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# **Glocal languages and glocal intercultural communication: The globalness and localness of linguistic variability and hospitality in curriculum management**

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# Outline

- Globalisations / Localisations (scales);
- Concepts, prefixes (multi-; pluri-; inter-; trans-), suffixes (-ism; -ity)
- My locus of enunciation;
- Foreign language education in Japan (for outsiders);
- Glocal languages;
- English as Lingua Franca / Superdiversity;
- ***'Glocademics' - 'Glocal Languages' and 'Intercultural Responsibility' in a postcolonial global academic world: Power relations between languages / cultures within and between research groups***

# Globalisations

**Globalisation**, a term and notion created in the middle of last century, emerged from the confluence of political events, creation of transnational organisations, world wars and technological developments, such as simultaneous electronic communication and the ubiquity of long-distance travelling by air, although the tendency to expand the peoples' physical and mental horizons had, for one reason or another, always existed on earth.

However, it is a notion that **is much more complex than simply that of an expansion of the horizon of a few in a one-way process**, neither is it that of spreading **consensual ideas and instruments that are assumed to be feasible and unquestionably adopted** by, and helpful to, everyone everywhere and, moreover, complete in themselves and ready-to-use.

# Turbulence of scales

Sousa Santos refers to it as “the turbulence of scales” which “manifests itself through a chaotic confusion of scale among phenomena” (2014: 82). This results, according to him, in the “explosion of roots [large scale] and options [small scale] alike that “occurs in the process of searching particularly deep and strong roots capable of sustaining particularly dramatic and radical options”(2014: 83-84).

SOUSA SANTOS, B. (2014) *Epistemologies of the South*. Boulder: Paradigm

# Prefixes, suffixes and concepts

**NATIONAL**

**INTERNATIONAL**

**MULTINATIONAL**

**TRANSNATIONAL**

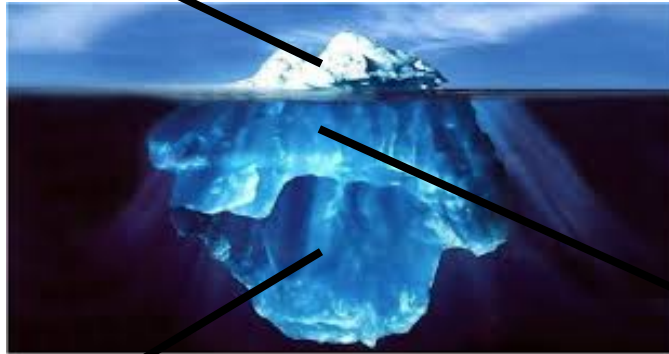
# Globalisations / Languages

In sum, this hegemonic and mythical 'globalisation' narrative does not serve either the English language or other languages or knowledges, academic or experiential, or cultural, social or political life, global or local. **Every language and knowledge tend to be both local and global**, in different dimensions and contexts, so the power of each language/knowledge is relative and limited by such borders and, therefore, always **incomplete, constrained and restricted**.



GLOCADEMICS

***GLOBALIZATION***



***GLOCALIZATION***

***LOCALIZATION***



# My locus of enunciation



# Research Projects

1990-1994 » *Nationality versus Ethnicity in Bilingual Education in the US*

1996-2000 » *Critical Cultural Awareness in Foreign Language/Culture Education*

2003-2006 »



ICOPROMO: Intercultural Competence for Professional Mobility

<https://www.ces.uc.pt/icopromo/>

2004-2007 » *The Intercultural Dimension of Citizenship Education*

<https://www.ces.uc.pt/interact/index.htm>



2010-2013 » *The Interuniversity Framework Programme for Equity and Social Cohesion Policies in Higher Education*



2014-2017 »  GLOCADEMICS



<https://www.ces.uc.pt/ces/projectos/glocademics/>



# Perspectives

E. Viveiros de Castro, a Brazilian anthropologist, who argues that, for an indigenous philosophy of perspectivism that he generalises as “Amerindian cosmologies”, “personhood and ‘perspectivity’ – the capacity to occupy a point of view – is a question of degree and context rather than an absolute, diacritical property of particular species” (2004: 470).

“Amerindian myths speak of a state of being where self and other interpenetrate, submerged in the same immanent, presubjective and preobjective milieu ... (464).

## Multilateralism

# Decoloniality



*The End of the Cognitive Empire:  
The Coming of Age of Epistemologies of the South*

Duke University Press

Author: Boaventura de Sousa Santos

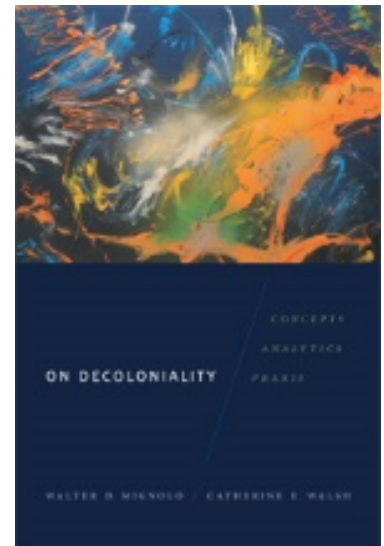
Published: August 2018

*On Decoloniality: Concepts, Analytics, Praxis*

Author(s): Walter D. Mignolo, Catherine E. Walsh

Duke University Press

Published: June 2018



# Foreign language education in Japan

Sugitani, M. & Tomita, Y. (2012) Perspectives from Japan. In M. Byram & L. Parmenter (eds.) *The Common European Framework of Reference: The globalization of language education policy*. Bristol: Multilingual Matters

p. 198 – “... the rise of globalization has sparked increased interest in foreign language education in Japan ... and **the predominant target language is English**. At the same time, ‘plurilingualism’ and ‘pluriculturalism’, two of the main tenets of the CEFR, are referred to very obliquely if at all in official documents related to foreign language education in Japan ...”

p. 199 – “ ... Meiji era in the 1860s ... post-war US occupation period ... there were very few opportunities to study the languages of neighbouring countries ...”

p. 210 – “ ... the influence of the experience of the Japanese committee of the *US Standards for Foreign Language Learning in the 21<sup>st</sup> Century* is also discernible.”

# Foreign language education in Japan

**L. Parmenter (2003) Describing and defining intercultural communicative competence – international perspectives. In M. Byram (ed.) Intercultural Competence. Starsbourg: Council of Europe**

p. 122 – “... in both Europe and Asia, there has been a **significant ‘voyaging’ of concepts.** ... ‘deterritorialization’ (Tomlinson 1999) of concepts and discourses ...”

p. 124 – “Two of the three characteristics of being according to Buddhism are *anicca* (impermanence) and *anatta* (no-self).”

p. 125 – “In Japan, Buddhist philosophies such as the belief in no-self can still be found in everyday society, although **they are usually not explicitly promulgated as Buddhist.** ... At the same time, **the influence of ‘Western’ theories of self is also strong.**”

p. 131/2 – “In East Asia, there is a deep and widespread awareness of the world beyond the nation ... This **‘globalization or internationalization for national interests’** is certainly the dominant national response in many parts of Asia ...”

p. 135 – “English in Asia can be viewed now as in earlier times as ‘the yey of the colonial panopticon’ (Pennycook 1994: 103). It is for this reason that **calls for ‘culture-free’ English language education receive widespread support in many parts of Asia** – the idea of the language as a tool for economic success without the cultural baggage of dominance has appeal.”

## ‘Glocal’ languages

The conceptual framework embodied in the term ‘glocal’ language also responds to Santos’ theorization of the production forms of globalization, namely: (a) **“globalized localism”** – “the process by which a given local phenomenon is successfully globalized, be it the transformation of the English language into the *lingua franca*”; (b) **“localized globalism”** – “the specific impact of transnational practices and imperatives on local conditions that are thereby destroyed and restructured in order to respond to transnational imperatives”; (c) **“cosmopolitanism”** – “the opportunity for subordinate nation-states, regions, classes or social groups and their allies to organize transnationally in defence of perceived common interests and use to their benefit the capabilities for transnational interaction created by the world system”; (d) **“common heritage of humankind”** – “the emergence of issues which, by their nature, are as global as the globe itself” (Santos, 1999: 217-218).

## ‘Glocal’ languages

*The ‘global-local’ is more complex than an ‘action-reaction’ relationship*

Robertson, R. (1995) Glocalization: Time-space and homogeneity-heterogeneity. In Featherstone, M., Lash, S. & Robertson, R. (eds.) *Global Modernities*. London: Sage



## ‘Glocal languages’ viewed from the South

- European languages are viewed either as “globalized localisms”, or “localized globalisms”;
- ‘Glocal languages’ are ‘localized globalisms’ talking back;

**Guilherme, M. (2014) ‘Glocal’ Languages and North-South Epistemologies: Plurilingual and Intercultural Relationships. In Teodoro, A. & Guilherme, M. (eds.) *European and Latin American Higher Education between Mirrors: Conceptual framework and policies of equity and social cohesion*. Rotterdam: Sense Publishers, pp. 55-72.**

- Indigenous languages can also be considered ‘glocal languages’ (both becoming or made global, in terms of large regions (geographic spaces in Latin America), and local, in terms of communities).

# ‘glocal languages’

- are “localized globalisms” (BSS) talking back;
- are spoken at national, trans-national, intra-national levels;
- are not perceived as *linguae francae*;
- ‘translate’ simultaneously different cultural baggage (related to both the so-called native users as well as to the so-called non-native ones);
- refer to a plurality of equally valid native speakers’ models and encompass diverse non-native speakers’ legitimate performances;
- are used to negotiate different systems of power, regulation and emancipation;
- mediate different levels of identity and citizenship

## Superdiversity/translanguaging

- If 'superdiversity' implies that we don't acknowledge 'who's who', then there is no diversity at all, because it remains fuzzy and blurred, we can see it but we cannot identify its fabric or its backdrop. The conundrum cannot be solved by ignoring the historical-cultural-ethnic-political-social fossils that lie in our way, by remaining blind and moving beyond – by simply 'translanguaging', 'transculturalising' or 'superdiversifying'.

Guilherme, M. (in press) *'Glocal Languages' beyond post-colonialism: The metaphorical North and South in the geographical north and south* In M. Guilherme & L. M. T. Menezes de Souza (eds.) *'Glocal languages' and intercultural critical awareness: The South answers back*. London: Routledge (Routledge Studies in Language and Intercultural Communication Pedagogy)

## The term and concept of Lingua Franca

Today **English as Lingua Franca (EFL)** is the voice of neo-colonial hegemonic and eurocentric perception of globalisation.

This perception is reductive and uncritical of language per se and **has not done good service to English, other languages, globalisation, or to knowledge(s) exchange and development**. This does not mean that we should deny the role English is playing in every sector of transnational policies, cultural and social issues. In the academy, English has helped extremely fruitful transnational collaborations and knowledge exchange. Moreover, it helped to resist the feudal structure of national institutions of higher education and micro-context despotism. However, unreservedly accepting it as a language that is 'franca' or as 'the' international language reverses and even nullifies its benefits.

# ‘ELF’

Scientific work is rarely conducted in monolingual ELF as most research group members are plurilingual and multicultural and, therefore, **the common language is fractional and not fully synchronous, most particularly at the conceptual level.**

The list of scientists moving out of their disciplinary niche in order to undertake a **meta- reflection on their own research activity and debate the linguistic and cultural issues** involved in international research is increasing. A recent publication by scientists in environmental sciences on languages as a “barrier to global sciences” states that “the convergence on English as the global language of science may suggest that this problem has been resolved”, however, **“the magnitude of this problem is not well quantified, and the consequences and solutions deserve further exploration”** (Amano et al 2016: 1).

Amano, T., González-V. J. P. & Sutherland, W. J. (2016). Languages are still a major barrier to global science. *PLOS/Biology*. (<http://journals.plos.org/plosbiology/article?id=10.1371/journal.pbio.2000933>).



# GLOCADEMICS

The study is to be focused on the operationalization of complex concepts:

- “glocademics” vs. ‘higher education internationalization’
- “glocal language” vs. ‘lingua franca’;
- “intercultural responsibility” vs. ‘intercultural competence’.

<http://www.ces.uc.pt/projectos/glocademics>



GLOCADEMICS

**Phase 1 – language curricula analysis (English, Portuguese, Spanish and indigenous languages)**

**Phase 2 – research groups (document analysis, individual informal interviews & focus group interview)**

- 3 Research Groups in the Social Sciences and Humanities (Linguistic Atlas of Brazil; Public Policies; Indigenous language and art)
- 2 Research Group in Life Sciences (Biology/Philosophy of Science; Nutrition)

**UNIVERSIDADE DE SÃO PAULO (USP) (phases 1 & 2 )**

**UNIVERSIDADE FEDERAL DA BAHIA (UFBA) (phases 1 & 2)**

**UNIVERSIDADE FEDERAL DO SUL DA BAHIA (UFSB) (phase 2)**

**UNIVERSIDADE FEDERAL DO PARANÁ (phase 1)**

# Research on research: research questions

- Which are the main possibilities and challenges in epistemological exchange within and among multilingual and multicultural research groups?
- Which are the main historical pressures to be overcome?
- What initiatives can higher institutions take in order to make research international networking more effective?
- **In what directions should research in the field go?**





# GLOCADEMICS

## Methodology Phase 1:

(27 language teachers - *Portuguese, Spanish, English, Indigenous languages*)

- 1h meeting (curricular objectives, syllabi selection);
- Syllabi analysis;
- 1h meeting (confirming data analysis);
- Final written statement (with a guide in 8 questions)

## ‘Glocal languages’ viewed from the South

### Portuguese:

- postcolonial perspectives;
- diachronic and synchronic approaches (lusophone world)
- linguistic varieties of Brazilian Portuguese;

English (a larger variety of approaches, all focusing on language and culture diversity, most with a soft pluralist rather than an engaged critical approach):

- multiliteracies;
- linguistics (applied or social);
- lingua franca;

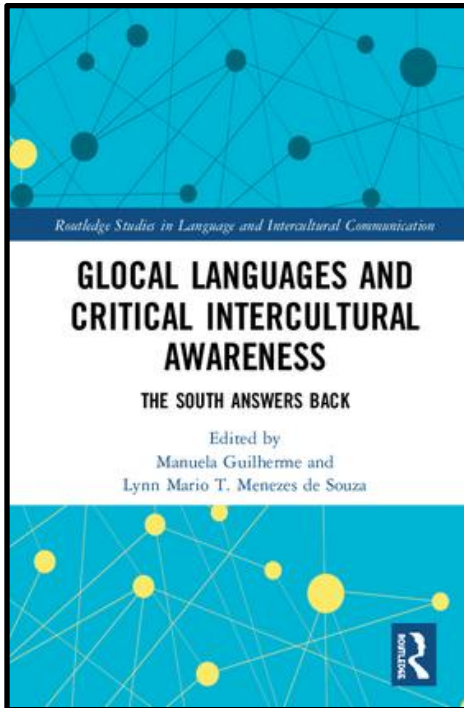
### Spanish:

- postcolonial and critical engaged approaches with a view from the south;
- language varieties;
- comparative analysis (LA Spanish/ Brazilian Portuguese)

### Indigenous languages:

- diachronic or synchronic perspectives;
- in the domain of the “sociology of absences” (Boaventura de Sousa Santos)

# Bibliography



**Glocal Languages and Critical Intercultural Awareness: The South Answers Back,  
1st Edition: 2019**

**Edited by [Manuela Guilherme](#) & [Lynn Mario T. Menezes de Souza](#)**

Introduction: Glocal Languages, the South Answering Back  
*Manuela Guilherme and Lynn Mario T. Menezes de Souza*

**Section I: Glocal Languages – Theoretical Background**

Chapter 2: Glocal Languages Beyond Postcolonialism: The North and the South in the north and in the south  
*Manuela Guilherme*

