Language and Geopolitics: Between Genocide and Neo-imperialism? (Tricky but somehow it is a Crime)

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Summary

- In the middle of geopolitical currents, this paper seeks to replicate the discourse on the emergence and sustainability of language acquisition. As a writer, I believe that this discussion should be continued since it draws lessons from the current global position in which Ukraine finds itself, with Russia's horrific invasion. On the other hand, the degradation of many types of languages with a linguistic background implies that global, regional, national, and local constellations are now eroding local, national, and tribal languages. Because this scenario has the potential for negative treatment, such as the systematic extinction of one language for the benefit of imperialism or neocolonialism, this overview is recreated to serve as a learning resource for the whole global community.

Advertisement The Himalayas, the world's tallest mountains, are a meeting point for Earth's two most populous nations — India and China. In Nepal, speakers of Syuba (a Tibetan language that is to Classical Tibetan what Spanish is to Latin, but with a speaker population of around 1,500 people) chose to use a modified version of Nepali's Devanagari script. A concerted propaganda campaign via Facebook, YouTube, and a dedicated Google site aims to show how well Lhoba people are treated by the Chinese state. Increasingly, linguistic grievances lead to protests. Rising Tensions and Sinking Prospects Although Himalayan super-states are marginalizing minority languages through the promotion of national tongues, states are not the sole linguistic oppressors in Himalayas. Lauren Gawne is a linguist and David Myers Research Fellow in the Department of Languages and Linguistics at La Trobe University, please read the following link *.https://thediplomat.com/2018/11/the-geopolitics-of-language-in-the-himalayas/*

Professional dialogue between teachers of English, traditional foreign languages, heritage/community languages, and other categories of language interest are required to foster a new overall understanding of the enterprise of language education, suited to the altered world context of contemporary globalization. Please click the following link [BIANCO, J. L. (2014). Domesticating the Foreign: Globalization's Effects on the Place/s of Languages. The Modern Language Journal, 98(1), 312–325. http://www.jstor.org/stable/43651760](http://www.jstor.org/stable/43651760)

But "choosing one language as global or international implies giving up, rejection, and even d e a t h of national languages. This paper aims at reviewing and analyzing the classic authors' writings on language globalization in order to trail the latest changes occurring in the world language hierarchy. At present, it is often called lingua franca, a language of international communication applied in almost every sphere of social life, a universal language ....

Many countries of the world accepted English as an official second or major state language following the United Kingdom and later the United States as their political and cultural leaders. This brings them to the issue of their national languages which cannot but influence the status of English as a world predominating language. Whereas in June 1998 the European Association for International Education published the article "Global English: a European perspective" which claimed that "global English offers a new twist to this utopia, albeit along somewhat different lines. In modern sociolinguistics the problem is widely discussed and presented in the writings of renowned linguists ....

In Crystal's view, the spread of English has reached the point where it cannot be controlled any more: "It may well be the case, as was intimated earlier, that the English language has already grown to be independent of any form of social control. In the field of international affairs English is the main working language of major political organizations (the UN, the Association of South East Asian Nations, the British Commonwealth, the Council of Europe, the European Union, the NATO), as well as less important ones (the European Academy of Anesthesiology, the European Association of Air Law, the African Hockey Federation, the Demographic Centre of Cairo). As it is not easy to find expert interpreters for all language pairs (more than 100), it was decided to resort to English as an intermediary language ....

According to statistics, three-quarters of the world's mail is written in English, about 80 per cent of the world's electronically stored information (both private and public) is in English. Under the National Language Act English was rejected and Malay became the sole official language. At present in the United States there has been debate on the status of the English language and it is suggested to make English official (p. 601-604).

And although we deal here with the reciprocal causation, i.e. that globalization encourages the spread of the English language, and the spread of English facilitates further globalization, it seems rather difficult to speak about the future of the language at present as its vitality is based on contradictory tendencies. On the one hand, to be a means of international communication and mutual understanding English has to keep the language norms, however, the intense spread of English as a foreign language results in its splitting and coming into existence its numerous variants. If we take into account the demographic and economic changes, it would not be difficult to suppose which languages could compete with Global English for its title. …… the process of the expansion of the English language should be viewed in a wider context of the transformation of the total language system. While …… speaks about the possibility of the transformation of the whole hierarchy of the world languages, another famous linguist Tom McArthur emphasizes the spread of the English varieties (“the English languages”). …….. the members of this English language family are different but, yet, connected with each other and characterized by similarities and correlations which are typical of them, in the same way, we reveal that the members of, for example, Romanic or Turkic language families have also much in common …… Some of its varieties, for example, the Scottish variant of English and Tok Pisin, an official language of Papua New Guinea, are considered to be distinct languages (p. 604-605).

To sum up, in this paper we have taken an attempt to foresee the fortune of the English language, which possesses, at present, the status of the global lingua franca. However, we should point out that further growing of the number of the people who use English as the second or foreign language may destroy the present language hierarchy. New English varieties, which appeared during the past 50 years, may form a distinct language family in future. The English language and the situation itself, in which it happens to be involved in the 21st century, are unique, indeed (p. 605), and to explore page 5 to 7, please click on https://doi.org/10.1016/j.sbspro.2015.08.044

Intent on maintaining a unifying tone, United States President Joe Biden's virtual Summit for Democracy on 9-10 December avoided direct finger pointing at particular transgressors, including China. Among the more than 100 invitees to the summit were 17 African countries. China was noticeably absent from the list. The agenda focused on three issues: defending against authoritarianism, fighting corruption and promoting human rights, all problems plaguing many African states. Unlike the G7 meeting last June where China's involvement in Africa was directly addressed, here it lurked silently in the background. Amidst the assurances of participating African leaders to work toward the summit's democratic goals, left unsaid were China's efforts to dominate the continent, not just economically, as widely feared, but culturally. As China strengthens its political foothold by reshaping the African economy, it is collaterally investing in education and language programs as a form of knowledge diplomacy. About 60% of Africa's 1.3 billion people are now under the age of 25, with a median age of 19.7 years. By 2050, Africa is predicted to have the world's largest workforce. Some were directly related to language and employment. Some now offer courses and entire programs in English. The student outflow to China is consequently higher than the inflow to Africa, immersing African youth deep into China's political mindset.

China has spread its language and culture across Africa itself through Confucius Institutes on university campuses. Of the more than 500 institutes worldwide, 61 are in Africa. Yet, as compared to their counterparts in the United States and Europe, African universities are more dependent on the Chinese resources provided and may have less bargaining power on governance and academic content. The Confucius Institute at the University of Rwanda, partnering with Chongqing Normal University in China, opened in 2009 with 60 students to teach local business people basic Chinese for trade with China. Many of the graduates landed jobs with Chinese companies, Chinese-run projects or the Chinese embassy in Rwanda. It includes seven lecture halls, a multimedia hall, and an amphitheater. The director's statement, while speculative, should be a wake-up call to Western democracies, particularly France, the United Kingdom and the United States – all old hands at promoting political narratives through language and investment – as they shape their post-pandemic commitments in Africa. But it's knowledge and ideals, conveyed through education, that shape the leaders of tomorrow. A Chinese proverb says that: "To learn a foreign language is to have one more window from which to look at the world." But what you see depends on the particular lens that language offers. To what extent China's repressive policies might put that view into sharper focus remains to be seen. For page 8 to 9, please follow*
https://www.universityworldnews.com/post.php?story=20211210060544565

For the last decade, there has been a general decline in the number of students in schools and universities in the UK studying modern foreign languages. Between 2002 and 2010, Spanish was up 16% while Mandarin Chinese was up 38%, although the total number of pupils taking GCSE Mandarin is only around 4,000. In June 2004, a small class of Chinese learners in Tashkent, Uzbekistan, were told that they would become the pilot institution for learning Chinese language and culture, and that the institute would be named after the ancient Chinese philosopher, Confucius (551-479 BC). We will look at some of the discourses surrounding the policies. Finally, we will look at the effect of promoting Putonghua on ethnic Chinese students who speak other varieties of Chinese, and how "foreignness" is constructed in the CIs and CCs. However, the English name Mandarin is widely used to describe the standard variety spoken in Taiwan and Singapore as well, and is frequently used in scholarly publications and public discourse as a convenient substitute of Putonghua (p. 2-4). According to the Confucius Institutes Network UK, Hanban's representative in London, there are 23 Confucius Institutes and 60 Confucius Classrooms at the beginning of 2013.

http://www.economist.com/node/14678507 Retrieved on 12 February 2013). Some critics of the Confucius Institutes suggest that the initiative has been motivated in part of a linguistic, and perhaps also cultural, ideology that the Chinese language has some inherent power to change the minds of its learners (Brady, 2011). In fact, I know people who learned Russian and are very opposed to the Soviet Union and to what's going on in Russia now.' A spokesman for the LSE responded by saying that "the Confucius Institute for Business at LSE focuses on business language teaching, for which there is great demand, as well as cultural events – most of them open to the public. Most of the students we spoke to said that they wanted to learn another language because they were good at languages generally and learning Chinese would be an interesting personal challenge for them (p. 5-11).

In Hanban's discourse, there is much talk about culture: promoting the Chinese culture through teaching the Chinese language, and developing and raising awareness of the Chinese culture.

But 'at an elementary level, all we can do is to teach them the differences in customs between the Chinese and foreigners. This particular individual seemed to think that the Chinese culture (re)presented by the teacher was inauthentic, and one had to go to China to experience authentic Chinese culture. They want to be Chinese teachers, because they want to go overseas.

Another interesting example from the Confucius Institute classes that we observed was the ethnic Chinese students' awareness of 'good handwriting'. In general the so-called culture as represented in the Chinese language teaching in the Confucius Institutes and Classrooms is very basic and restricted largely to traditional customs and stereotypically Chinese symbols such as landmarks, festivals, and food (p. 12-15). Language maintenance in the Chinese diasporas has been a major issue of concern, but mainly amongst the overseas Chinese communities themselves. Following the Chinese government's position, students from Taiwan would be welcome to take Chinese classes at the Confucius Institutes and Classrooms. In the earlier days of the Confucius Institutes and Classrooms in the UK, ethnic Chinese pupils and students were turned away because the managers and teachers assumed that they knew Chinese already and that it would be a waste of time for them to learn the very basics of the language. After the initial period, many CIs and CCs realised that they needed the ethnic Chinese learners to boost their recruitment numbers and that most of the ethnic Chinese students had little knowledge of Mandarin. In the meantime, the Chinese communities in the UK are unhappy that so much investment has been given to the Confucius Institutes and Classrooms while their own efforts of promoting Chinese through complementary schools are largely unsupported. Some community leaders have privately expressed an anxiety that the expansion of Mandarin may lead to segregation within the Chinese community between speakers of different varieties of Chinese, which would in the long run harm the community's position in the British society.

The teacher, a female Mandarin volunteer in her mid-twenties, had asked the ethnic Chinese pupil in the Mandarin class to prepare a Chinese song to teach her classmates. Other non-ethnic Chinese children in the class then said to the Chinese girl that her song was not Chinese. We also observed on a number of occasions when ethnic Chinese students in the Confucius Institutes at universities wrote traditional, complex Chinese characters, the teacher marked them as 'wrong'. I can actually read some Chinese too.' There is no doubt that the promotion of Chinese through Confucius Institutes and Classrooms has raised awareness of China, the Chinese language and the Chinese culture amongst the general British public (p. 15-18).

The promotion of Chinese teaching is also timely as far as UK universities and schools are concerned, as there has been a major decline of the number of students taking modern foreign languages So far, however, very little attention has been paid to the implications of the proliferation of the Confucius Institutes and Classrooms for modern foreign language teaching and learning. Our study clearly shows that there are very different motivations for universities and schools to want to set up Chinese classes, for the teachers to teach in the CIs and CCs and for the students to choose to do Chinese. Whilst the policy makers for the promotion of Chinese through CIs and CCs would like to use the teaching of the Chinese language to promote the Chinese culture as well, in practice the cultural element taught by the teachers is restricted to fairly stereotypical customs and traditions. Some students even question the legitimacy and authenticity of the teachers as representatives of the Chinese culture, which raises an important yet hitherto under-explored issue of the role of the language teacher in mediating culture and cultural knowledge. Should, then, the UK government and policy makers be concerned about the 'other(ing)' of the ethnic Chinese students in the CIs and CCs? One Chinese language's gain seems to have led to another Chinese language's loss., to the page of ten to twelve, please see on [Zhu Hua & Li Wei (2014) Geopolitics and the changing hierarchies of the Chinese language:](#)

I look at how and why competition between English as a world lingua franca and French as the ex-colonial language intensified in Algeria in the last quarter of the 20th century. English lost its battle against French to become the first mandatory foreign language in schools, please see on https://www.degruyter.com/document/doi/10.2183 2/9781847699657-007/pdf

Since the Coronavirus began its spread across the world, many analysts have speculated about its impact: would it merely accelerate previously-existing trends, or would it prove to be a geopolitical 'game-changer', creating a world profoundly different than before? The answer is much more complex than either or: the world during and after COVID-19 will have elements of both, the old and the new, the known and the unknown. This study explores both dimensions of the pandemic's impact: how does it affect the geopolitical context it erupted into, and what possibility space does it open up? The first section assesses the geopolitical trends antedating the pandemic and measures its present and expected impact on them, while the second section lays out the space for action and change created by the disruption. In the third section, the interplay of trends and uncertainties is explored in three scenarios set in 2025: Strategic Distancing; Europe in Self-isolation; and Lockdown World. The study finds that European foreign policy is entering an era of re-definition in which the European Parliament should play a crucial role. This means outlining the elements of strategic autonomy, but also streamlining them with each other. As such, classical foreign policy needs to join forces with other policy areas such as environmental and technological matters, trade, strategic communication – and of course, health. In that sense alone, the pandemic is already proving to be a game-changer,   please   see   on https://www.europarl.europa.eu/RegData/etudes/STUD/2020/603511/EXPO_STU (2020)603511_EN.pdf

These terms aptly signal the direction of the flow of wealth by means of undervalued currencies, underpriced labor and raw materials, and the servicing of horrendous foreign debts, measured against which aid from the center, such as loans and credit from the World Bank and the International Monetary Fund, resembles the alms given to people one has reduced to beggars (cf. Insofar as modernity is a foreign import from the center, it can pose a serious threat to cultural and linguistic identity at the periphery. From a long-range historical standpoint, the onrush of modernity from center to periphery can echo the pat rhetoric of colonialism and imperialism about bringing modern civilization to backward and primitive peoples. Geography itself was redrawn at the center to undermine linguistic and cultural identity at the periphery by creating artificial countries with borders fixed in disregard of indigenous languages and cultures (cf. Yet it is a fact imported to Africa along with the modernization first needed to subjugate or exterminate the local inhabitants with modern weaponry, and later needed to extract the wealth of Africa swiftly and efficiently with railroads, mining machinery or hydroelectric plants (cf. This modern equipment was left behind after independence for the Para-military African governments and élites, who had learned modern European ways of controlling the populace, to extract the wealth, and to deal severely with dissident cultural and linguistic groups …… ………, on the legal question whether the term racially inflammable applied to a document circulated at the funeral of Nthuli Shezi, a black organizer of community projects who was killed by a train after being pushed onto the rails by a white railway worker: Biko: If you put this into Zulu, you would find that is what any old man from the village would say about Nthuli … Attwell [prosecuting attorney]: The point is these are not in Zulu, they are in English (p. 5-7).

If it is agreed to define geopolitics as "a view or a mode of politics with an active concern for the overall planetary scheme of life", we have a key concept for the ideology of ecologism, defined in its turn as a concerted dialectic between theory and practice to expressly sustain a human life-style in harmony with our social and ecological environment .... This is a powerful reason why translation has not received until recently the serious and sustained attention it merits from linguistics which has been dominated by the idealization of language (cf. Two possibilities: functional linguistics, such as the systemic linguistics developed mainly by Michael Halliday and his associates and fieldwork linguistics, such as the tagmemics developed by Ken and Evelyn Pike, Bob Longacre, and others. Both of these approaches have long maintained a cordial relationship with cultural anthropology because they were primarily designed for the description of non-European languages, a task where geopolitical and geolinguistic issues must be closely examined to make sense of linguistic data. Specialization in Oriental and African languages (for example, J.R. Firth and M.A.K Halliday for Chinese and Japanese, Braj Kachru for Hindi, T. J. Mitchell for Arabic, Ayo Bamgboe for Yoruba) compelled linguists to seek out language in authentic discourse, since the much-studied European languages of the center afforded few clues of where to look, or what to look for. For Firth (1964 [1930-37]:209,136, 200), "the spread of European civilization and the culture of the white race has made English a world language"; moreover, "English is the only practicable world language," and can be "taught in a normalized form the world over". They sought to elaborate a socially accountable linguistics [that would] put language in its social context [and] put linguistics in its social context as a mode of intervention in critical social practices. All along, the main ideological input to what evolved into systemic theory [has been] to formulate a linguistics which would give value to the language of the 'other': non-European languages, unwritten vernaculars, non-native varieties of English, non-standard dialects, restricted codes, and so on. .... has in his turn enunciated a "no-nonsense view of English [reflecting a] balance of power resting solidly [on] realities: English reigns supreme in the cruel real world, where econo-technical superiority is what really counts; [the lesson of history is quite clear] the sun never sets on the English language". However, some sociolinguists and language planners appear to regard the bestowal of center languages, especially English, on the populations of the periphery as a desirable gesture of Western largesse (cf. The final and least documented source invoked here for a geolinguistic of translation would be large-corpus linguistics, which is currently transforming our basic notions about language and discourse (cf (p. 7-11).

Instead of staying focused on translation and translating, both theory and practice of translation might profit by centering upon translatability, defined as the dialectical interaction between what would be required of translators and what actually gets achieved. Even more insidiously, the same ideology can use the supposed limits on translatability to deduce inescapable limits on translator ability to justify such timeworn abuses as inadequate translator training programs, publication of shoddy translations, plus poor pay and low recognition for translators. If the limits of translatability can never be overcome, who can complain about the limitations of one particular translation, and why should translators be paid more just to struggle against unbeatable odds? A more moderate version of this same ideology stipulates that translatability of the home languages of the periphery can be promoted provided they are reformed or intellectualized to resemble center languages, especially English. Far more ominous are tendencies ……. use of the sentence word-order Subject-Verb-Complement, instead of the usual Arabic order Verb-Subject-Complement; 2) use of the present tense to refer to past or future events; 3) use of compound adjectives like 'afru-'asyawi, 'Afro-Asian' by analogy to English; 4) use of the English way of expressing co-ordinated genitives, e.g. when 'the dreams and aspirations of peoples', which is normally rendered in Arabic as 'aHlaamu sh-shu_uubi wataTallu_aatuhaa, literally corresponding to 'dreams of peoples and their aspirations', was found to be 'aHlaamu wataTallu_aatu sh-shu_'uubi corresponding word for word to the English structure. The outcome of this supposed enhancement of the translatability of Arabic (target language) for English (source language) can only be a fresh demarcation of what Fishman called "indigenous elites", and would give a new and vicious twist to his already duplicitous term "native foreigners". Today, the élites can set themselves still further apart from the ordinary citizens not just by speaking English in addition to Arabic but also by speaking an increasingly Anglicized (or Englishified) variety of Arabic which would cause additional communication problems and humiliation for ordinary speakers of Arabic, especially the elderly and the less educated (p. 11-14).

On the theoretical side, once it is granted that express-ability is indeed unlimited in linguistic aspects, translation theory can use large real-life data-sets to determine how richly express-ability is limited in social and cultural aspects. By browsing multilingual corpus data, future translators can observe for themselves how the comparative order of English discourse and of Arabic discourse are actively constructed; now that the hardware and software are no longer rare and expensive (p. 15-16) to see the slide from 15 to 18, please see on https://www-s3-live.kent.edu/s3fs-root/s3fs-public/file/02-Robert-de-Beaugrande.pdf