

Las actitudes y creencias lingüísticas de estudiantes universitarios

Linguistic Beliefs and Attitudes of University Students

As atitudes e crenças linguísticas dos estudantes universitários

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Resumen

El estudio de las actitudes y creencias lingüísticas toma fuerza en el contexto de la globalización. Por un lado, a partir de las actitudes y creencias se orienta el cambio lingüístico, se decide el aprendizaje de una segunda lengua y se ejerce la discriminación lingüística; por otro lado, el individuo trata de conciliar la defensa hacia la lengua materna y el concepto de éxito profesional basado en una lengua extranjera a través de actitudes y creencias que por naturaleza son subjetivas e insostenibles. Para dar la correcta dimensión a la preferencia de una lengua sobre otra, para eliminar los prejuicios lingüísticos que adulan una lengua denostando otra, para esclarecer y conocer las actitudes hacia la lengua materna, es indispensable conocer las creencias y actitudes lingüísticas. Este artículo presenta los resultados generales de las actitudes y creencias lingüísticas entre estudiantes de la Universidad Autónoma de Zacatecas, específicamente de las licenciaturas en Médico General, Ingeniería Civil y Derecho, con el objetivo de apoyar las clases de lengua materna en el medio universitario. Enmarcado en la sociolingüística aplicada, este tema implica el conocimiento de las valoraciones hacia las lenguas y, por tanto, hacia los individuos que las hablan, puesto que las actitudes y creencias lingüísticas se fundamentan, más que en fenómenos lingüísticos específicos, en la empatía o antipatía hacia los hablantes y al sistema que estos representan.

Palabras clave: actitudes y creencias lingüísticas, lengua franca, planificación lingüística, prejuicio lingüístico.

Abstract

The study of the linguistic beliefs and attitudes of university students has become increasingly relevant within the context of globalization. On the one hand, these beliefs and attitudes orient linguistic change, influence second language learning choices and motivate the exercise of linguistic discrimination; on the other hand, relying on beliefs and attitudes that by nature are subjective and untenable, the individual tries to reconcile the defense of their native language with the notion that knowledge of a foreign language offers professional success. It is imperative to study and discern these beliefs and attitudes in order to give precise dimension to the preference of one language over another, to eliminate the linguistic prejudice which elevates one language and deprecates another and to discover and clarify the beliefs and attitudes towards one's native language. The purpose of this study is to support and improve native language education in the university context. The results presented consider the beliefs and attitudes of students of the University of Zacatecas, specifically undergraduate students of medicine, engineering and law. Carried out in the framework of applied linguistics, this study implies a further understanding of judgements made regarding languages and in turn, of the individuals that speak them. Rather than on specific linguistic phenomena, linguistic beliefs and attitudes are based on the empathy or animosity felt for these individuals and the systems that they represent.

Keywords: linguistic beliefs and attitudes, lingua franca, linguistic planning, linguistic prejudice.

Resumo

O estudo das atitudes e crenças linguísticas toma força no contexto da globalização. Por um lado, a partir do atitudes e crenças mudança lingüística é orientado, a aprendizagem de uma segunda língua é decidida e discriminação linguística exercido; Por outro lado, o indivíduo tenta conciliar a defesa da língua materna eo conceito de sucesso profissional com base em uma língua estrangeira através de atitudes e crenças que são de natureza subjetiva e insustentável. Para a dimensão direito de preferência de uma língua sobre a outra, para eliminar preconceitos lingüísticos que lisonjeiam denostando outro idioma para esclarecer e compreender as atitudes em relação à língua materna é essencial conhecer as crenças e atitudes linguísticas. Este artigo apresenta os resultados globais de atitudes lingüísticas e crenças entre os estudantes da Universidade Autônoma de Zacatecas, especificamente dos graus em General Medical, Engenharia Civil e Direito, a fim de apoiar ensino da língua materna no ambiente universitário. Enquadrado em sociolingüística aplicada, esta questão envolve o conhecimento das avaliações em relação às línguas e, portanto, para os indivíduos que falam, já que atitudes e crenças linguísticas são baseados, em vez de específica linguística fenômenos, empatia ou antipatia pelos falantes e pelo sistema que eles representam.

Palavras-chave: atitudes linguísticas e crenças, língua franca, planejamento de linguagem, preconceito linguístico.

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The crisis of the mastery of the mother tongue

On a three-year basis, the Organization for Economic Cooperation and Development (OECD) applies the examination of the Program for International Student Assessment (PISA) which, in addition to science and mathematics, evaluates student reading. In 2017, Mexico had to worry about working to improve the results disseminated in 2016, in which it obtained a rating below the average (490 points), similar to that of countries such as Colombia, Costa Rica and Thailand and lower than nations such as Spain, Portugal , Brazil, Dominican Republic and Chile, whose difference is almost 70 points, in the case of the first two, and between 20 and 60, in the case of the last two (PISA, 2016).

The times of Mexico are times of crisis. They are characterized by the rupture of various myths of stability and we face economic insolvency, social discontent, the normalization of violence and insecurity. Without being clear about the priority of resolving each of the national conflicts, the crisis of the mastery of the mother tongue coexists, according to the results of the OECD (PISA, 2016). If the results published in 2016 are compared with those of 2013, Mexico decreased in reading comprehension; If the analysis is extended a little further back, the result is basically the same (PISA, 2016). Problems in the handling of the mother tongue have been a concern of the Mexican educational system in recent decades, but have been mainly that, a concern: a pending item that is understood and accepted as one of the conflicts that must be solved although it is not clear what is its place in the scale of priorities or how it should be done. The PISA test in what refers to reading is designed for the evaluation of the comprehension of different texts grouped into two categories: continuous prose (short story, journalistic note) and discontinuous prose (paragraphs separated by images, diagrams and spaces such as texts advertising and scientific arguments). In addition to examining reading comprehension, cognitive skills such as information retrieval, inference and reflection are evaluated, understood as the ability to express one's opinions.

According to the results of PISA published in December 2016, only 59% of Mexican students have the basic reading skills and only 1% is considered high performance. Mexico is thus ranked 52 out of the 70 countries that belong to the OECD in terms of reading comprehension (PISA, 2016).

The student population that participated to obtain the results of the PISA exam (2016) had an average age of 15 years. It was applied to both high school and high school students, that is, individuals with completed or semi-finished basic education. It was carried out for the first time in the year 2000 and after 15 years of evaluations its results only confirm one more of the national problems and show that the primary objective of the language class has failed: what is that objective? What are the communication tools that a student should have at the end of their basic education? What are the outputs we see in this conflict?

In the words of Lomas (2010), young people, when finishing basic education, should listen, speak, read and write using the language in an effective and competent manner in the different communicative situations. That is, they should achieve what has been called communicative competence and that Lopez and Arjona (2001) have defined as the constitution

of the set of linguistic skills that we have acquired and that is composed of multiple measurable elements based on three parameters: the linguistic components, modalities and execution or sociolinguistic action.

The purpose of this article is to present part of the research results Linguistic attitudes and beliefs in relation to the teaching of the mother tongue in university students carried out by the author as part of her assignment as a teacher-researcher to the Master in Teaching of the Mother Tongue of the Autonomous University of Zacatecas, which in its educational model includes courses of the Spanish domain to ensure the effective exercise of communication skills. If we take into account the results of the OECD (PISA, 2016), we can conclude that the teaching of Spanish at the university level has a remedial nature, in addition to being unproductive, largely because the learning-teaching process faces the resistance of the student who considers it nonsense to fully master a language that is foreign to their professional expectations, even when it comes to their mother tongue, that is, due to their beliefs and linguistic attitudes.

If linguistic attitudes and beliefs are delimited to remove the character of unconsciousness, of implicit learning under which they were acquired and for which they are sustained, it is possible to confront them explicitly so that university students can build a favorable disposition regarding learning and mastery of their mother tongue, with which they will be able to elaborate written texts and oral discourses, will be able to improve their communicative competence.

The school must include among its priority tasks the appropriate and efficient development of the language proficiency of each student, especially during primary, secondary and even high school, so that those who arrive at the university can exercise the construction of knowledge without linguistic barriers that prevent them from expressing themselves effectively and successfully in writing and in orality. However, as López and Arjona argue:

We know that the level of linguistic management of students already university students is not saved from being inappropriate, inadequate and unsatisfactory for all parties involved in the university education system and the same happens in the other school levels. (2001, p. 15)

The negative consequences caused in academic life by a poor linguistic domain are indisputable and also in everyday life in areas such as work and family; in any field where there

is social interaction or where the word is needed to argue, explain, justify and make sense of the world.

Learning a foreign language

It is the university student who, due to his early need to insert himself in the labor market, must meet requirements such as mastery of a foreign language. A lingua franca is intended to serve as a means of communication between speakers of different codes, is conducive to business relationships and is imposed from a single motive that is not based on linguistic issues: power. If language is the main letter of presentation of one culture to another, if the worldview is based on the language itself and if we also understand that cultural diversity is as important as biological diversity, what does it mean for young people to grow up with the imposed need to learn a foreign language, what does this decision based on economic and political issues mean for the trajectory of Spanish and its speakers in academic formation?

The history of languages is the political history of peoples. The implementation of English in the Mexican educational system as a special language, the one whose instruction at the secondary level became mandatory during the 70s of the last century, has been strengthened in recent years, after it only existed in the decree, in good wishes, since 1992, when it was declared mandatory also for elementary students.

Effectively, from learning and proficiency in English the communication of a university graduate will be facilitated throughout the world. However, in addition to its communicative function, languages have a symbolic function, so that, although the neoliberal world is only effective and successful for some individuals, the rest grows, educates, dreams and torments itself with that shadow. That is, although very few university students need to master the four basic skills in the English language: listening, speaking, reading and writing, all adopt linguistic beliefs and attitudes based on educational planning that responds to political and economic interests.

Methodology

To investigate linguistic attitudes and beliefs we have chosen a direct method: a questionnaire based on the proposal outlined by José G. Moreno de Alba in *El lenguaje en México* (2005), specifically in the sections "Spanish in the world" and "Attitudes before the Spanish language". The questionnaire that was applied consists of three questions asked to 90 students of the Autonomous University of Zacatecas, who received remedial courses of mother tongue as part of the introductory didactic units of their undergraduate studies:

1. If at birth you could have chosen the language you would speak for the rest of your life, which one would you have chosen?
2. Do you consider that you use Spanish correctly?
3. In some schools that are called cutting-edge science classes (biology, chemistry and mathematics) are taught in English, what do you think about it?

The 90 informants belong to the academic units of Human Medicine, Law and Civil Engineering, which, at the time of the application of the instrument, were qualified as quality programs, since they obtained the accreditation of the Mexican Council for the Accreditation of the Medical Education (Comaem), the Accreditation Council of the Teaching of Engineering (Cacei) and the National Council for Accreditation in the Teaching of Law (Conaed), from which it can be inferred that these are degrees that are committed to high academic, professional and development goals that require their students to check linguistic competences in the lingua franca. We will present the general results and also those that concern the variable of the type of degree.

Linguistic attitudes and beliefs

An attitude is a tendency of behavior in front of a certain situation or person. The way in which we behave, in which we develop before an act or an individual, is based on beliefs; In other words, based on beliefs, people maintain attitudes before reality, before situations, before individuals, so the concepts of attitude and belief are by their nature united.

Beliefs and therefore attitudes provide social identity to the individual. Our way of seeing the world, our way of behaving, links us to the environment, to our social group through which we find an identification, a definition of ourselves.

On the subject of learning attitudes, Pozo (2011) says:

The sources of pressure and social influence, the groups with which we can identify ourselves to modulate our attitudes are more varied and diverse than ever. Our social identity is multiple. To traditional institutions, which make up a good part of our attitudes such as family or school, we must add (...) the media influence that can foster in children, and also in adults, violent attitudes, consumerism or more stereotyped with respect to the roles and social groups (p. 412).

We can infer that the learning of beliefs and attitudes is carried out implicitly, thus differentiating from knowledge, knowledge transmitted by the school. We could say that they are the product of informal learning: more than knowing how to say, attitudes are a know-how; therefore they are often contradictory, confusing. And, as Pozo (2011) says, they imply not only a way of behaving towards certain situations and people, but also an assessment and a social representation. Therefore, when linguistic acts are judged as "beautiful", "strong", "better", "rude", "ordinary" or "detestable", it is possible that they are valuations made towards the speakers and not to the language itself. It is not easy to clarify the extent to which beliefs and attitudes are directed towards linguistic forms and to what extent the positions directed towards users of that language end.

Specifically, a linguistic attitude is a manifestation of the social attitude of individuals, distinguished by focusing and referring both to the language and to the use made of it in society, as explained by Moreno (2009), who adds that in the Language concept fits any type of linguistic variety: different styles, different sociolects, different dialects or different natural languages.

Thus, languages are not only carriers of linguistic attributes, but they also transmit meanings or social connotations, and even, as Moreno (2009) affirms, sentimental values. The attitudes and linguistic beliefs are implicit acquisitions so they have a character of unconsciousness in the speaker that makes them relatively stable. They are adopted, they are promoted, they are lived without being able to question them; only the research on them can turn them into an explicit knowledge, so that later they can intervene in them through linguistic planning.

It must be taken into account that linguistic beliefs and attitudes are manifested both towards the mother tongue and towards the foreign language, both towards the varieties and their own linguistic uses as well as to those of strangers. What is behind the construction of them? According to Moreno (2009), acceptance and vitality levels of one language over another are

decisive for linguistic beliefs and attitudes to exist. In addition to the above, through this work we propose that needs and globalizing policies are fundamental in the development of linguistic attitudes and beliefs towards the mother tongue and towards foreign languages.

A language or a linguistic variety implies an identity with a certain social group, so that, when the university student chooses to learn English or French, or hates mother tongue classes, for example, projects their linguistic models or ideals. People reveal their personal identity and the search for a position within a social group, within a world, by manifesting their beliefs and linguistic attitudes.

How it abounds Moreno (2009):

Own varieties are often favored, especially when they enjoy a high degree of standardization. The circumstance, however, is that one does not always look at one's own with the best eyes because it is possible to find, for example, that some speakers of minority varieties have a negative attitude towards their own language, generally when those varieties do not allow them a social ascent, an economic improvement (p. 179)

Study linguistic attitudes and beliefs in university students

It is true that linguistic change is guided by attitudes and beliefs. But it is not this item that interests us in this communication. The objective of this work is to analyze the preference of students towards foreign languages and the possible degree of discrimination towards the mother tongue. Faced with the failure to master the four basic skills of the language - speaking, writing, reading and listening - it is necessary to promote them academically and turn them into unquestionable competences of the undergraduate student.

However, resistance to language classes in the university student is common. The main reason is in the attitudes and beliefs that underlie their mother tongue and foreign languages; For this reason we justify its clarification in the undergraduate student: when the individual is aware of linguistic attitudes and beliefs, there may be indisputable results in the domain of communicative competence.

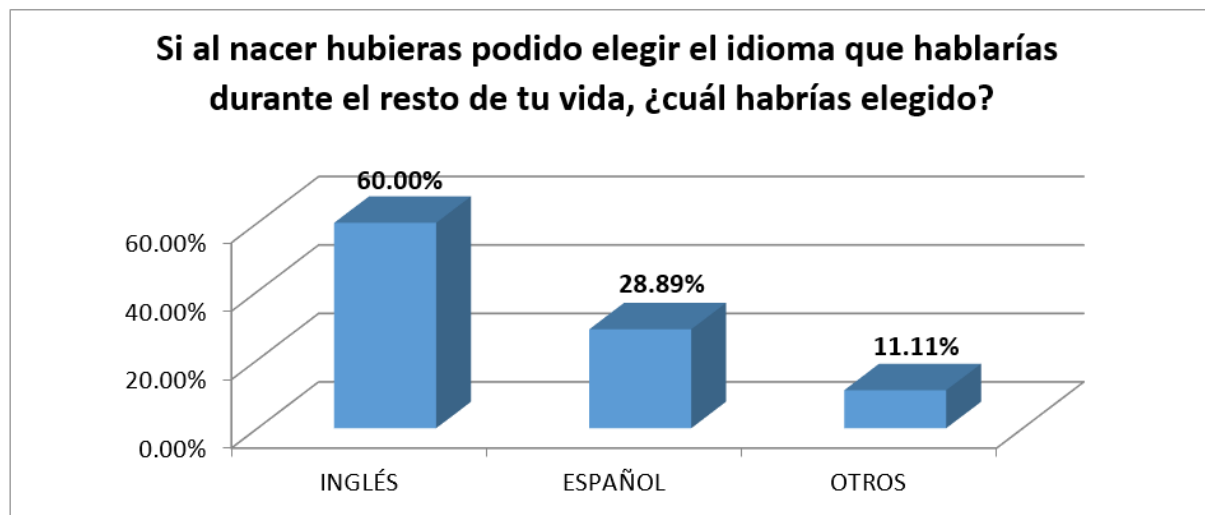
For all the above, the meaning of this work is to investigate the following questions: what does a student think about their own language? Why is it believed that mastering a foreign language will open the doors of success? , How is it justified to consider one language better

than another, one sociolect than another? Who are the models in the language management that the student follows? Should the individual face internal contradictions about their mother tongue, hate it? and love it at the same time? Is that what neoliberal policies drive us to do?

Presentation and analysis of results

Within the general results, with regard to the question "If at birth you could have chosen the language you would speak for the rest of your life, which one would you have chosen?", The main answer was English, whose percentage of mentions (60%) more than doubled the Spanish (28%). The remaining percentage was distributed in languages such as French, Japanese and German, as shown in Figure 1.

Figura 1. Idiomas que se prefieren como lengua materna



Fuente: Elaboración propia

The explanations with which the informants sustained their response consist of beliefs such as "it is the universal language", "it is the one that stands out the most in the tourist field", "it is one of the most important", "it opens the doors of the world" , in addition to others clearly promoted by the school, namely, "it is essential to be qualified", "it is necessary for work and study", "there are more opportunities in life knowing this language", "it is the language in which all medical updates are published. " These are judgments that are linked to the illusion promoted by neoliberalism and that are based on a cruel belief, both for the mother tongue and for the cultural identity of the student: to the extent that he was not born as a native speaker of the language Frank is sure he has less chance of life.

The beliefs expressed by the students of the Autonomous University of Zacatecas, which justify their preference of English as their mother tongue, should be explained, as proposed by García (2015), within broader value systems managed by any group, that is, through of ideology, which was defined by Moreno (2017) as the explicit or implicit representation of the intersection between languages and the human being.

According to Moreno (2017), ideology is not based on internal linguistic structures, but on metalanguage, where concepts such as development and power reside. The expressions of the university students included in this research imply the prior internalization of values oriented towards discrimination, towards the conception of economic well-being as a mirror of professional success and towards the conviction that cultural and scientific homogenization, carried out by subordination from Spanish to English, it is convenient because it will facilitate material well-being and entry into the first world. Linguistic beliefs and attitudes, therefore, are connected to political-economic practices as suggested by Kroskrity in his essay "Regimenting languages, ideological perspectives of language" (2018a).

So for the university student the relationship between the linguistic code and its possibilities of professional realization is indisputable, which he learned, he deduced, indirectly and unconsciously through the educational policies that also imply linguistic policies.

Based on the contributions of Silverstein, Kroskrity (2018b) defines linguistic ideology as the set of articulated beliefs about language by users as rationalization or justification of both the structure and the perceived use of the language. The author, in addition, amplifies the concept with the words of Irvine (cited in Kroskrity, 2018b), for whom linguistic ideology is a cultural system of ideas about linguistic and social relations, along with its load of political and moral interests.

Specifically, as regards the linguistic beliefs promoted by the school system, such as "it is essential to be qualified", "it is necessary for work and study", they are related to the challenge and resistance to language classes that are carried out in university studies, often as remedial courses. It is necessary that both the undergraduate students and the accreditation and evaluation bodies (in the case of this research: Comaem, Cacei and Conaed) notice the danger implied by the denunciation of the mother tongue due to the urgency of the command of a second language. On the one hand, the poor linguistic domain limits the knowledge and development of the science of any linguistic community and, on the other hand, giving priority to foreign

languages can have the consequence of identity conflicts related to the failure of the same academic goals imposed for the education system.

Jesús Tusón (2003) says it in the following words:

If a people demands: "Let me speak my language"!, It is defending its own identity, survival, historical space and its irrefutable right to express thoughts in the way that is most natural, comfortable spontaneous and legitimate. On the other hand, if a power affirms: "Speak the language that I propose to you; abandon the minority oddities ", is that it wants to assimilate other peoples, enclosing them within its area of influence and, moreover, wants to assimilate them comfortably and cleanly (p. 104)

The decision to adjective a language as frank, communication or international is based on one criterion: power, which is capable of imposing itself "politely", filtering the idea that if there are languages that deserve such adjectives, as is the case from English, there will also be languages "worthy of being silenced, local (or belfry) and barbarous; but things are not said in this way because the powers have learned urbanity "(Tusón, 2003, p.105).

Taking into account the type of degree, those who decided more for the preference of having been born with English as their mother tongue were law students, followed by those of engineering and finally by those of medicine. One of the main justifications of our informants regarding the preference of English was "it is the language in which all the medical updates are published", however, it is the medical students who are most willing to learn Spanish; The informants who said they were convinced that it was best to have been born with Spanish as their mother tongue belong mainly to the Academic Medicine Unit (28% chose Spanish, 22% belong to this area of knowledge).

The second question of our research instrument, "Do you consider that you speak Spanish correctly?", Received a negative response in 60% of our informants. While 30% do consider themselves a good speaker of Spanish and 3% did not know what to answer, as can be seen in Figure 2.

Figura 2. Autopercepción de los informantes acerca de su dominio del español



Fuente: Elaboración propia

The main beliefs that the students expressed explicitly were the following: "No, because I use regionalisms", "No, because I do not know how many words are written", "No, because I have bad spelling", "No, because all my I've spent my life in a community and even if I do not want to, I've adopted the way of speaking from there; the way of speaking of a rural area does not compare with the way of speaking of a city ", " No, because I struggle a lot to express myself ", " No, because I feel insecure ".

The two main constants of the beliefs that intervene so that university students do not consider themselves good speakers of Spanish are related to dialectal variations and to the domain of the orthographic system. In the end, the university students are demonstrating their adherence to the ideology of the standard language, although they do not master it. The standard language, detailed through rules of correct use and based on the development of grammars and dictionaries, is promoted through academic and cultural institutions as the opportunity to access knowledge, the literary world, but especially the linguistic prestige.

Linguistic planning in Mexico, which in order to homogenize cultural and scientific differences embraces the standard language, ignores that what is standardized is also a variety of Spanish. As pointed out by Moreno (2010), the teaching and learning of the language should not be done from a general perspective, but paying attention to the factors related to linguistic variation. If the university student mastered the standard language and was aware, at the same time, that he does not have to be ashamed of the range of variations (diatopic, social, stylistic, gender and technolect) that make up his linguistic system, he would have a linguistic self-perception that I would make him feel capable, sure. The problem is that he neither masters the standard language nor is proud or aware of the sociolects to which he belongs.

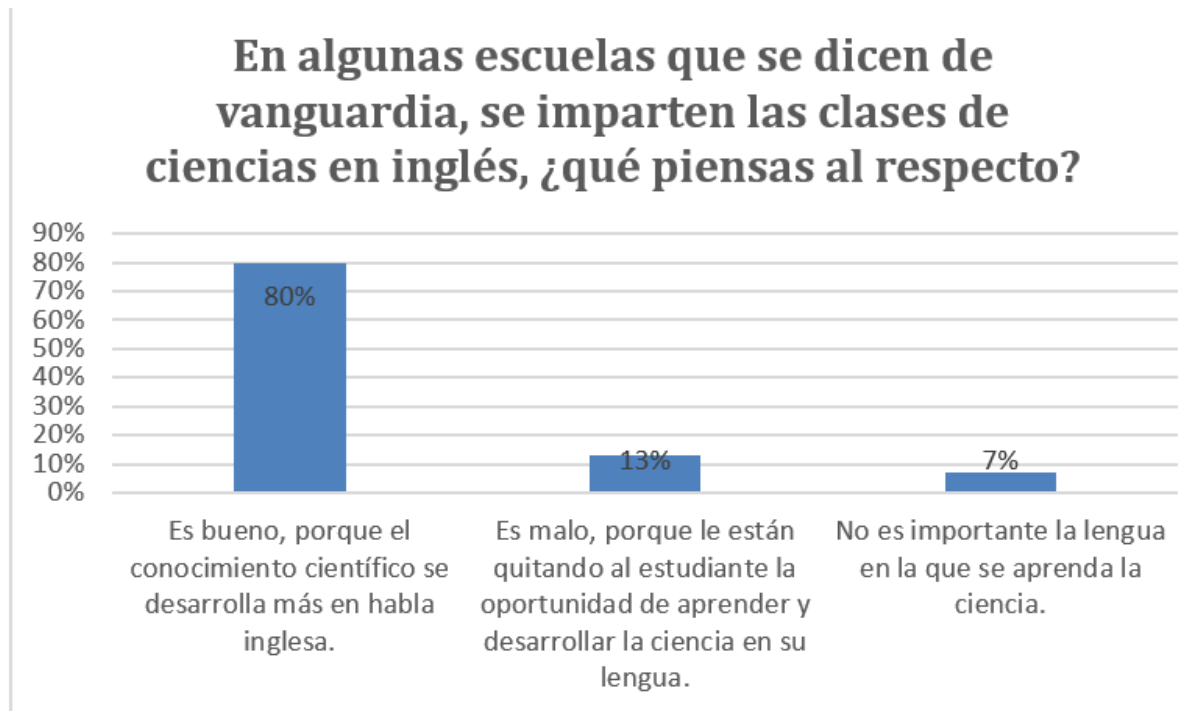
These are university students who, on the one hand, would like to have English as their mother tongue and, on the other hand, feel deficient in the Spanish language. If through language we find our identity, what happens when we believe that our language is wrong, wrong, fruitless? The school is responsible for teaching the standard language, which is unifying among the linguistic community and also has a prestige before other sociolects, since it is the variety in which knowledge is transmitted. Why do the university students feel that they do not dominate it? Why do they insist more on the effective management of a foreign language than on their own?

In the two questions that we have handled so far there is a correlation if the type of degree is taken into account. It was in medicine that there were more students happy with being born with Spanish as their mother tongue; in the same career there is a greater satisfaction with the linguistic achievements, with the handling of Spanish, this means that the more appreciation you have for the mother tongue, the easier it will be to value it and seek the mastery of communication skills.

The third question applied to the informants was "In some schools that call themselves avant-garde teaching science classes (such as biology and mathematics) in English, what do you think about it?" The answers to this can be classified into the following three categories: a) of the total number of informants, 80% believe that it is something positive through the argument that scientific knowledge is developed more in English-speaking countries; b) 13% say that "it is bad because they are taking away from the student the opportunity to learn and develop science in their language"; c) the remaining percentage (7%) believes that "the language in which science is learned is not important". As regards the type of degree, the majority of the

students of the Academic Law Unit believe that it is better for children to learn science in the lingua franca, followed by those of the Academic Unit of Engineering and, finally, the students of the Academic Medicine Unit, as shown in Figure 3.

Figura 3. Creencias lingüísticas relacionadas con el aprendizaje de ciencias en inglés



Fuente: Elaboración propia

The young people of the Academic Engineering Unit supplemented their response with the following judgment: "English is a vehicular language of knowledge, if you know English it will be easier for you to build your career". The belief that it is better for students to learn science in a foreign language is widespread and is reinforced by linguistic, educational and academic production policies. Any language can be a vehicle of knowledge, any language is perfect to express what it needs. A child who faces the learning of literacy and who at the same time must begin his interaction with the scientific world through a code that is just learning faces a double cognitive difficulty, that is, any type of knowledge that is not learned in The mother tongue implies a double difficulty for the students. In such a context it is very easy to believe that the learning problems are related to the student and not to the handling of the code.

The explanation of these linguistic beliefs can be found with what Lara (2015) relates: in the seventeenth century, when experimental science was already a reality, the Hispanic world was still obscurantist. During the eighteenth and nineteenth centuries, the Hispanic world was scientifically powered by the translations of French and, from the twentieth century, those of English.

University students recognize English as an undeniable bridge of communication. However, in the scientific world, the requirement of English also implies a colonization, its dominance has given way to a diglossia; that is to say, it is judged as a high language, of prestige and scientific tradition, while languages such as Spanish operate as low varieties, which exist for communication in the family, which are restricted to domestic spheres and whose structure is not sufficiently judged apt to express terms of recent scientific coinage. The students believe that their language does not serve to say everything and they do not realize the risk that implies that there is only one way of producing and publishing knowledge. In Lara's words, "a way of conceiving reality is imposed" (2015, page 42).

Perez says about it:

If the main reason why the Spanish language currently plays a minor role in the national and international communication of Mexican science (and of all Spanish-speaking countries) is because the weight of our scientific research is minimal compared to the English-speaking world (I refer to diversity and quantity, because in quality we are at the same level as them) what must be done more vigorously is the development of science in Mexico and in all Spanish-speaking countries. (2009: s/p)

The fact that university students in Mexico maintain the belief that it is best to learn and develop science in a foreign language implies the disappearance of our language in the international scientific context. Perez asks: "What would happen if all the Spanish-speaking countries of the world (400 million human beings) met to publish a single general scientific journal in Spanish, such as *Science and Nature* in English?" (2009: s / p). Surely the importance of Spanish in universal science would grow very fast, to equal or surpass English, thus winning a battle to the processes of neoliberal hegemony.

Conclusions

The Universal Declaration of Linguistic Rights states that most of the threatened languages of the world belong to non-sovereign communities, and the main factors that impede the development of these languages and accelerate the process of language substitution are the lack of self-government and politics of States that impose their political-administrative structure and their language. With such a declaration, the neoliberal world could have clear, first, the nature of linguistic diversity and, later, the injustice and disadvantage in which the vast majority of the world's languages are found. Our planet has around 7000 languages and only 200 countries; a lot of cultures, of languages, live in the shade.

Not because Spanish is one of the languages with the largest number of speakers lives in fullness. As we have shown previously, the policies of globalization and neoliberalism sustained and developed through educational institutions intervene in the beliefs and attitudes of the speakers: they cause confusion, uprooting, feelings of shame towards the mother tongue. How can we live in a world that seeks homogeneity from imposition? In a world that pretends that the individual feels comfortable discrediting their language, their culture?

Jesús Tusón (2010) argues:

If someone needs another language, he will learn it with pleasure and without complexes; but what can not be pretended (because it does not seem ethical) is to value languages from highest to lowest in terms of their number of speakers. A language is the heritage of a person and a people, it is part of their identity dreams; and, in terms of identity, the statistics have nothing to do or anything to say (p. 115).

Multilingualism can enrich the student culturally, but only when it is an individual decision, not an imposition of a system that maintains prejudices that lead to linguistic discrimination and colonization. In the teaching of the mother tongue, it is fundamental to bring to consciousness the attitudes and linguistic beliefs of the students, with the objective that there is a greater receptivity towards the development of linguistic abilities in the mother tongue.

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