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The Role Multilingual Ability Can Play In Promoting Identity; Culture And Global Citizenship

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ABSTRACT

My research is an explorative study that examines the discourse around multilingual individuals and how their multifarious identities and cultures foster their global citizenship. Globalisation is an integrating mechanism that synthesizes world systems and blurs national boundaries. Its effects are unavoidable to governance and the economy and like all capital catalysts; globalisation creates dichotomies between the rich and poor; the powerful and the weak. Keeping with the principles of natural rights and the promises of an ideal democracy, the role of multilinguals has become a force of necessity to mitigate and often soften the blow of globalisation in developing/marginalised democratic countries. Since multilinguals are individuals who acclimatize well to change; possess a vast network of knowledge and are able to understand and accept 'the other' – they should be architects that drive and navigate the world to the ideal global community.

The study is a systemic literature review that applies an interpretivist approach by analysing secondary data in the form of desktop content obtained through qualitative research. The interconnectedness of language, identity and culture is often responsible in how we perceive, negotiate and govern the world.

Keywords: multilingualism, global citizenship, global community, identity, culture

Introduction

Language is important when considering what motivates; trains and contributes to the perceptions of the other (Badstubner-Kizik, 2012). The theory of orientalism from Professor Said (Said, 1979) revolutionized the study of Middle East and was pivotal in shaping post-colonial theories on the subject. According to Said (1979) orientalism theory looks into why when we look into countries (like the Middle East), we have preconceived notions of what kind of people live there; what they believe, how they act even though we have never been there or have never met anyone from there. Essentially orientalism asks how can we come to understand people who different from us; often strangers to us by virtue of the colour of their skin (Orientalism, 1979). Edward Said identified the way in which people acquire knowledge about the stranger (the other) is never through innocence or objectivity but rather through a process that reflects certain interests. An example of the above would be the way the West and/or how Europeans see the Middle East through a lens that often distorts the actual reality of those countries and its people. Ultimately the lens that is used is called Orientalism.

Language is not everything in education, but without language, everything is nothing in education” (Churr, 2013). Multilingualism is the most relevant way to bridge language gaps and differences between people. The essay will illustrate how this done in great detail and

THE ROLE MULTILINGUAL ABILITY CAN PLAY IN PROMOTING

how this process unintentionally fosters the ideal global citizen (Churr, 2013). Being a multilingual by virtue means you belong to a variety of others and by consequence, you are equipped with the heritage and culture of the community you are associated with (Churr, 2013). It is best to think of ‘language is inclusion and inclusion is language.’



Figure 1.

What the above diagram (*Figure 1.*) highlights is that a language; particularly a *hegemonic* language can provide one with status; link you to a community where you could develop relationships (Churr, 2013). For the purpose of the paper, it is important to clarify hegemony. Hegemony comes from the Greek word *hégemonia*, which means to lead, but in this context, it refers to domination; where one group dominates and controls another (Harper, 2016). To understand hegemony, Antonio Gramsci notes that one must consider power and culture. Gramsci stated in terms of power that the recognition of weapons were nothing as compared to the constructed beliefs of those who wielded the weapons (Fontana, 1993). Therefore to control the belief of a person is to dominate them. Gramsci believed power came in the form of consent and according to him, “it originates in subtle [otherwise innocuous] types of agreement” (Fontana, 1993). It comes from the understanding that people do not control ideas but rather ideas control them or according to Fontana (1993) I quote; “people don’t wield power, power wields people.” Essentially cultural hegemony are ideas given to you and therefore control your actions (since you exhibit behaviour that perpetuate the given idea).

Since language is inclusion according to the diagram; language will inform your attitudes/perceptions and your understanding of ‘the other’ (the one different from you) through a process known as habitus. According to Fontana (1993); each of us are trying to navigate ourselves in various spaces (which are spaces of where you work; where you go to school etc within the communities you identify yourself with through language discourse). Pierre Bourdieu proposes when you enter one of these spaces you adopt certain characteristics for various advantages/disadvantages depending on the situation. Which essentially means the individual is the construct of many symbols and ideas that form part of

THE ROLE MULTILINGUAL ABILITY CAN PLAY IN PROMOTING

his/her overall identity (Fontana, 1993). Field theory suggests that your identity is given to you by society (based on the adoption of language through birth and later through choice) rather than created by you (Fontana, 1993). Pierre Bourdieu's Field Theory suggests through the following example:

- If you taught group A to detest *Arabic* then label group B as *Arabic speaking*.
- You ensure group A's behaviour towards group B.
- By doing the above; you can predict and control how both groups will act ultimately securing your own hegemony above others (Fontana, 1993).

An example of the above would be what the English language has strategically constructed. It is regarded as the ideal model when looking at progressive contemporary languages that not only accommodate but assimilate its populations through the adoption of heritage and culture of the western world. The same type of behaviour and manipulation has been seen in languages and subsequent constructions of identities; cultures and citizenship.

Purpose of the Study

As Chrizzell Churr has graciously indicated, "language is inclusion and inclusion is language" Upon existing in the world, a tool is immediately taught to the child to express his needs and wants to the world. Language is that ultimate tool and therefore arguably the most important tool of all. It is through language we know we are thinking. However, like most symbols, ideas and concepts; language is susceptible to manipulation and coercion; influences that are used to control and exploit the individual. On the early onset, the paper indicates the purpose of language and how it influences connects and revolves around the human experience. It is an amazing phenomenon powerful beyond measure as it creates belonging through communal knowledge and by consequences set in motion ideas and perceptions we carry about the world and those who are different to us. Language is a big part of identity and is the gateway to how we construct our sense of self in relation to the world we live in. With that being said; the purpose of the paper is to explore concepts of identity, culture and the type of global citizen we want for our global world. The networks of language perpetuate and entrench themselves in such impressions. It would be wholly to underestimate the power of expression especially to how it influences and often directs how you perceive yourself in relation to others.

Objectives of the Study

According to the abstract, the objective of the study is to determine the role of multilinguals in the globalised world by analysing the following concepts:

- Multilingualism
- Identities
- Cultures
- Global communities & governance
- The 'ideal' global citizen through the understanding of 'common good'

To conceptualise the diverse and conflicting role the multilingual faces in the contemporary global world; the paper must examine the above indicators through a systemic literature review.

Literature Review

The role multilingual ability can play in promoting identity; culture and global citizenship. The heading suggests that multilinguals the catalysts of the statement are the best examples in fostering identity, culture and the ideal global citizenship. The aim of the

THE ROLE MULTILINGUAL ABILITY CAN PLAY IN PROMOTING

literature review is to establish workable definitions of the above notions and conceptualise them to form an argument that supports the importance of multilinguals.

One of the first literatures reviewed was David Block's (2006) *Multilingual Identities in a Global City*. Block not only defined and explained globalisation; he connected it to migration, a conspicuous consequence of globalisation. He used an entire chapter to discuss multiculturalism and identity particularly how the two notions often intersect on multiple stages guided and aided by language. The book looked at multiple cultures and languages prevalent in London and how they existed and thrived using migration theory.

Badstubner-Kizik article on Language and the other substantiated David's book. Badstubner-Kizik was clear in stating how a hegemonic culture and identity had firmly established itself (Western/European) and further went on to say what did not appeal to it (the other) often was ostracised because of it. This article led me to the theoretical works of Edward Said who believed 'the other' was always understood through a blurred lens that portrayed the stranger as the enemy. Said's work introduced a new perspective into the literature since it highlighted even in languages hegemony was prevalent with the domineering language given preference. Antonio Gramsci's theoretical work also contributed to this understanding. The powerful language dictated the terms of the world and often controlled the global space using manipulative means to distort the realities of the strange language.

Whilst Churr's article illustrated in great detail the importance of preserving and educating the individual in his birth language. Her piece on mother-tongue education explained in great detail the social, psychological and emotional benefits of mother-tongue predominance in education. Her work supported the notion that multilinguals by definition were inclusive since they belonged to a multitude of language communities.

When David's book defined globalization; readings by Karns and Mingst highlighted the notion that globalisation was a much more complex phenomena. The phenomena of globalisation created and established a global community that sustained and governed itself through organisations and institutions. When borders blurred due to the effects of globalisation, the individual was prompted to act and be more than what his borders previously determined for his destiny hence the contemporary impression of the global citizen. April Carter's book on global citizenship was an in-depth study of citizenship and her work dated as far back as the 1500. She clearly highlighted how citizenship transformed throughout the times constantly reviewed and rectified to appeal to forthcoming generations. Her analysis on global citizenship and the power the individual holds in his agency as the smallest actor of the system; strengthened the liberal argument that the individual could change things if his will allowed. It was in reading her book, I realised the importance of multilinguals and the desperate need of their presence in this dichotomous global system.

The last few articles took a philosophical stance analysing what conscience and common good meant. This came from the premise that an ideal global citizen had to possess qualities that make him a conscious global citizen. David Brink's book on *Perfectionism and the Common Good* was an ostentatious read. It covered everything from philosopher's who wrote on the subject to ideologies that supported and even contested the notion of the conscious and of the common good. Almost all human attributes that speak to the conscious, perfectionism and common good were explored to give the reader a wholesome background on the subject. Vischer's book completed Brink's work by linking it to the individual and the law. He took the conscious and common good argument by looking at its implications within the family; school, corporation and professional life, stretching the possibilities of common good. It was a fulfilling read since Vischer highlighted even though common good is a universal concept; understood by most at a basic level, it still was a complex concept requiring illumination.

THE ROLE MULTILINGUAL ABILITY CAN PLAY IN PROMOTING

The literature was enriching but it did lack qualitative researched work and relied far too much on philosophical perspectives. Other literature gaps identified were in how language was not utilised enough with other disciplines.

The paper will discuss how identity and culture are informed by language and therefore being multilingual is valuable because you learn not tolerance but rather acceptance. Moreover, this is why multilinguals by definition make better leaders since they belong to all and accept all.

Methodology & Scope of Work

As stated previously within the paper, this research will be conducted using a systemic literature review. The idea of utilising such a method is not a new one. It is the use of reviewing existing research literature by evaluating identified studies in the subject that come from either qualitative or quantitative method. It is by definition a research design that is supposed to limit bias however with that being said, there are limitations of this study.

1. It is too broad because the paper utilises too many theories/concepts in an attempt to conceptualise the role of multilinguals.
2. Majority of the paper utilises philosophical and theoretical understanding to explain its findings and as a result lacks real time research of qualitative fieldwork findings.

Discussion & Findings

Defining Multilingualism

Multilingualism is by definition the use of two or more languages and what is exciting about this language approach is the growing number of multilingual individuals who outweigh monolingual speakers of the world. The individual able to speak more than two languages is able to have intriguing foreign influence; appreciate cultural nuances that aid his navigation of the world in addition to feeling a sense of community and connection with family and/or history. Ultimately, multilingualism as a language approach gives one multifaceted ways of self-expression that are able to express, connect and link to 'the other'. There is unfortunately, a tendency by many monolingual speakers who perceive learning a second language an irrelevant exercise and rely far too much on the practice and dominance of English in the contemporary world. This type of thinking unfortunately limits the scope of knowledge they have of people different from themselves in addition to making their ignorance about 'the other' susceptible to manipulation and influence by hegemonic actors/instruments. The paper will look at the various advantages of being multilingual and connote it to how it makes for a better and more effective global citizen.

The State of Affairs

Globalization & Global Citizen. Moving forward in the paper, it is important to keep the following quotation in mind,

“Globalization is enabling individuals, corporations and nation-states to reach around the world farther, faster, deeper, cheaper than ever before... It has spurred the proliferating networks of NGOs, terrorists, drug traffickers, financial markets, and empowered individuals.” (Karns and Mingst, 2010)

Globalization according to Karns and Mingst (2010) 'divides, fragments and polarizes' and this is seen in weak states who are unable to accommodate technological advances to liberalize their markets often to their own detriment causing them to be vulnerable to exploitation and competition (consequence of privatisation). This later inflicts corroding confidence by the citizens on their governments because states are unable to provide public

THE ROLE MULTILINGUAL ABILITY CAN PLAY IN PROMOTING

goods and causes ethnic and religious divides which further weakens the state (Karns and Mingst, 2010). We call the above an integrative side of globalization while the disintegrative inclinations of globalization looks into state and individual perceptions of global processes (Karns and Mingst, 2010). Because the ultimate community is now an international one; no longer are states seen as central governing units because of global financial markets; multinational corporations and transnational networks provide goods and governance alienating the individual from his state particularly if there is no democratic accountability within the states institutions and the declining value of labour (Karns and Mingst, 2010). Karns and Mingst (2010) measures globalization through an index that considers the following:

- The flow of goods and services across national boundaries
- Financial transactions
- Contacts across borders
- Political engagement
- And most importantly, Technology

Using the above index, it has been discovered that the more the country is globalised, the greater income inequality it will have (Karns and Mingst, 2010). Yet, multilateral cooperation persists because of the belief that the going at it together far outweighs the costs of going at it alone (Karns and Mingst, 2010). The following quotation by Karns and Mingst (2010), I believe highlights the problem of globalization and what global governance aims to mitigate, “The central challenge we face today is to ensure that globalization becomes a positive force for all the world’s people, instead of leaving billions of them behind in squalor.”

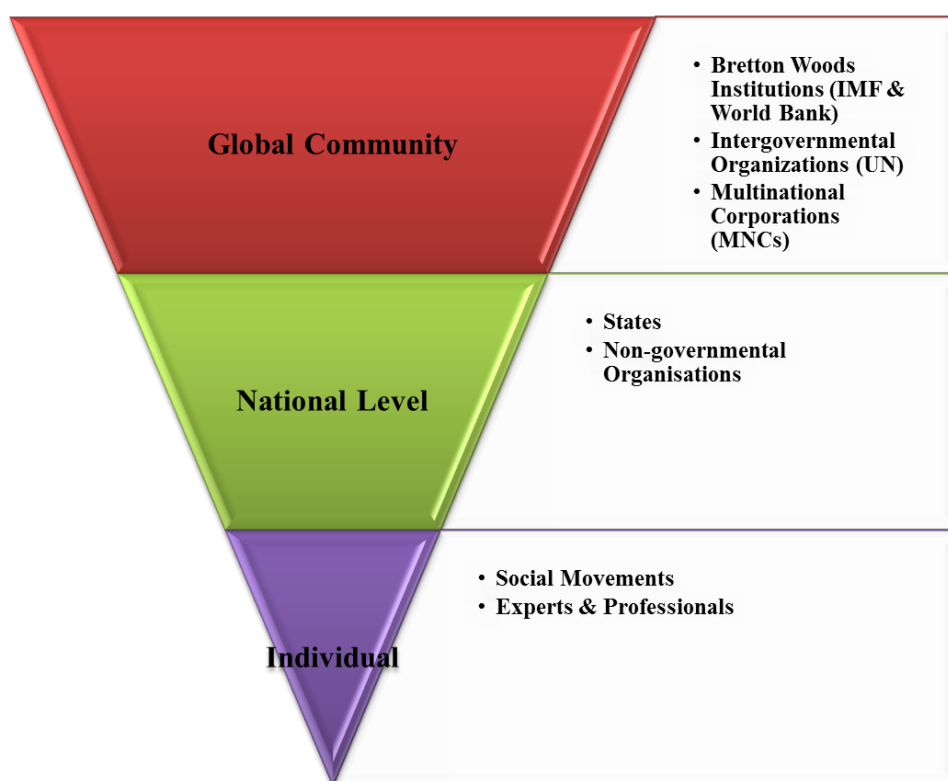


Figure 2.

THE ROLE MULTILINGUAL ABILITY CAN PLAY IN PROMOTING

The following diagram (*Figure 3.*) will illustrate how a structural framework of global governance operates. Knowledge informs the other paradigms and is responsible for the type of global governance we have.

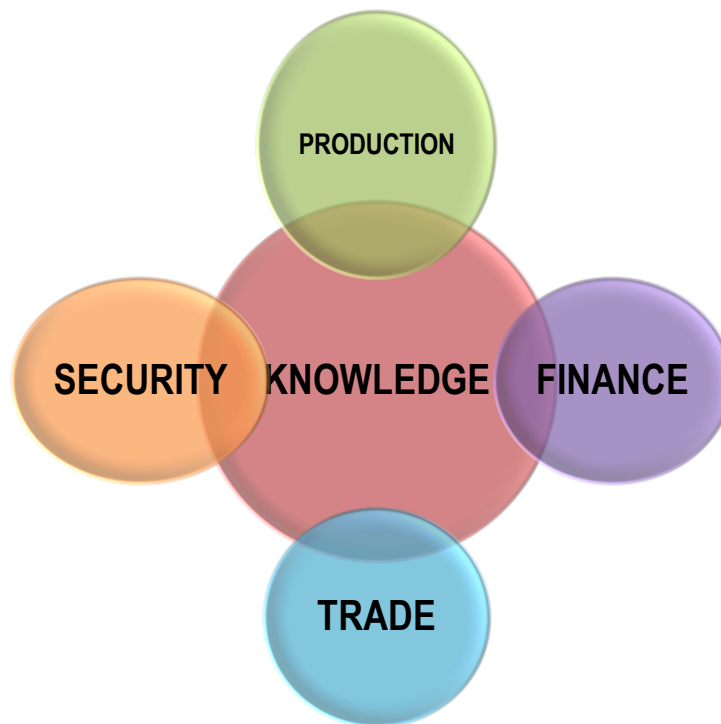


Figure 3.

Having defined, explained and analysed global governance and its variations of control in structural framework within IGOs, global communities. According to Block (2006) globalization and its dimensions have been viewed through one specialised lens often at the detriment of looking at the phenomenon as a whole. An example of this would be Economics/Political economy would focus on *capitalism/world market and global corporations*; Political Sciences would focus on *International and movements* while Philosophy would focus on *world ethics and universal human rights*.

This ultimately means to discuss globalization looking at global economy; the conversation would bleed into global governance which would link to global autonomy of the individual. One must look at globalization in totality to be to grasp and understand the function of the uni-actor within a vast system such as this one.

To understand global citizenship, one must at least explore concepts such as globalisation; cosmopolitan and liberalism. It is within this ideas and theories we are able to identify and speak to global citizenship.

Cosmopolitanism or cosmopolitan comes from the word *cosmopolite* which essentially means a citizen of the world (Harper, 2016). This is a quintessential word that communicates the ideology that all human beings belong to a single community based on a shared morality. Those who adhere to the above belief can also consider themselves transnational citizens or for the purpose of this paper, global citizens whose citizenship for all things considered operate across national borders. Cosmopolitan according to Carter (2001) is opposed to international law that seems to regulate relations between different states/communities instead of fostering integration in the goal of peace. With the constantly changing and evolving world we find more intersecting jurisdictions; the economic space being gradually

THE ROLE MULTILINGUAL ABILITY CAN PLAY IN PROMOTING

turned into a singular market and the individual becoming part of an *interdependent global system* that is the ‘global village’ (McGowen & Nel, 2002).

Cosmopolitan is and therefore leads into globalization (systematic transformation) through mechanisms such as according to Westhuizen (2002) technology; multinational corporations, the migration of labour, finance, trades of goods and services in addition to transnational policy regimes. It is clear globalization has had an evolving effect on the planetary systems and the aforementioned mechanisms have only strengthened its resolve to transform and integrate people. McGrew within Westhuizen (2002) descriptively defines globalisation as a “widening, deepening and speeding up of the process of world-wide connectivity” with power relations between states (authorities that administer governance) and markets (a system monopolized by corporatocracy) constantly shifting within ever obscuring lines. For globalisation to successfully exist, the actors according to McGowen and Nel (2002) as quoted in the following, “[need not] be equal in [either] strength or size, nor is it necessarily that the behaviour of each actor should affect every other actor equally.... Interdependence does not exclude asymmetrical relations of dependence....” The above quotation informs the prescriptive concept of globalisation which highlights the often lopsided power relations between states; corporations and individuals. It does illustrate how in a globalised world; there is also mutual dependence practised in varying degrees which could be seen in a Hegelian dialectic.

Globalisation is closely linked to the ideology of liberalism. Carter (2001) states this idea champions the liberal view of citizenship but like most concepts, global citizenship is not exclusively promoted by liberalism. Liberal theory has always looked at the individual as the primary component with government and society as outcomes of the individual in practice - through the formation of social contracts with individuals pursuing their own interests. Rousseau explains social contracts in the following quotation, “Each of us puts in common his person and all his power under the supreme direction of the general will; and in return each member becomes an indivisible part of the whole” (Rousseau, 2012). Liberalism unlike most other theories was the first according to Carter (2001) to be linked to internationalism and therefore advocated the idea that spoke to the extension of citizenship beyond the borders of the state. In principle global citizenship is concerned with the individual’s freedom of choice; the individuals moral and political responsibility towards society and lastly according to Carter (2001:159), the individual’s rights and value in political activism. All three models speak to the global citizen who understands their valued place in the world and who classifies their identity with a ‘global community’ more so than their nations/states.

Global community & global governance Understanding global governance has been issue of ambiguity with questions being asked around what is the international system? And what it encompasses? The ambiguity becomes a problem when analysing what is meant by governance (Finkelstein, 1995).

Governance comes from the Modern French word *gouvernance* which means to govern, rule or command (Harper, 2016). The concept of ‘governance’ refers to the manner in which a form of reality is administered or governed (McGowen & Nel, 2002) and it is usually confused with ‘government’ which refers to a political organisation or state. Governance is a system that has a right to enforce obedience and according to (McGowen & Nel, 2002) the practice of governance is the exercise of authority at different levels by a diverse group of actors not limited to states.

Therefore according to Finkelstein (1995) global governance is an activity intended to control and influence others. With that being said, as the world integrates and develops through globalisation, there is an increasing need for global governance according to Karns

THE ROLE MULTILINGUAL ABILITY CAN PLAY IN PROMOTING

and Mingst (2010) in the following quotation, "...such globalizing forces as the information and communications revolutions not only propel more challenges to center stage but also rewrite the roles of the protagonist." What is telling of the continually blurred lines we all share because of the effects of globalisation like according to Karns and Mingst (2010). Global governance seeks to edify those blurred lines.

The UN was founded on 24 October 1945 after World War 2 and it now consists of 193 Member States. In addition to the establishment of the UN, the international community founded the Bretton Woods institutions as a bid to prevent events like World Wars as well as uprisings of dictators such as Adolf Hitler in the future according to Leysens & Thomson (2006). Furthermore, it must be understood that the Bretton Woods institutions' main priorities are to uphold the world free market or capitalist system which was fiercely rivalled by the Soviet Union who advocated communism. The Bretton Woods Institutions consisted of the International Monetary Fund (IMF), the World Bank and also the World Trade Organisation (WTO) which still to this day play a fundamental role in the global political economy. The United Nations (UN) defines global governance as the following:

- The maintenance of international peace and security according to Gisselquist (2012).
- The UN also promotes adherence to international law and the settlements of disputes between nations in order to protect the peace (Gisselquist, 2012').
- And lastly according to Gisselquist (2012) the UN aims to develop friendly relations among nations based on respect for the principle of equal rights.

The Common Good

Conscience and the Person. Explores the claim to conscience who according to Vischer (2010) is a self-revelation "where the recognition of overarching moral absolutes has long since given way to the acknowledgement of deeply personal conceptions of moral truth." This therefore means even though we understand there is such a thing as individual conscience; we may not know the content of that conscience that allows individuals to often negate their social; national or even communal responsibilities to consolidate their personal conscience. It is true that conscience is important to an individual's identity, what nature or function of it according to Vischer (2010) is knowledge no one possesses or can be attained. Vischer (2010) stated, "conscience [counts] more than society's judgement *for that person...* [it] is an offensive weapon which effectively imposes individual's judgement on the surrounding community. Conscience is [also] privileged not just against state action... but against group action by non-state actors." It is important to note that the conscience is not concomitant with the person at least to the point where it can be contained by the person (Vischer, 2010). He further goes on to state that it "exists and functions in relationship with things outside itself."

Rousseau's ideas according to Vischer (2010) stated the conscience externally illustrated itself in the following manner:

"The good man orders his life with regard to all other men; the wicked orders it for self alone."

With that being said, the paper regards conscience in John Locke's interpretation within Vischer (2010) as an objective accessible entity that provides the individual with some form of moral insight that are derived from outside sources therefore making the conscience an experiential entity (Vischer, 2010). The conscience is motivated by "passion not reason" (Vischer, 2010). Reason cannot be used when dealing with morality since the act is a function of feeling (Vischer, 2010).

- Conscience is the embodiment of social nature according to Vischer (2010) which is distinct from preference driven by instinct and it is more than a principle carried by a

THE ROLE MULTILINGUAL ABILITY CAN PLAY IN PROMOTING

person against a social standard. To some extent; conscience is a shared morality or at least has the potential to be. It is relational and emanates from external sources even though it acts as an internal guide for our personal values (Vischer, 2010).

- Conscience according to Vischer (2010) does not only form one's identity but their moral identity where their convictions can be realised within society. It is believed if a person had "to ignore the demands of unity [they would have] to abandon one's self" and what this quotation is ultimately trying to express is that those who sacrifice their sense of self (abandon their moral convictions as explained above) for a greater good in society abandon who they are.
- Lastly, conscience "is a never-ending dialogue with the will" (Vischer, 2010). And what this means is that conscience is not fixed but rather fluid and it not only functional when we are faced in conceivable/conflicting decisions but rather it is constantly being articulated and lived out by us daily (Vischer, 2010).

Conscience and the common good of a global citizen In the drive that aims to foster common good and protect the conscience; Vischer (2010) states we must be able to differentiate between state and society. The actions of the state and other non-state actors make it easy or difficult for the conscience conditions to be expressed (Vischer, 2010). All actors according to Vischer (2010) must accommodate and accept that the human being is a social being.

- It is within a group he is able to realise his freedom and formulate their ideas of what constitutes good through social interaction and multilinguals by far have had the most diverse experience in this endeavour.
- The moral dialogue that drives common good comes from a grassroots level which therefore means actors like the state must allow for people within groups to pursue and explore their moral identities together (Vischer, 2010).
- In our search for the common good Vischer (2010) states our experiences whether will inevitably produce some form of agreement even though people come from different moral contexts and identities and multilinguals mitigate the process of being multifaceted well.

Understanding Culture

Anthropological definition for the purpose of the paper will be used to define culture. Culture according to Block (2006) includes "knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." Culture is historically a system created to provide significance or meaning; a system where people behave accordingly to structure their lives (Block, 2006).

Ying-yi within Wyer, Chiu and Hong (2009) summates the following in quotation defining culture, "...we define culture as networks of knowledge, consisting of learned routines of thinking, feeling, and interacting with other people, as well as a corpus of substantive assertions and ideas about aspects of the world." He further goes on to say that culture is shared knowledge that connects individuals particularly those divided by social constructs such as race; ethnicity or nationality (Wyer *et al.* 2009). Culture can be expressed through symbols and social institutions and according to Hong (Wyer *et al.* 2009) is often used as a foundation to communicate with members in addition to passing knowledge generationally. Like all things, cultural knowledge transforms and modifies with the times depending on the social reality that governs it (Wyer *et al.* 2009). Culture and its networks of knowledge are responsible for the individual's behaviour and most importantly his reasoning.

THE ROLE MULTILINGUAL ABILITY CAN PLAY IN PROMOTING

The above gives us an idea how cultures are able to absorb individualism for a communal alternative however with this being said; individualism still prevails in cultural groups and can be seen in individual differences which is aggravated by the number of languages one possess. Culture, simply put is knowledge tradition (Wyer *et al.* 2009). This means it is possible for individuals to be multicultural and maintain different but distinct cultural identities that influence their psychology distinctively (Wyer *et al.* 2009). Culture shapes reasoning primarily through language and communication (Wyer *et al.* 2009).

If the language you speak shapes the way you think, the role of the multilingual individual has direct and unique significance to how one is able to see themselves as a global citizen in a multicultural world.

Recommendations & Conclusion

Questions of who gets what becomes an issue in an international system because the global system is still riddled with asymmetrical relations that still require negotiation because “the structures and processes for global policy making are not representative” (Karns and Mingst, 2010). Global governance needs to be legitimate to be held as true; its rules are adhered to because the institution’s principles are accepted as right processes (Karns and Mingst, 2010).

The South African government has a place in the world due to the phenomenon known as globalisation. Globalisation and global governance are happenings that most countries and social actors cannot isolate themselves from due to the impact that world markets and global governance may have on them.

Globalisation will continue to appropriate many more states and communities exposing us to ‘the other’ by blurring national borders (through forms of travelling and migration) while simultaneously moving towards a single type of economy. It has been mentioned that even in globalisation, dichotomies of the weak versus the powerful; the poor versus the rich will propagate as the world systems synthesize. This can be mitigated by multilinguals; individuals who have adopted multiple languages and therefore by definition have adopted multiple cultures and identities. It is these individuals who are well versed in networks of knowledge; cultures and are rich in life experiences will become the ideal global citizens able to lead us into well integrated global society. Not all multilinguals are good multilinguals hence the question of the common good and conscious. The need to help the common man must be prevalent with the presence of a strong conscious. A conscious governed by intersectional beliefs and ideas since they make for a better conscious being shaped by a network of knowledge they possess through acquiring languages.

Multilinguals will be able to:

- Filter and fluidly move through all systems with ease.
- Govern and rule fairly and freely.
- Innovate policies and networks that demolish dichotomies prevalent because of globalisation.
- Provide us with a more ideal global world that benefits all.

Multilingualism is all-encompassing and all-accepting and I believe those who are able to speak, write and identify with multiple groups of people can ultimately be the architects that negotiate and motivate an ideal ‘global community’ able to address the shortfalls of being a global citizen which speak to production; security, finance and trade. Negotiating the multitudinous identities and cultural representations has been what the multilingual individual has done all his life and therefore is the most equipped to negotiate this ever growing global system.

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