bearers of a far-reaching historical mission – in this case, the homogenization of the Self, Knowledge, Power, and Language. According to Rivera (2015), the sphere of Castilian Spanish spoken by urban elites during the birth of the Bolivian nation allowed for the construction of vertical relationships with the Others in terms of language dominance. It was considered a valid, illustrative, and conceptual resource of culture to impose it as a legitimate element of the modern nation. Today, something similar is happening with the English language. Graddol (2006) suggests that English no longer represents just linguistic, educational, and economic challenges, but also cultural, political, and, above all, ethical issues.

Languages and Currencies: The Devaluation of Mother Tongues and the Rising Value of *€ngli$h*

According to French linguist Louis-Jean Calvet (2000), the value of a language is determined by its speakers. However, it is natural for individuals to resist, politicize, or adapt, leading to the 'language war'. The glottophagic and glottopolitical processes that Latin American society has undergone have been exerted from the 15th to the 19th century by Spanish over mother tongues, and now by English over Spanish, as well as over the indigenous languages that had survived the first wave of language extinction. "Linguistic history, like history itself, does not stop at the present" (Calvet, 2000, p. 36), and not only that, but linguistic history holds a wealth of information about the culture, politics, and economy of a society, making it possible to study its past from the present, as Foucault (1998) proposes with the theory of genealogy. Furthermore, according to Calvet, it is possible to develop hypotheses based on political science and language policy to explore the

possibilities of identity and linguistic phenomena in the evolution of a society in relation to the dominance of English as a foreign language.

Throughout this study, it has been determined that the disguised preference to master one language over another is purely a matter of social relations that derive from power and status for speakers and non-speakers of that language. For this reason, languages like English have positioned themselves as the quintessential vehicular languages in economic, scientific, and cultural fields within the framework of global modernity. The hegemony that characterizes English as a vehicular language has had impacts on the development of postcolonial societies as well as on the definition of their speakers' identities. However, language policy has played a fundamental role in the consolidation of English as a hegemonic language. In one of Louis-Jean Calvet's (2007) most recent works, titled "The Future of Languages," the author argues that the close relationships between language, market forces, and globalization are supported by a series of choices made in the field of language policy. Calvet, as cited by Urteaga (2018), suggests that identities are directly related to political and social events. Therefore, attempts to transform a linguistic community encompass a political project. Thus, the first foundation to analyze to understand the imposition of English as a foreign language is language policy. Calvet (2007) introduces language policy as the set of decisions made by governmental institutions to regulate the use, transformation, promotion, or suppression of languages in each context. This policy includes all measures taken with the aim of protecting a national language, promoting bilingualism, establishing language obligations, or adopting laws that guarantee linguistic rights. In this way, language policy intervenes in languages, the relationships between them, and the status that each language acquires. However, as language is a social conventional system, it does

not solely depend on institutions but also on the speakers, that is, on the power relationships that emerge in the context in which speakers and the language are situated.

Nevertheless, the policy operating alongside language policy has significantly contributed to defining the objectives, functions, and areas in which bilingualism is employed. In Colombia, for example, the political reasons that have allowed the development of bilingualism have been focused on responding to the needs of the economy and globalization, which legitimizes and validates 'bilingualism' as synonymous with Spanish-English. The combination of a National Bilingualism Plan like that of Colombia in 2004, with *Andean colonial mestizaje*, results in the reinforcement of endocolonial social relationships, that is, horizontal subjugation between the dominated and their peers, as well as the configuration of a linguistic coloniality through the imposition of English as a foreign language and lingua franca.

The supremacy of English: an undeclared war

Calvet's (2008) *gravitational model of languages*, as discussed in the text "*The Future of Languages*," could be considered an allegory to Nicolaus Copernicus' heliocentric theory in the 16th century, where the sun was considered the center of the universe, and all other celestial bodies revolved around it. According to Calvet, the gravitational model of languages is another aspect that has resulted from the expansion of the English language. He argues that languages can be categorized not only into language families (Indo-European, Afro-Asiatic, Japonic, Sino-Tibetan, etc.). But also into overlapping gravitational axes, which he calls superposed gravitations. In the gravitational model of languages, English is placed at the center as the 'hyper central language' around which approximately ten 'super

central languages' gravitate (Spanish, French, Arabic, etc.). In the next gravitational axis, there are the 'central languages', which are languages dominated by bilingual speakers, and the last gravitational axis contains around five thousand 'peripheral languages' that, according to Calvet, are languages that are never learned as second languages, and their vitality is sustained solely by the speakers who have them as their mother tongue. Over time, languages that are considered more prestigious tend to eliminate others. These abstract representations highlight the symbolic weight of English and its growth oriented towards a global scale coloniality of language, where individuals have had to bypass one or more gravitational axes to respond to the linguistic, social, and economic challenges brought about by the rise of globalization since the early 21st century. Roland Breton (2000), a specialist in geolinguistics, argues that Anglicization can be a tool used to access broader possibilities in any field. However, it is important not to disregard the deep power relations inherent in linguistic and social mechanisms in relation to culture.

At this point, it is important to emphasize that colonization does not always rely on violence to impose its supremacy in any domain. On the contrary, it has evolved into operations that are stealthy, diplomatic, and progressive. This is true for the coloniality of language and the establishment of English in the world. Unlike military and political imperialism, the coloniality of language is less easily detectable, studied, and objected to. For this reason, there are still people who refuse to adopt a decolonial stance towards language, as they believe that the linguistic field does not exhibit repressive practices comparable to those seen in past centuries. Therefore, strategies of power wielded by hegemonic languages will continue to be exercised as long as the deliberate entry of the market and politics into the language field and its plurality is normalized. The processes of

deculturation and ethnocide targeting cultural collectives belonging to unrecognized gravitational axes by the state and language policies will also be accepted as natural. In conclusion, Breton (2000) presents a decolonial perspective on language with the following premise: "Indigenous, minority, community, and ethnic languages have gained a place that they have the right to defend" (Breton, 2000; p. 24).

Alternative and Critical Curriculum for Language Teaching that embraces the Voices of its Speakers

Drawing inspiration from Joseph Poth (2000), the direct relationship between language policy and a culture of peace becomes evident, as the suppression of a language also suppresses an identity, leading to internal conflict. Without inner peace, one cannot achieve peace with others. This statement sets the foundation for a pedagogical proposal within this historical document analysis, aiming to address the linguistic challenges faced in local and international educational contexts. The educational and pedagogical mechanism capable of safeguarding the identity, knowledge, and autonomy of colonized individuals lies in the design and implementation of a decolonial, emancipatory, critical, and contextualized curriculum for teaching English as a foreign language. Such a curriculum must align with the demands of the 21st century while concurrently advocating for the defense of the identities of individuals who have been violently or diplomatically silenced throughout centuries due to the emergence of modernity, capitalism, and more recently, the globalization phenomenon. Recognizing colonialism as an ongoing historical stage and identifying the colonial attitudes that the oppressed still reproduce can concretely define the persisting nature of colonialism, thus enabling the eradication of such attitudes in order to promote an education free from Eurocentric perspectives in matters directly related to oneself, identity,

and language. Language policy should facilitate initiatives that promote and revitalize endangered languages, while acknowledging the linguistic reality of individuals who are already bilingual (native language - Spanish), thereby fostering inclusion and equitable development of languages that are integral to the social and cultural reality of nations whose Political Constitutions define them as diverse, plurinational, and multicultural states, such as Colombia.

The teaching of English in Colombia is suggested to be approached from a critical curriculum perspective to address the colonialities of Self, Knowledge, Power, and Language, as these have thrived due to education being regarded as an absolute value that operates within the framework of Eurocentric rationality and capitalism. Therefore, it is necessary to develop a decolonial curriculum grounded in critical pedagogy that promotes the learning of English as a foreign language while prioritizing the recognition of identity, history, and the situatedness of knowledge. This study proposes a pedagogical framework that seeks to protect the intangible heritage of humanity represented by languages and, consequently, the identities of its speakers. This approach would enable self-visibility, the creation of linguistic spaces for free development, and the construction of social relationships based on recognition of differences to bridge linguistic gaps that perpetuate power imbalances within and outside the classroom.

While the concept of 'critical' encompasses various meanings and interpretations, it is important to understand it in this context as any analytical standpoint that questions the status quo and diverges from traditional pedagogical methods, approaches, and techniques considering what Walter Mignolo (2009) sets as locus of enunciation. Before beginning a survey of the positions held on the concept of "critic", I would clarify that from my locus of

enunciation, 'critical' is everything that involves questioning and looking at a subject from different angles. In the case of the 'critical curriculum', 'critical' is what allows opening a space for teachers and students to promote a social conscience from their native and foreign language in order to prevent them from continuing to replicate Eurocentric ways that are far from their territory and identity. According to Magendzo (2002), the problematization of social relationships, particularly those shaped by power dynamics and modern rationality, constitutes the key aspects that Critical Theory aims to transform through emancipation. Magendzo's notion of Critical Theory closely aligns with the principles of the Frankfurt School, which sought to create more just societies and empower the oppressed to gain control over their lives in political, economic, social, and cultural realms. Pennycook (2001), on the other hand, delineates a set of characteristics that define acting in a 'critical' manner, including praxis (thought and action), problematizing position (seeking alternative change), self-reflection (questioning to attain new perspectives), and ethics (interests beyond theoretical frameworks). Pennycook's implications span various fields within Applied Linguistics, which can be associated with language teaching, ranging from critical discourse analysis, examining vertical power relations (educator-student) and horizontal power relations (student-student), to language teaching, evaluation, and planning.

The problem lies in the current mode of production, transmission, and reception of knowledge in the teaching of English as a foreign language, which is heavily influenced by the expansion of globalization and its effects. It is increasingly challenging to escape the structured and utilitarian dynamics imposed by this phenomenon. However, it is possible to cultivate decolonized individuals within society through education, individuals who possess a critical and profound understanding of language, ideology, discourse, consciousness,

identity, and the history of their geographical-temporal context. Since the beginning of this millennium, the objective of international policy has been to promote multilingualism in societies. Therefore, if expanding the economy and financial flows is important for globalization, it is worth considering that a homogenized language distances individuals from achieving these goals. For instance, Poth (2000) suggests that the wealth of Luxembourg is often attributed to its trilingualism, yet this perception fails to acknowledge that the country is rich precisely because it is trilingual. In the field of communication, speaking a language entails much more than the ability to engage in conversation. Speaking in one's native or a foreign language requires more than mastery of linguistic subfields such as phonetics, phonology, morphology, syntax, semantics, and pragmatics. Speaking is not just dialoguing; true dialogue involves placing oneself in the position of the other, learning from singularities, resolving conflicts, sharing experiences, and learning from legacies. This is where the decolonial, emancipatory, critical, and contextualized curriculum comes into play, surpassing the content transmitted by traditional curricula.

In the early 21st century, UNESCO replaced the concept of 'foreign language' with 'neighborhood language' or 'border language' (UNESCO, 2000, p.29) and proposed a language learning approach that encompasses three different and organized linguistic codes: mother tongue, a neighborhood language, and an international language. This approach aims to give visibility to all speakers and decentralize power within languages. In the global South, the teaching and learning of English as a foreign language must be practiced as a dialogic discipline, anti-Eurocentric in nature, and as a means of resisting power, racism, and exclusion. The only way to safeguard identities and languages lies in the inclusion of these aspects in the curriculum, supported by the educational system and language policies.

Otherwise, identity and language will continue to be reduced, coerced, and threatened with extinction under the domination of hegemonic cultures and hyper-central and super-central languages. In other words, the curriculum for teaching English as a foreign language must meet the needs of the world while embodying a decolonial, emancipatory, critical, and contextualized nature.

Conclusion: PRACTICES TO MAKE THE SUBORDINATE'S MOTHER TONGUE RESIST OF A DEATH FORETOLD

This historical analysis has gone back four centuries in the history of Colombian society with the aim of analyzing, tracing, and questioning the cultural practices that revolved around the origins of the institutionalization process of English as a foreign language in Colombia. Although the historical research in this analysis drew upon history, politics, and practices inherent to modern states, it was possible to follow a timeline connecting foreign language education and pedagogy to each of the historical, cultural, and social events that took place in Colombia from the 16th to the 21st century.

Among these events, the following stand out: evangelization as an oral phenomenon in the 15th century, the regulation of branches and institutions of society through the writing of manuals since Colombia's independence era, and the birth of Colombia as a nation constituted by a postcolonial society with Eurocentric practices since the 19th century. These events, combined with the violent vestiges of the colonial era and the relentless pursuit of building a prestigious society, revealed a series of experiences and subjectivities, sometimes covertly configured, and at other times, violently expressed, now known in academic discourse and social movements as 'Coloniality.' Throughout this research, the institutionalization of English was analyzed from three colonialities, organized into chapters and developed in the following order: Coloniality of Knowledge, Coloniality of Power, and Coloniality of Being.

The starting point of the historical analysis dates back to the 16th century, investigating the racialization of power in Latin American populations and the configuration of domination practices established through the homogenization and institutionalization of

language. The first moment of homogenization occurred in the 16th century with the spread of the Spanish language through the Catholic religion under the mandate of Carlos III. Then, towards the 19th century, homogenization took place again, but this time through the learning of living foreign languages to promote business and economic expansion with other countries. Since 1826, in Colombia, the instruction of the French language began to be promoted for and by the intellectual elite as a model of civilization and progress. Subsequently, during the Second World War, once again, political, military, and economic realms defined the role of language in education, and English was imposed as a mandatory language in official schools, despite efforts by institutions to maintain the teaching of French. By the 1970s, English had already been established as the sole mandatory foreign language in Colombia, resulting in the positioning of English as the main reference when speaking about bilingualism.

In the case of Colombian's educational policies concerning bilingualism, it envisions Spanish-English proficiency, while also urging the reproduction of "Northern English" in pedagogical practices and classroom discourse. This re-historization allowed tracing the crucial points where the previously mentioned three colonialities converge, creating a new one in the field of pedagogy and foreign language teaching, which is referred to as "Coloniality of Language." This coloniality has solidified in environments where English enables communication among participants, seemingly neutral contexts such as the classroom. The findings in this fourth coloniality occur considering glottophagic and glottopolitical processes that have shaped the pillars of the increasing commodification of language in education, not only in Colombia but globally, especially in the field of teaching English as a foreign language. The colonial heritage established since the birth of nations

constituted what Silvia Rivera called 'Andean colonial mestizaje', leading to the denial of all indigenous and Afro-descendant antecedents to homogenize society and impose a foreign culture centered on practices originating from Europe. One of the many imprints left by colonialism was the naturalization of oppression, to the extent that the coloniality of English language use relies on the dominated – congener (peer-to-peer) relationship, where the regulation of linguistic attitudes no longer necessarily comes from the colonizer's perspective but from an equal who assumes the role of colonizer despite being an oppressed individual. This practice is known as 'endocolonialism'. Therefore, to counter eurocentrism, eliminate its racist nature, question its inability to expand canons to include language diversity, race, struggles, traditions, and discourses, and prevent colonial heritage from operating through endocolonialism, it is necessary to propose an urgent restructuring of the curriculum for teaching English as a foreign language. This restructuring should incorporate emancipatory, critical aspects situated in the territory and teach English from a decolonial perspective, employing a pedagogical approach that considers the symbolic and historical elements of countries in the global South.

Achille Mbembe (2006), cited by Fernández-Savater (2016) asserts that although history and linguistics hold records of endured violence, it is essential for the oppressed not to carry a victim mentality, as such resentment could ultimately blame the weakest, becoming an endocolonialist way of operating and viewing the world (Fernández-Savater, 2016). In fact, the same author supposes that the historical traumas of a people generate violence to the point of resorting to other forms of violence to break free from the repetition of past experiences.

Re-territorialization of Latin American Thought through the Curriculum

> *"Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverted logic, it turns to the past of the people, and distorts, disfigures, and destroys it".*
>
> Fanon, F. (1963, p. 104)

Problematizing what has so far been the guiding compass of English language teaching as a foreign language constitutes an effort to take a critical stance against the hegemony of social, cultural, spiritual, and linguistic values instilled by Eurocentrism and reproduced in classrooms through language policies. Restructuring the curriculum means starting to look beyond commodification, understanding that when globalization proposed a free, dynamic, and internationally circulating movement, it referred to economic capital, not recognition of diversity or the pluriculturality of society. Teaching English as a foreign language cannot continue to be the means by which the dominated adopt characteristics and attributes of the colonizer, nor can it serve the interests centralized in the economic field. The impulse to promote English proficiency has imposed an identity construct of superiority and inferiority, both in educators and students, measured by superficial linguistic aspects such as pronunciation, diction, and lexicon in English, attempting to fit all discourses into a standard English.

Therefore, it is time to activate a critical and holistic pedagogy that embraces pluriculturality, art, resilient identity, knowledge, and territories to rethink the way English as a foreign language content is produced, transmitted, and evaluated. In the realm of education, it is essential to redefine the "what" and "why" of bilingualism. It is not about engaging in a specific fight against Northern imperialism or its modes of operation, but rather to validate from the perspective of the local, everything that is symbolic and historical for the territories, their languages, and their identities, in order to bring them to light. Social

development must be woven with educational, pedagogical, and linguistic elements that recognize all the collective cultural memory and heritage from the classroom, which has been relegated and subordinated after the significant and constant changes in the world. Redefining bilingualism and creating a contextualized curriculum would contribute to the recovery of linguistic identities and the production of knowledge from the territories, making each of the social actors visible and enriching the spatiotemporal context from which more than two languages are taught, practiced, and used.

Since the implementation of a curriculum with a critical focus, the bond between language and society is reborn, renewed, and transformed, and the teaching of English as a foreign language takes on a different value than merely serving the commodification of knowledge, the racialization of language, and the utilitarian vision that surrounds bilingual individuals. Walsh (2013, p. 473) refers to this as the "positioning of epistemic disobedience," the act of decolonizing knowledge. However, proposing to reclaim the local over the foreign and advocating for the prevalence of the symbolic stronghold of discourses and languages from the global South can be misconstrued as chauvinism. Nevertheless, this presumed chauvinistic sentiment is nothing more than a reassertion of the right to be, know, and speak from and for the territory. To be precise, establishing a critical, situated, and emancipatory pedagogy in the teaching and evaluation of English as a foreign language in Colombia would provide a favorable outlook on learning this language when compared to the level of English achieved so far through the implementation of linguistic and educational policies by the Ministry of National Education.

Homogenization and standardization in educational processes have blurred the relevance that education should have, as bilingualism remains functional for the market and,

by incorporating aspects foreign to the context, it becomes distant from both the teacher and the student. Even knowing that the evaluation of Colombian students' performance in relation to English proficiency as a foreign language is a systematic and decontextualized process, the evaluation figures themselves reveal the limited acceptance and evolution of English learning in Colombia, even since the implementation of the National Bilingual Program in 2004. According to Sánchez-Jabba (2013), what is evident at first glance is that language proficiency remains low despite the implementation of policies promoting Spanish-English bilingualism in Colombia. On the other hand, it is highly likely that the goals of the Ministry of Education should be reconsidered, aligning them with the reality of teachers and students, through a curriculum with a critical focus that meets the needs of both educators and learners, demanding plausible results that go beyond nourishing the almost demiurgic phenomenon of the 21st century: globalization. Sánchez Jabba also asserts that there have been several programs aimed at strengthening students' English language learning, including English for Colombia (ECO) and Bunny Bonita. Additionally, there have been programs aimed at enhancing the linguistic skills of teachers, such as the Teacher Development Program and Yes! E-English for Teachers. Furthermore, programs have been offered for the public through Servicio Nacional de Aprendizaje (SENA) and its programs English Does Work and Inglés para Todos.

Despite all efforts to implement the Spanish-English bilingualism programs in Colombia, there is still a missing component that addresses how to dismantle the standardization imposed by institutions that respond to canons and parameters with the aim of arbitrarily framing the language competencies of English users, devaluing the Other for what they do not know and asserting a deficit in their episteme. For this reason, to delve

into the work in pedagogical processes, methodologies, approaches, and curriculum contents, the implementation of an emancipatory, critical, and decolonial curriculum is proposed, along with its main implications and challenges, which would contribute to a significant development in the teaching-learning process of English, starting from the experiences, voices, visions, and stories of the Others.

The trajectory of the emancipatory curriculum must undoubtedly follow what Giroux (2003) calls the Pedagogy of the Limits, which is homologous to Critical Theory. Here, Geroux's theory suggests that the field of education is an appropriate place to perpetuate power relationships or, alternatively, to expurgate any reference to oppression. For this reason, when the curriculum for teaching English as a foreign language is reversed in its mode of production, transmission, and evaluation, the relationship between knowledge and power begins to be emancipatory. The pedagogy of the limits places the social and cultural identities of students at the center, calling upon all aspects that they know about themselves and questioning the hegemony that has reduced them to figures, standards, and parameters of the prevailing bilingualism in Colombia.

The implementation of a curriculum different from the traditional one enables diverse thinking, social transformation, and the acceptance of differences in all senses, expanding the range of knowledge in environments of cultural, academic, political, and social exchange. Thus, the implications of adopting an emancipatory curriculum highlight the need to see and listen to those who did not write their history but were instigated to listen to the narratives of white, patriarchal, and hierarchical worldviews from the perspective of heroes. Additionally, embracing the principle of plurality, contextualizing education, and recognizing the existence of social phenomena such as globalization, economic openness,

migrations, and transculturation allows for finding critical points that go beyond mastering a foreign language and imprinting a cosmopolitanism that appropriates individuals' identities inside and outside the classroom.

For this reason, in order to delve into the work in pedagogical processes, methodologies, approaches, and curriculum contents, the implementation of an emancipatory, critical, and decolonial curriculum is proposed, along with its main implications and challenges, which would contribute to a significant development in the teaching-learning process of English, starting from the experiences, voices, visions, and stories of the Others. The trajectory of the emancipatory curriculum must undoubtedly follow what Giroux calls the Pedagogy of the Limits, which is homologous to Critical Theory. Here, it suggests that the field of education is an appropriate place to perpetuate power relationships or, alternatively, to expurgate any reference to oppression. For this reason, when the curriculum for teaching English as a foreign language is reversed in its mode of production, transmission, and evaluation, the relationship between knowledge and power begins to be emancipatory. The pedagogy of the limits places the social and cultural identities of students at the center, calling upon all aspects that they know about themselves and questioning the hegemony that has reduced them to figures, standards, and parameters of the prevailing bilingualism in Colombia. The implementation of a curriculum different from the traditional one enables diverse thinking, social transformation, and the acceptance of differences in all senses, expanding the range of knowledge in environments of cultural, academic, political, and social exchange. Thus, the implications of adopting an emancipatory curriculum highlight the need to see and listen to those who did not write their history but were instigated to listen to the narratives of white, patriarchal, and hierarchical worldviews

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Furthermore, Giroux (2003, p. 211) introduces the term 're-territorialize' to refer, among other things, to the materials used in the pedagogy of the limits, which should include historical content in didactic materials to resignify ideologies and reaffirm the cultural codes of social groups. The implementation of an alternative didactics that starts with the composition of texts specific to the context is another way of building a personal and collective vision to maintain the balance between pedagogy, knowledge, evaluation, the educational setting, and the critical participation of individuals in society. Finally, in the evaluation processes, it is more than necessary to have the participation of all actors in order to establish a teaching-learning process of English as a foreign language aimed at excluding colonialisms, instead of allowing colonialisms to continue excluding individuals.

After this historical review of documents, it is more than necessary to address the question: Why is it worth teaching/learning to speak English despite the exclusionary, racist, and culturally dominant burden evidenced in the formation of postcolonial Latin American societies? Well, any form of colonialism serves to erase, disfigure, and destroy the past, present, and future of an oppressed nation through the perverse logic of attributing benefits to the savage colonial practices carried out wherever they are practiced. Language colonialism through the hegemony of English has altered the linguistic identity of peripheral societies under arguments such as entering the job market, having a better quality of life,

interacting with people from different backgrounds, and accessing knowledge, among others. However, what is not mentioned are the numerous remnants that continue to seep through the relationship: learning English as a foreign language – the loss of the collective memory of colonized peoples, who, in addition to having to adapt to 21st-century ways of life, have also had to reconstruct their identities in service of what globalization has left in its wake. The Nigerian author Chinua Achebe (1958) proposed that using the English language is one of the most practical forms of resistance since it serves as a means of expression to denounce, from the Global South, all those violent burdens that do not become known on the international stage because they are not narrated in English.

The author asserts that given the hegemony of the English language, it is necessary to narrate in this language the devaluation and oppression that peripheral nations have suffered over time. Therefore, speaking and writing in English can be a forceful mechanism to access the hyper-central language of the present, raise one's voice, and inform international audiences about the damages caused by the imposition of English. Now, the parallelisms evident in the actions of the character Caliban and the decolonizing strategy of the Nigerian writer Chinua Achebe are so close that it can be inferred that using the language of the colonizer constitutes, sooner or later, a rebellion against the entire machinery that sustains language colonialism. This rebellion is not savage, barbaric, or monstrous, nor does it fall into a chauvinistic place of enunciation. Instead, it is a response to all the cultural, symbolic, and epistemological violence that has been imposed over six centuries of colonization of territories, knowledge, and bodies. In conclusion, the pedagogical proposal presented here is to assume a critical and decolonial stance regarding the use and teaching of English as a foreign language to adopt a decolonial perspective in the discourse of Us-

Others in order to eradicate, from the classroom and teaching practices, all the colonial burden held by the dominance of English as a foreign language, which has always been violent, whitening, exclusive, and Eurocentric.

Challenges in the implementation of a decolonial and critical curriculum

To close this historical review carried out from genealogy, it is pertinent to consider the possible challenges that may arise when placing the curriculum in a decolonial focus. In the first place, it is very likely to find resistance to change, which means facing a hard period of transition from a traditional teaching method to a more innovative one, when decoloniality precisely seeks to move away from parameters and methods of *how to* act. Secondly, decoloniality involves unlearning and relearning narratives and discourses in order to start to incorporate perspectives shaped by an own locus of enunciation; to reach this goal it is necessary to center marginalized voices of the communities that have been historically silenced, but it is definitely a long-term impact because coloniality structures have been perpetuated in such deep social roots where the colonial roles that are played nowadays are not only from colonizers to colonized but also in peer-to-peer interactions, therefore demonstrating the positive effects on students' require time. Besides, developing and implementing a critical and emancipatory curriculum requires resources, time, and materials to renew teaching practices and foster critical thinking, social awareness, and self-expressions. From here it follows, a limitation which falls on the students since some may be more receptive than others in terms of questioning the regulations and status quo of language, school, and society. Despite not giving the *how to,* this study tries to take the first steps towards bilingualism and teaching and pedagogical practices far from Eurocentrism,

based on the fact of describing the networks of power and domination that have remained as vestiges of coloniality in Latin American society.

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