

Presence of Neoliberalism in the Perception that some Students of the English-French
Program of the University of Nariño have about the English Culture

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Submitted in partial fulfillment of the requirements for the Degree of B.A of the English and
French Program, Linguistics and Language Program

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PRESENCE OF NEOLIBERALISM IN ENGLISH TEACHING

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Resumen

El aprender una segunda lengua o una lengua extranjera, implica, necesariamente, que aprendamos parte de su cultura, y que de alguna manera aprendamos a ver el mundo a través de esta cultura. Sin embargo, algunos autores como Mahdi (2012), Akbari (2008) y Kramsh (2013) cuestionan el hecho de que estemos adquiriendo realmente una competencia inter o multi cultural, y que lo que estemos aprendiendo en términos culturales, no sea más que una visión sesgada de un grupo social dominante de dicha cultura, en este caso del inglés, y de la clase social dominante de los principales países anglo parlantes como lo son Estados Unidos e Inglaterra. Adicionalmente, autores como Marx (1955) o Giroux (1983), establecen, que los procesos educativos sirven, para reproducir los valores imperantes de la clase dominante del sistema capitalista. Esta investigación pretende indagar y entender la cultura inglesa, la enseñanza del inglés como lengua extranjera en relación con el actual sistema económico-político imperante, y su doctrina económica, el neoliberalismo. Como se puede apreciar esta relación, que se evidencia, en el contenido cultural de los textos de inglés y la visión y valores, que los estudiantes, en este caso, del programa de Licenciatura en Inglés –Francés, adquieren en el proceso de estudiar el inglés como lengua extranjera.

Palabras claves: cultura, neoliberalismo, textos de inglés, enseñanza del inglés como lengua extranjera

Abstract

Culture is a really important issue in the process of acquiring a second or foreign language. But the idea of culture that we can learn in the process of acquiring a second language in a educative process might be affected for several and complex reasons, regarding the economic and political of our countries as well as the international economic and political order. In this research I try to understand the presence of the actual economic doctrine of neoliberalism in the English culture knowledge that students of the English French program University of Nariño acquire; for this purpose the cultural content of the English textbooks and the students' ideas are analyzed.

Key words: culture, neoliberalism, textbooks, teaching English as a foreign language.

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Presence of Neoliberalism in the Perception that some Students of the English-French Program of the University of Nariño have about English Culture

Introduction

Since the old approaches for teaching languages were abandoned, and the communicative approaches come to stage, the contexts where language occurs become more important; nowadays, it is supposed that all the teachers should promote in their classes tasks or activities that emulate culture situations which students might find in these foreign contexts.

For instances, culture demands topics that do not only imply sports, food, holidays, musicians and actors, but those that also require to treat issues like history, politics, social problems, among others in order to get a more holistic and critical understanding of culture (Kramsch, 2013)..

Because of that, this research project attempts to analyze these issues. In the first chapter, in relation to the economy system, I will talk about neoliberalism, regarding, culture and the teaching of English as a foreign language; Harvey (2005) holds that Neoliberalism is the economic doctrine that supports the freedom of market and of trade as the main requirement for individuals' welfare; the states and the state institutions has been reformed according to this assumption.

The assumption that individual freedoms are guaranteed by freedom of the market and of trade is a cardinal feature of neoliberal thinking, and it has long dominated the US stance towards the rest of the world.⁷ What the US evidently sought to impose by main force on Iraq was a state apparatus whose fundamental mission was to facilitate conditions for profitable capital accumulation on the part of both domestic and foreign capital. I call this kind of state apparatus a *neoliberal state*. The freedoms it embodies reflect the interests of private property owners, businesses, multinational corporations, and financial capital. (Harvey, 2005, p. 16).

In the second chapter, the theoretical framework that encompasses social conditions, culture and education; and researchers about world economy doctrine and English language will be introduced. The third chapter deals with the methodology and techniques to collect

the information required for confirming the presence of neoliberalism traits in the perception of English culture.

1. Problem

1.2 Problem Description

Many teachers and students do not usually reflect the ideological intention that is implied in the process of teaching English as a foreign language. It is usually thought that foreign language teaching is neutral, that is, that foreign language teaching-learning process does not have any relation with economic, political or social problems. Even, the content of English textbooks seems to deny the existence of problems in the American or British cultures.

As consequence, students of English as a foreign language in Colombia might be learning a foreign culture that does not match with the whole reality. Stereotyped lifestyles seem to be promoted through the pedagogical materials, especially in English textbooks; styles of life which are not available for a big part of population in the world. Also, themes which could lead to a deep discussion about social problems of the world might be being avoided; authentic cultural contexts might be missed, it could not reflect the culture of the different actors of the English-speaking communities nor does it promote authentic and diverse types of English (Kubota, 2002; Akbari, 2008; Kramersch, 2013). The process of English foreign language could be promoting an idea of culture that is sided with the economic and political agenda of some elite groups of countries like USA and UK which represent nowadays, the neoliberal project.

One example of this phenomenon is that course books are criticized for avoiding provoking topics and for presenting a romantic view of English speaking countries which do not match with the reality (Banegas, 2010); and for promoting as international cultural capital, the American lifestyle (Mahdi, 2012). According to Akbari (2008), this happens to make sure course books do not lose their market possibilities.

Among the causes of this fact I could refer to these ones: the economic system, specifically the economic doctrine neoliberalism which has transformed the cultural, social, political and economic relations of all the countries and people that inhabit this planet (Harvey, 2005); in addition,

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transnational corporations, banks, consortiums and governments of economic powers are the ones that determine many policies for the development of the current economic system; the political decisions that a few portions of people belonging to privileged class takes, have implications for all (Lenin, 1963), determinations which have implications for education (Gentil, 1996), specifically for foreign/second language education.

For example, Marx and Friederich, (1955) and Giroux (1983) argue that education serves as a means to reproduce the culture of dominant groups of the capitalist society. This culture is alienating as it promotes only the values of the market such as the consumerism, the savage competence, the selfishness, individualism, among others. Besides, this culture does not reflect the condition of living of all the people, showing, only, the point of view of a privileged class.

Referring to the English language, the spread of neoliberalism and the economic hegemonic of USA has promoted English as a Lingua Franca, encouraging the idea that English could be the main vehicle for international culture or the vehicle for intercultural interchange; but, the intercultural interchange means actually American cultural promotion (Akbari, 2008; Kubota, 2002; Mahdi, 2012).

If we are not aware of this situation, we might keep forming teachers and students as reproducers of the values of this economic doctrine. This condition could not prepare future teachers to be aware of the role that they can play as professionals in the society in order to face and analyze all the social, economic, cultural and another phenomenon that affects our life, on the contrary, this makes teachers agents of the dominant culture, denying the possibilities of thinking beyond the actual order of the society.

One possible solution to this problem is to help students become aware of the ideology implied in foreign language teaching: another one is to design pedagogical material and to find elements that permits to teach English as a foreign language through authentic cultural content which permit to listen to the different voices that live in English speaking communities, to know their living conditions, to know their beliefs, their problems, the condition of workers, minorities, etc, and also to become familiar with the different types of English that are spoken in other English speaking countries. In addition, it is necessary to support the previous assertions by interviewing our students of

the language program and to analyze the content of the textbooks.

1.3 Problem Statement

How is the economic trend of neoliberalism reflected in the perception that some students of the English-French program of Nariño University have about the English culture?

1.4 Objectives

1.4.1 General Objective

To understand the presence of the economic trend of neoliberalism in the perception that some students of English-French Program of the Nariño University have of the English culture.

1.4.2 Specific Objectives

To identify the students' perception of some elements of the English culture.

To analyze the presence of the economic trait of the neoliberalism in the cultural content of the pedagogical material, particularly in textbooks.

To understand the presence of the economic trend of neoliberalism in the perception that some students of English-French Program of the Nariño University have of the English culture.

To analyze the general knowledge that students have about the recent and most remarkable political, social or cultural events in the English Speaking countries.

1.4.3 Justification

In a country such as Colombia with a history of war, with regions with cultural differences, with ethnic groups, and with an economy depending on imperialistic countries, it is necessary that we reflect on how to educate teachers of foreign languages with more social awareness and commitment with social change.

There are some authors that have written about the problem of culture and foreign or second language teaching, such as Pennycook, (2001) who has proposed the concept of "Critical Applied Linguistics" (p.9) in order to link this field of applied linguistic with social, cultural and political domains and has criticized the concept of contextualizing in the language teaching practices which, according to him, leads to "over localized" and "undertheorized" (p. 13) view of social relations.

It is common to view applied linguistics as concerned with language in context, but the

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conceptualization of context is frequently one that is limited to an over localized and undertheorized view of social relations. One of the key challenges for critical applied linguistics, therefore, is to find ways of mapping micro and macro relations, ways of understanding a relation between concepts of society, ideology, global capitalism, colonialism, education, gender, racism, sexuality, class, and classrooms utterances, translations, conversations, genres, second language acquisition, media texts. (Pennycook, 2001, p.13).

However, there is no research about this problem in the University of Nariño. So, it is necessary to start to generate the foundation of theoretical framework that helps to explain the politic role that foreign language teaching process plays in society and how the world economic doctrine, the social class, and the ideology can influence this educative practice. It is hoped that the development of this project will contribute to this purpose.

The results of this study might be an important contribution to be taken into account in the process of policy design in our country. In addition, its results could be a pretext to understand how future teachers of foreign languages will be prepared in the university so that they become more critical and conscious about the social context of language teaching.

Finally, the results of the study could be a guide for foreign language teachers so that they can develop classes with a more authentic and real cultural content that refers to social class, politic and social awareness.

1.4.4 Limitations

There is not only one clear model to develop a qualitative research, Hernandez, Fernández, and Baptista (2014) recommend that each qualitative research is different, and authors should adequate the techniques and procedure to the particularities of each case; unfortunately , beginning researchers can find very difficult to start with this type of research.

Moreover, Hernandez et al (2014) say that the techniques to collect the data have to be adjusted through the process in order to obtain the information needed, which indicates that the project will take more time than it is expected.

Finally, dealing with the characteristics of this research, it is important to take into account that

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there are other aspects that might influence the perception that students have about the global and international culture and that it could be difficult to find out if their ideas are the direct result of the culture content of the English textbooks or they are the result of other educative activities, state action or media influence. However, I will include questions that refer to these possible influence.

It is worth to analyze the presence of neoliberalism in the culture formation of students, because it may give new parameters to take into account in the process of teaching/learning a foreign, especially with English, in order to contribute from the field of Tesol and applied linguistic to establish an education that prepares students to interpret as much objectively as possible the world and to change it.

2. Reference framework

In this chapter I present the context framework where the research project will take place, then the theoretical arguments that support the relation among society, culture and education, second, the concept of neoliberalism, third, the international role of English and the relation between culture and neoliberalism, consequently, the relation between culture and foreign language teaching, and finally, some researchers that show the relation among these different concepts.

2.1 Context framework

The Accreditation Report of the Nariño University (2016) states that it is a public institution of higher education which was founded in 1904 with the faculties of law and politic sciences and mathematics and engineering. Nowadays, the university has 11 faculties and offers 76 programs among post-graduate, under- graduate and training programs, offering education, in average, to 10 thousands student's (first academic period, 2015, 11161 and the second period, 10791) (Informe de Acreditación, 2016, p.60); the university has a similar percentage of women (55.04%) and men (44.96%) (p.45); and the large number of students belongs to low and middle social class. In 2015, 4.303 students were from social stratum 1, 4.852 were from social stratum 2, 1.160 were from social stratum 3, 109 were from social stratum 4, 10 and 1 students from 5 and 6 social stratum (p.60). Besides, Mora, Araujo and Bastidas (2005) say that the department of linguistic and languages and his actual academic programs existed from 2000 when, following the government policies established in

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the 272 decree of 1998 for education programs as well as the internal agreement 272 Of 1998 which states the components for the accreditation process (contextualization, identification of the base disciplines of the programs and the studied objects, definition of the education needs and finally, the curriculum design), a curricular reform was applied resulting in two education training programs, the first one, in Spanish and English and the second one in English and French. Considering the global context and the role of English the mission of the last one states that it seeks to form teachers with a fluency and accuracy communicative competence, with the pedagogy and didactic knowledge according to the requirements of the world context who work in the field of teaching-learning a foreign language with a humanistic, pluralist and creative focus . The curriculum of this program is composed of linguistic, TESOL, French and English.

2. 2 Theoretical Framework

2.2.1 Education and Society

Each kind of education corresponds with a model of society. Throughout history, communities and states have developed systems of education according to the needs and interests of their societies.

Durkheim (1956) says that in Greek civilization, education taught individuals to trust blindly and obey to their community; in Athens, they sought to form cultivated souls that were informed, subtle, full of measure and harmony, capable of enjoying beauty and the joy vs of pure speculation; In Rome, they wanted, above all, children to become men of action, devoted to military glory, indifferent to the arts.

It means that education seeks to guarantee the transmission of the cultural values, the common sense, and abilities which new individuals need to function in society and that society needs to maintain itself. Thus, communities establish schooling as a tool to maintain the social order, for example, Durkheim (1956) says that: “Society can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child, from the beginning, the essential similarities that collective life demands.” (p.9)

Accordingly, this homogeneity encompasses culture, values, social rules, moral, ideas which are

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determined by the relations that individuals establish in the community, being the relations of domination more determinant than others.

Historical investigation of the formation and development of systems of education reveals that they depend upon religion, political organization, the degree of development of science, the state of industry etc., if they are considered apart from all these historic causes, they become incomprehensible. (Durkheim, 1956, p. 7)

These words permit to definitely assert that the educative process is a social phenomenon and for instance, is linked with all that happens out of the schools or institutions. Since education is a social process, it is permeated by the logic of the economic trend and politic system; hence, its function is to reproduce the cultural values of the class in power and to align individuals with the mission that the social structure needs for its reproduction, for that the dominant ideology and social roles have to be taught according to social class or background of the individuals. About this, Durkheim says that:

..it can be said that there are as many different kinds of educations as there are different milieu in a given society....education varies from one cast to another; that of the patricians was not that of the plebeians; that of the Brahman was not that of the Sudra. Similarly, in the middle ages, what a difference between the culture that the Young page received, in the structure in all the arts of chivalry, and that of the villein, who learned in his parish school a smattering of arithmetic, song and grammar. (Durkheim,1956, p. 52)

Bringing these words to our present, it is valid to say that the process of teaching in educative institutions shapes the attitudes, the abilities, and the values to make people accept the social imperatives of capitalism. So that, it is possible to say that schools reflect the social division of the work and the division of classes. Marx states that:

Is it believed that in present-day society (and it is only with this one has to deal) education can be *equal* for all classes? Or is it demanded that the upper classes also shall be compulsorily reduced to the modicum of education — the elementary school — that alone is compatible with the economic conditions not only of the wage-workers but of the peasants as well? (Marx,1955, p.27)

Furthermore, Giroux (1983) talks about the role of the state in the education process and the

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mechanisms it uses for promoting ideological control. First, he says that the state establishes different legal requirements such as certificates which sink educative institutions in the rationality of technocracy, forcing the schools to apply methods of evaluation based on the logic of efficiency and prediction, logics which are linked only with the mathematic science and industrial contexts.

Another mechanism is educating the elite of the intellectuals, as education encloses a relation between knowledge and power, only those who have a specific professional understanding, on superior subjects over manual skills, can apply to a position of power and then can design the educative policies. Giroux, (1983) says that “the State appropriates, trains, and legitimates "intellectuals" who serve as experts in the production and conception of school knowledge, and who ultimately function to separate knowledge from both manual work and popular consumption.”(p.37)

Furthermore, Giroux (1983) mentions the concept of hidden Curriculum, which refers to how the social relations in the classrooms legitimize the social division of work, the authorities, and the social rules and in general logics that support the economic system, concluding that:

Culture becomes the mediating link between ruling-class interests and everyday life. It functions to portray the economic and political interests of the dominant classes, not as arbitrary and historically contingent, but as necessary and natural elements of the social order. (Giroux, 1983, Para.31)

Although, there is a clear relation of dominance between the economic system, the state, and the educative institutions, the process of ideological reproduction is not something mechanical as Durkheim states; on the contrary, Giroux (1983) states that is necessary to put attention to the relations that take place in institutions, especially with regards to the rejection of teachers and students towards the dominant ideas, what is called the human factor. Here, the resistance theory comes into practice. This theory holds that students are not objects who have to be filled with the schools' contents, they have their own cultural framework developed in the social context where they belong to, and this cultural capital serves as a restraint towards the requirements of behaviors and knowledge of educative institutions.

Consequently, Giroux (1983) highlights the necessity to start from the theory of resistance to develop pedagogy for emancipation; teachers and students should look for ways to link the contents

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with a political reflection in order to collaborate in the process of educating people for the transformation of the social and cultural domination.

Finally, Giroux (1983) says that is necessary to understand the relation of power, resistance and human agency, additionally, to link the notion of politic and identity, in order to understand how the power is mediated, resisted and reproduce in daily life of the school and the surrounding social enviroment, and how to find ways to promote critical thinking, critical discourse analysis and the collaborative and collective learning. Since education plays an important role in maintaining the social and economic system, it can also help to change it.

Schools will not change society, but we can create in them pockets of resistance that provide pedagogical models for new forms of learning and social relations — forms which can be used in other spheres more directly involved in the struggle for a new morality and view of social justice. To those who would argue that this is a partisan goal, I would reply that they are right, for it is a goal that points to what should be the basis of all learning—the struggle for a qualitatively better life for all. (Giroux, 1985, para.217)

2.2.2 Neoliberalism

Neoliberalism became the economic doctrine that guides the behavior of the nation-states and the relations of the international market since the 60s decade. It has transformed not only the economic and financial practice of the world but also the political and social order. The neoliberalism theory establishes that freedom of market and private accumulations, without state interference, are the base for individual and social welfare, as Harvey says:

Neoliberalism is in the first instance a theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms and skills within and institutional framework characterized by strong private property rights and free trade. The role of the state is to create and preserve an institutional framework appropriate to such practices. (Harvey, 2005, p.2)

In practice, this has meant that the health care system, sanitation services, water, education, in resume each area of social provision, and also, natural resources run under the premise of generating

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profit; the state has abandoned its mission of guaranteeing citizen welfare, instead it generates the legal, institutional and security system for the private sector which can develop freely, forbidding any state intervention.

2.2.3 The international role of English

Language as a social phenomenon is obviously linked to the social aspects that rule the life of the communities. The actual preference for teaching English as a foreign language in the world is due to the economic power that nations such as the USA and the UK have over other countries, especially in the developing world. The transnational companies that have their home in US have imposed English as one of the requirements for professionals of other countries to be able to work alongside with them and to negotiate with them; the young undergraduate students that want to get a good position in the working world market want to work with a transnational company; the economic international institutions ruled by the USA, promoted the English as the political language to make international agreements, the leaders of lesser developed countries have to speak in English in order to obtain economic help; the relation between transnational industries, economic and scientific has contributed being English as the main language used for academic communication; the competitiveness among economic and political international blocks, and the privileged position of the UK has influence the decision of The European Union to make English as their language for communication; the influence of US' mass media have greatly impacted in Latin America; the economic problems of lesser nations and the notion that western countries are superior and more developed makes it more appealing for many people to emigrate to these countries; and , has made that people desire to emigrate to these countries for instance English is a necessity in order to achieve this. Concluding, There are different signs that link the hegemony of English and social factors.

2.2.4 Culture

As culture is related to many concepts such as beliefs, traditions, ideologies, customs, literature, amongst others, it is difficult to conceptualize it in just a few words; however, all these ideas have in common that they reflect the condition of life of the communities, in other words, their way of understanding the world.

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Therefore, to understand what is culture is necessary to comprehend that it is an expression of the living conditions in society. Supporting this argument, Marx and Engels, (1955) say that the relations of production are the base where the social relations and its institutions (culture, family, education, state, religion, laws, moral, etc) are built, establishing a reciprocal and dialectic relation between economic the “structure” and “superstructure”; furthermore, they say that the consciousness of men are determined by the order in which it is occupied in the economic structure of society (p. 38, 40, 41, 83, 379), so that, it is possible to say that culture is determined by the social relations of economic production.

Additionally, in the German Ideology, Marx and Engels (1932), explain how the ideas or the ideology which correspond with determined forms of social consciousness become dominant in a society: “The ideas of the ruling class are in every epoch the ruling ideas, i.e. the class which is the ruling material force of society, is at the same time its ruling intellectual force.” (p.20) and how these ideas are imposed.

For each new class which puts itself in the place of one ruling before it, is compelled, merely in order to carry through its aim, to represent its interest as the common interest of all the members of society, that is, expressed in ideal form: it has to give its ideas the form of universality, and represent them as the only rational, universally valid ones (Marx & Engels, 1932, p. 20)

According to this, culture is not only the expression of the social relations produced by economic structure but also, an expression of a particular way of thinking that serves in the interest of dominant social groups within the social hierarchy, reflecting the class struggle. For Gramsci the culture is:

organization, discipline of one's inner self, a coming to terms with one's own personality; it is the attainment of a higher awareness, with the aid of which one succeeds in understanding one's own historical value, one's own function in life' one's own rights and obligations” (Gramsci, 1990, p.10).

But upper classes and challenging classes fight to influence the general morality and intellectuality to make individuals work according to their interests, so that they seek to impose a cultural hegemony.

Consequently, Ramos , González, Acosta, and Fuentes, (1938) taking into account the definition of

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Gramsci state that the purpose of this cultural hegemony is to aim the influence of upper classes on the social subjects through politics, the cognitive aspects, technology, ethics, aesthetic, law, folklore, traditions; and family, racial and genre relations, among others.

Concluding, as Mao (1971) argues “culture is the ideological reflection of the politics and economics of a given society”(p.384), for example, in the case of China in 70s, he states that:

There is in China an imperialist culture which is a reflection of imperialist rule, or partial rule, in the political and economic fields... China also has a semi-feudal culture which reflects her semi-feudal politics and economy, and whose exponents include all those who advocate the worship of Confucius, the study of the Confucian canon, the old ethical code and the old ideas in opposition to the new culture and new ideas. (Tse Tung, 1971, P. 384)

For instance, he points out, for defining culture, the importance of the ideas that guide the action of its members, and which are the result of the social struggle among the different social groups and classes in the economic, political and cultural field, so that, it influences the development of education, science, education, technology, literature, art, theater, etc. which means that culture encompasses a spiritual aspect and material expressions. However, the relation of structure and super-structure is not something mechanical, culture is not merely a projection of the economic base; there is a reciprocal relation between them as culture shape the social consciousness of individuals in order to make them work in favor of one social group.

2.2.5 Global Culture and Neoliberalism

The development of the capitalist international relations have resulted in countries which are centers of economic, political and cultural power competing among them for spheres of influences, and in countries which are objects of this power. The first ones, such as The USA, The UK, and China influence the rest of the world in order to control their economies and their politics through different mechanisms, for example, education, mass media, internet, free commercial treatments, military repression, etc. this international economic system, known as imperialism, has made the expansion of economic doctrine as easier as Neoliberalism.

According to this situation, a global culture was born as a result and reflection of the different

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actions of the powers to influence other countries for getting new markets, workforce, and natural sources. For example, Salazar (2013) paraphrases Erwan (2012) who says that the global culture is a result of the world culture which is produced as a consequence of the global economic domination of some groups, who look for a general ideological behaviour.

Ortega and Peñate holds the argument that:

the dominant societies seek for a cultural hegemony through an exercise of manipulation, distortion, underestimation, destruction and change of the system of values of the subordinate countries. In this sense, the cultural control expresses the direction of the social process by the upper classes, through different forms of social awareness, institutions, relations, mechanisms and other aspects of the social sphere. (Ortega & Peñate, 2006, p.3).

Thus, the imperialistic economic system and the expansion of neoliberalism imply that this culture hegemony develops features according to its nature. Philosophy, education, art, mass media and in general the social values have changed according to the new economic trend.

First, the neoliberalism needed to eliminate the thinking that their supporters caused the stagnation of the economy, the liberal thought or the revolutionary which claimed for more state intervention, planning and social development which were found guilty in the falling of societies, so that, the theories which try to find universal laws that show how the social world functions were dismissed, an example of its failure was the fall of the union soviet and the economic stagnation of welfare states. Therefore, according to Harvey (1990) contrary to these theories such as Marxism or Freudian, or in postmodern terms, the metanarratives, social academics emphasize the micro-narratives as an option to explain the working of different dimensions of human life. Harvey (1990) says that postmodern discourse focuses on the role of people as the receivers of messages, information, images or explanations in order to give a democratic opportunity to the people for constructing meaning, so that, all theory which tries to explain how the world function becomes relative. The images, the messages develop just an esthetic value but there is any concern to understand the relations among the images, the conditions of past events with the present, the general with the particularity, so the possibility of knowing the real thing is denied.

These ideas influence painting, literature and so forth, the content of the cultural artifacts less

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importance, consequently, the images themselves gain value, as the possibility of the spectators of giving significance to the artworks become more relevant. As the social consensus loses value, individual desires, and perception gain prevalence, promoting the individuality, everything that people believe is correct, it does not matter if they do not agree because everybody is right and wrong. This situation linked to the necessity of neoliberalism in transforming everything into commodities makes art an industry where the artist, the painter, the writer have to produce more and faster in order to satisfy the market. The latter is argued by Harvey (2008) paraphrasing Mandel (1975) who says:

we have moved into a new era since the early 1960s in which the production of culture has become integrated into commodity production generally; the frantic urgency of producing fresh waves of ever more seeming goods (from clothes to airplanes), at ever greater rates of turnover, now assigns an increasingly essential structural function to aesthetic innovation and experimentation . (Harvey, 2008, p. 6)

Besides, education has played an important role in this process, first of all, it has functioned as a think-tank that spreads and legitimates this way of thinking and then, it has developed science, technology, and professions according to the needs of the market.

Then, it is important to reflect on the work that mass media has had in promoting the hegemony culture; advertisement and media, in general, it has the role in moving the desire of mass to get the social signs which show that people are accepted in the status quo. It does not matter who you really are, the importance is who you pretend to be. For example, Miller quoted by Robbins, (2005) who establishes. “The displays of commodities helped define bourgeois culture, converting the culture, values, attitudes, and aspirations of the bourgeoisie into goods, thus shaping and transforming them.” (p 5). Robbins, talking about media, says that:

Contemporary sandpainters, who include marketing specialists, advertisers, government agents, corporate public relations specialists, entertainers, and journalists, among others, create a vision of the world designed to maximize the production and consumption of goods. They have helped to create a culture in which the prime elements are commodities, and in which the consumer’s first duty is to buy (or “Shop till you drop,”

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as a popular bumper sticker advises). It is a culture in which virtually all our everyday activities—work, leisure, the fulfillment of social responsibilities, and so on—take place in the context of commodities, and in which shopping, like the sandpainting cure, serves as a therapeutic activity.(Robbins, 2005, p.15).

Hence, it is correct to say that capitalism has deeply transformed the identity of individuals as consumers because it has created the need to buy in order to aim the stereotypes of mass media sells, to buy the idea of happiness that advertisement promotes.

Concluding, it is possible to say that neoliberalism has found in those ideas the ground to grow the concept of freedom linked to individualism. The base of this ideology is the ability of the individual for seeking their self- interest, their self-welfare, community, and society are forgotten, as Margaret Thatcher said in an interview:

there's no such thing as society. There are individual men and women and there are families. And no government can do anything except through people, and people must look after themselves first. It is our duty to look after ourselves and then, also, to look after our neighbours.

(September, 23, 1987)

Finally, we can say according to Martinez (2016) that Neoliberalism started with the privatization of States' institutions and ended up with the privatization of subjects, this has made people have excluded themselves from the collectivity and its problems; so, for individuals the only problems that have to be resolved are the ones concerning their individuality; individuals look for guaranteeing their living in their hedonism world as capitalism has made people believe that happiness and success are something related to their individualities; Therefore, it does not matter how you achieve these objectives even if it requires to use influence peddling or any non-moral instrument, as long as it permits you in reaching to the dream of individual self-satisfaction. Although it is not possible to say that this framework of thought is homogenous in all communities, as people have contested in different ways against the policies and ideological actions of Neoliberalism, but we can see that these ideas are presented in some way in our culture, in our consciousness and they are continuously being spread through means such as the media, governmental institutions, and education.

2.2.6 Culture and Foreign Language Teaching

Culture seems to be something inevitably linked to education as the new communicative approaches abandoned the conception that learning a language was learning its grammar and syntax, and it was understood that it occurs in contexts and with a communicative purpose.

The latter is furthered by Vigotsky (1986) who says that the knowledge built along the historic, social and cultural processes are materialized in the language. As soon as the individuals internalize this knowledge or meanings, it becomes part of their consciences. This process gives them a capital of information that allows individuals to analyze and to give meaning to their experiences and regulate their relations with society and the environment.

Moreover, Seelye (1976) says that: "Learning a language in isolation of its cultural roots prevents one from becoming socialized into its contextual use. Knowledge of linguistic structure alone does not carry with it any special insight into the political, social, religious, or economic system."(para.2)

Then, Rivers (1981) also writes that that appropriate content and activities must be designed to enable students to identify and to deeply feel the culture of the speaker of the language; and Claire Kramersch (1993) highlights that there is an interception between native and target languages, this interception is the "third place" which is the understanding and internalization of the target culture. Kramersch (1993) also reflects on which culture should be taught in foreign language teaching, the Culture with big C, which refers to the huge cultural topics, history, literature, music, arts, among other or the culture with little c, social and daily life activities, popular culture, lifestyle of the speakers.

The author says that Big C-Culture reflects what the institutions as the state and schools have used to teach what is considered as national values, good or proper. This seeks to promote a sense of loyalty and pride, making this culture a symbol of distinction amongst the middle classes.

The big "C" culture, it is the hallmark of the cultivated middle-class. This is due to role in being instrumental in building the nation-state during the 19th century; the big C culture has been promoted by the state and its institutions (e.g., schools and universities) as national patrimony. Therefore, it is the culture traditionally taught with standard national languages. Teaching about the history, the institutions, the literature and the arts of the target countries embeds the target

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language in the reassuring continuity of a national community that gives it meaning and value. (Kramersch, 2013, p. 65).

On the other hand, the “little c”- culture comprises the daily use of language in an authentic context; it encompasses behaviors, food, customs, beliefs, value and expressions. However, the author points out that teaching this type of culture also becomes a stereotype and shows the only way of living for one type of social group.

Even though everyday cultural practices are as varied as a native speaker’s use of language in everyday life, the focus is on the typical, sometimes stereotypical, behaviors, foods, celebrations and customs of the dominant group or of that group of native speakers that is the most salient to foreign eyes. Striking in this concept of culture is the maintenance of the focus on national characteristics and the lack of historical depth. Striking in this concept of culture is the maintenance of the focus on national characteristics and the lack of historical depth. (Kramersch, 2013, p.66).

Furthermore, Kramersch (2013) holds the view that students from modest backgrounds might develop a feeling of inferiority or uncertainty about their own culture which leads them to reject the foreign culture; however, the same students feel good about immigrants learning not only the language but also the culture of their host country.

Concluding, it is possible to say that language and culture are intrinsically related, the first one cannot exist without the other and vice versa. It reflects the cultural values of the national identity, and for instance, there is a concern to share only what is “good” or “proper” or what is prestigious, which implies that other voices that are part of the culture be denied. However, culture also comprehends the language, the way of talking, expressions; terms reflect what is going on in the community. It implies what is good and bad, the challenges which societies face, etc. Therefore, for to be able to gain a real perception of foreign culture and not only a vision of cultural superiority, language and culture have to find a balance where reality is taught through the twos C’s culture and the own culture of the students.

2.2.7 Related Research

Next, I point out some conclusions of the research studies about how English as a foreign language is taught in different contexts and its relation to political issues and culture.

Kubota (2002) in his paper “the impact of globalization on language teaching in Japan” makes an analysis of the conceptions that people from Japan have about learning English as a foreign language and the national interests. First, it establishes that teaching and learning English as a foreign language does not mean necessarily that people develop communicate competence and cultural understanding of the outer and expanded circle of English speaker, on the contrary, students develop the idea that the English that is acceptable to learn is the one spoken by the inner circle of speakers which means American and British English.

Matsuda, also, cited by (Kubota, 2002) found that students perceived American English as “pure” and “authentic”, contrasting with their disinterest towards other varieties of English.

Accordingly, Kubota (2002) holds that the percentage of Assistants in Language Teaching in Japan from the USA were of 5, 096 percent, from the UK 21.1 per cent, and from Canada 16.2 percent which gives us a total of 86.1 percent. Among other Inner Circle countries, 5.8 percent were from Australia, 4.4 per cent from New Zealand, and 1.6 per cent from Ireland (Shimizu, 1999), it shows “ a heavy focus on Inner Circle, particularly North American and British, Englishes” (p. 32)

Additionally, teachers that were not from North American were asked to use only American English to teach in the classroom and to reduce their accents using tapes; besides, African American teachers were asked if they could speak standard English, (Juppé, 1995; McConnell 2000 quoted by Kubota 2002). This shows a “prejudice towards certain geographical and ethnic varieties of the Inner Circle English.” (Kubota , 2002, p. 21).

It is possible to conclude that Japanese people perceive that learning English means learning the variety spoken by white people from the “inner circle” (Kubota, 2002).

Furthermore, many critics have been made against what people perceive as “Anglicization” in the foreign language policy. The idealization, the practice of the native speaker teachers and the use of English as the main foreign language are seen as a threat to national culture; according to Suzuki (1999) cited by Kubota (2002) this promotes self-colonization or self-americanization, whereas,

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learning English to help in the expansion of the English culture, it should be used to spread the Japan culture. Nevertheless, Horibe (1995) cited in this same paper, says that as opposition to linguistic imperialism, linguistic and cultural pluralism should be advocated rather than nationalism.

Second, the international language discourse also points out that learning a foreign language, understanding foreign language as English, open the minds of people to other cultures because there is a widespread conception that English is an international language that bridges multiple cultures; hence, learning English should enable understanding of the world and cultural diversity, but the study shows that this assumption is not necessarily true.

For example, Kubota (2002) says that as Learning English policies made emphasis on the Inner Circle, in other words, white middle-class variety, it does not lead to international understanding; So, the international cultural understanding becomes the contrasting of the inner circle and Japan culture “Stemming from the assumption that Inner Circle varieties of English are ‘authentic’ English, international/ intercultural understanding in English language teaching is often focused on cultural differences only between Anglophone countries and Japan.” (page, 33).

Kubota (2002) also holds that the cultural issues which are taught through foreign language do not result in cross-culture understanding, but in getting some sense about “stereotypes” or “cultural facts” that one side has about another, or that one side considers that the other should know about its own culture; consequently, this leads to a “cultural essentialization and dichotomization between Japanese and Anglophone cultures” (p, 34).

On the other hand, Japan has developed a language policy to teach international visitor its language, and we can find also, that its teaching tends to focus on idealized and essentialized forms of the Japanese culture; moreover, learners are pressured to develop a communicative competence in the framework of ideal language rules.

Yoshino (1998) quoted by Kubota (2002) summarizes how the idea of homogeneous and ideal Japanese culture is taught in classrooms: “collectivism, non-verbal and non-logical communication, social homogeneity, innate cultural competency, and the uniqueness of geographic attributes and rice production” these ideas are presented in material and textbooks for teaching Japanese.” (p. 25)

Thus, it is held that this situation puts learners with a fixed norm in an ideal and harmonious Japan

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society which leads to alienate and prevent them from learning how to function in a real context and how to become a member of the society. So, Kubota (2002) recommends that new ways for teaching Japanese, more dynamic should be designed.

Mahdi (2002) in his study “the rationale for introducing “global issues” in English textbook development” in Iran makes an attempt to, first, conceptualize what is a “global issue”, then, to analyze global issues in textbooks and finally, to establish some recommendations. Mahdi, (2012) understands Global Issues as global current events that affect harmfully people’s live or planet. He says that marketization of ELT and the need that industry has to sell the same standard book in any part of the world, have made that the cultural content of the textbooks be bland, harmless without any impact on critical themes that are faced in the world today, for example, the pollution, the wars, ecological disasters and so on. However, a romantic view of the world is showed through topics such as family, hobbies, pop music, dating among other. According to this study, the special focus of the English textbooks are in the British or American style of life, Akbari quoted by Mahdi (2012) says that one of the reasons of producing such textbooks is to make sure they do not lose their market potential and in this process, most of the topics of interest for a critical pedagogy are removed. In his terms, most of the topics one encounter in commercially prepared textbooks deal with harmless issues such as travel, shopping, holidays, and food recipes, leaving little room for social transformation and political awareness rising. (Akbari, 2008, p.2)

Besides, textbooks are almost used universally, around the world, all teachers use a kind of ELT material produced by an international company, this is one of the main sources of input, for this reasons, growing numbers of educators, said Akbari (2008), are proposing , first, to introduce global issues in ELT material to meet the necessity for more meaningful content and critical themes to develop critical thinking; second, to take into account students’ needs, interests, and their daily real problems; and finally, to take into account the local culture, so that, English textbooks should introduce also local culture which reflects an objective vision of the world.

Finally, Akbari says that

providing textbooks based on global issues not only enables learners to efficiently acquire and

use a foreign language but also empowers them with the knowledge, skills, and commitment required by world citizens for the solution of global problems. In fact, enjoying this approach, not only provides an opportunity for the learners to transform their lives, but it can create a situation in which the learners turn to effective users of global English in global contexts (Akbari, 2008, p, 4).

Salazar (2013) talks, in his paper “From local identity to global culture in dfile”, about the local identity of the students and the global culture that is taught through the teaching of French as a foreign language from a communicative approach; his purpose is to find out a methodology that treats these issues in a balanced way. First, he says that it is not possible to learn a language without learning its culture, so that, it is easier to learn a language and its art, music, beliefs, customs, and literature, when we get immersed in another country, but as this is not possible for all people, as teachers we need to create situations where students get the most real experience.

However, the foreign culture can be an obstacle for students from low or middle class, because it may seem as something which is not related to their identity and their contexts. Therefore, he recognizes that globalization puts in danger that the cultures of minorities; and the culture of communities that do not belong to an economic power suffer the risk of disappearing. So, it is necessary that students learn the language using first their local context, as one dimension of the learning process, and second, learning about the foreign context. Salazar (2013) concludes that students are more likely to acquire a foreign language when they are taught with methodologies which include their local context and culture.

As conclusion, we can settle that education has a specific role in the process of constructing the societies; it reproduces the cultural values that the upper classes consider important for maintaining the status quo. This framework permit to understand that the current economic, politic and cultural situation, marked by the neoliberalism and the market societies influence the cultural content that students learn in the process of acquiring English as a foreign language.

3. Research Method

In this chapter, I share the paradigm and the design research of this project, besides I refer to the

procedure and the techniques to collect the information. Then, I refer to data analysis in order to answer the questions and to fulfill the objectives.

3.1 Research Paradigm

This research requires the implementation of a qualitative paradigm or, according to McGregor and Murnane (2010), a Positivist paradigm. The former authors suggest that, in order to avoid the misuse of the terms paradigm and qualitative research, is better to talk about a post positivism research paradigm, this does not change the quality of the concepts which determines that qualitative or post positivism research is characterized, accordingly the authors (2010), by an inductive process of acquiring knowledge as it seeks to interpret the how and the why of peoples behaviours but from the perspective of the people immersed in the research process and also, to figure out the power relationships behind the social structures and relations.

I have chosen this paradigm because it tries to understand the experiences, visions, and discourse of the people immersed in the problem studied in order to design a framework to understand the relation among the economic system and the culture that is promoted in textbooks.

“The qualitative approach is selected when the purpose is to examine the way individuals perceive and experiment the phenomenon around, going in depth on the point of views, interpretations and meanings (Punch, 2014; Lichtman (2013); Morse, 2012; Encyclopedia of Educational Psychology, 2008); Lahman & Geist, 2008; Carey, 2007, DeLyser, 2006 quoted by Hernandez, Fernandez & Baptista, 2014, p.358).

The theme of this study has not been studied in the English-French program before; consequently, according to some authors, a qualitative research is advisable. For example, Marshal (2011) and Preissle (2008) cited by Hernandez et al (2014) establish that: “The qualitative approach is advisable when the theme has been scarcely studied or there is not research about in any specific social group”. (p. 358).

In addition, a quantitative method will also be used to identify the relation between the content of the textbooks and the students’ perception of culture; Hernandez et al (2014) says that one of the aims of quantitative research is to know the relation, the level of association or the bonds among concepts,

categories or variables in particular samples or contexts.

3.2 Research Type

According to these assumptions, the research methodology that will be applied is situated in the interpretative framework, and the method for collecting and analyzing the data will be the grounded theory as it looks for constructing a general explanation of a phenomenon from the perspective of different participants. This explanation is compounded by concepts which emerge from the interpretation that the author makes from the narratives informed by the participants.

“The researcher produces a general explanation or theory about a phenomenon, process, action or interactions that takes place in a particular context and from the perspective of different participants”. (Taylor and Francis, 2013; Torrance , 2011; Sullivan, 2009 quoted by Hernández et al, p. 472).

Besides, Merriam states that:

As is true in other forms of qualitative research, the investigator as the primary instrument of data collection and analysis assumes an inductive stance and strives to derive meaning from the data. The end result of this type of qualitative study is a theory that emerges from, or is “grounded” in, the data. (Merriam, 2009, p.29).

This method was chosen because there is not information about this research problem nor is there any general framework that encompasses the different aspects which are present in the teaching English as a foreign language process and also, because the students of the English-French program are one of the main sources of information through deep interviews

3.3 Research Context

This study is going to be developed in the Acacias seat of the University of Nariño. It is a public university. This seat is located in the Acacias neighborhood next to the Panamericana highway. This is the only public institution of higher education in the department of Nariño that enrolls students especially from middle and low social class.

3.4 Population and Sample

The type of sample that is required is a purposeful sampling. Patton (2002) quoted by Merriam holds that

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the logic and power of purposeful sampling lies in selecting *information-rich* cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the inquiry, thus the term *purposeful* sampling. (Merriam, 2009, p.77).

Accordingly, the main criteria to choose the sample is to be a student of the English-French program of the Nariño University who have been taught with English textbooks for a considerable time; additionally, the students have to be from different semesters in order to have a sample with dissimilar ages and gender to accomplish what Patton (2002) quoted by Merriam (2009) says, “any common patterns that emerge from great variation are of particular interest and value in capturing the core experiences and central, shared dimensions of a setting or phenomenon” (79). Finally, students have to have been taught form a considerable time, for instances, only samples below five semester will be taken into account.

So the research will be focused on students from 5, 7 and 9 semester, the sample will be of 40 students, 15 men, and 15 women for the interviews and 2 groups of 5 people for the focus group.

3.5 Instruments

The techniques that match with the research paradigm and that are going to be applied are interviews, focus group and content analysis of textbooks. The first two techniques are selected because the grounded theory methodology focused on the opinions and perceptions of the participants, so interviews permit to obtain individually the different points of view, and the focus group leads to obtain much rich information as the discussion among the participants promotes to get deeper insights. Content analysis is selected because it permits to analyze the cultural content of textbooks to, later, contrast its results with the data obtained from interviews.

Interviews. Establish communication between the interviewee(s) and the interviewer and it leads to a conversation among the actors. Its purpose is to collect the individual perceptions, opinions, feelings or attitude towards the research problem. It is used as a complement to the process of observation or as a replacement when observation is not possible. The interview can be structured, semi- structured and unstructured. “Regularly, in qualitative research, the first interviews are opened

and pilot type and they are adjusted as the camp work advances” (Hernandez et al, 2014 p. 403).

Focus group discussion. It is a tool to gather information from a group that shares the same background or experiences. The aim is to provide information about how a group thinks about an issue, it permits the discussion among the members of the group, and they can agree or disagree with the different opinions, “ More than to ask the participants the same questions, its objective is to generate and to analyze the interaction among them and how the meanings are built in the group” (Morgan(2008); Barbour (2007) quoted by Hernandez et al (2014) p. 409). Interviews and group discussion are chose because because they match with the research paradigm and the research design, as Merriam (2009) says, “Data in grounded studies can come from interviews, observation and a wide variety of documentary materials.”(p.30).

Content analysis. This technique is selected because it permits to make an objective and systematic study of any object or means of communication. The messages and contents are quantified, divided into categories and sub-categories, and codified for statistical analysis. (Hernandez et al, 2014, p.251) . This technique has been used to study advertisement, propaganda, film, speeches, etc., for example, the newspaper reporting of the Green House Effect (Miller, Boone and Fowler, 1992) or the description of how genders are treated in T.V (Greenberg, 1980). As the textbooks contain videos, pictures and texts from different sources, and they are a material representation of culture, it makes this technique more suitable than others. .

Quantitative analysis measures or counts formal properties such as the word frequencies, space measurements, time counts, number of tagged people in an image, number of trends, or liked pages. The objects of analysis can be any content with formal characteristics, for example, messages, citation analysis/indexing, webpages, trending topics on twitter or video, photographs, phone conversations. This technique usually produces emergent and focus on “*manifest contents*” (exact words) rather than its “*latent meaning*” (implicit meaning). (Binsbergen, 2013)

3.5.2 Procedure

It is necessary to carry out this study, first, to talk to program administrators and teachers about the research and objectives in order to count on with their help to find the volunteers for the interviews or

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the discussion groups and to ask any information necessary for learning more about the field. As well, the objectives will be explained at the moment to interact with the students. Then, textbooks used in four and eight semesters in the classes of listening and speaking, and advanced conversation will be analyzed. The study will encompass the context and the pictures where the grammar or communicative competence is presented as well as the nature of the aural input. The course book study can serve as a guide to modify the questions of the interviews or to guide the direction of the discussion sessions.

Then, focus group will need two groups of five people, the session will last forty minutes. It will be oriented to generate discussion about the cultural content of the textbook and how they feel about it

Finally, the last procedure is the interviews will be applied to a sample chosen randomly with an equal number of women and men. They will be semi-structured and unstructured in order to collect the personal perceptions about the foreign culture, content of textbooks and issues that students can relate to it. The interviews will be developed in pairs or individually. The interviews are very important because they will permit to isolate the factors related to English textbooks from others. It is necessary that students understand the objectives of the research in order to promote a serious reflection about the field, in the way they feel commitment with the aims of this work.

3.6 Data analysis Technique

The constant comparative method is used to analyze the data of this research, which is, according to Merriam (2009), the method recommended when you use as methodology the grounded theory.

“...data are analyzed using the *comparative method* of data analysis. Basically, the constant involves comparing one segment of data with another to determine similarities and differences.” (Merriam, 2009, p. 30).

Accordingly, first, I review and organize the information collected from the interviews. Second, I look for patterns in order to organize the information in categories, according to the specific objects of this research; Third, I seek patterns among the patterns in the different categories, and analyze them in order to construct a theoretical proposal that explains the research problem.

For the analysis of the data collected with the content analysis is necessary to take into account the

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process for analyzing the quantitative information stated by (Hernandez et al, 2014). 1) Phase 1. Selecting the appropriate software. 2) Phase 2. Execute the program. 3) Phase 3. Explore the data (analyze and visualize the data) 4) Phase 4. Evaluate the reliability of the instruments of measuring. 5) Phase 5. Testing the statistic data. 6) Phase 6. Additional analysis 7) Phase 7. Prepare the data for the report. This information will be contrast with the results obtained from the constant comparative method in order to see relations and to build a final report.

3.7 Ethical Issues

This research project is carried out, respecting the dignity of people, anybody will be disrespected or forced to participate in this process. The institution and participants will be consulted and informed about the objectives and procedure of the project. Author's rights will be acknowledged in all the process.

Information and identity of the sample are confidential. All the research will be done respecting the requirements of the institution, and the progress and results are shared with the community in order to receive recommendations and advice. Students, administrators and teachers will be thanked as sign of reciprocity for their collaboration; students will be given some snacks in the interviews also.

4. Administrative Aspects

This chapter includes the timeline of the activities and the budget needed to carry out the research project.

4.1 Timeline

Date	Activity
Week 4, October, 2016	Curricular council Letter Delivery of the Project
Week 1, November, 2016	Advisor's recommendations
Week1, February, 2017	Deliver of the project with corrections
Week 2-Week 3, February, 2017	Advisor's review
Week 1, March, 2017	Jury's review
Week 2, March, 2017	Interviews
Week 3, March, 2017	Discussion groups
Week 3, April 2017	Final advisor's recommendations
Week 4, April, 2017	Final Jury's recommendations
Week 3, May, 2017	Oral defense

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4.2 Budget

Supplies	Quantity	Subtotal
Paper	3 ream of paper (for printing the project drafts, the final project, and the interview questions.	30.000
Computer	1	1'000.000
Internet service	2 months	160.000
Transportation	30 tickets of bus to the University For the interviews, the group discussion, the session with the advisor and for administrative issues.	84.000
Total		1'274.000

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APPENDIX

Universidad de Nariño
Facultad de Ciencias Humanas
Departamento de Lingüística e Idiomas

Instrumento de recolección de información para el proyecto de investigación
“Presence of Neoliberalism in the Perception that some Students of the English-French
Program of the University of Nariño have about English Culture.”

Objetivo: Recoger las percepciones que los estudiantes del programa de licenciatura de inglés –francés de la Universidad de Nariño tienen sobre la cultura de los países de habla inglesa y el contenido cultural de los textos de inglés en relación con factores políticos y sociales, específicamente con el neoliberalismo.

En esta entrevista no hay respuestas correctas o incorrectas. El interés del entrevistador es conocer sus opiniones y percepciones sobre el tema. Solicito respetuosamente sinceridad y honestidad en las respuestas.

La entrevista será grabada y se tomarán notas para que todas sus opiniones puedan ser tenidas en cuenta. Nadie conocerá su identidad, se respetará el principio de confidencialidad. La entrevista individual tendrá una duración de 20 minutos y la entrevista de grupo tendrá una duración de 40 minutos.

1. ¿En su opinión qué es lo más representativo de la cultura del idioma inglés?
2. ¿Cómo se siente usted respecto a la cultura que se conoce en el proceso del aprendizaje del idioma inglés?
3. ¿Considera que es importante para su formación profesional aprender sobre cultura del idioma inglés? ¿por qué?
4. ¿Qué elementos de la cultura considera que son relevantes para la enseñanza del inglés como lengua extranjera?
5. ¿Qué medios o metodologías considera que son relevantes al momento de aprender sobre esta cultura, y cuales han sido, desde su perspectiva los conceptos culturales mas importantes que ha aprendido a través de estos medios?
6. ¿Ha usado libros de texto en sus clases de inglés? ¿Con qué frecuencia?
7. ¿Cree que los libros de texto promueven los valores culturales de sus sociedades de origen? ¿Cuáles considera usted que pueden ser?
8. ¿Qué ha aprendido usted sobre la cultura de inglés gracias a los libros de texto?

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9. ¿Cree usted que la posición política o económica de los países de habla inglesa influye culturalmente en su proceso de formación profesional? ¿Cómo?
10. ¿Cree usted que la posición política o económica de los países de habla inglesa influye en el contenido pedagógico y cultural de los libros de texto?
11. ¿Qué es lo que más relevante desde su criterio, respecto de la información sobre la cultura inglesa en los libros de texto?
12. ¿Qué tipo de personajes aparecen en los textos de inglés? ¿Cómo es su estilo de vida? Piensas que este es el común denominador para todas las personas en estos países?
13. ¿Cree que los estudiantes reflexionan sobre estos elementos al momento de aprender el inglés como segunda lengua? ¿Por qué?

Agradezco mucho su colaboración y el tiempo que ha invertido en esta entrevista.

Las mismas preguntas se harán en los grupos focales.

University of Nariño
Faculty of Human Sciences
Linguistic and Language Department

Instrument for data collecting for the research project “Presence of Neoliberalism in the Perception that some Students of the English-French Program of the University of Nariño have about English Culture.”

Objective: Collect data about the English- French students’ perception of the English culture and the cultural content of English textbooks.

There are not correct or incorrect answers in this interview. The purpose of the interviewer is to know your opinions and perceptions about the theme of this interview. You will help the research process as long as you are honest with your responds. The information you will provide will be registered respecting your right of confidentiality.

The interview will be recorded y notes will be taken for not missing any detail of the information you are providing. The individual interview will last 20 minutes and the group individual will last 40 minutes.

1. In your opinion what is the most representative aspect of the English culture?
2. How do you feel about the English Culture that you learn in the second language acquisition process?
3. Do you consider that learning English culture is important for you professional developing? Why?
4. How do you learn the English culture? What means do you use? What cultural aspects do you learn from these means?
5. Have you used English textbooks in your classes? How often??
6. Do you consider that the English textbooks teach about the culture that is implicit in this language? Why?
7. What cultural elements do you think that the English textbooks promote?
8. Do you think that the English textbooks promote cultural values? Which ones?
9. What have you learned about English cultural from the textbooks?
10. Do you think that the economic and political position of the English speaking countries influence on the cultural content of textbooks?
11. Which cultural aspects of the English textbooks you like or dislike most?
12. Which kinds of characters appear in the textbooks? Do you think these characters represent the majority of people?

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13. Which kind of style of life is promoted in the textbooks? Do you think this is the common life style of people in these countries?
14. Do you think learners reflect about these issues when they are studying English?

I thank you for your help.