

## EDITORIAL

### ISSUES OF LINGUISTIC IMPERIALISM AND THE HIDDEN CURRICULUM

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**Abstract:** This essay exposes some considerations related to the hidden curriculum, the teaching of the English language, and interculturality. The main objective is to explore how English has gained ground as a second language in relation to the concept of linguistic imperialism but also how the ideas about the predominance and relevance of learning English are transmitted through the hidden curriculum. The exposition of the ideas is based on the connection of some concepts and categories from the scholars of the hidden curriculum such as Henry Giroux and Michael Apple, as well as ideas on the linguistic imperialism of English by Robert Phillipson.

**Keywords:** hidden curriculum, interculturality, linguistic imperialism, second language.

It is clear that due to the diffusion of the use of social networks, the massification of the consumption of products originated in English-speaking countries, the internationalization of education, and the process of globalization itself have influenced the constitution of English as a required and relevant element for the teaching process, to the point of becoming a mandatory subject for Colombian education.

If we look at the past, we can see how the linguistic issue has been pierced by events positioned as turning points in the history of humanity itself. Events such as colonization influenced the continents involved in the Trade, insomuch that the predominant languages spoken on the African continent are those inherited by the colonizers, a matter that is not different in America. However, this English issue is not only linked to the Colony and its legacy, but it is also a more current process that has to do with the relationships that have been built with those who are heirs of the European essence in America, that is, United States.

The vertical relationships that the USA builds with other countries throughout America end up being one of the edges that give primacy to English as a foreign language. We must remember the historical processes that go back to the very positioning of the USA as "the example that would save the world" in terms of John Winthrop (Gaztambide, 2006). It is from the post-slavery American expansionism that relations with the Caribbean and with Latin America are built. Are the effects of the Spanish-American War, the creation of The Caribbean Basin Initiative (CBI) during Ronald Reagan's government, the Caribbean vocation activated through the Contadora Group together with the political and economic relations that have been developed with the USA; All of these has had implications for the language policies of our area.

One might think at this point: what is the relationship between the hidden

curriculum and the teaching of the English language? And perhaps it is in this questioning that we can delve into the approaches of Phillipson (1992) since when we frame economic, political, and cultural links, they are not limited to this, there is a deeper interaction that ends up influencing linguistics. Thereby, the need to communicate and the need to establish interaction with subjects outside our contexts assign relevance to the knowledge of foreign languages, particularly the English language.

When we mention linguistic imperialism, we think about the power relations that exist between the dominated and the dominant at a cultural level. The predilection for speaking a language in a specific society gives us insights about the exercises of oppression that have affected what is considered to be the official language of a country. Actually, all this makes us reflect on how the language is spoken in Bolivia, Peru, and Ecuador is Quechua inherited from the Incas. This imperialism ends up gaining even more materiality when there are efforts to promote the teaching of English and not the teaching of other groups' languages such as the Palenquero in Bolivar or the Wayú of Guajira's indigenous people.

It is in each of the elements raised by Johan Galtung what makes possible to understand imperialism, at least at a theoretical level, we can measure how there are structural and structuring relationships between rich and poor countries, as well as mechanisms that allow inequality to continue to exist. We could then ensure that the knowledge, beliefs, concepts, and perceptions that characterize the teaching of English is framed within interests and an ideological predominance that perceives everything that originates from the English languages as possessing unquestionable truths, enriching knowledge, and producers valid knowledge, all this intimate related to the hidden curriculum (Giroux, 1978; Apple, 1980).

English as an international language seems to have the possibility of unifying us in different contexts responds in the first instance to power; We cannot ignore that the school is an institution registered within a much larger one, education exists under the state regulations. Then each of the contents, interests, and importance that is given to the topics, areas, and, in this case, languages will have a direct relationship with the interests of the hegemonic groups. Thus, the displacement of other languages by English isolate and minimize the role of other languages and under the figure of “international language” it has ended, bit by bit, being included as mandatory within the formal curriculum.

Many ideas can be wielded in this regard, but this brief text only seeks to generate concerns about the curriculum, English, and power relations that touch elements that seem as typical of culture as language is. Believing that speaking English will open the possibility of progressing and being more prosperous, the stamp and the need to learn it and speak it perfectly, doing it like a native already accounts for the way it is constructed and its impact on perceptions of language.

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