



Episode 10: Future perfect

The Climate Connection

Transcript

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Episode ten: Future Perfect

You can find the show notes and link to the podcast at <https://www.teachingenglish.org.uk/professional-development/podcast>.

Duration: 40:15

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Quote: It's just a topic which is too big to grasp, isn't it?

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Sting: The British Council presents the Climate Connection. Climate action in language education. This is Episode Ten: Future Perfect.

Chris Sowton: Hello and welcome to the Climate Connection, a British Council podcast focusing on climate action in language education. I'm your host, Chris Sowton. This is Episode Ten: Future Perfect where we explore how language learning and the climate crisis should not be looked at in isolation, but rather how they are related to wider social justice issues. It's also our last episode in the series, and if you've made it this far, thank you for listening, we hope you've enjoyed the journey.

In this episode, we talk to Mike Solly and Mariana Roccia.

Mariana Roccia is a freelance language and education professional with masters' degrees in Linguistics and Environmental Humanities, and she is the co-editor of Bloomsbury Advances in Ecolinguistics. Welcome to the podcast, Mariana.

Mariana Roccia: Thank you very much.

Chris Sowton: And Mike Solly has more than 30 years' experience working in the field of ELT in places including Eastern Europe, the Middle East and Bangladesh. He is now Senior Advisor English for Education Systems at the British Council. Welcome to the podcast, Mike.

Mike Solly: Thanks, Chris.

Chris Sowton: So an initial question to you, Mike. Language teachers are busy people, why do you think they should also be responsible for teaching environmental content?

Mike Solly: Well they're certainly busy people! And I think partly because of the busyness having good and important global issues subjects as content is something that is not only a useful tool in the armoury of teaching, it is part of the armoury of teaching, you know.



Essentially, when, I guess when I first started language teaching I was obsessed, as many learners are, with grammar and I thought that's what language teachers did, which terrified me because I wasn't very good at doing that. But of course, it isn't just about the present perfect and prepositions, you need content to make it an alive and living thing.

Chris Sowton: And for you Mariana?

Mariana Roccia: Yes, well yes indeed, like Mike said language teachers, in particular, are very busy already and I think the workload has not decreased during the Covid-19 pandemic so if anything it just got worse. So asking language teachers, in particular, to introduce environmental content to their lesson plans sounds like a big favour to ask, especially at the moment, but I think there are a number of reasons why this is important and primarily it is because it's everyone's responsibility to engage in these kinds of conversations. It is hard sometimes to draw the line and define what is and what isn't an environmental problem. I think our consumption habits, the transports, means of transport that we choose, everything has an impact not only on the interactions that we have with other people, but also with other species, and the long-term effects on the planet. And so I think that we do have now a window of opportunity post-pandemic to reassess our lifestyles and think of how we can improve the world. And the language classroom, in particular, I think it's a great place to encourage that.

Chris Sowton: Mariana, if I can ask, how do you see that sort of Coronavirus dividend, you know, what has obviously been a terrible tragedy, but how can we use that positively in turning our attention to the climate crisis?

Mariana Roccia: I think environmental problems are not just another engaging topic to include in the language class, but because it will prepare us to produce a more effective and more practical response to how to tackle, and take action, and rethink of what, what a more equal society should look like. And I think that you know, if there is no involvement, there is little or no commitment at all. So bringing in these topics to the classroom and really thinking of it, of sustainability and environmental issues, in more practical terms, would help to create a more effective response at a local level.

Mike Solly: And if I could just jump in and say as well I think that I agree with that completely. And I think that the Covid-19 crisis has also philosophically affected us as a generation or a series of generations that haven't experienced crisis directly in a very short time. And Covid-19 has been exactly that. So this other, or the talk of a looming crisis around environmental catastrophe is suddenly something that I think is, has come into people's minds more in a sort of way of 'oh my god this can happen!' Crises on this scale can happen and they can happen quickly.

Chris Sowton: From a teacher in a classroom level, what kind of support do you think they need in order to make their teaching more environmentally responsible or to integrate environmental content in their teachings?

Mariana Roccia: It's just a topic which is too big to grasp isn't it? Just too big, too abstract. And it's not the same everywhere in the world. I think that David Attenborough once said that it is very difficult for people to you know, protect things they have never seen or they don't understand. Classroom realities vary greatly around the world, I would say you know even within the same country we find educational systems vary. So this creates also added pressure, and especially when you have to work with specific materials that you have to



follow, and you don't have a choice, but there is always room for adaptation and creativity. So working in your local environment, and trying to see what applies and what doesn't, I think it's great and if organisations can help and provide the right training to incorporate these issues, they'll be even more helpful.

Chris Sowton: If I could turn to Mike there, because I think that's obviously the British Council worked in many, many countries in many, many different contexts. How does the British Council do that, Mike? How do you, how do you adapt your materials so they're locally relevant? How do you sort of, navigate your way through working with different governments which might have different priorities and so on? Could you say a little bit about how you ensure the quality of the work that you do but also make sure it's contextually relevant?

Mike Solly: Things like the environment is a very good example actually: it's global, it affects us all, but at the same time, it doesn't mean that those global effects are felt the same way across the planet, they're incredibly different. What we need to do is to share, for teachers to be able to share their experiences contextually, what's happening in their countries, I mean very often that they can see it with their own eyes, what's going on. I worked, as you mentioned at the beginning, for some time on a project in Bangladesh that took me all over that country, and Bangladesh as is quite famously is, is, is a country that is particularly affected by the changes in climate, by the burning of CO₂, and many of the negative effects coalesce in that country. As villages, huge swathes of their land fall into the rivers at an alarming rate, teachers and their students and their parents, and the authorities see this happening. I think the point that Mariana made about teachers often have to teach what's in the coursebook. Perhaps there, there is nothing specifically on the environment, but teachers will talk in the staff room about what's happening and they can bring this in, in various ways, then, you know, I think it is down to talking to people locally and getting to know, we work with, we're so privileged to be able to work with teachers and to get from them what is happening in their district, in their village, in their families that is affected by the way that we are treating our planet, and can you bring that into a classroom? So I think it's, you know, looking at the big scale global but looking at the local

Chris Sowton: I think this leads on to a project, Mariana that you've been working on The Stories We Live By. Could you say a little bit about that and what those stories might be that Mike is, that Mike is talking about?

Mariana Roccia: So yeah, so, ecolinguistics, really, what is it? It explores, broadly, the role of language and interactions between humans and wider ecosystems. It uses linguistic techniques and cognitive theories and discourse analysis to reveal patterns of language that promote powerful discourses, we're looking for more positive alternatives or stories, as you said. What it really does is to provide a critical framework to assess these narratives and how they can be challenged. The Stories We Live By is really a project, a free online course in ecolinguistics, which is available on the International Ecolinguistics Associations website. And this course was designed by Arran Stubbe, and what it really does, I think it, why, why I like to think of it in terms of helping teachers and not just teachers, of course, it is quite popular amongst language teachers, particularly English language teachers, but it's open to anyone interested in the topic and in gaining some critical, a critical background or critical framework to understand how language shapes society and human interactions with the environment.

Chris Sowton: Mike, if I could turn to you following on from what Mariana just said, I know



when British Council produces its materials it makes sure they are gender-fair and culturally representative, but to my knowledge, they don't necessarily look at it from an ecolinguistic perspective or haven't to date. Do you think that's something that may change moving forward?

Mike Solly: Well I certainly hope so and I do think it is very much behind our organisational philosophy which of course, along with all of us, hopefully, moves on all the time. We've always been, as you say Chris, operating as an international organisation as we do, working with children, working with different religions, groups of people globally, we naturally have needed it to be aware of the many issues that affect us as a human race, and being able to live together, we're a cultural relations organisation fundamentally, so it's very much about the give and take of cultural relations, but the environment now is such a prominent area. When I first started working at British Council, years ago, it was still, it was an important area then, but there were lots of question marks, lots of debate, perhaps it was seen as being, being active and seen as a political stance. I think we've moved on from that, I think being active is now seen as a responsibility, being an active environmentally aware person and as an organisation, it is now our responsibility to make sure that we are informing people, or encouraging teachers to inform people about global, planetary climate issues. I mean I'll be choosing all these words carefully because of course there's still debate around these issues, although I think, as with any debate, you have to help people to find what the consensus is, there's no doubt about the consensus debate around man-made climate change.

Chris Sowton: If I could just ask one final question area to you both is about thinking about what students do with this knowledge, and what they do with their language skills once they move on from school or university, and thinking about ecotourism and ecotravel? Mariana, I know this is something that you have worked on, you've researched, could you share a little bit about what you found in this area?

Mariana Roccia: Well you know, TEFL has had quite a history of being criticised for linguistic imperialism, and so being sensitive to the local culture and particularly how the other culture is representing ELT materials, such as coursebooks is really important, especially if those materials have been developed without consulting, you know, local experts or trying to incorporate the concerns that are around these communities. This has powerful effects because it can undermine the local ecological knowledge in exchange for what I think are perhaps more appealing aspirational values, which are quite often unsustainable, and continue to spread consumerist ideas which are not helpful in the long run. So going back to what we were talking about earlier, with a role that institutions, large organisations play like, like the British Council, and how materials are created, incorporating these contents, and the values looking carefully at the values that are transmitted is crucial.

Chris Sowton: Thank you. Mike?

Mike Solly: I was very, very interested in what Mariana was saying there, I mean I do think this is, we are constantly having to analyse what we do as a global organisation, and especially one that's known and teaches a language, a language that is full of controversy in itself, you know, English has many roles that it's played, and not all of them have been positive. And so our role as an organisation is to make sure that whatever we do in the teaching of English there's no doubt that is massively desired. There's so many advantages as a world, to take, global views on, on everything really.



Chris Sowton: Mike, Mariana, thank you very much for your time today.

Mariana Roccia: Thank you very much.

Mike Solly: Thank you.

Chris Sowton: Many thanks to Mike and Mariana for their time.

One of the highlights of this series of the Climate Connection has been the vox pops which teachers and students from all around the world have kindly sent us. We've heard from India, Guinea Bissau, Dubai, Portugal, Sudan, and many other places in between. These vox pops have really brought home the fact that the climate crisis truly is a global crisis and has global solutions. And so in our final From the Field, we've decided to showcase some of the vox pops we haven't yet had a chance to include. We hope you enjoy them.

Vox pops:

I'm Jasna Polanović an English teacher from Zlatar High School in Croatia. We watched David Attenborough's film, A Life On Our Planet, and participated in panel organised by the British Embassy in Zagreb, which tackled climate changes. Later students created online poster to warn local community about the deforestation of a local mountain. We shared the poster on social networking sites.

Hello everyone, this is Sujith from Kerala, India. I'm an ELT teacher and bird photography is my passion. And this passion made me run the biodiversity programme in my school. What we primarily do here is documenting the biodiversity in the schoolyard. We use DSLRs, trap cameras and sound recorders. All this is done is for sheer pleasure, not assessment, not grading. I believe this programme has made a deep impact on the learners. If I borrow an ELT terminology that goes well with this programme, that would be noticing the basic idea of this programme is to make the learners notice the biodiversity around them. It's only then, one might think about preserving the wealth around them. One interesting thing a student of mine told me a couple of months back, is that the first thing she does, waking up in the bed, is to listen to bird calls and identifying the birds from their calls, it has become a habit to her.

I am a teacher of English in Benin. I'm working with my learners to design a sensitisation plan for the local inhabitants regarding ways to fight the climate crisis encountered our area. We are working to make relevant suggestions to fight the crisis in our area.

We ask our students to bring their own different boxes so that there is less of discarded waste in the school. We have different dustbins placed, which obviously categorise the waste into biodegradable and non-biodegradable, we make sure, you know, there are helpers, near the water taps to make students understand and you know just don't make them, you know, switch off the taps, when they are done with washing hands, switching off the lights when they are going out for the music classes or their theatre classes, or the physical education classes.

It is an issue that worries me, as a world citizen, also I think that the next generations should have the opportunity to be born, grew up and live in a better world than we have today.



Chris Sowton: Following on from our previous episode in which we heard about the history of monkeywrench and degrowth. We're delighted to include two more climate-related words, which our colleagues at Oxford University Press think have been overlooked. Thanks to Danica Salazar for her thoughts on morbique. And first up, Trish Stewart on greenwash

Sting The Green Miscellany. The Green Miscellany. Brought to you by Oxford University Press

Greenwash

I've chosen 'greenwash' as my word for the Miscellany. To 'greenwash' means 'to misrepresent a person, company, etc. as environmentally responsible, to mislead the public by falsely representing a person, or company or product as being environmentally responsible.'

'Greenwash' was coined in the 1980s as a play on the word 'whitewash', which is a much older word. 'Whitewash' is a relatively cheap type of white paint used to cover the outside (and sometimes the inside) of buildings. It's not permanent and it can rub off on your clothes, so it needs to be regularly reapplied. 'Whitewash' has been around a long time, from the late 16th century, but it didn't take very long for the word to start to be used in a more figurative sense. From the start of the 18th century, the verb 'whitewash' doesn't just mean to cover something with this type of paint, it also means 'to conceal the faults or errors of someone or something; or to provide someone or something with a semblance of honesty and respectability'. This usage carries negative connotations because it implies that whatever faults or errors you're covering up are still there below the surface, you haven't *really* gotten rid of them.

And this brings us back to 'greenwash'. Companies, groups, or individuals that portray themselves or their products as 'green', that is, as environmentally responsible or causing minimal or no harm to the environment, are increasingly under scrutiny. If they're found to also engage in environmentally unsustainable practices then they may be accused of 'greenwashing'. For example, when drinks companies boast of using recycled plastic in their bottles, they don't always mention that only a small proportion of plastic bottles end up being recycled in the first place, so whether the bottles are made of recycled plastic or not, they still contribute to landfill or pollute the oceans. So the use of recycled plastic doesn't cancel the harmful effects of the sheer number of plastic bottles being discarded. Fortunately, there seems to be an increasing awareness of 'greenwashing', and less of a tolerance for it. So we can hope that companies will respond by becoming truly 'green', not just ever more 'greenwashed'.

Morbique

A new climate change-related word that caught my attention is *morbique*, which refers to the morbid desire to travel to places threatened by climate change before it's too late. The word combines the adjective *morbid* with the *-que* ending usually found in French loan words in English such as *antique*, *boutique*, and *mystique*. This word was first reported in 2015 by students in California to the *Bureau of Linguistical Reality*, a project by artists Heidi Quante and Alicia Escott whose goal is to ask people to suggest new words that can help us understand and cope with the effects of the climate crisis. Although *morbique* is not yet



in widespread use and may never be so, I still find it very interesting, as it shows our tendency to borrow foreign words or invent foreign-sounding words to express emotions that are new to us or that we find difficult to describe—for example, *schadenfreude*, *hygge*, *saudade*, or more recently, a word we've mentioned on this podcast: *flygskam*. The existential threat of climate change provokes new, complex feelings that can be hard for us to put into words, so we borrow or coin new ones. *Morbique* is a feeling I've certainly had—I'm from a tropical country with beautiful natural attractions that are also in danger of being damaged or destroyed by climate change. I want to visit these places while I can, but this morbid fascination is mixed with the guilt of knowing that doing so can also contribute to their destruction. That's an anxiety that is very specific to today's world, and so I don't wonder that we feel the need to make up a new word to be able to talk about it.

Chris Sowton: In our second interview this week is Suzanne Romaine.

Over her long and illustrious career, Professor Suzanne Romaine has held a number of prestigious positions, most notably her 30-year tenure as the Merton Professor of English language at Oxford University. Her wide range of interests including linguistic diversity, language change and language justice. Her recent writings are focused on language endangerment, the interface between biodiversity, linguistic diversity and poverty and the co-occurrence of indigenous languages and UNESCO Natural World Heritage Sites. Welcome to the podcast, Suzanne.

Suzanne Romaine: Thanks very much. I'm glad to be with you.

Chris Sowton: The linguist Einar Haugen coined the phrase the ecology of language in 1972. I wonder if you could explain what he meant by this term and how it relates to your own work?

Suzanne Romaine: Haugen used that term a long, long time ago before the so-called environmental movement was really gathering full steam and he just meant that in order to understand the language we needed to understand the environment that it was spoken in. So you had to ask a number of questions about who the speakers were, how many they were, possibly what other languages they spoke, where they lived. In other words, you had to take account of the context in which a language was used

Chris Sowton: And how does this relate to your recent work?

Suzanne Romaine: Well, my most recent work has focused on looking at the global level, how languages are distributed throughout the world. Again, who speaks them, and also looking more specifically at the environment in the form of looking at the overlap between speakers, languages and species, and a number of people have been investigating this. We find, for instance, that both languages and species share the same geographic locations that is, there are far more and most of the world's languages are concentrated through the tropics, and the number of species and languages tails off as you approach the poles. So another interesting thing is that speakers of languages and species face common threats. So we know for instance that when the rainforests are cleared, not only are species at risk but so are speakers of languages. Indigenous peoples have been removed, outright pursued to extinction in parts of the world. So, these are the kinds of things I've been looking at and trying to explain.



Chris Sowton: And do you see a relationship then between environmental justice and linguistic justice?

Suzanne Romaine: Generally I mean there are, there are obviously connections between environmental justice and linguistic justice I'm working on that now. So the answer to that question is emphatically yes there are correlations, but the correlation again, is mediated by disadvantage, inequality and poverty. I mean if you look at climate change as a kind of environmental risk, I mean that provides one of the clearest demonstrations of global inequality and injustice because risk falls disproportionately on the most vulnerable and poorest and most of the most vulnerable and poorest in the world are in fact language minorities.

Chris Sowton: And could you give an example of where speakers of minority languages are facing serious environmental challenges?

Suzanne Romaine: Yes, I think the clearest example would be indigenous peoples who are particularly vulnerable, they're already among the first to experience the direct and disastrous consequences of climate change and yet they're among the global population least responsible for half of all the total greenhouse gas emissions so they have a very low footprint but yet, they contribute least to climate change, but they feel the most severe impacts. Now when we look at these other things that I mentioned, like poverty and linguistic diversity, indigenous peoples make up about 15 per cent of the world's poor, and about a third of the world's extremely poor people. They live on lands that contain about 80 per cent of the world's biodiversity and they speak about 60 per cent of the world's languages and many of those are already at risk of extinction. So I mean, if you want to put numbers on that, and no one knows exactly how many languages there are, but assuming they're around 7,000. We're talking about more than 4,000 languages at risk. And these are spoken by small groups, mostly unwritten, undocumented and endemic. In other words, they're found nowhere else in the world so if a small language like that disappears, it's gone forever.

Chris Sowton: And do you think that the global community should be protecting these languages?

Suzanne Romaine: Now well I think the answer is yes, we should be supporting them because our own future depends on these places where they live. I mean maintaining Earth's biological diversity which is also in the same place as these people, depends on the survival of all these numerous small indigenous communities and their lives in turn. We're talking about people who have largely subsistence economies, these lives depend on healthy ecosystems. And so without these resources, they struggle to maintain their traditions and cultural identities on which depends the transmission of their languages so it's all part of a complex interlocking picture. And then in turn when you look at the larger level, in fact, the fate of most of the planet's biological linguistic and cultural diversity lies in the hands of a very small number of the world's poorest people who are most vulnerable to pressures of globalisation, they're most marginalised by inequality of access to development and now of course on top of it all climate change. Environmental rights, language rights, these are all intertwined and connected.

Chris Sowton: And what is the direct or indirect role of English in this?

Suzanne Romaine: There are these two competing, at least two competing, images of



English one is as you said, the 'killer language' metaphor, but the other is the hype around English, namely that it provides the solution if you like, the royal road or the pathway to development, and unless you learn English, then you're going to be locked out of the global economy. My take on this has been for decades that true development can't exist without linguistic development, what I've called global language justice rests on recognition of language, as both the right and means of inclusive, sustainable development, and right now we have a very unjust world from a linguistic point of view, in that most languages, roughly 90 per cent of languages in fact are excluded from school and so-called higher domains like government, and so on. So this is where English of course, the rush to provide English to everybody enters the picture we're in the midst of a massive global shift in English as a medium of instruction. But English falls really short of being the promised gateway to the global knowledge economy and economic development, I mean these are all buzzwords that are used to hype English, all over the world and even in countries few people knowing loosen the chances of learning it in school are very limited due to the fact that large numbers of children either out of school, or even if they're in school, they're going to complete only a few years, which isn't enough time to learn English. There's been a lot of research about the advantages of delaying the teaching and learning of second languages like English until the later stages of primary school, but in fact the Education For All agenda that was launched in 2000 got derailed by English For All as governments around the world appear bent on introducing English at earlier ages. Now I just think the what I've called the hype of English as a kind of unquestioned good for economic development is severely constrained by what I call the sociolinguistic realities on the ground, and the basic point here is that the poor remain poor not because they don't speak English, but due to deeply entrenched inequalities in the societies where they live, to just look English speaking countries, we have many poor people too, who also remain poor. Due to similar structural disadvantages, even though they already speak English.

Chris Sowton: What do you think would be the impact of language policies which better represented the sociolinguistic reality of their societies?

Suzanne Romaine: My point is that language impacts the whole development enterprise. So increasing linguistic diversity through multilingual language policies and education is key, not only to progress with social justice, but also to inclusive economic growth, what we have now are policies that discriminate against the marginalised poor, and that severely compromises the power of global development agendas like the sustainable development goals for the millennium development goals to improve the lives of the poor, so the effects of linguistic diversity cut across all aspects of human welfare. And that means that these agendas can't reach the so-called bottom billion, that is the poorest, unless they speak to them in their own languages.

Chris Sowton: If we could turn now, Suzanne, to the issue of climate refugees, a topic you've also conducted research on.

Suzanne Romaine: I mean we're already seeing what I call this vicious circle of intersecting disadvantages. I mean if you look at the Rohingya minority from Myanmar who fled to neighbouring Bangladesh I mean they number of nearly a million now, about half of them children in refugee camps around Cox's Bazar. But Bangladesh is a poor country with its own numerous linguistic minorities, and Bangladesh is already one of the most climate-vulnerable countries of the world. I mean already they've had floods, stronger cyclones to coastal areas like Cox's Bazar, half of their land areas less than 10 metres above sea level in fact, they're already climate refugees, and they have been for decades, around, there's a



whole settlement a slum settlement outside Cox's Bazar airport, and there's already flooding and landslides in the Rohingya refugee camps. Meanwhile, like people elsewhere, refugees are deforesting the area because they need to use the wood for fuel, and that creates further environmental damage and risk so I mean they're really on the verge of becoming climate refugees as well in addition to all their other problems. I mean there are language issues there too and language justice issues, there are quite a few humanitarian agencies as you can imagine trying to provide services there, like clinics, food distribution centres but most of all to get information to people but finding these things is a problem in a huge camp: most of the signs are in English! Sometimes the company buy Burmese or Bangla translators, Bangla is the main language of Bangladesh, of course, but Rohingya is not a written language. On top of that Rohingya have very low levels of literacy, partly because one reason was because they were so marginalised in Myanmar and weren't given educational opportunities there. So people really need all and pictorial information even to navigate around the camp and to get information, and of course, their children urgently need education.

Chris Sowton: And what language is that likely to be in?

Suzanne Romaine: Well I mean thank goodness there is at least one NGO that focuses on language, Translators Without Borders, and that stepped in to help with language issues providing signs that people can understand, information now of course about Covid-19, helping with education. But here's the rub, I mean here's again the language injustice, the government of Bangladesh prohibits the Rohingya people from accessing the Bangladesh education system, so it imposes restrictions, which makes them have to use English and Burmese as languages as an instruction so they're not allowed to use the Bangladesh national curriculum that allows the use of Bangla as a medium of instruction to provide any written material in Bangla. So I mean this is really a vicious circle, the education options are very limited so that they're dependent on NGOs or unaccredited education services. This might be very difficult for Rohingya children to learn basic literacy skills and other languages like English and Myanmar, unless they're already familiar with the written form in their mother tongue, so again here they need the mother tongue first. And of course, yes English is popular, the people do want to learn English and they have had increased exposure to English since living in the camp, and of course, those hoping for resettlement in third countries want English. But they're really on the horns of a linguistic dilemma here in that the longer they stay in Bangladesh, the greater need they will have for Bangla and the less need, they will have for Myanmar, or Burmese unless of course, they return there which most of them don't want to do. So, this is another example of a perfect storm where inequalities, tied to ethnicity, gender, language socio-economic status, accumulate through life and compound over time. So in Myanmar, they had no legal status or citizenship and in Bangladesh, they're also marginalised and not recognised as refugees and prevented from accessing the national system of instruction.

Chris Sowton: Do you think that the kind of English which people will be learning will change for example to what are sometimes called less prestigious forms?

Suzanne Romaine: Yes, there will be an increase in, in varieties of English. One of the nice things actually I think about English is increasingly diversified the more people who, who learn it. Speak it. I mean the first Prime Minister of Singapore, Lee Kuan Yew famously said that he was happy to be able to be identified as a Singaporean by the way he spoke English. So, he was educated at Cambridge, so he had the opportunity to acquire very prestigious forms of English if he'd wanted to but chose to maintain a variety that was



distinctly Singaporean.

Chris Sowton: Suzanne thank you so much for your time and insights today.

Suzanne Romaine: Okay, great.

Chris Sowton: Thanks to Suzanne for her time. As mentioned in our interview, she has written extensively in this field, links to some of her key articles and books can be found in the show notes, which you can download from www.britishcouncil.org/climate-connection. That's all for this episode, and indeed this series of the Climate Connection. We hope you've enjoyed it as much as we've enjoyed making it. Good luck with all your current and future climate-related classroom endeavours. Please keep us updated on social media using the hashtag #TheClimateConnection. Until we meet again, goodbye!

