LINGUISTIC GLOBALIZATION IN THE 21ST CENTURY: ANGLICISATION FROM IDIOLECT TO HIGHER EDUCATION

ROȘCOVAN Nina, conf.univ., dr.
ASEM, Republica Moldova,
Chişinău, str. Banulescu-Bodoni, 61
e-mail: **nina.roscovan@ase.md**
ORCID: 0000-0002-1726-6863

DODU-GUGEA Larisa, conf.univ., dr.
ASEM, Republica Moldova,
Chişinău, str. Banulescu Bodoni, 61
e-mail: **dodu-gugea.larisa@ase.md**
ORCID: 0000-0003-4677-7053

STAVER Liliana, cercetător,
ASEM, Republica Moldova,
Chişinău, str. Banulescu-Bodoni, 61
e-mail: **liliana.condratchi@ase.md**
ORCID: 0000-0001-8696-9039

Abstract. *The paper considers the phenomenon of Anglicization as a being related to the impact of English as a Lingua Franca on the lexical layers of other languages from the standpoint of the need of unification and standardization of terminological layers (necessary borrowings) and on the other hand by the stylistic enrichment of the vocabulary (luxury borrowings). Therefore, linguistic globalization is regarded as a global intensive lexical borrowing from English by languages whose speakers use English as a foreign language. Politically and socially, it concerns the status of English as a "language of globalization", proven by scientific, political, statistical and sociolinguistic arguments. Furthermore, higher education has also been impacted by the process of Anglicization as one of the main tasks is to prepare*

students for effective intercultural communication in a global, intercultural environment. The present paper aims to provide an analysis of the process of Anglicisation in its transition from an individual phenomenon (idiolect) to the national and international system of higher education, highlighting its advantages and disadvantages.

Keywords: *linguistic globalisation, intercultural communication, intercultural competence, Anglicisms, sociolect, idiolect, lexical borrowings, necessary borrowings, luxury borrowings, higher education*

JEL CLASSIFICATION: F6, I2, O3, Z1

Introduction

The phenomenon of linguistic globalisation in higher education is tightly linked to preparing students for the global labour market and current inter- and trans-national requirements. Contemporary linguistics reflects the tendency of studying a language as a productive method of interpreting a culture, thus, highlighting the fact that the culture and the language are essences that live through people and serve people. Language is the key to the "human system of thought", the "nature of the human psyche", and serves to "characterise the nation" [15, p. 3]. The 'discursive being' and 'concept' are the focal categories reflecting the way of thinking of a collective entity (as bearer of the same language) [15, p. 3].

Globalisation is, among other things, an on-going (permanent) cultural dialogue, which creates an increased need for intercultural communication skills. According to E. R. McDaniel, the knowledge of intercultural communication, paired with the ability to use it effectively, can help to mitigate cultural differences, diminish misunderstandings, and ensure more harmonious and productive relationships [7, p. 8].

The communication for intercultural relations aims to achieve the maximum degree of proximity in the context of contacts established at different levels of the communication framework.

Therefore, it must be regarded as an act of mutual interpersonal receiving and giving, as an informational process of exchange and interactive networking [6, p. 13]. Furthermore, intercultural communication characterizes the relationships between different socio-cultural identities, as well as the awareness of one's own identity within the integration process. Therefore, interculturality is linked to accepting the Otherness, and the teaching process in the world we live today comprises the integration of languages and cultures, thus, raising cultural and intercultural awareness by developing the required communicative skills for international cooperation and careers.

Hence the paper will define the main concepts related to linguistic globalisation and Anglicisation, and will highlight the main advantages and disadvantages of Anglicisation thus revealing the core challenges modern higher education institutions face.

Intercultural communication and Intercultural Competence

The reality we live today is characterized by increasing levels of contact and communication with people of otherness (from other cultures), as a result of the apparently unstoppable process of ***globalization***. When people from different cultures come into contact, they unconsciously bring traits, elements and ways of presentation specific to the culture to which they belong into the communication. Not knowing or not accepting these differences between the specific elements are most often the causes of failures, misunderstandings and sometimes even conflicts resulting in ineffective communications.

Communication is an inevitable condition if we want to be successful in contemporary societies rich in data (information) of all kinds, we can even say it is mandatory. When people communicate they intend to persuade, inform or entertain (amuse). "Therefore, communication can be defined as a management of the message in order to create meaning." [7, p. 9].

Dean Barnlund expands on the considerations in this area and states that every culture expresses its goals and conducts business through communication. The author believes that cultures exist

primarily for the purpose of creating and preserving shared systems and symbols with the help of which members can assign and at the same time exchange meanings. Moreover, Barnlund mentions that "difference in meaning, much more than differences in vocabulary, isolates cultures" and causes its members to consider each other strange (foreign). Thus, "any communication, interpersonal or intercultural, is a transaction between private worlds" [1, p. 38-41].

Furthermore, Karlfried Knapp offers a linguistic approach to interculturality and defines ***intercultural communication*** as taking place whenever participants bring into interaction different knowledge specific to their socio-cultural group(s) that is/are relevant, but which is / are taken (accepted) for granted and thus can affect the communication process. [5, p. 8]

Mentality, in its empirical sense as the particular way of thinking of an individual or a community, is closely related to language. Reality is seen through the lens of thought or mentality, so difference of mentality conditions a difference of worlds. As M. Neţ points out, repeatedly in her work, mentalities acquire emblematic linguistic expressions, "language manifests, together with other forms of culture, the national specificity of its speaker. [9, p.92] Each individual, being born in a society, is a "creature of his culture", so once he is born, the individual enters "the realm of the language of his community" [9, p.92], language in which he/she will breathe and activate. In this context, language exercises its function of socialization, represents the means by which man knows, processes information (thinking), exchanges information (communication), influences the world around him.

The individual is the core element, the centre of his culture and society, so the use of the mother tongue is individualized to the subjective context of this individual, and although he receives the language as a datum, during his life he can influence it, causing lexical and meaning changes, in the basis of communicative needs and outside influences, just as there are changes in his views of the world.

Intercultural communication always involves direct (linguistic) interaction between representatives of different cultures and requires a deep understanding of communication and culture. Examining this

phenomenon, the researchers Samovar and Porter come to the conclusion that "intercultural communication investigates those elements of culture that most influence the interaction between members of two or more cultures when individuals are in situations of interpersonal communication" and takes place then "when a member of one culture conveys a message to a member of another culture to be understood", [13, p. 7] and requires a deep understanding of communication and culture. We note that intercultural communication is based on ***intercultural understanding***. In this context, the opinion of the scholar Bernard Saint-Jacques is of interest, who in turn defines intercultural understanding as the ability to understand the perceptions of one's own culture, as well as the perceptions of people who are part of another culture, and the ability to negotiate between those two. [12, p. 52]

From the theses and opinions presented, according to the criteria established by the authors, we can distinguish the basic elements and requirements of widely accepted intercultural communication: 1) Communication is direct, immediate and interpersonal; 2) The people participating in the communication process are aware of cultural differences between them; 3) Intercultural communication is constituted by mutual respect and can be defined as the ability to communicate verbally and non-verbally with people from other cultures so that all participants in the communication encode and decode the communicated messages and avoid erroneous interpretations and evaluations as much as possible.

Furthermore, we can add that ***intercultural competence*** is a decisive factor necessary for the contemporary citizen to respond to the demands of the intercultural environment characteristic of globalized societies as well as to avoid dysfunctions or any possible misunderstandings. This aptitude is represented by the individual's ability to understand different worldviews, including the ability to appropriately adapt his behaviour and attitudes to the cultural aspects of otherness, to be open to other cultures and individual identities [11, p. 142].

Linguistic Globalization. English: from a Lingua Franca to Language of Globalisation

The term "globalization" has been coined relatively recently via derivation (the root *globe / global)* following a series of foreign models. It entered the Romanian dictionaries only at the beginning of the 21st century, while in the French language *globalisation* was certified as early as 1968 in *Dictionnaire Historique de la Langue Française*. As reflected in the specialized literature, the term globalization referred mainly to the field of economics, later spreading its use to all the other spheres of life. In linguistics, the concept of globalization reflects the economic globalization, due to the requirement of a communicative tool for the inter- and cross-cultural communication needs highlighting particular aspects of the relationship between the dynamics of society and the communication. The term "linguistic globalization" directly refers to the transformations of the national languages under the impact of English. Consequently, the concept of linguistic globalization is regarded as a deliberate acceptance of a common communication tool in international economic relations, leaving out all the expressive means and focusing on a concise, accurate and unambiguous communication.

Undoubtedly, as a result of the stringent necessity for a language as a means of interethnic communication and the global spread of the American economic power in the 19th and 20th centuries, English has rightfully gained its status of a ***global lingua franca*** (along mandarin Chinese, Arabic, Hindi, and French) [14]. English has expanded the use of a lingua franca from a means of interethnic communication (contact language) to a means of "universal communication" for people of various native languages in various circumstances and for various reasons. As argued by Anna Mauranen, the English language has established itself in the position of a global lingua franca and has become the symbol of our times alongside globalization, social networking, economic integration and Internet [8].

Due to the widespread use of English in the 20th and the 21st centuries, the status of a "lingua franca" has extended to the its status as a "language of globalization", with an impressive number of ESL

speakers (L2) and EFL (L3), much exceeding the number of native speakers of English. Numerous debates over the spread of English and its impact on the local languages arise. Some scholars regard linguistic globalization as a common tool for communication, while others see it as global intensive lexical borrowing from English by languages whose speakers use English as a second or foreign language. English is taught and learned in many countries because it is indisputably the international language to open doors to parts of the world that are not accessible to everyone otherwise, and learners are intrigued by the international opportunities English might bring to them.

This increasing use of the English language globally impacts many other languages, leading to language shifts in some cases and to claims of linguistic imperialism. The colonial history of English, of course, and the economic dominance of the USA is to a great extent responsible for the language getting planted around the world, however, its recent growth stems from its use in technology and science, advertising, pop music, international business and various cooperative efforts among countries such as air-traffic control and the work of the United Nations and European Union.

Anglicisation as a Global and Language Phenomena

According to the aforementioned, the individual is the core element of a culture, language being the way of expressing his or her *idiolect*. In a globalized world, when the individuals and languages are in constant contact, the mutual influence over one another is imminent. English as the language of globalization has led to enhancing the intercultural competence to the competence of using English as a second and foreign language, complementing it with the native culture elements, thus creating new Englishes. As a result, researchers focus their attention on the analysis of the speaker's native language on the use of English for intercultural and international communication. Their findings conclude that English as a contact language fall under this influence at all levels (phonetics, grammar and lexis) as each speaker adapts English to his/her own cultural and communication needs.

However, the impact of the interconnectedness of the native language and English has two-way effects, thus fostering a phenomenon coined as "***Anglicisation***". Traditionally, Anglicization was seen as the process of converting something to the norms of the English language, or the adoption of English as a preferred language over the native language, thus leading to language shift. Another approach to Anglicization highlights the effects of English on other languages, namely, the large number of lexical borrowings both of American or British origins [4, p. 1]. Anglicisation is expressed by the tendency of current languages to allow English to penetrate their linguistic systems, especially in what regards their lexis, English manifesting itself, therefore, as an element of super-stratum. The phenomenon is particularly interesting, as it takes place between unrelated languages genealogically.

Scholars argue that, this process of lexical borrowing form English is inevitable and that they will be absorbed at some pint and become more natural. The phenomenon of Anglicisation has hit European countries for decades and has been regarded as a natural process of developing the native vocabulary, while, the East European countries have experienced it after the dissolution of the Soviet Union. Romanian is one of the languages borrowing ***Anglicisms*** into the local idiolecs and sociolects. In the specialized literature, the concept of Anglicisms is defined as a linguistic unit (not just a word but also a formant, a phrasal expression, meaning or grammatical structure as well as a pronunciation or spelling unit (including one of punctuation) of English origin, irrespective of the territorial variation of English, and therefore of American English too, not just British English.

According to Sextil Puscariu [10], as well as other Romanian Scholars (Mioara Avram, Georgeta Ciobanu, Albina and Ion Dumbrăveanu, etc.), the Anglicisms in the Romanian language cover two main groups: a) *necessary borrowings* comprising neutral terms of various professional fields such as business, IT, science an politics, arts, music, sports and even cooking. The terms are borrowed as a result of rapid changes, technological advancements and internationalization of these fields, thus, the need to name new

concepts, objects and processes. And, b) *luxury borrowings*, which are stylistically and culturally marked, loaned to mark modernity, style and communication abilities by various fashionable linguistic trends, ranging from students to journalists and politicians. These terms only duplicate the Romanian words, but do not bring additional information; therefore, the use of this type of borrowings is not strictly necessary, but they are used for stylistic reasons.

The main advantage of using necessary borrowings (terms) is their international character, which facilitates the exchange of information and technologies among specialists, bringing accuracy of the meaning, the conciseness and the simplicity of the structure. On the other hand, "luxury" borrowings are unnecessary borrowings related to the subjective tendency of some social classes to be linguistically individualized. The solely duplicate the existing lexis, and do not bring additional connotations.

In the context of the "invasion" of **Anglicisms** the Romanian vocabulary after 1989, The Spelling, Orthoepic and Morphological Dictionary of Romanian Language proves a remarkable openness to borrowings of English origin, giving up both the rigid selection criteria as well as the attempts of forced *Romanization*, present in the first edition (1982) of the dictionary. Among the approximately 2,500 new words accepted, there is a significant number of Anglicisms, the newly introduced being marked via an asterisk. Therefore, the lexical borrowing for another language (namely English) is regarded as a natural way of enhancing and enriching the vocabulary. They later undergo a process of adaptation according to the linguistic norms.

However, some European and Russian scholars express their concerns towards the possibility of exposing languages to risks of threatened existence and imminent language shift, and the risks of losing local cultural peculiarities toward a global Englishness. On the other hand, US scholars argue that due to the growing need of terminological standardization and unification of vocabulary in the current context of linguistic globalisation, this process of inter-language impacts is inevitable. [4, p. 3]

Anglicization and Higher Education

As stated by the Georgian researcher Nino Kirvalidze in her work, Anglicisation as a global linguistic process has had an impact on higher education as universities have the goal to prepare their students for efficient intercultural communication required by the current global work environments which comprise various multicultural situations [4, p. 1]. Therefore, one of the core elements to be taken into consideration when planning their curricula is intercultural communicative competence with a view on the current global requirements of English as a lingua franca. This actually entitles the real-work environments and every-day circumstances, comprising the speech act and discursive elements reflecting the real language/communicative needs. We mean to highlight, that the university courses have to pay attention to the real socio-cultural aspects of the language use.

As it has been mentioned above, developing intercultural awareness is to be regarded as a core component of a university course, exceeding the traditional teaching of the basic language skills (phonetics, grammar, and vocabulary) towards the components of cross-cultural awareness. [4, p. 3] As argued by the aforementioned Georgian scholar, Nino Kirvalidze, the intercultural competences the universities need to develop would prepare students for meaningful interactions with individuals representative of other cultures via respective knowledge of attitudes and critical thinking. Therefore, lecturers are encouraged to design their classes as to immerse students in real-life circumstances of intercultural communications which will stimulate their students to reflect on their view of the target culture as well as the native culture and to express their attitudes toward how these components impact their communication.

Anglicisation as a linguistic process has evolved from idiolects (the language of an individual) that comprise Anglicism on a daily basis, to sociolects, as the use of these Anglicisms has become the norm. Therefore, higher education institutions, as the core institutions preparing students for their further careers have to take into considerations all the changes of the sociolinguistic tendencies, as to

target the best possible scenarios of prospective inter- and cross-cultural communications. Universities have to be up-to-date not only with the economic, political and social developments of the local cultures, but with the global trends as well. This encompasses the use of English as a Lingua Franca as well as its impact on the native L1 language of the speakers, and the training of students respectively.

Conclusions

The aforementioned trends and concepts analysed highlight the fact that linguistic globalization is regarded as a consequence of economic globalization leading to a novel communicative situation that brings about the need for a common communication tool, and, furthermore, the choice of English for this function is a related historical phenomenon. The linguistic globalization may be related, in terms of theory, to bilingualism or diglossia, seen in individual terms, as, the parties participating in the communication are interested the English language only to the extent that they shall ensure an effective communication.

As a result of the carried analysis of the multicultural globalisation taking place as a need of intercultural communication, Anglicization is a irreversible process due to the global influence of the US economic and political power, leading to the global need for an unified terminology and standardization. English is today's means of cross-cultural communication internationally. As much as some scholar highlight the negative impact of Anglicization of native languages, it should be mentioned that, although it has a tendency of internationalization, Anglicisation is still a scarce phenomenon as percentage, and, it continues is function as a circumscribed to phenomena of super- stratum.

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