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The Myth of Bilingualism:

**Characterizing the Linguistic Ideologies Surrounding the Notion of Language by
Chilean Students of Academic English.**

Informe final de Seminario para optar al grado de Licenciada/o en
Lengua y Literatura Inglesas

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Introduction

Bilingualism is a widely studied topic, however, authors have failed to reach an agreement on the definition of the phenomenon. Despite all the research done on Bilingualism and Monolingualism, these concepts refuse to be defined in simple terms. Because of the nature of these phenomena, we decided to take a closer look into how the culture around Bilingualism and Monolingualism influences the notion of the English language among students of the Academic field related to English in Chilean Universities. There are many different programs that teach English today in Chile, and while most of them are related to different disciplines such as Pedagogy, Literature, Linguistics, and Translation, there is still an important focus put on English and how it is taught. Due to these factors, we decided to investigate how the students of these programs relate and interact with English, and by doing this, illustrate what the culture around Bilingualism in the Academic areas of Chile is currently.

It is important to take into consideration how these programs and universities adopt different approaches to the teaching of English, and therefore, help their students build different perspectives around their own abilities with English, English culture, and how they perceive the phenomenon of bilingualism in a personal and global manner. For this purpose, it is important to keep in mind that we live in a globalized society, where information and media of all forms have been made available to us, emphasizing the role of English as a global language nowadays. (Heller, 2000)

This research is structured as follows: First, we discuss the presentation of the study, specifying the formulation, objectives, and research questions. Secondly, the methodology is explained, alongside the participants, data collection instruments, and analysis model. In the third chapter, the theoretical framework is defined. Then, the fourth chapter deals with the

study analysis of the results, taking into consideration the data previously acquired. Finally, the fifth chapter refers to the conclusions of this research.

Chapter I: Presentation of the study.

I.1 Formulation

The inquiry of study comes from the lack of objectiveness with the terminologies of several concepts used in everyday linguistics. We have encountered many of these terms being used as a “norm” in the academic world of linguistics when in reality they imply many ideologies that are not said explicitly.

We have decided to observe how students of English in Chile (from different degrees and universities) view and react to terminologies such as bilingualism, monolingualism, and language, as these have been defined and re-defined since the beginning of linguistics studies and are taught to English learners, sometimes implying, or reinforcing the dominance of certain groups and languages.

I.2 General Objective

Characterize the different linguistic ideologies surrounding the notion of language and bilingualism acquired by Chilean students of Academic English.

I.3 Specific Objective

Identify the culture that students from the academic area of English in Chile have about bilingualism.

Identify the culture that students from the academic area of English in Chile have about monolingualism.

To describe how English proficiency is evaluated according to the student’s respective programs and areas of study.

I.4 Research Questions

What are the ideologies that exist surrounding English in the context of academic studies in Chile?

How can bilingualism and monolingualism be described from the perspective of English students in Chile?

How is English proficiency evaluated in English-related careers in Chile? Do different careers and areas of study have different priorities when it comes to evaluating English proficiency?

Are there ideologies surrounding the notion of language in the academic context of Chile?

Chapter II: Methodology.

II. 1. Methodology

The following study qualitatively gathered information through the use of focus groups. As it will be explained further on, anthropology studies rely mainly on the recompilation of empirical data. Thus, we believe that by gathering a group of people to discuss different topics related to language, we can get a better understanding of how these are perceived and how language ideologies around bilingualism function.

II. 2. Level of Study

The following is a descriptive study, as we aim to assess how bilingualism is perceived by English students. This type of study will be helpful for further research on the same matter, as this type of study is not abundant in academic contexts in Chile. The pursuit of English as a Second Language has been implemented in the educational system of Chile for some years now (maybe look for a quote), however, linguistic studies have been neglected in this area of inquiry.

II. 3. Methodological Strategy

This research has followed the qualitative method of study. Additionally, the anthropological method of data recollection is worthy of mention, as we used ethnographic tools to interpret and analyze the participants' views of bilingualism, monolingualism, and their respective linguistic ideologies that we interpreted from their answers.

II. 4. Type of Design

This was a Cross-Sectional type of study, which is defined as research focused on a particular point in time (Dörnyei 2007). This type of design helps us understand the perception of the participants at a specific point in time.

II. 5. Participants

There was a total of twelve participants in this study. All of them study something related to English (Translation and Interpretation, Linguistics and Literature, and English Pedagogy), but from different Chilean Universities.

II. 6. Data Collection Instruments

The data collected for this research was gathered through; Focus groups, which we performed in groups separated by program; and afterward Personal Interviews, where we selected and asked participants from the focus groups more specific questions on the matter. The criterion for selecting said interviewees was based on the level of participation in the focus group conversations.

Focus Group Questions:

1. Cuéntenos sobre sus motivaciones de aprender inglés.
2. Describe algunos de los aspectos positivos y negativos de tu carrera.
3. Háblenos de la carrera que estudian. De tener una opinión sobre el enfoque que tiene su carrera en cuanto a habilidades del inglés y el tipo de inglés que enseñan, compártanla.
4. Opinen sobre cómo ha evolucionado o profundizado su conocimiento del inglés durante el tiempo que llevan en la carrera.
5. Si tuvieran que compararse con alguien que no habla inglés, compartan algunas de las diferencias o similitudes que creen tener con alguien así.
6. Se dice mucho que el inglés es un idioma global y muy importante hoy en día, compartan sus opiniones sobre esta declaración. Si están de acuerdo, o no, por qué...
7. Cuéntanos qué los motivó a aprender una segunda lengua y si les interesaría aprender una tercera / cuarta etc.
8. Háblanos de la experiencia que han tenido aprendiendo una segunda lengua en el contexto de su hogar y su familia. Si les han demostrado interés, apoyo, o curiosidad.

Personal Interview Questions:

1. Conversemos sobre los conceptos de cultura y lenguaje, y si crees que tienen alguna relación entre sí o sí en verdad no comparten conexión.

2. Hablando del hablante nativo, a ti te gustaría alcanzar “ese nivel” al hablar, o piensas que quizás no es tan importante...
3. Tú te consideras una persona bilingüe, y si es así, qué crees que te hace ser bilingüe.
4. De qué manera planeas utilizar tu inglés en el futuro, o si tienes planes para usar esta habilidad.

II. 7. Analysis Model

The collected data were analyzed from categories stemming from the division of dimensions and sub dimensions derived from each of the objectives. Thus, when we address the results, we will do it in accordance with the dimensions and sub dimensions as explained in Table 1. This Table is the matrix that permits the formulation of the questions used for the recollection of the data, allowing us to organize, and to further analyze it.

Chapter III: Theoretical Framework.

III.1 Theoretical Framework

III 1.1 Linguistic Anthropology

The framework of this research relies on Linguistic Anthropology, as defined by Duranti, “the study of language within the context of anthropology” (2003, p.327) as well as Ottenheimer and Pine’s characterization of anthropology, which is said to be holistic (2017, p.2). We believe that by being holistic, it is intrinsically connected to linguistics (as well as other social sciences). This aspect of *wholeness* that anthropology has, brings us to our next connection to language, which is Cultural Anthropology. This topic in question has been discussed by many anthropologists as well as linguists (See Barker 2005). Mainly, because of the difficulty, there is in defining both culture and its relation to language. For the sake of this research, when referring to the concept of culture we will allude to Mygovych’s definition, that is, “Whatever a person must know in order to function in a particular society” (n.d, p.3). Thus, our focus relies on societal knowledge, how people learn this, and how they use it for specific purposes.

Moreover, and continuing with Ottenheimer and Pine’s work, we understand anthropology to be Fieldwork-Based. The ability to observe and interact with people is what makes anthropology’s database. As said in the following quote, “the existence of such a field as a subject for historical study has an empirical, rather than logical, rationale. (Hymes, 1963). We can appreciate the importance of empirical data that anthropology gathers through the observation of people and how they act toward different aspects of their lives (language, culture, education, and other aspects of society and their environment). We do emphasize the fact that not because the data collected is empirical, it means it is always the truth. We understand human interactions and human relations as being perceptual and related to economic, political, and social aspects as well. Therefore, whatever we gather from the

anthropological method will be analyzed from our own perceptions, and understandings of realities. We must not confuse empirical with undeniable, as what we will discuss further is our mere interpretation of those empirical data.

Moving on, the relationship that culture has with language resembles the Boasian perspective on cultural relativity, in which culture is better understood and known by also studying and learning the language. Speaking, writing, signing, etc., seems to be the first gateway to learning many of our behaviors.

This connection to culture (i.e., what we do, how we are raised, our surroundings, etc.) could be also seen in the following extract from Kay & Kempton, who gathered saying by both Sapir and Whorf's ideas on language in its relation to culture, "The structure of anyone's native language strongly influences or fully determines the world-view he will acquire as he learns the language" (Brown 1976, as in Kay & Kempton 1984). By this, we understand language to be crucial when discussing how we perceive everything, from politics to education. Our worldview is shaped by how we use language, and therefore, how we are taught language will be especially important as it will be displayed further on.

In Linguistic Anthropology, social actors take on an active and engaging role in language. From our perspective, there is rejection in perceiving language as something inherently natural for humans, as it is bound by a series of ideologies and political practices that we are taught but sometimes go unnoticed. Language is thought to be natural, however, there are hegemonies, as we find them in every aspect of our lives. Some countries have more economic power than others, and for those same reasons, the languages the upper or ruling classes might have, their language is implicitly (or even explicitly) more valuable. Anthropology has always studied the behavior of humans, and as social beings, language is

our main method of communication. Thus, the connection between these two disciplines becomes incredibly relevant to observe how and why we use language and the way we use it.

III. 1.2. Monolingualism

The literature on monolingualism is extensive, yet researchers have not compromised on a widespread definition for this phenomenon. As Ellis (2008) points out, researchers are met with theoretical problems when trying to define a sociolinguistic concept such as monolingualism, and it would be best to understand it as a multidimensional concept that can be defined from different perspectives. The author defines being monolingual as “an individual is monolingual who does not have access to more than one linguistic code as a means of social communication.” (Ellis, 2008, p. 313) Keeping that in mind, language proficiency, or a person’s command of their own native or first language, can be highly variable and is located on a continuum. Accordingly, it is important to understand that in the current context, monolingualism is often seen as “the “unmarked case”, that is, the default form of human language repertoire.” (Ellis, 2008, p. 314)

III. 1.2.1 Native Speakers

According to Andreou and Galantomos (2009), a native speaker is a person who learns the language since childhood, was born in a country that mainly speaks the language, uses it as their main form of communication, and is capable of fluidity and spontaneous speech in said language. However, they also argue that languages possess different dialects, registers, and styles, this means that due to the diversity present in the environment it is very difficult to classify a native speaker. For example, in Italy, who can be defined as a native speaker, a teacher, a bus driver, or an accountant? The question becomes more complicated when we consider people who live in Milan or Naples, which one can be defined as a native

speaker of Italian? Considering that all the people in these examples speak the language in a competent manner, then the existence of these variables adds ideological implications to the definition. In a survey conducted in a retraining teacher course in Hong Kong by Tang (1997), where the subjects were teachers who didn't teach ESL. The author asked them about their perceptions of proficiency between non-native ESL teachers and native ESL teachers. The results showed that most of the subjects believed that native ESL teachers are more respected models for learning English, this means that when defining the perception of ESL teachers, the native speaker possesses an advantage over the nonnative speakers.

III. 1.3. Bilingualism

Similar to monolingualism, bilingualism is a concept that can be hard to define. While many people tend to think the former is the default, the latter can be described as a natural phenomenon in linguistic terms. When contrasting two different cultures (and therefore their language), they tend to influence each other's speech behavior. This may happen because of geographical location or political conflict, and yet the linguistic impact of these circumstances is seldom mentioned. (Hoffman, 1991). One work that was defined for the study of bilingualism and that essentially helped scholarly work on the matter take off was published in 1953 by Uriel Weinreich, with a book titled *Languages in Contact: Findings and Problems*. (Weinreich 1953) The book tried to classify types of bilingual forms by extracting empirical data from a Swedish bilingual community, making use of the descriptive linguistic method of the time. As for today, bilingualism is a topic that has become popularized because of phenomena such as immigration, globalization, and the current economic market. From the perspective of linguistic analysis and research, the study of bilingualism seems to bring more questions than answers and has even questioned the nature of the concept of language itself. (Heller, 2007).

Following that line of thought, the relationship between language, speaking, and bilingualism can be complicated and difficult to explain. According to Grosjean (2010), the importance tends to be placed on fluency rather than any other criterion, and therefore many bilinguals are hesitant to define themselves as competent or with adequate knowledge in more than two languages. For the purposes of this research, Grosjean's (2010) and Li Wei's (2007) definitions are relevant. While the first author places importance on language use, the second author defines bilingualism as the possession of two languages, despite the varying degrees of proficiency. When taking both into consideration, bilingualism can be defined as the use of two or more languages in everyday life.

Consequently, it is important to focus on bilingualism and the context in which bilinguals exist today. According to Heller (2000), it is necessary to draw attention to understanding the value of bilingualism and the nature of valued bilingual practices. She argues that in the post-modern society that we inhabit today, there are two types of bilinguals: Those of the economic elite, where bilingualism is viewed as an economic exchange value of linguistic practices, and the bilingualism that does not hold as much power. Heller proposes bringing the conversation into which practices are tied to ideologies and how globalization plays a role in influencing and propelling certain types of bilingualism in this post-modern world.

Furthermore, and for the purposes of this study, bilingualism and education is another important topic. As Li Wei and García (2014) point out, despite the evidence supporting the multilingual reality of the world, schools continue to spread an education that is mostly focused on monolingual practices. Similarly, to Heller (2000), they argue that education today is complicit with the power structures of dominant societies. This is an occurrence that can be seen in many different environments, not necessarily only in the United States or powerful nations. Even in places where multilingual education is promoted by the state, the

languages available for learning are languages spoken in dominant countries, and they have a higher regard because of the economic and political power they hold.

III. 1.4. Linguistic Imperialism

Linguistic Imperialism as a terminology has been deeply examined by Phillipson (1992) in many of his writings. He first defined it as "the dominance of English is asserted and maintained by the establishment and continuous reconstruction of structural and cultural inequalities between English and other languages" (p.47). He recognized the relevance that English was starting to have worldwide more than a decade ago. And not only that but the dominance and inequalities that language can produce in societies. The concept of Linguistic Imperialism is akin to hegemonic powers (Imperialistic powers) conquering disadvantaged places. This definition has historical connotations because of the current world order. Forces such as the UK or the USA, have been incredibly relevant throughout history, and Linguistic Imperialism is just another consequence of this exercise of power.

Later, he defined it as "a theoretical construct, devised to account for linguistic hierarchy, to address issues of why some languages come to be more and other less, what structures and ideologies facilitate such processes, and the role of language professionals" (Phillipson, 1997, p. 238). This definition leads us to another important concept derived from Phillipson, that being *linguicism*. This term will be explained moreover as we do our analysis, but to be brief, linguicism refers to the inequality and/or discrimination a person can face due to their native language. By this, we understand that, in today's world, if a person is a Native Speaker of English, they will have many privileges that someone who's a Native Speaker of another language, will not have. This can be seen in terms of job opportunities, discrimination in a foreign country where English is the lingua franca, and so on and so forth. Basically, a person can be treated differently because of the language they speak.

Moreover, Canagarajah and Said (2011) stated that when ideologies and discourses of a powerful community are internalized by other social groups, hegemony is exercised, to the extent that those social groups willingly participate in the leadership of the community with power. For example, the notion of English as a more useful and superior language as a whole. When this idealization comes to other language communities, aspects related to the powerful language such as knowledge, values, and identities, become unintentional participants in the power enjoyed by English and Anglophone countries (2011).

III. 1.5. Language learning.

Regarding Language learning, Kumaravadivelu explained “At one time, grammatical drills were considered the right way to teach; at another; they were given up in favor of communicative tasks. At one time, explicit error correction was considered necessary; at another, it was frowned upon. These extreme swings create conditions in which certain aspects of learning are utterly ignored, depending on which way the pendulum swings” (2003, p. 28-29). Meaning that when talking about methods used to teach a foreign language (FL) the understanding of the fundamental importance of the context of teaching and the impossibility of a single method being the best for each situation has stopped the frequent creation of new popular methods that characterized the field of second language pedagogy for several decades. Understanding the importance of context and cultural learning, Byram and Kramsch (2008) formulated one challenge that FL teachers may face, namely “to teach not language and culture, but language as culture” (p. 22). We understand the acquisition of a language to be a social practice, as Zavala (2018) states “We do not study language or language forms, but rather language practices in interrelationship to the sociohistorical political and economic conditions that produce them” (p. 1317). This approach means that bilingualism would no longer be understood as two linguistic separate systems, but as

dynamic and fluid practices that people engage with in order to produce meaning and communicate in diverse contexts of their lives (n.d).

III. 1.6. English Learning

In the specific case of English Learning, we would take into consideration the existence of problems in the notions of culture, and identity, and concepts such as native speaker, diglosia, and mother tongue. As for the result of “new technologies bringing new linguistic opportunities, English emerged as a first-rank language in industries which in turn affected all aspects of society – the press, advertising, broadcasting, motion pictures, sound recording, transport and communication” (Crystal, 2003, p.156). English became the dominant language in a variety of economic and cultural arenas such as the language of international organizations, of the motion picture industry and popular music, of international travel, of publications, and of education (n.d). In fact, Fishman (1982) observes that it is the ‘non-English-mother-tongue’ countries that have been significantly active in using English, and that have enhanced its value in each of the arenas. And, taken together, it is these international roles or functions of English that have given the language the status of an international language.

III. 2. State of Art

When approaching our object of study, we found several studies worthy to highlight in Chile, and that were helpful to the development of our own investigation. Firstly, a study done by Marco Espinoza (2015) on the Native Speaker as the model of pragmatic norm, which helped us to dive into the problems said concept has, and the perception that a Chilean linguist has had on the matter. Apart from giving insightful input on what other authors globally have said. Secondly, a study conducted by Contreras et. al. (2008), that deals with the perception Chilean English students and teachers had about having a “good” or “bad”

English. This was particularly useful to see the perception and ideologies Chilean students of English and English teacher have on topics such as accents, grammar knowledge, immersion theory, and so on. Lastly, Glas's (2008) study on the perception dominant groups in Chile have on the idea of English giving people more opportunities. This investigation helped us to understand the instrumental ideology that English has, where it is seen as usefulness, a necessity in today's world, a great tool, etc. Additionally, in terms of linguistic ideologies, many studies have been done on Mapudungun (Pérez de Arce 2017 and 2014, Lagos, Rojas & Espinoza 2015). All of the aforementioned gave great insight on the ideologies of SLA, as well as the privilege some languages have over others in Chile, having as the main focus of the study, the perception of Mapudungun.

All of these studies and research were important for the realization of our own, as they gave insight to understand the problems and disputes present in our surroundings. However, there seems to be a lack of studies done on the linguistic ideologies present in the educational system for ESL or EFL.

Chapter IV: Analysis of study results.

IV.1 Characterize the culture that students from the academic area of English in Chile have about bilingualism.

For the first objective of our research, we will discuss the culture that students from the different programs of English have about bilingualism. The answers given by the participants were seen from an ethnographic perspective, i.e., we interpreted their answers and divided the results into three dimensions. Firstly, the Linguistic Competence that the participants have of their own English level. Within this dimension we also have Native Speakerism, which directly derives from the linguistic competence that the participants have of themselves, putting the Native Speaker as the standard. Secondly, we describe the Linguistic Variation, which has to do with extra-linguistic factors that may have influence on linguistic elements. Inside of this second dimension, we found that the belief of English Being Superior to other languages was a well-discussed topic. Lastly, we end this chapter by discussing the participant's experience of Language Acquisition, and the last sub dimension that derives from the aforementioned, how English is perceived as a Global Language by some of the participants.

IV. 1.1 Linguistic competence

Due to the different processes that happen in a speaker's mind when learning a new language, after language acquisition, the speaker is submitted to the different contexts that influence language understanding and comprehension, this is where language competence becomes relevant. Hymes (1972) defines linguistic competence as not only inherent grammatical competence, but also as the capability to correctly use it in different communicational circumstances. Based on this definition, we can conclude that linguistic competence is directly affected by the context in which the language is used and how native

speakers possess knowledge about their language due to the fact that they learned to speak the language in the context in which it is spoken, putting a second language learner in a particular position, where their ability to comprehend linguistic interactions is compromised.

IV.1.1.1 Native Speakerism

As we have mentioned, language competence is strongly linked to the idea of native speaker, as we discussed before, the differences between native and non-native speakers is one that is dependent on age and context they find themselves in (Cf. III. 2.1). If language competence is defined as unwritten rules that are present in speakers without their knowledge, native speakers are the ones that possess it, although it is not limited to them. As we can see, keeping the context in mind when learning about these terms is critical. This can be exemplified in some of our interviewees' words, “Una palabra puede tener muchos significados dentro de un contexto. / One word can have multiple meanings inside of a context.” (VF, I, LyL, UCH), “Nosotros tenemos una visión como más amplia de cultura (...) Al aprender un segundo idioma también aprendemos sobre la cultura. / We have a broader vision of culture (...) When learning a second language, we also learn about the culture.” (DV, II, P, UDP). As we can see in the first iteration, the interviewees see how context can define the intention with which any linguistic interaction can take place, this proves they believe in the rules that are present within a language, now any person learning a language can learn and internalize them, but this process, exemplified by the second iteration, can be closely tied with the culture that the language is present and how both terms are tied when learning.

IV. 1.2 Linguistic Variation

As a result of language's nature, changes in linguistics and phonetics structures are bound to develop among speakers. Language, like most things, gradually transforms itself through centuries (Aitchison, J. 2001). Such variations are shaped by external non-linguistic factors such as culture, economics, politics, and so on. Some of these variations can be either accepted or rejected by speakers, while others are deeply connected to these ideologies regarding linguistic variations in the English language, such as political and economic motives. It is important to remember that the idea of English as a superior language, specifically GB (standard variety), is ruled by white middle-aged wealthy men, linking English inevitably with segregationist groups and theories. The interviewees showed awareness to this problematic as can be seen in the next quote,

(...) solo tienen acceso ciertas personas a un inglés bueno (...) colegios que son bilingües, ese tipo de niños quizás puede que salgan con un inglés más avanzado. /
(...) only certain people have access to good English (...) schools that are bilingual, those kinds of children may come out with a more advanced English. (JA, II, T, UNIACC)

It is clear some of the participants see differences in terms of a sort of quality between schools with a bilingual focus compared to monolingual/Spanish speaking institutions, which in the Chilean society, are only affordable to a very specific group of the population; white middle-aged wealthy men, in that sense, politics and economics can be considered linguistic factors.

Regarding these variations acknowledged by these L2 speakers, some interviewees referred to the standard variety, it appears that most participants do not accept the forced use of the standard variety of English, specifically GB. However, there is also the presence of a

sense of longing to achieve a native-like accent, which in their eyes, tends to come hand in hand with an idealization of native speakers as L2 teaching,

Sí, sí me gustaría [sonar como HN] (...) más que nada porque siento que las cosas en las que más trabajo en el inglés es mi pronunciación porque quiero que se sienta como lo más natural posible. / Yes, yes, I would like to [sound like a native speaker] (...) more than anything because I feel like the thing I work on the most in English is my pronunciation because I want to feel as natural as possible. (CS, I, LyL, UCH)

Obviamente me gustaría [sonar como HN] pero creo que para llegar a eso uno tiene que normalmente irse a vivir al país. / Obviously I would like to [sound like a native speaker] but I think that to get there you normally have to move to the country. (JA, II, T, UNIACC)

Not only there seems to be a idealization of native speakers, but also to their surroundings and culture, seeing language as a simile of culture, therefore longing to be part of that community, creating a new identity, “Me gustaría ser parte también de ellos, quizás sabiendo el idioma también soy un poco parte de ellos. / I would like to be part of them too, maybe knowing the language I am also a little part of them” (JA, II, T, UNIACC). The participants seem to rely on the idea that interacting with native speakers, they would be able to improve their orality and pronunciation skills, alluding to a sense of naturalness that can only be achieved by imitating standard English speakers while also being inserted in their environment.

IV. 1.2.1 Ideas of English superiority

Querizo de Barros (2015) attributes the idea of English superiority to various stems. One of them is the myth of the longevity of the language, understanding English as being originated in the fifth century with the invasions of the Germanic tribes, resulting in more history and further changes in linguistic structures. English's high status was settled in the

mid-nineteenth century, thus growing its popularity and linguistic empire in the twentieth century as a prestige language. We can see this ideology of English as a superior and more efficient language in some of the responses given by the interviewees,

Una persona que sabe inglés tiene acceso a la globalización que esto conlleva y acceso también a diferentes puntos de vista, que una persona que habla solo su lengua materna, no va a tener, porque su mundo va a estar un poco más reducido al idioma que habla y las traducciones que se hacen al respecto, pero no puede acceder a todo el contenido de cualquier tema que quiera saber, que quiera tratar. / A person who knows English has more access to the globalization that (the language) entails, and has also access to different points of view, which someone who only speaks their mother tongue will not have, as their world will be a bit more reduced to the language they speak and the translations about it, but they will not have access to any content they want, that they want to deal with. (DR, II, LyL, UCH)

As we can see from this quote, some participants relied on globalization to support the idea of validating English more than other languages in terms of utility to gather information, depicting monolinguals as having a narrower mindset in certain topics, most of them cultural aspects, in comparison to bilinguals, especially to English speakers. This idea will be analyzed in more depth further on (Cf. IV.3.1.2).

VI. 1.3 Language acquisition

Second language acquisition requires meaningful interactions with the target language to acquire a natural understanding of such language (Krashen, 1981). According to these statements, it seems encounters with native speakers are influential in the process of learning an L2. As we previously mentioned (Cf. IV. 1.3), the results showed the presence of the desire to sound the closest to a native speaker as possible, as well as their discomfort with the standard variety,

Desde el primer semestre, acá en la Autónoma hay una hora extra al ramo de inglés que es de hablante nativo. Tenemos taller con hablantes nativos del idioma que es solamente para mejorar la habilidad oral. / Since the first semester, here in Autónoma University we have an extra hour of English with a native speaker. We have a workshop with native speakers of the language to improve our oral skills.” (VS, II, P, UA)

It is clear that both ideologies juxtapose each other among the participants, as it seems that although they vocalize their discontent with the constant use of the standard variety, they also tend to try to achieve a native-like accent in order to sound “more natural” and “fluid” (as they described) while speaking their L2.

IV. 1.3.1 English as a global language

It is impossible to acknowledge the relevant role of English in our globalized world. According to Rao (2019), English is currently regarded as a lingua franca, as native and non-native speakers use the language to communicate whether in business matters or trivial conversations. He recognizes the status this language has as a commercial language, how it spread globally to different fields and its establishment as a dominant global language. The results showed mixed response regarding globalization, as some participants expressed their discomfort with the process but are also able to see benefits that come along with it,

No me gusta la globalización, por todo lo que implica. Pero a la vez como que le agradezco darme la oportunidad de conocer el inglés, entonces es como un dilema moral interno. Sin embargo, entiendo que el inglés también se vea como una necesidad, a pesar de que justamente no siento que se tenga que enseñar el inglés estrictamente porque existe el proceso llamado globalización. (...) enseñar inglés (...) cómo romper barreras comunicativas en general con otras culturas. / I don't like globalization, for all that it implies. But at the same time, I am grateful for getting the

opportunity to learn English, so it's like an internal moral dilemma. However, I understand that English is also seen as a necessity, even though I don't think English should be taught strictly because of the process of globalization. (...) teaching English (...) how to break communication barriers with other cultures in general (...) for me, language is culture.” (JD, II, P, UMCE)

As the responses suggest, L2 speakers can recognize and acknowledge the advantages and harm that goes hand in hand with globalization, it is not possible to divide both the benefits and damages regarding language in globalization. The participants are grateful for having gotten the opportunity of learning English and being able to get informed and communicate with other cultures, adding different aspects and knowledge to their own self.

IV. 2 Characterize the culture that students from the academic area of English in Chile have about monolingualism

For the purposes of the second chapter, the objective is to characterize the culture that students from the academic area of English in Chile have about monolingualism. In this case, the answers given by the participants will be understood from an anthropological perspective and sorted into different categories. Firstly, the study results will be sorted into different dimensions, where more subdimensions can be found. In this chapter, the Linguistic Ideologies about Monolingualism portrayed by the interviewees will be analyzed, such as Narratives of Monolingualism Limiting People and the concept of Monoglossia. Secondly, in the dimension of Language Competence and Proficiency, the concepts of The Social Utility of Monolingualism and English Monolingualism Superiority will be discussed. Finally, in the dimension of the Use of English in Monolinguals, we will be discussing the Market Value of English.

IV. 2.1 Linguistic ideologies about monolingualism

As aforementioned (Cf. III. 3), monolingualism lacks a concrete definition. The phenomenon seems to exist on a continuum, and authors have yet to reach an agreement on what it means to be a monolingual. Because of this, there are many widespread linguistic ideologies about monolingualism, some of which have established themselves hegemonically, that constitute the culture of monolingualism. In other words, these are ideas about monolingualism that have not been demonstrated or agreed upon by authors knowledgeable on the topic. Throughout this chapter, these linguistic ideologies proposed by the participants will be discussed with the purpose of defining the concept of culture that exists around monolingualism in the academic areas of English in Chile.

IV. 2.1.1 Narratives of monolingualism limiting people.

These ideologies can be sorted into different categories, one of which consists of the narratives of people being limited by monolingualism. This is defined as the idea that the phenomenon of monolingualism is seen as a limit for people, in comparison to people who speak two or more languages. It was a widely discussed topic among the participants. One of the most widespread linguistic ideologies that could be found in the study results was the idea that monolingualism decreases people's opportunities of participating in a globalized society, believing that English was a necessity to access media from other countries, which in today's society is an everyday occurrence. In most cases, this is related to culture and portrays the idea that people who learn a second language, in this case, English, are able to access a culture that they would not have access to if they did not speak the language. As previously mentioned, (Cf. III. I), this correlates with the notion that culture is whatever a person must know to function in society, and along these lines, some participants believe language is an important category of societal knowledge, which is reflected in the following quote by one of the participants,

Yo creo que una diferencia podría ser que nosotros tenemos una visión como más amplia de cultura, ya que al aprender un segundo idioma también aprendemos sobre la cultura de ese idioma. Entonces muchas personas no conocen, por ejemplo, los modismos que nosotros podemos conocer cuando estamos aprendiendo inglés. Yo creo que esa podría ser una diferencia. / I think that one difference could be that we (English speaking students) have a wider vision of culture, because by learning a second language, we also learn about the culture of that language. Many people don't know, for example, the idioms that we get to know about when we are learning English. I think that could be a difference. (DV, II, P, UDP)

This idea comes from a popular notion that language is a vital part of a culture, if not the most important characteristic. It can be considered a narrative of monolingualism limiting people because it portrays the idea that monolingual people do not have access to any culture other than their own. And if they did, they would not be able to access knowledge about the culture fully because of their language limitations. This idea responds to the ideology of romantic linguistics, defined by Geeraerts (2020) in *Romantic and Rationalist Models of Linguistic Diversity* as: “The romantic inclination to celebrate and protect linguistic diversity refers to the close link between language, culture, and identity, to the authenticity and naturalness of the idiosyncratic language, to the importance of being respected in one’s identity, and to the relevance of maintaining diversity.” (p.7) In this case, language and culture are seen as intrinsically linked, and that by speaking a certain language, access to the culture is automatically granted. When the participant assumes that by learning a second language, they are also learning said language culture, they are portraying the ideas of romantic linguistics.

Furthermore, this is also directly connected with Canagarajah and Said’s (2011) statement regarding Linguistic Imperialism (Cf. III. 4.), which is the idea that linguistic imperialist ideologies perpetuate narratives of certain languages being more important and powerful, which is then repeated by social groups who willingly participate in continuing the leadership of the community with power. When the participant argues that people who speak a second language (in this case, English) are able to have a better understanding and a broader vision of the English culture, the idea of English superiority is upheld. Only people who have access to the English language will be able to access its culture in full, which in many cases, can be considered a privilege. The fact that this ideology is being perpetuated by someone who comes from Chile, a Spanish-speaking country, only responds to the idea that linguistic imperialism can only exist when it is being upheld by the “lesser” communities, that is, the communities that lack the powerfulness that English-speaking communities enjoy.

When bringing both perspectives together, that is, the Romantic Linguistic Ideologies that state that identity, language and culture are intrinsically linked, and Linguistic Imperialism that proposes the idea of English superiority, it can be seen how these ideas seem to legitimize each other. By saying that English is the superior language and enjoys a certain degree of power in our society, and that Spanish monolinguals are at a disadvantage for their limited access to English culture, which puts them in a lesser position in the globalized society that we inhabit nowadays, we are referring to Linguistic Imperialist ideas that are propelled by the Romantic Linguistic Ideologies, in the sense that this perspective proposes the idea that one important and inseparable aspect of language is culture, which relates to the belief that identity and language go hand in hand. Therefore, these ideas of Linguistic Imperialism are being influenced by the Romantic Linguistic Ideologies.

In this case, monolingual people are only considered to be less knowledgeable when their first language is not English because English-speaking monolinguals are seldom criticized for their lack of a second language. Once again, this proves that Linguistic Imperialism is a phenomenon that not only seems to exist amongst students of Academic English, and that is also maintained through the narrative that monolingualism limits people, but only when their first language is not English.

Furthermore, another narrative that can be found in the linguistic ideology is that people who have yet to learn English refrain from learning a second language out of embarrassment of not being good enough. This narrative directly aligns with the idea that everyone should be interested in learning a second language, and that language has to be English. This can be appreciated in the words of one of the interviewees,

Siento que una persona que no habla inglés es por vergüenza, pero esa vergüenza viene de que uno no tiene conocimiento. / I feel like people who don't speak English,

they don't out of embarrassment, that embarrassment that comes from not having a certain knowledge. (JA, II, T, UNIACC)

Consequently, this is an ideology that limits people since it depicts the narrative that people who do not learn a second language out of shame are refraining from learning a necessary skill. Monolinguals are portrayed to be lacking a necessary skill, and the embarrassment of it prevents them from acquiring said skill. Therefore, they are restraining their access to their full potential.

In addition, another widely discussed topic was the accessibility of media produced in another language, in this case, English. The interviews showed that it is believed that a person who does not speak the same language as a piece of media will not be able to access its full meaning, seeing as subtitles and translations might always miss some of its original meaning. Therefore, monolingual people cannot consume media in the same manner as bilingual people can. In the words of one of the participants,

Hay personas que no les gusta leer los subtítulos y a uno le gusta escuchar el idioma original, porque hay ideas que se pierden en la traducción o en los subtítulos y no necesariamente porque sea mala, son solo cosas irrecatables. / There are people that do not like to read subtitles, and I like (to see movies) hearing the original language because there are ideas that get lost in translation and subtitles. It doesn't mean it's a bad translation, but there are things that are impossible to recover from the original language. (RB, II, T, USACH)

This is another narrative of monolingualism limiting people as it conveys the notion that, by watching something that is translated or having to read subtitles, monolinguals are missing a quintessential part of the media they're consuming, and will never be able to access its full meaning unless they speak the original language of the media, that is, the language it was intended to be consumed in.

Once again, the idea of Romantic Linguistics is shown, as the participant refers to the idea that language, culture, and identity are intrinsically linked, and therefore, by changing the original language of a piece of media, the meaning can be lost, given the importance of language in this context. The main goal of romantic linguistic ideologies is to protect diversity, an objective that can fail when something is translated into a standardized version of Spanish so that the meaning can reach the most audiences in other countries. Furthermore, another idea that can be deducted is that language provides identity, and only communities that speak the same variation of the piece of media they are consuming will be able to feel identified by it.

To conclude, these ideas of monolinguals not being able to access media and the romantic linguistics ideologies fail to consider the reality of monolinguals living in a globalized society, where access to content from all over the world has been made accessible to everyone. Furthermore, these ideas often seem linked to specific content and media made in English, vastly ignoring the conversation that could spark from the different translations available today, made from less powerful languages such as Korean, Spanish, etc. Once again, the concept of Linguistic Imperialism (Cf. III. 4.) is relevant, as English is perceived as an influential and dominant language and perpetuates the notion that everything that is meant to be consumed in that language, should be.

IV. 2.1.2 Monoglossia.

The definition for monoglossia used for the purposes of this chapter is, “The proclamation of English (or any dominant language) as the official language for the entire territory, and, to a certain degree, the obligatory language allowed in schools, politics and social environments.” (Juarros-Daussà, 2016). In this case, monoglossia will be interpreted as a linguistic ideology that regards one language (English, in most cases) as the most important language, and that it should be promoted in schools, government politics, and even social

encounters. In a broader sense, and considering how participants live in a Spanish-speaking country, it will be interpreted as the ideology that everyone should learn English and prefer its use over their L1 in certain contexts. Most of the time, this ideology is not spread by English speakers themselves, but by governmental institutions that promote the use of English, through initiatives such as obligatory classes in schools, etc. This can be appreciated in the words of one of the participants,

En realidad yo soy igual que, no sé si, que también estuve expuesta al inglés, en mi caso fue porque cuando chica no era un ramo más del colegio, era mi ramo favorito. /
Actually, I am the same in that sense, I don't know, I was also exposed to English. In my case, it was because when I was little, it (English) wasn't just another subject, but it was my favorite. (CDLF, I, LyL, UC)

In this case, their first approach to the language was in school, as another subject. The reason many Chilean children learn English instead of another language as an L2 in school has to do with the linguistic ideology that English is the superior language and the idea that its knowledge should be widespread amongst different environments such as governmental, educational, etc.

Furthermore, there is a notion that comes from monoglossia, which refers to the idea that English is an obligatory need. It could also respond to the fact that before technologies developed, access to English media was harder, but it also represents the linguistic ideology of English as a language is a necessary knowledge in our society today. Seen in the words of one of the interviewees,

Sentí como la obligación de aprender inglés porque todo lo que me gustaba estaba en inglés, entonces como que prácticamente me vi en la obligación de adquirir este conocimiento. (...) Yo cuando era chica sí sentía esa obligación de tener que aprenderlo porque todo, todo estaba en inglés y no había otra manera de que yo

podiera como, entenderlo si no es que aprendiera. / I felt an obligation to learn English as everything that I liked was in English, so basically I was forced to acquire this knowledge. (...) When I was little, I did feel that sense of obligation of having to learn because everything, really everything was in English and there wasn't any other way to understand those things if I didn't learn the language. (VF, I, LyL, UCH)

As of today, the linguistic ideology that English is necessary is still universal and creates the illusion that learning English as an L2 is necessary knowledge in today's world, reinforcing the idea of monoglossia, especially, that there is one predominant language that governments should reinforce into their citizens, undermining the reality of monolinguals of Spanish and denying the existence of other languages that could be learned, thus creating the narrative that they lack something by not knowing English.

IV. 2.2 Language competence and proficiency

For this dimension, the concept of language competence will be sorted into two categories, basic language competence, which can be identified as knowing language and grammar, and schooled language competence, which is the relevant definition, will be understood as "A set of language abilities that build on basic linguistic competence and are heavily modified by learning." (Perfetti & McCutchen, 1987, p.105). Consequently, language proficiency can be understood as the level of success at communicating in one language, and also has the distinction of *conversational* and *academic* aspects of language proficiency. "The essential distinction refers to the extent to which the meaning being communicated is supported by contextual or interpersonal cues (such as gestures, facial expressions, and intonation present in face-to-face interaction) or is dependent on linguistic cues that are themselves largely independent from the immediate communicative context." (Cummins, 2000, p.57). In this context, these concepts will be interpreted and contrasted in terms of

monolingualism and bilingualism, and the linguistic ideologies surrounding language competence and proficiency in a second language while being monolingual.

IV. 2.2.1 Social utility of monolingualism.

For the purposes of analyzing the benefits of language competence and proficiency in monolingualism, the social utility will be defined as an event, object, or person that benefits people in a society. Social utility must be understood in a quasi-economic sense, as it indicates the profit that someone can obtain from a given object, person, or event. (Dompnier et al., 2007). In this case, the predominant linguistic ideology refers to the lack of social utility of monolingualism when compared to bilingualism, which participants believed to have more advantages and social utility than the former. This idea can be represented by the words of one of our interviewees,

Si es que quiero entrar a un trabajo que es de oficina y me piden que tenga dominio de excel y dominio de inglés, y yo llego sin saber de excel pero sabiendo inglés. Y después llega una persona que sabe excel pero no sabe inglés, me van a contratar a mí entre comillas porque es más fácil enseñarme a ocupar excel que enseñarle a alguien más inglés. / If I apply for an office job and they ask me to know how to use excel and English, and I get there not knowing how to use excel but knowing English. And then someone who does know how to use excel but does not know English gets there, they're supposedly going to hire me because it is easier to teach me how to use excel rather than teaching someone else English. (CS, I, LyL, UCH)

In this case, the narrative is that the bilingual person is more deserving of the job because they have already acquired the ability of a second language, which according to the participant, has more social utility than having the ability to know how to use *Excel*, which is regarded as a lesser skill. Therefore, the lack of language competence and proficiency in a

second language can affect the ability of a monolingual to acquire a job, and their worth as an employee is considered to be less than a bilingual.

Similarly, bilingualism is believed to have more social utility than monolingualism not only in terms of job skills but in the language competence and proficiency one has in their own language. This can be appreciated in one of the participant's words,

Como que hay facilidades de áreas como tal vez expresión, como tal vez comunicación, esas habilidades, no sé, de repente sí, pero... es muy, de nuevo, como complemento a la personalidad y a la inteligencia general de la persona. / There is a certain ease in some areas, such as perhaps expression, or maybe communication, those kinds of abilities, I don't know, sometimes yes, but...it is, once again, a complement to the general personality and intelligence of the person. (MP, II, LyL, UC)

In this case, while the interviewee recognizes that one must not place a person's ability solely on their second language competence and proficiency, there is still a linguistic ideology that dictates that those who have acquired an L2 have a better opportunity at expressing and communicating themselves.

This idea can be related to the instrumentalist point of view, which is defined by Chavan (2013) as "The instrumentalist perspective valorizes the process of standardisation. It sees standardisation as a tool and defines it in terms of efficiency, rationality, and commonality. (...) Standardisation is motivated by various socio-political and cultural needs of the dominant class in a given society." (p.137) In this case, by perceiving the social utility of bilingualism to be more valuable than monolingualism, there is a process of standardization that seeks to make people conform to the standard of speaking English. As it was mentioned by one of the participants, English will always be the preferred skill, it will always remain the standard language. Therefore, those who are bilingual have placed

themselves above those who are not, and are able to enjoy more privileges, like conforming to a standard.

IV. 2.2.2. English monolingualism superiority

Alongside these ideas of language competence and proficiency, another ideology found within the participants' answers is the idea of English monolingualism being a better alternative than being a monolingual in any other language. This idea is closely related to the concept of Native Speakerism (Cf. III. 1. 3), which is the notion that a Native Speaker (that is, someone who speaks their mother tongue) is more knowledgeable in said language. That, again, is discussed earlier in the third chapter, when Tang (1997) points out that in a study with different ESL non-native and native teachers, most of the subjects seem to believe that native ESL teachers are more successful at teaching English, this means that when defining the perception about ESL teachers, the Native Speaker possesses an advantage over the non-native speakers. This is something that can also be found in the interviewees' answers, the idea that native teachers of English are more influential, relevant, or better than someone who teaches English as their second language. As can be seen in the words of one of the participants the following quote,

Desde el primer semestre, acá en la autónoma hay una hora extra al ramo de inglés que es de hablante nativo. Tenemos taller con hablantes nativos del idioma que es solamente para mejorar la habilidad oral. / In the Autónoma University, from the first semester we have one extra hour of English class with a native speaker. We have this workshop with native speakers of English, which is exclusively for improving oral skills. (VS, II, P, UA)

It can be deduced that the participant believes that having an extra hour of English class with a Native Speaker seems to improve their chances of learning and improving their oral skills, rather than having classes with someone who only speaks English as a second

language. This ideology is not only widespread in the following study, but it is a phenomenon that has even been studied, as can be seen with Tang's (1997) research. It seems to stem from the belief that people are most knowledgeable in their first language, because they have been speaking it their whole lives. While this ideology has its own issues, this phenomenon has been taken a step further, going as far as saying that English monolingualism is more convenient than, for example, Spanish monolingualism. There are a few reasons for this, mostly related to Linguistic Imperialism and the idea of English superiority, and even the social utility of language and how some languages simply have more value than others. However, the main factor has to do with the idea that culture and language are intrinsically related, and therefore, those who have lived their whole lives in a country and have found themselves interacting with a culture, have some sort of all-encompassing knowledge of not only language, but many different elements. That is why another ideology concerning Native Speakerism and the idea of English monolingualism superiority can be found in the following quote,

Obviamente me gustaría (hablar como hablante nativo) pero creo que para llegar a eso uno tiene que normalmente irse a vivir al país, o sea uno igual aquí podría hablar como hablante nativo, pero es mucho más difícil ya que constantemente estamos hablando en nuestro idioma, que es nuestro nativo el español. / Obviously I would like to (speak like a native speaker) but I think that to achieve that, one normally has to move to a certain country. I mean, here you can still talk like a native speaker, but it is a lot harder because we are constantly speaking our own language, which is native Spanish. (JA, II, T, UNIACC)

In what the participant is trying to convey, there seems to be an interference of Native Speakerism when someone speaks Spanish, because they are interrupting their chances of speaking like an English native speaker. Therefore, it is quite clear that English

monolingualism superiority is an already existing notion because the idea that being a Spanish native speaker can interfere with your chances of sounding like an English native speaker is made to be a negative perception. Thus, someone who is already an English native speaker finds themselves at an advantage or better position, because they do not have to worry about not sounding native-like, which seems to be a fear amongst Spanish native speakers. Moreover, Native Speakerism continues to be an important issue throughout the study's results, something that can be exemplified in the words of one of the interviewees,

Los profesores que tenemos son de distintas variables de habla del idioma (...) Tenemos hablantes británicos, no nativos, pero sí que hablan con esa variante y también que hablan inglés americano. / The teachers we have speak different variants of the language (...) We have British English speakers, non-native, but who do speak that variant, and also those who speak American English. (LC, II, T, USACH)

In this case, it is important to point out that the teacher is non-native, because Native Speakerism seems to be an important factor to keep in mind when measuring someone's ability to teach English, and furthermore, to measure someone's competence and proficiency in English. This way of thinking often fails to consider other seemingly more important factors, such as qualifications to teach English as a second language, years of studying a language, etc. It is widely believed that someone who speaks English as their first language is already qualified to teach, as they have been speaking English most of their lives, but this ideology is often misguided, and encourages the fact that opportunities are taken away from non-native teachers, who might have more teaching qualifications than someone who is a native speaker.

This idea responds to Monoglossia (Cf. IV. 2. 1. 2), which refers to the linguistic ideology that regards one language (English, in most cases) as the most important language, and that it should be promoted in different areas, such as governmental, education, etc. In this

case, English native speakers and English monolingualism is seen as the preferred option, disregarding anyone who has been born with a different L1. English monolinguals are believed to have a certain advantage in their own language, and to have a deeper sense of knowledge of English, something that a Spanish monolingual will not be able to access unless they go through a similar process than the English native, like living and submerging themselves in the culture of an English-speaking country. Once again, the idea of Linguistic Imperialism (Cf. III. 4) comes into the table, as it is related with the perspective that English, in any of its forms, be it learning English as a second language over another language, using English in educational contexts, or being an English monolingual is the superior choice. This ideology can even be harmful, because it perpetuates the idea that Spanish native speakers and monolinguals are perpetually at a disadvantage, only because of being born in a certain country in the world.

IV. 2.3 Use of English in monolingual speakers

Grosjean (Cf. III. 3.) discusses the topic of the use of English, and how it is related to the definition of Bilingualism. Some authors argue that if someone knows more than a couple of words in a second language, that might make them bilingual. There are others that would rather look at proficiency, fluency, age of acquisition, among many other categories, to define if someone is actually bilingual. What appears to be most agreed upon between experts is that bilingualism exists on a continuum (Cf. III. 3.). Because of the lack of a concrete definition, when a monolingual is capable of learning and using a few words in a second language, some may consider it a sign of bilingualism. For the purposes of the study, in this case it will be discussed as use of English in monolingual speakers.

By living in a highly globalized society, one where access to media and content from all over the world is not a privilege anymore, but something that is expected, it seems probable that a monolingual might be able to learn more than a few words in a second

language, especially when those words start circulating in the dialect of their region, or their mother tongue. That is the phenomenon that will be discussed throughout the following section, the use of English in monolingual speakers, and how said use can have an added value in a society that considers Bilingualism as an advantage.

IV. 2.3.1 Market value of language

As mentioned above, even the most minimal knowledge of English can be considered an advantage when one takes into account its market value. As defined by Grin (1999), “The spread, maintenance and decline of language is usually seen not as a purely linguistic process, but as the result of the interplay of complex social, political and economic forces.” (p.169) Therefore, there are many different factors one must consider before dictating the market value of a language. It is no surprise that English tends to be considered one of the most influential languages around the world, when most English-speaking countries hold political and economic power. Heller (Cf. III. 3.) contributes to the conversation, arguing that bilingualism must be perceived in two ways: The bilingualism of the economic elite, those who use their knowledge of a second language as a means of economic exchange value, and the bilingualism of those who lack influence and power in today’s globalized society, such as immigrants, people who lack higher education, among others. In this discourse, monolinguals are categorized in the bottom of the pyramid, especially those whose L1 is not considered as a powerful language today. As can be seen in the words of one of the participants,

Mi mamá siempre anda super orgullosa de que uno sepa inglés y lo comenta en varios lados. Así que creo que todos los padres se sienten orgullosos, porque creo que es algo que no todos pueden hacer, creo que a uno igual lo hace ser distinto, el tema de conocer otra cultura, y llegar a otras cosas que otros no pueden acceder, como el tema de la política, religión, etc. Y eso, creo que saber otro idioma te hace ser distinto. / My mom is always proud that I know English, and she talks about it everywhere. So I

think all parents feel proud, because it is something that not everyone can do, I think that it makes someone stand out. Knowing another culture, and being able to access things other people cannot, in terms of politics, religion, etc. I think knowing another language makes you different. (JA, II, T, UNIACC)

In this example, knowing English is something to be proud of. This is not always the case, as the market value of English can vary according to the circumstances. For the participant, it is something to be proud of because of their environment, that is, living in a Spanish-speaking country and studying Academic English at university. Their use of English would not be received with such pride if the circumstances were different, for example, an immigrant mother who is trying to grasp English while living in a country different from her own. Bearing this in mind, having fluency in English is not always such a prideful ability. Additionally, the participant feels that their knowledge of a second language makes them stand out, and therefore, the mother should feel proud because their child has acquired a skill that they personally lack. Once again, monolingualism is seen as the worst possible reality, as it completely lacks any sort of market value related to English.

Consequently, further ideologies reflect that people who have yet to learn a second language must have had the intention of acquiring one at some point. In the globalized society we live in today, the idea of people consciously deciding not to learn English seems to be implausible. Once again, English is considered to be a skill that brings market value to a person, and not acquiring said skill seems to leave people at a conscious disadvantage. As can be seen in the words of the interviewees,

Porque yo creo que todas las personas que no les gusta el inglés en algún momento tuvieron la intención de aprenderlo y algo debe haber pasado que les hizo decaer o desmotivarse sobre el idioma. / I think all the people who do not like English, at some

point had the intention of learning, and something must have happened that made them decline or feel unmotivated with the language. (MJM, II, P, UMCE)

IV. 3 To describe how English proficiency is evaluated according to the student's respective programs and areas of study.

Throughout the following chapter, the objective is to describe how English proficiency is evaluated according to the student's respective programs and areas of study. For this purpose, we identified three dimensions; the first deals with Linguistic Ideologies surrounding the Academic Context of English; the second one is about Learning a Second Language, that language being English as well; and the third one is related to the Different English Teaching Methods in the Different Programs.

The first is divided into three more subdimensions, which are the topics that will be discussed throughout the analysis, Native Speaker, English as a Provider of Opportunities, and The Functional Advantages that English has. The second one contains two sub-dimensions that deal with Linguistic Identity of Chilean Students and English competence and proficiency. Finally, the third dimension has two sub-dimensions, which are Limitations in Teaching Methods and Academicism.

IV. 3.1 Linguistic ideologies about Academic English

Before we can dive into our analysis, we must disclose the different descriptions that have been done about linguistic ideologies and linguistic imperialism to derive into the categories of analysis we propose in this part of our research.

We understand linguistic/language ideology to be the "cultural system of ideas about social and linguistic relationships, together with their loading of moral and political interests" (162:255, as in Woolard, 1994, p.57), and to "represent the perception of language and discourse that is constructed in the interest of a specific social or cultural group" (Kroskrity, 2010, p.195). Focusing on the latter definition, we could argue that English has constructed itself into the public discourse involving several ideologies which will be detailed later. Recognizing that ideologies around language do entail political, moral, or even economic matters, we identified the importance of the term *linguistic imperialism* as being relevant for

our further analysis. This is defined by Phillipson as "the dominance of English is asserted and maintained by the establishment and continuous reconstruction of structural and cultural inequalities between English and other languages" (1992). Positioning English, then, in a hegemonic or dominant position, brings us to the definition of *linguicism*. Linguicism is defined as "ideologies, structures, and practices which are used to legitimate, effectuate, and reproduce an unequal division of power and resources between groups which are defined on the basis of language" (Ibid). We can see how all these definitions are related to each other and how important they are to deepen our further analysis. We position ourselves in an ideological world, where the language we speak, the country we inhabit, our race, gender, and so on and so forth, will be a determinant factor to understanding where (in terms of privilege) we are positioned in society.

Coming back to English teaching/learning, the variety we are taught is not incidental. Many authors refer to the ideologies surrounding the "standard variety of English" and how this is closer to an academic form of English rather than a more "social" variety of the same. As pointed out by Siegel, "In regards to the 'standard varieties', the perpetuation of beliefs about the superiority of the language of dominant groups, and the inferiority of the language of marginalized groups, is of course maintained by the dominant groups to promote their own interests" (2006, p.161).

The ideologies that were found in this research around English in an academic context were, the native speaker ideology, how English is perceived to be a provider of opportunities, and the functional advantages that English has in different areas of human life. All of these will be discussed accordingly and separately.

IV. 3.1.1 Native Speaker Ideologies

There is not a consistent and clear definition for "Native Speaker". Many researchers have approached the various definitions trying to unravel the different ideologies that they entail. One of them has to do with "the fallacy of a homogenous native speaker who exhibits accurate and proper language use" (Andreu & Galantomos, 2009, p.202), where native speakers are believed to speak and use language in a homogenous manner when this is known to be untrue (Ibid). The same authors who have criticized said idea have exemplified this by referring to Italian speakers, where one is from Naples and the other one is from Milan. They will have different registers, and different accents and they will most likely use language differently overall.

Some other faults that the definition of Native Speaker has had over the years have to do with the lack of clarity on who qualifies to be a Native Speaker. Cook (1999) has referred to this issue by claiming that an NS is someone who learns a language from childhood and remains using that language in their lives. The author then deepens this idea by saying that an NS is often thought to be a monolingual (p.187). This is very similar to what Andreu & Galantomos (2009) perceived as a "biological aspect" in which to consider someone a native speaker (p.202). It removes the social aspect of communication, and it merely focuses on the abilities a person has on a language, i.e., how "correctly" and "diversely" people use the language itself, discarding the "what they use it for" or the "why they use it for"

These abilities have been heavily criticized by Chacón Beltrán (2000), who refutes the definition of NS given by Davies (1991) and others (p.11). This definition was described by Chacón as "(Native speakers) having the extraordinary capacity to produce fluid and spontaneous texts, and the equally extraordinary ability to write creatively (p.12). We can see how the definition of Native Speaker, apart from being ambiguous, idealizes the Native Speaker, who is presented to language learners as their goal (the target). The curriculums of

universities, institutes, and schools in Chile, do not fail at following these same ideals. Three different ideologies concerning Native Speakers were found among the participants.

The first and largest was the ideology surrounding accents. Secondly, we found that the Native Speaker as the ideal teacher was also present among some participants. Finally, and we take this as a worthy mention finding, we saw in one of the participants the importance given to pragmatics, rejecting the idea that native-like accents were relevant. These will be explained in detail moreover.

VI. 3.1.2 Standard varieties of English.

There were different findings from the participant's responses in terms of the accents they must incorporate into academic settings. These answers came primarily when asked about positive/negative traits from their respective programs. Participants overall had the sense that they had to choose an accent, those being the standardized varieties of the dominant "English" (General American and General British).

One of the participants, straightforwardly said, when referring to the program she is currently studying, "Los aspectos más negativos, (...) es que tengamos que tener un acento estándar / "One of the most negative aspects (...) is that we have to have a standard accent" (AP, II, LyL, UCH). There is a rejection in terms of this sense of obligation to have a certain accent. In the same line, a participant added,

Y también comparto la opinión con los demás acerca de, del inglés estándar, que hay que tener como ese, ese inglés nativo, sonar como inglés nativo. A mí personalmente me cuesta demasiado. / I also share the opinion of the rest about standard English, we have to have this native-like accent, sound like a native. Personally, it is really difficult for me. (VF, I, LyL, UCH)

The ideology present here we believe has to do with linguisticism. As people are

assumed to have to choose from these two hegemonic, standardized varieties of English, leaving no room for the personal use of the language. Of course, we understand language realization varies still, even if frowned upon, but the problem remains at an academic level, as students must fit into one of these categories, otherwise, they will not perform well in terms of grading. This can be seen in the following extracts, “Me incomoda un poco el tema de los acentos, la pronunciación y todo ese tema porque me veo obligada a elegir el acento americano o el acento británico. / I'm a little uncomfortable about accents, pronunciation and all of that, because I see myself forced to choose either an American or a British accent” (YG, I, P, UMCE).

(El) estigma dentro de inglés que es básicamente el tema de los acentos y la aprobación y validación que tienes tú a nivel profesorado en general respecto a como tú pronuncias en general. / The stigma in English is basically about accents and the approval and validation you have from your teachers in general in regards to your pronunciation. (JD, II, P, UMCE)

Thus, having a certain accent for people who study English is not always a personal matter. It does have an influence on the superiors, in this case, the professors and academics of the Universities the participants are from. There is a reinforcement of the hegemonic idea that these are accents worth learning and copying. It is worthy of mention that both extracts come from students from the same University. This could entail the pressure people from this institution are taught to have. It appears that the accent they have, or how they speak is being more monitored than in other Universities.

Nonetheless, we could still see how some of the participants thought of accents as a completely personal matter and something that nowadays was not as relevant as it used to be, “Ahora ya uno en verdad habla como uno quiere, nadie te dice ‘Tienes que hablar inglés

americano o inglés británico'. / Nowadays you can speak as you like, nobody tells you that 'You have to speak with American English or British English' (JA, II, T, UNIACC). "Hoy por hoy está variando un poco más la cosa, pero aun así se toman estas variables en cuenta. / Currently things are varying a bit more, but these variables are still taken into account" (RB, II, T, USACH).

As we can see, both participants study the same program. With this, we could argue that some ideologies are starting to be more openly displayed or discussed in some universities, meanwhile, others are still perpetuating the same ideologies that researchers have claimed to have negative effects on learners. On the same note, another participant claimed,

Las que más trabajo en el inglés es mi pronunciación porque quiero que se sienta como lo más natural posible(...) una ambición personal, el querer sonar como nativo. / What I work the most in is my pronunciation because I want it to feel as natural as possible (...) this is a personal ambition, wanting to sound like a native" (CS, I, LyL, UCH).

Naturality is something many learners of English pursue, and university students clearly do not fall short on the matter. Although the participant refers to this ambition as "personal", we could argue that this is an internalized ideology, as students and learners of English are currently encouraged or even obligated to follow the standard varieties. Thus, we do not negate that someone could want a Native accent, this by itself is ambiguous as there is not just *one* native speaker to aim for. Another example that deals with accents is the following:

Obviamente me gustaría pero creo que para llegar a eso uno tiene que normalmente irse a vivir al país (...) me gustaría ser parte también de ellos, quizás sabiendo el idioma también soy un poco parte de ellos"/I would obviously like (to have a Native-like accent), but I think that to accomplish this one usually has to go and live in that

country (...) I would like to also be a part of them, maybe by knowing the language a part of me is a bit like them (JA, II, T, UNIACC).

As well as in the previous extract, this participant wants, in a more personal manner, to have a Native Speaker accent. Again, this is not further specified or exemplified. So, it does seem that the ideal of NS has been entrenched into students' minds, by making this “accent” to be the goal.

Additionally, this responds to learning methods where people are encouraged to immerse themselves into their target language country. It is believed that living in a place where the target language is used, will make it easier for the learner to incorporate the language more innately.

Contreras et. al. (2015) did research on the subject where Chilean teachers were the ones who believed this the most. As they are the ones who teach other generations, these ideologies are spread through generations. This idea is not only untrue but is completely subjective to the speakers themselves, as languages do not serve the same purpose for everyone. In the same study mentioned, the case was focused on Alexis Sanchez's use of English. He, living in the UK, was expected to know “better” English. However, we do not possess the information on how he actually communicates where he lives. Languages vary from user to user. Another participant claimed that,

Entonces no es como que yo quisiese ser un hablante nativo, aunque apuntase hacia allá, siempre iban a haber elementos que iban a determinar mi acento de alguna manera.

/ So it is not like I don't want to be a Native Speaker, even if I aimed in that direction, there would always be elements that would determine my accent in some way (RB, II, T, USACH). .

This participant is more aware of the fact that language is culturally and socially dependent,

and how these elements will shape and give variations to the ways in which we communicate.

VI. 3.1.3 The Native Speaker Teacher as the ideal.

Although research has been done on this matter Andreu & Galantomos (2009), the belief that NS has a greater qualification to teach the language they use "natively" is still quite present in students. One of the participants, when discussing Japanese classes he had attended, said that

Several teachers from the institute were native, so that gave some sort of discipline when incorporating the contents. / Varios de los profesores del instituto, eran nativos, entonces eso igual daba cierta como disciplina a la hora de incorporar estos contenidos. (LG, I, LyL, UC)

This ideology has been spread throughout institutes or academic facilities that advertise the fact that they have "native speakers" as teachers, making it appear as if someone who is native in a certain language is therefore an expert on the matter (Open English is one of the most popular in Chile). Especially in this case, where the participant refers to the "discipline" the teachers have, which by no means refers to linguistic elements. Moreover, a participant talked about having a class with native speakers (of English) only for them to improve speaking abilities, "Tenemos taller con hablantes nativos del idioma que es solamente para mejorar la habilidad oral. / We have workshops with native speakers of the language which is only to improve our orality skills" (VS, II, P, UA).

This idea of the Native Speaker being the ideal teacher is constantly being reinforced by Universities and Institutions, demanding students to aim for standard accents, and if they are failing, they provide them special courses where they have native speakers of English to teach them "properly". The problematization of this comes from the fact that solely being Native of a certain language is not a determinant of whether people know *how* to teach a language. As Andreu & Galantomos claimed, "the fallacy of a homogenous native speaker

who exhibits accurate and proper language use" (2009, p.202).

As a manner to conclude this section of the analysis, we want to point out to the widespread of this ideology, because both participants quoted above are not only from different Universities (One of them being private and the other one public), but they are also from different programs, and so, their curriculums and classes are most likely distinct from one another. With this information highlighted, the fact that this idea is present in individuals who might have different academic formations, this idea is still present and widely believed.

VI. 3.1.4 Pragmatic use relevance.

This subsection is the most succinct of the three, as there was only one participant who claimed that accent was not important, however, he/she gave relevance to the use of pragmatics. This pragmatic use is held up by native speakers' standards. The reason why we believed this extract to be worth mentioning is because of Espinoza's (2015) discussion in his paper "The native speaker as the model of the pragmatic norm", where he refers to the "fixation in comparing with the native norm" (p.218). When the participant said that,

La pragmática, el contexto, para mí eso es más importante que no tener un acento, que no tiene ningún valor al final si una persona habla como una persona nativa o no. /
Pragmatics, the context, to me that is the most important aspect than not having an accent, which doesn't have any value in the end if a person speaks or not as a native speaker. (MP, II, LyL, UC)

The problematization of this comes from the fact that when we are taught pragmatics in an academic context, the most likely example or goal to attain is that of the Native Speaker. Whether we know it or not, native speakers tend to be the norm in almost all academic discourses and environments. This point was also discussed (Cf. IV.1.1) when we referred to Language Competence. The more a speaker knows grammar, pragmatics, or any other linguistic element, the more of a competent speaker they will be.

IV. 3.2 Functional advantages of English

In the following section, we will discuss the ideology of English being a functional advantage in a globalized world. These advantages were perceived by the participants and interviewees as economic advantages, more job prospects, a better economic future, and cognitive abilities that can come with knowing English. In contrast with Cf. IV.2.1.1, the instrumentalist perception of language will be analyzed in this section. Moreover, there was a general belief that when knowing English, they had the advantage to connect with other cultures, and therefore, travel.

One of the most discussed topics had to do with English being seen as a "tool", or a useful instrument for contemporary societies. One of the participants said, "Mi papá le dice 'la herramienta', 'el gran instrumento' que uno tiene a disposición. / My dad calls it 'the tool', 'the big instrument' that one has at their disposal" (WV, II, T, UNIACC). The idea of English being an instrument goes beyond the students of the language in this case, as the participant's father is the one perpetuating this ideology. This is reinforced because the participant later relates how her father lost many job opportunities because he did not know English.

For others, the motivation and perception of English as useful was personal, and they mostly noted the importance it can have on their future, "La principal motivación para aprender inglés es porque es una herramienta demasiado como necesaria. / My main motivation to learn English is because it is a very necessary tool" (MJM, II, P, UMCE). "Quiero transmitir a estudiantes lo valioso y útil que ha sido el inglés en mi vida. / I want to transmit to my students how valuable and useful English has been in my life" (AP, II, LyL, UCH). "En vías de la globalización es una herramienta indispensable para nuestro futuro. / In a globalized world it is an essential tool for our future" (AP, II, LyL, UCH).

And, lastly, one participant referred to English as being a tool (as well as the other excerpts), however, her/his focus relied on the cognitive improvement that knowing English

can have. This will be discussed further on; however, the keywords of this section are on the word *tool* used to describe English, “Una herramienta para mejorar la memoria para tener mejores habilidades del lenguaje tanto nativos como el que estaba. / It is a tool to improve your memory, to have better abilities in both your native language as well as the other” (MJM, II, P, UMCE). This ideology responds to what Phillipson (2017) recognizes as the first and third myths of globalized English (p.315-316). As this language is marketed as a language that everyone needs and that all should learn and that in international communication the only language you need is English.

IV. 3.2.1 English as a provider of opportunities

Derived from the previous dimension, here the participants showed the appreciation of English being beneficial for their futures in the sense of job opportunities. Quite literally, how English, supposedly, opens doors to the future of those who learn it. In the following example, one participant claimed how knowing English could “open doors to other careers and other worlds. / (...) te puede abrir las puertas hacia otras carreras y hacia otros mundos” (W.TRA.II). This idea could come from what has been discussed about linguistic imperialism and how English has been dominating academic contexts, and so on and so forth. However, this can also be seen by Chilean authorities, such as government plans to improve the level of English and promote English learning all together. In research conducted by Glas (2008), there was identification of two main forms of discourse. One of them being dominant, and the other one, as a result of the former, of resistance. The dominant group was characterized as being “hegemonic, pro-capitalist, and assimilated by a wide range of political and social groups” (Glas, 2008, p.113). To return to the central idea of this dimension, the answers of this dominant group correspond to the ideas shared by some of the participants, who claimed that English is the most crucial element to know in a globalizing world. That it was urgent for people to learn it (p.114). The ideas go hand in hand with concepts such as “growth”,

“development”, “global market”. All of this is discussed by Phillipson (As mentioned in VI. 3.1 & 3.2) and deals with the problems of linguistic imperialism, i.e., linguicism. One language, in this case English, becomes more important to learn and to use, than languages that are native to the country. This is true for the case of Chile, (specifically in the Metropolitan Region) where mapudungun is taught in a total of six educational establishments (Universidad Diego Portales, 2016). Without even mentioning other indigenous languages. Moreover, there was belief by some of the participants that English can, “Te permite expandir tu conocimiento de forma general ya que el inglés te abre muchas puertas. / Let you expand your knowledge in a general way, because it opens up many doors” (J.TRA.II). These “doors” of course, are never specified by the participants, nor for those who promote learning English. It has turned into an ambiguous matter, where English seems to be useful for any skill or job that you might want to partake in. This, however, is a promise which cannot be fulfilled. English, as useful as it might be for certain people, is not the magic tool for ending poverty, or ending unemployment rates. As Phillipson highlights, “the argument that English is ‘owned’ by all who use it ignores the inequalities that are generated by and through English, as can be seen clearly in the way English is currently favored in education systems in many countries” (2017, p.329)

IV. 3.3 English Learning in Chile

In this dimension, hegemonic development discourse is the important characteristic that emphasizes the importance of learning English on an individual level. Supporters of this believe that bilingualism improves a person’s job competitiveness and provides them with better opportunities in the workforce. (Cf. IV. 3.2.1.) When a government chooses English over other foreign languages, they acknowledge that English is the global language and in consequence state that English is more important than all other languages in the world (Crystal, 1997), including the national language or other languages of that country. Here we

will talk about the perception of Chilean students facing and studying English with the objective of ‘becoming’ bilinguals. This is analyzed with an instrumentalist approach which considers language as a tool, an instrument that is valuable to the extent that it helps us achieve goals and objectives that we value. Value that it is to teach and learn about English in an academic context in Chile.

IV. 3.3.1 Linguistic Identity of Chilean students

In order to talk about how proficiency is evaluated in Chile we have to address the individual linguistic identities of Chilean students. The recognition of diverse linguistic identities is difficult in the practice of educational planning in Chile, which ends up homogenizing the experience of the learners. In agreement with that statement, Sigel (2006) says: “It is well known that marginalized varieties have their own covert prestige and are an important part of their speakers’ social identity. But because of the ideology of monolingualism, many speakers feel that to learn and use another variety, such as the standard, they would have to give up their own vernacular identity. They do not realize that people often have complex identities that involve the knowledge and use of more than one language variety—in other words, they can become bilingual or bidialectal and still maintain their vernacular identity.” (p. 162) The interviewees talk about their own identity saying: “El lenguaje es identidad (...) Desde la producción fonética siento que cada vez estoy más cercano a una identidad real. / Language is an identity (...) From the phonetic production, I feel I’m closer to a real identity” (JD, II, P, UMCE). Such thinking perpetuates the ideology of a native or standard speaker (Cf. IV. 3.1.1.2.), totally losing the notion of its own identity, but instead one that is manufactured based on the hegemony that surrounds English. Choosing to teach one or the other obeys political, social, cultural, and ideological decisions that define the linguistic status of some over others, strengthening or affecting the identity of an entire community. Through linguistic decision-making and implementation, status is given

to a language depending on the social prestige and economic power of a segment of the community or society.

However, and considering the above, among the participants there were also comments such as the following:

La forma de hablar da un poco de identidad, refuerza un poco quién es la persona (...) está perfecto tener un acento propio. / The way you speak gives you a piece of an identity, it reinforces a little bit on who the person is (...) it is perfectly fine to have an accent of your own.” (MJ, II, LyL, UCH)

That implies the existence of a diversity that fights against the threat to their identity imposed on them by the dominant social group (ibid) that is what the national curriculum tries to do. Which, in turn, accounts for the lack of interculturality in it. As Loncón, Castillo, and Soto (2016) point out, its development faces a series of political barriers around the recognition of languages, intercultural dialogue and concerning the very definition of interculturality.

IV. 3.3.2. English Competence and Proficiency

English evaluation and competence in Chile have been well reviewed. Nonetheless, always in the shadow of the comparison to nativism and from a low point of view. The evaluation of the competence of an L2 in English-speaking countries does not have the same importance as here. In Chile, it is nationally mandatory to learn English. But in English-speaking countries, it is not. While constructing the linguistic identity of the learners, Chilean institutions use certain measurements to make sure they are learning the target variety. The proficiency of the learners is evaluated based on ideologies (Cf. IV. 3. 1.) evident in the codification of English under the pretext that, to understand a foreign language, it is

necessary to possess grammar knowledge, it is done as if those who speak the language obeyed a grammar. Codification is a change of nature, a change of ontological status, which occurs when we go from linguistic schemes dominated in a practical state to a code (Bourdieu, 1985), such as when students talk about: “Me di cuenta de que estaba aprendiendo inglés cuando empecé a leer en inglés (...) porque estoy aprendiendo vocabulario. / I realized I was learning English when I began to read in English (...) because I’m learning vocabulary” (DR, II, LyL, UCH), or “Una vez alcanzado un nivel intermedio de inglés, siento que sirve mucho volver a ese aspecto teórico [reglas gramaticales]. / Once I reach an intermediate level, I feel it is necessary to go back to that theoretical aspect [grammatical rules]” (LG, I, LyL, UC). In this way, linguistic competence is seen as the ability to produce grammatically correct statements that would be directly determined by legitimate competence, that is, the ability to produce socially acceptable statements under the parameters of the official language and its grammar. Said acceptability criterion naturalizes the approval or disapproval of the community that maintains the linguistic (and cultural) monopoly, establishing itself as a correction parameter for the entire linguistic community, with direct consequences for the sectors that do not enjoy the symbolic and material power of the dominant class. Thus, through the teaching of the language, the effective standardization of linguistic habits is set in motion, the extension of parameters that would set the correct use of it based on the use of academics. To this extent, population segmentation criteria are deployed that are not only political or strictly economic but also cultural.

The teaching/learning of grammar, as a rule, has double importance, not only as a linguistic system of rules and scientific operations of the language but also as learning that enhances rationality. As stated by Fuentealba et al (2021), “The development of grammatical competence associated with rational and critical thinking accounts for the assessments that

arise from the management of the grammatical norm as a scientific style par excellence” (p. 70). Evidenced by interviewees:

Me di cuenta que desde que entré a la carrera hasta que estoy acá, mi fluidez, por ejemplo, mi vocabulario, mi amplitud léxica, mi pronunciación también, todo ha mejorado y se me han internalizado muchas cosas que no tenía internalizadas. / I realized that since I entered this program until where I am now, my fluency, for example, my vocabulary, my lexical range, and also my pronunciation, have improved and I have internalized many things I did not know I had internalized. (JD, II, P, UMCE).

This suggests that academic literacy intends to include the teaching of grammar (among other contents) in the national higher education curriculum, with clear repercussions at the level of the biases that would imply that far from reducing the gap of students who arrive at the university with different preparation, will increase inequality in the total number of the population that can and does have access to higher education and those who are denied that possibility, also because of their place of origin (eg. immigrants and indigenous people).

IV. 3.4. English Teaching Methods in Chilean universities

In Chile, in relation to English teaching methods, there is an ethnocentric construction of bilingualism that the educational system reinforces and perpetuates. Mejía (2002) describes this ethnocentrism as a discourse that promotes elite bilingualism to meet the individual consumption needs of international and prestigious languages, and that, to achieve this, ignores, points out, stigmatizes, and delegitimizes other specters of bilingualism that take place in different layers of society. Likewise, English is described within this system as “a global communication tool and a way of accessing greater knowledge” (p. 46). Said declaration is consistent with prestigious planning, in terms of the promotion of the English

language in policy planning, as well as the cultivation of language (Kaplan and Baldauf 2003), since according to what is declared by the education in the country, English would be the language of science, professions, and culture.

IV. 3.4.1. Limitations in Teaching Methods

In the intent of achieving native-like proficiency standards, Chilean institutions find themselves with limitations according to the quantity of their methods versus the quality of results, such as the example given by an interviewee:

Bombardean con ramos de fonetica y fonologia, que es desgastante al final porque no se cubren bien y al final se ven resultados desastrosos. / They bombard us with subjects from phonetics and phonology, which in the end, is exhausting because it is not covered well and the results are disastrous. (MS, II, LyL, UC).

It is believed that the more things are taught, the better bilingual they will be. But Muñoz and Spada (2018) differ and point out that the more things are taught, the less time is dedicated to important things such as the daily use of language and the quality of the information is lost. Furthermore, students face limited opportunities for the authentic use of the target language, that is, people with more resources have more possibilities to expand their knowledge, as indicated by the following participant:

Que tengas que seguir estudiando, para una persona que tiene recursos, bacan. Pero para una persona que tiene que especializarse y tiene poca plata, es una lata. / Having to keep studying, for a person who has the resources, that's great. But for someone who has to specialize and has little money, it's a drag. (MS, II, LyL, UC)

This phenomenon is intertwined with the quality of what is taught, that is, if all the necessary knowledge for the personal objectives of each person is not acquired, they must

continue studying and if they do not have resources, they will be left with a void that people capable of pursuing specialization will not have. Finally, the initial limitations of each student perpetuate inequality.

IV. 3.4.2. Academicism

In the next section we will describe how the levels of linguistic proficiency in the second language usually correspond to levels of instruction, so the results are not only filtered by what students have been given at school, but are also constructed from an academic logic or that is not necessarily consistent with daily bilingual practices. Results of the interviews showed that Chilean students have a strong and internalized elitist belief regarding their way of learning the language (Cf. VI. 3.1). The teaching methods declare teaching academicism around English in Chilean universities where people are trained who believe that the more knowledge the students believe they have, the better bilingual they will be:

Una de las grandes fortalezas de la carrera en la USACH más que la traducción misma es que los dos primeros años se enfocan mucho en la lingüística. / One of the greatest fortitudes of the career in USACH is that, more than translation itself, the focus during the first two years is more linguistic.” (R, II, T, USACH)

The comment suggests a hidden motive, which is the comparison between institutions. It is said that learning linguistics makes you more knowledgeable about the language and careers that do not have this characteristic do not provide a good education for their students. In this sense, a Spanish-English Latino bilingual who has developed bilingualism in informal spaces without having gone to school can obtain very low scores if they are subjected to standardized proficiency tests (Baker, 2008). Interviewees refer to said test: “Nos están enseñando en base a las certificaciones de inglés. / They are teaching us based on the English certifications” (MJM, II, P, UMCE). Language standardization makes

the ultimate goal of learning to be like everyone else and sets goals that ignore the diversity of learners' backgrounds. Heller (2011) refers to this: "After all, the aim of bilingual education is not to maintain everything in its place. Its aim is to develop language learning but also to reconstruct the value of the different languages involved and discuss who has the right to use them and in which circumstances". When everyone is evaluated equally and each person is expected to have equal results based on an ideal, the value of learning a language is taken away.

Chapter V: Conclusion

V.1 Conclusion

From what was gathered in the study's results, it was possible to characterize the culture around Bilingualism and Monolingualism in the Academic context in Chile. There seem to be many different perspectives and ideas surrounding these two concepts, but there are some ideologies that are common among the participants, and that demonstrate how there is a shared culture in Chile that has been built between the English speakers' communities that can be found in our country. When it comes to Monolingualism, the participants tend to agree that being a monolingual in today's society puts people at a disadvantage, and they recognize the importance of having English as an L2 in the globalized society that we live in, and how there is always an emphasis put on English Bilingualism rather than learning any other language. In this sense, they understand the economic, political, and social influence of English, and how any alternative to English diminishes people's opportunities.

Furthermore, many of these communities are concentrated in the Academic Field, with many different programs and universities that have a main focus on teaching English. In that way, it was possible to see how English proficiency is valued in different programs and universities, and the way in which it is evaluated in Chile, which allowed us to take a deeper look into the different language ideologies upheld by the Chilean educational system and how there are some ideas and perspectives that have more relevance than others. The most prevalent ideologies among the students were the native speaker ideology, which was deeply discussed in this research; the standardization of English accents, as many students felt both the pressure and desire to speak as a Native Speaker of English; the ideology of English as a provider of opportunities was also rooted in the participants' discourses, as many of them believed English to be the best tool for their futures. With respect to how proficiency is evaluated in each of these universities and their respective programs, a strong sense of

internalized hegemony was shown, so even when it comes to teaching English from a colonist perspective, the constant comparison with a standard is still evident. This is impossible to achieve, reaching the point that no participant considered themselves bilingual for not complying with the concept of this that they are taught. It was revealed that the closer to the ideal, the closer to bilingualism they are considered. Finally, it is important to take into consideration how some of these ideologies seem to be outdated, and how important it is that the Chilean educational system allows its students to evolve alongside the notions of Bilingualism in a globalized society.

The hypothesis of the research was proven, as it demonstrated how the different Chilean Universities and Programs related to English represent different ideologies and ideas regarding the main concepts of our study, such as Monolingualism, Bilingualism, and Academic English Teaching. And in that way, how the notion of culture is built alongside these perspectives that are shared amongst the participants.

After finishing the research's analysis, the worthiest conclusions to mention are the internalized linguistic ideologies surrounding English and Bilingualism in the participants' discourses. Many ideologies deal with the topic of Linguistic Imperialism, which today is internalized by the students of different English-related programs and is perpetuated by the educational system of Chile. These ideologies are not only perpetuated amongst the current generations of students, but these are ideas that have been passed on from generation to generation. When considering the nature of language, and the reality that language is changing alongside the people who use it, it would be important for these ideologies to be renewed, making space for new ideas and lines of thought that align better with the reality of the English culture in Chile nowadays.

In the future, it would be suitable if these ideologies that are internalized and outdated in the Academic context of Chile could evolve alongside the new generations that bring new ideas and perspectives into language. Similarly, it is important to have an anthropological perspective when considering things such as language, as it is a concept difficult to define and that most of the time, is defined by the culture that exists around it.

V.2 Discussion

In the following section, we want to share some of the discussions that arrived after having done this investigation. As we are students of Linguistics and Literature, it is difficult not to question some of the methods and ideas that have been imposed upon us. Some of them are the standard accents and the importance given to “academic” English over any other type of English. Many of these ideas discussed throughout this research are reinforced by the educational system, as we have seen, the ideologies vary from one program to another, and the factor of the University being private or public also influences how we think of these linguistic phenomena.

In terms of programs, we found that Linguistic-related programs tend to share a sense of acknowledgment when discussing topics such as Linguistic Ideologies, Linguistic Imperialism, Native Speakerism, etc. There seems to be an understanding when it comes to language-related concepts, and the participants were able to criticize some of the ideologies when it came to teachings, such as prioritizing standard accents, putting an emphasis on sounding Native-like, and overall having a wider vision of language and its nature. On the other hand, Translation students placed importance on factors such as Grammar, Idioms, and Semantics. This could be related to the focus of their program, which is understanding the meaning behind something said in English and making that meaning known in Spanish. Finally, Pedagogy participants placed their priorities on the different strategies for English learning, perceiving language as something that needs to be acquired.

In terms of the Universities and Institutions, we found tendencies regarding whether the Universities were public or private. Public Universities tended to focus on Linguistics as one of their first teaching subjects before diving deeper on the respective aims of each program, the participants from the three programs from these kinds of universities provided answers through a more linguistic lens, as they prioritized other aspects of the English language such as connecting cultures and communication rather than pronunciation. While in Private Universities, there was a clear tendency to idealize native speakers, aiming to sound as native-like as possible, as they believe, to sound more natural. Ideologies regarding Linguistic Imperialism, English as a Superior Language, Native Speakerism, and Romanticization of the culture surrounding the language, were deeply internalized by the participants who attend these kinds of Institutions.

In the study results, it was possible to see how language was understood through the lens of a globalized society, and how hegemony and imperialism play an important role in the way we perceive different languages nowadays. Another important factor is consumerism and the culture industry, where English as a second language is depicted as something to be consumed, and therefore, sold and bought. The industry of English in Chile is always present, and it was even reproduced in the participant's discourse, as there is a recurring ideology of English being a necessity to participate in the globalized society that we inhabit today. In that sense, we can see how imperialism and hegemony play a big role, as English was only propelled as an important language because of the power the nations that speak it hold, not only politically, but also economically and socially.

Chapter VI: Limitations and Further Research

VI. 1. Limitations

The lack of clear definitions for some of the concepts discussed in this research is unavoidable, as their relationship with language makes them complex and ever-changing. When dealing with topics like these, the nature of language must be kept in mind, as language evolves naturally because of human interaction, and studies are only trying to document this natural change. The research for concepts such as Bilingualism, Monolingualism, Native Speakerism, and many others is always evolving, with new studies being published daily, which is why it is important to keep up with the current data.

VI. 2. Projections

For further research, there is an absence of studies about English in Chile. While it was proven in the research that English is definitely something that is being taught today in different universities amongst many different programs, there are little to no studies that discuss English as a phenomenon in Chile, and how that language interacts with the community of English speakers in our country. Overall, Chileans' use of English always seems to be compared with British or American English, and it is studied contrastively against hegemonic cultures, which is why it would be relevant to study English as its own phenomenon, and how its use has evolved specifically in our country.

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Appendix

Table 1

Linguistic and Literature Focus Group and Personal Interviews				
Participants	Academic Phase	University	Program	Data Collection Method
VF (VF, I, LyL, UCH)	I	Universidad de Chile	English Linguistic and Literature	Focus Group and Personal Interview
MP (MP, II, LyL, UC)	II	Pontificia Universidad Católica de Chile	English Linguistic and Literature	Focus Group and Personal Interview
MS (MS, II, LyL, UC)	II	Pontificia Universidad Católica de Chile	English Linguistic and Literature	Focus Group
MJ (MJ, I, LyL, UCH)	I	Universidad de Chile	English Linguistic and Literature	Focus Group
CDLF (CDLF, I, LyL, UC)	I	Pontificia Universidad Católica de Chile	English Linguistic and Literature	Focus Group
DR (DR, II, LyL, UCH)	II	Universidad de Chile	English Linguistic and Literature	Focus Group
AP (AP, II, LyL, UCH)	II	Universidad de Chile	English Linguistic and Literature	Focus Group
LG (LG, II, LyL, UC)	II	Pontificia Universidad Católica	English Linguistic and Literature	Focus Group
CS (CS, I, LyL, UCH)	I	Universidad de Chile	English Linguistic and Literature	Personal Interview

Table 2

Translation Focus Group and Personal Interviews

Participants	Academic Phase	University	Program	Data Collection Method
PF (PF, II, T, UNIACC)	II	Universidad de las Comunidades	Translation	Focus Group
JA (JA, II, T, UNIACC)	II	Universidad de las Comunicaciones	Translation	Focus Group and Personal Interview
RB (RB, II, T, USACH)	II	Universidad de Santiago	Translation	Focus Group and Personal Interview
LC (LC, II, T, USACH)	II	Universidad de Santiago	Translation	Focus Group
WV (WV, II, T, UNIACC)	II	Universidad de Artes, Ciencias y Comunicación	Translation	Focus Group

Table 3

Pedagogy Focus Group and Personal Interviews

Participants	Academic Phase	University	Program	Data Collection Method
VS (VS, II, P, UA)	II	Universidad Autónoma	Pedagogy	Focus Group and Personal Interview
MJM (MJM, II, P, UMCE)	II	Universidad Metropolitana de Ciencias de la Educación	Pedagogy	Focus Group
JD (JD, II, P, UMCE)	II	Universidad Metropolitana de Ciencias de la Educación	Pedagogy	Focus Group and Personal Interview
YG (YG, I, P, UMCE)	I	Universidad Metropolitana de Ciencias de la Educación	Pedagogy	Focus Group
DV (DV, II, P, UDP)	II	Universidad Diego Portales	Pedagogy	Focus Group

Table 4, Personal Interviews

	Objective	Dimension	Subdimension	Theme	Questions/Topics
I	Characterize the culture that students from the academic area of English in Chile have	<ol style="list-style-type: none"> Linguistic Competence Linguistic Variation Language Acquisition 	<ol style="list-style-type: none"> 1.1 Native speakerism 2.1 Ideas of English superiority 3.1 English as a global language 	<ol style="list-style-type: none"> 1. Definition of bilingualism 2. Perception of bilingualism 3. Linguistic 	<ol style="list-style-type: none"> 1. Tú te consideras una persona bilingüe, y si es así, qué crees que te hace ser bilingüe.

about	Imperiali
bilinguali	sm
sm.	4. Speaker assessment nt
	5. Native speaker

Table 5, Personal Interviews

Objective	Dimension	Subdimension	Theme	Question/Topics
II Characterize the culture that students from the academic area of English in Chile have about monolingualism	1. Linguistic ideologies about monolingualism 2. Language competence and proficiency 3. Use of English in monolingualist speakers	1.1. Narratives of monolingualism limiting people 1.2. Monoglossia 2.1 Social utility of monolingualism 2.2 English monolingualism superiority 3.1 Market value of language	1. Definition of monolingualism 2. Perception of monolingualism 3. Concept of language	1. Conversemos sobre los conceptos de cultura y lenguaje, y si crees que tienen alguna relación entre sí o si en verdad no comparten conexión.

Table 6, Personal Interviews

Objective	Dimension	Subdimension	Theme	Questions/Topics
III. To describe how English proficiency is evaluated	1. Linguistic ideologies about Academic English	2 Native Speaker Ideologies 2 Standard varieties of English.	1. Parameters for English	1. Teniendo la idea de hablante nativo en mente, a ti te gustaría alcanzar "ese nivel"

according to the student's respective programs and areas of study.	2. Functional advantages of English	2	The Native Speaker Teacher as the ideal.	evaluati on	2. Language	al hablar, o piensas que quizás no es tan importante ...
	3. English Learning in Chile	2	Pragmatic use relevance	abilities	2. De qué manera planeas utilizar tu inglés en el futuro, o si tienes planes para usar esta habilidad.	
	4. English Teaching Methods in Chilean universities	2.1	English as a provider of opportunities	and how they relate to English	proficie ncy	
		3.1	Linguistic Identity of Chilean students	3. Speaker	assessm ent	
		3.2	English Competence and Proficiency			
		4.1	Limitations in Teaching Methods			
		4.1	Academicism			

Table 7: Focus Group

Objective	Dimension	Subdimension	Theme	Questions/Topics
I Characterize the culture that students from the academic area of English in Chile have	4. Linguistic Competence	1.2 Native speakerism	6. Definition of bilingualism	1. Se dice mucho que el inglés es un idioma global y muy importante hoy en día, compart
	5. Linguistic Variation	2.1 Ideas of English superiority	7. Perception of bilingualism	
	6. Language	3.1 English as a global	8. Linguistic	

about bilingualism.	Acquisition	language	Imperialism	an sus opiniones sobre esta declaración. Si están de acuerdo, o no, por qué...
			9. Speaker assessment	
			10. Native speaker	
				2. Cuéntanos qué los motivó a aprender una segunda lengua y si les interesaría aprender una tercera / cuarta etc.
				3. Háblanos de la experiencia que han tenido aprendiendo una segunda lengua en el contexto de su hogar y su familia. Si les han demostrado interés, apoyo, o curiosidad.

Table 8, Focus Group

Objective	Dimension	Subdimension	Theme	Question/Topics
II Characterize the culture that students from the academic area of English in Chile have about monolingualism	4. Linguistic ideologies about monolingualism	1.3. Narratives of monolingualism limiting people	4. Definition of monolingualism	1. Si tuvieran que compararse con alguien que no habla inglés, ¿compartan algunas de las diferencias o similitudes que creen tener con alguien así.
	5. Language competence and proficiency	1.4. Monoglossia	5. Perception of monolingualism	
	6. Use of English in monolingualist speakers	2.1 Social utility of monolingualism	6. Concept of language	
		2.2 English monolingualism superiority		
		3.1 Market value of language		

Table 9, Focus Group

Objective	Dimension	Subdimension	Theme	Questions/Topics
III. To describe how English proficiency is evaluated according to the student's respective	5. Linguistic ideologies about Academic English	2 Native Speaker Ideologies	4. Parameters for English evaluation	1. Cuéntenos sobre sus motivaciones de aprender inglés
		2 Standard varieties of English.		
	6. Functional advantages of English	2 The Native Speaker Teacher as the ideal.	5. Language	2. Describe algunos de los aspectos positivos y negativos
		7. English Learning		

programs and areas of study.	8. English Teaching Methods in Chilean universities	2 Pragmatic use relevance 2.1 English as a provider of opportunities 3.1 Linguistic Identity of Chilean students 3.2 English Competence and Proficiency 4.1 Limitations in Teaching Methods 4.1 Academicism	abilities and how they relate to English proficiency 6. Speaker assessment ent	de tu carrera. 3. Háblenos de la carrera que estudian. De tener una opinión sobre el enfoque que tiene su carrera en cuanto a habilidades del inglés y el tipo de inglés que enseñan, compártanla. 4. Opinen sobre cómo ha evolucionado o profundizado su conocimiento del inglés durante el tiempo que llevan en la carrera.
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Table 10, Analysis model

Objectives	Dimension	Subdimension	Inductive code
I. Characterize the culture that students from the academic area of English in Chile have about bilingualism.	1. Linguistic Competence	1.3 Native speakerism	1.1 “Una palabra puede tener muchos significados dentro de un contexto.” (VF, I, LyL, UCH)
	2. Linguistic Variation	2.1 Ideas of English superiority	1.1 “Nosotros tenemos una visión como más amplia de cultura (...) Al aprender un segundo idioma también aprendemos sobre la cultura. (DV, II, P, UDP)
	3. Language Acquisition	3.1 English as a global language	1.1 “(...) solo tienen acceso ciertas personas a un inglés bueno (...) colegios que son bilingües, ese tipo de niños quizás puede que salgan con un inglés más avanzado.” (JA, II, T, UNIACC)
			2 “(...) solo tienen acceso ciertas personas a un inglés bueno (...) colegios que son bilingües, ese tipo de niños quizás puede que salgan con un inglés más avanzado.” (JA, II, T, UNIACC)
			2 “Sí, sí me gustaría [sonar como HN] (...) más que nada porque siento que las cosas en las que más trabajo en el inglés es mi pronunciación porque quiero que se sienta como lo más natural posible.” (CS, I, LyL, UCH)

Objectives	Dimension	Subdimension	Inductive code
			2 “Obviamente me gustaría [sonar como HN] pero creo que para llegar a eso uno tiene que normalmente irse a vivir al país.”(JA, II, T, UNIACC)
			2 “me gustaría ser parte también de ellos, quizás sabiendo el idioma también soy un poco parte de ellos.” (JA, II, T, UNIACC)
			2 “ (...) hay una hora extra en el ramo de inglés que es de hablante nativo. Tenemos taller con hablantes nativos del idioma que es solamente para mejorar la habilidad oral.” (VS, II, P, UA)
			2.1 “Una persona que sabe inglés tiene acceso a la globalización que esto conlleva y acceso también a diferentes puntos de vista, que una persona que habla solo su lengua materna, no va a tener, porque su mundo va a estar un poco más reducido al idioma que habla y las traducciones que se hacen al respecto, pero no puede acceder a todo el contenido de cualquier tema que quiera saber, que quiera tratar..” (DR, II, LyL, UCH)

Objectives	Dimension	Subdimension	Inductive code
			<p>3 “(...) desde el primer semestre, acá en la Autónoma hay una hora extra al ramo de inglés que es de hablante nativo. Tenemos taller con hablantes nativos del idioma que es solamente para mejorar la habilidad oral.” (VS, II, P, UA)</p>
			<p>3.1 “(...) no me gusta la globalización, por todo lo que implica. Pero a la vez como que le agradezco darme la oportunidad de conocer el inglés, entonces es como un dilema moral interno. Sin embargo, entiendo que el inglés también se vea como una necesidad, a pesar de que justamente no siento que se tenga que enseñar el inglés estrictamente porque existe el proceso llamado globalización. (...) enseñar inglés (...) cómo romper barreras comunicativas en general con otras culturas.” (JD, II, P, UMCE)</p>

Objectives	Dimension	Subdimension	Inductive code
II. Characterize the culture that students from the academic area of English in Chile have about monolingualism	1. Linguistic ideologies about monolingualism 2. Language competence and proficiency 3. Use of English in monolingualist speakers	1.5. Narratives of monolingualism limiting people 1.6. Monoglossia 2.1 Social utility of monolingualism 2.2 English monolingualism superiority 3.1 Market value of language	1.1. "Yo creo que una diferencia podría ser que nosotros tenemos una visión como más amplia de cultura, ya que al aprender un segundo idioma también aprendemos sobre la cultura de ese idioma. Entonces muchas personas no conocen, por ejemplo, los modismos que nosotros podemos conocer cuando estamos aprendiendo inglés. Yo creo que esa podría ser una diferencia."(DV, II, P, UDP) 1.1. "Siento que una persona que no habla inglés es por vergüenza, pero esa vergüenza viene de que uno no tiene conocimiento. / I feel like people who don't speak English, they don't out of embarrassment, that embarrassment that comes from not having a certain knowledge." (JA, II, T, UNIACC) 1.1. "Hay personas que no les gusta leer los subtítulos y a uno le gusta escuchar el idioma original, porque hay ideas que se pierden en la traducción o en los subtítulos y no necesariamente porque sea mala, son solo cosas irrecatables." (RB, II, T, USACH).

Objectives	Dimension	Subsimension	Inductive Code
			<p>2.1 “Si es que quiero entrar a un trabajo que es de oficina y me piden que tenga dominio de excel y dominio de inglés, y yo llego sin saber de excel pero sabiendo inglés. Y después llega una persona que sabe excel pero no sabe inglés, me van a contratar a mí entre comillas porque es más fácil enseñarme a ocupar excel que enseñarle a alguien más inglés.” (CS, I, LyL, UCH).</p> <p>2.1 “Como que hay facilidades de áreas como tal vez expresión, como tal vez comunicación, esas habilidades, no sé, de repente sí, pero... es muy, de nuevo, como complemento a la personalidad y a la inteligencia general de la persona.” (MP, II, LyL, UC)</p> <p>2.2 “Desde el primer semestre, acá en la autónoma hay una hora extra al ramo de inglés que es de hablante nativo. Tenemos taller con hablantes nativos del idioma que es solamente para mejorar la habilidad oral.” (VS, II, P, UA).</p>

Objectives	Dimension	Subdimension	Inductive Code
			<p>2.2 “Obviamente me gustaría (hablar como hablante nativo) pero creo que para llegar a eso uno tiene que normalmente irse a vivir al país, o sea uno igual aquí podría hablar como hablante nativo, pero es mucho más difícil ya que constantemente estamos hablando en nuestro idioma, que es nuestro nativo el español.” (JA, II, T, UNIACC).</p> <p>2.2 “Los profesores que tenemos son de distintas variables de habla del idioma (...) Tenemos hablantes británicos, no nativos, pero sí que hablan con esa variante y también que hablan inglés americano.” (LC, II, T, USACH).</p> <p>3.1 “Mi mamá siempre anda super orgullosa de que uno sepa inglés y lo comenta en varios lados. Así que creo que todos los padres se sienten orgullosos, porque creo que es algo que no todos pueden hacer, creo que a uno igual lo hace ser distinto, el tema de conocer otra cultura, y llegar a otras cosas que otros no pueden acceder, como el tema de la política, religión, etc. Y eso, creo que saber otro idioma te hace ser distinto.” (JA, II, T, UNIACC).</p>

Objective	Dimension	Subdimension	Inductive Code
			3.1 Porque yo creo que todas las personas que no les gusta el inglés en algún momento tuvieron la intención de aprenderlo y algo debe haber pasado que les hizo decaer o desmotivarse sobre el idioma.” (MJM, II, P, UMCE).
III. To describe how English proficiency is evaluated according to the student’s respective programs and areas of study.	9. Linguistic ideologies about Academic English 10. Functional advantages of English 11. English Learning in Chile 12. English Teaching Methods in Chilean universities	2 Native Speaker Ideologies 2 Standard varieties of English. 2 The Native Speaker Teacher as the ideal. 2 Pragmatic use relevance 2.1 English as a provider of opportunities 3.1 Linguistic Identity of Chilean students 3.2 English Competence and Proficiency 4.1 Limitations in Teaching Methods 4.2 Academicism	1.2 “Los aspectos más negativos, (...) es que tengamos que tener un acento estándar.” (AP, II, LyL, UCH) 1.2 “Y también comparto la opinión con los demás acerca de, del inglés estándar, que hay que tener como ese, ese inglés nativo, sonar como inglés nativo. A mí personalmente me cuesta demasiado.” (VF, I, LyL, UCH). 1.2 “Me incomoda un poco el tema de los acentos, la pronunciación y todo ese tema porque me veo obligada a elegir el acento americano o el acento británico.” (YG, I, P, UMCE). 1.2 “(El) estigma dentro de inglés que es básicamente el tema de los acentos y la aprobación y validación que tienes tú a nivel profesorado en general respecto a como tú pronuncias en general.” (JD, II, P, UMCE).

Objectives	Dimension	Subdimension	Inductive Code
			<p>1.2 “Ahora ya uno en verdad habla como uno quiere, nadie te dice ‘Tienes que hablar inglés americano o inglés británico.” (JA, II, T, UNIACC).</p> <p>1.2 “Hoy por hoy está variando un poco más la cosa, pero aun así se toman estas variables en cuenta.” (RB, II, T, USACH”</p> <p>1.2 “Las que más trabajo en el inglés es mi pronunciación porque quiero que se sienta como lo más natural posible(...) una ambición personal, el querer sonar como nativo.” (CS, I, LyL, UCH).</p> <p>1.2 “Obviamente me gustaría pero creo que para llegar a eso uno tiene que normalmente irse a vivir al país (...) me gustaría ser parte también de ellos, quizás sabiendo el idioma también soy un poco parte de ellos.” (JA, II, T, UNIACC)</p> <p>1.2 “Entonces no es como que yo quisiese ser un hablante nativo, aunque apuntase hacia allá, siempre iban a haber elementos que iban a determinar mi acento de alguna manera.” (RB, II, T, USACH)</p>

Objective	Dimension	Subdimension	Inductive Code
			1.3 “varios de los profesores/profesoras del instituto, eran nativas, entonces eso igual daba cierta como disciplina a la hora de incorporar estos contenidos” (LG, I, LyL, UC)
			1.3 “Tenemos taller con hablantes nativos del idioma que es solamente para mejorar la habilidad oral.” (VS, II, P, UA)
			1.4 “La pragmática, el contexto, para mí eso es más importante que no tener un acento, que no tiene ningún valor al final si una persona habla como una persona nativa o no” (MP, II, LyL, UC)
			2 “Mi papá le dice “la herramienta”, “el gran instrumento” que uno tiene a disposición.” (WV, II, T, UNIACC).
			2 “La principal motivación para aprender inglés es porque es una herramienta demasiado como necesaria./ My main motivation to learn English is because it is a very necessary tool.” (MJM, II, P, UMCE).

Objective	Dimension	Subdimension	Inductive Code
			<p>3.2 “Me di cuenta de que estaba aprendiendo inglés cuando empecé a leer en inglés (...) porque estoy aprendiendo vocabulario.” (DR, II, LyL, UCH)</p> <p>3.2 “Una vez alcanzado un nivel intermedio de inglés, siento que sirve mucho volver a ese aspecto teórico [reglas gramaticales]” (LG, I, LyL, UC)</p> <p>3.2 “me di cuenta desde que entré a la carrera hasta que estoy acá, mi fluidez, por ejemplo, mi vocabulario, mi amplitud léxica, mi pronunciación también, todo ha mejorado y se me han internalizado muchas cosas que no tenía internalizadas.” (JD, II, P, UMCE)</p> <p>4.1 “Bombardean con ramos de fonética y fonología, que es desgastante al final porque no se cubren bien y al final se ven resultados desastrosos.” (MS, II, LyL, UC).</p>

Objetive	Dimension	Subdimension	Inductive Code
			<p>4.1 “Que tengas que seguir estudiando, para una persona que tiene recursos, bacan. Pero para una persona que tiene que especializarse y tiene poca plata, es una lata.” (MS, II, LyL, UC)</p> <p>4.2 Una de las grandes fortalezas de la carrera en la USACH más que la traducción misma es que los dos primeros años se enfocan mucho en la lingüística.” (R, II, T, USACH).</p> <p>4.2 “Nos están enseñando en base a las certificaciones de inglés.” (MJM, II, P, UMCE).</p>