THE LANGUAGING OF HIGHER EDUCATION IN THE GLOBAL SOUTH

DE-COLONIZING THE LANGUAGE OF SCHOLARSHIP AND PEDAGOGY

Edited by
Sinfree Makoni, Cristine G. Severo, Ashraf Abdelhay,
and Anna Kaiper-Marquez

Routledge

The Languaging of Higher Education in the Global South

By foregrounding language practices in educational settings, this timely volume offers a postcolonial critique of the languaging of higher education and considers how Southern epistemologies can be used to further the decolonization of post-secondary education in the Global South.

Offering a range of contributions from diverse and minoritized scholars based in countries including South Africa, Rwanda, Sudan, Qatar, Turkey, Portugal, Sweden, India, and Brazil, *The Languaging of Higher Education in the Global South* problematizes the use of language in various areas of higher education. Chapters demonstrate both subtle and explicit ways in which the language of pedagogy, scholarship, policy, and participation endorse and privilege Western constructs and knowledge production, and utilize Southern theories and epistemologies to offer an alternative way forward—practice and research which applies and promotes Southern epistemologies and local knowledges. The volume confronts issues including integrationism, epistemic solidarity, language policy and ideology, multilingualism, and the increasing use of technology in institutions of higher education.

This innovative book will be of interest to researchers, scholars, and post-graduate students in the fields of higher education, applied linguistics, and multicultural education. Those with an interest in the decolonization of education and language will find the book of particular use.

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Introduction

Sinfree Makoni, Cristine Severo, Ashraf Abdelhay, and Anna Kaiper-Marquez

This book builds upon research on critical orientations to language in higher education, drawing on: (i) integrational linguistics (Gregersen, 1998; Makoni, 2011; Taylor & Bayley, 2019); (ii) indigenous and alternative knowledges (Smith, 1999; Quijano, 2007; Cusicanqui, 2012; Cusicanqui, Domingues, Escobar, & Leff, 2016; Leonard, 2017; Shilliam, 2019); (iii) decolonial pedagogies (Santos, 2014; Walsh, 2017; Kubota, 2019; Despagne, 2020); and (iv) Southern Theories and epistemologies of the South (Santos, 2016; Santos, 2018; Danewid, 2018; Connell, 2007, 2009, 2018; Pennycook & Makoni, 2020; Makoni, 2013; Makoni & Severo, 2017; Comaroff & Comaroff, 2015; Severo & Makoni, 2021; Makoni, Verity, & Kaiper-Marquez, 2021). It is an expansion of Pennycook and Makoni's (2020) book on applied linguistics in the Global South and connects to Makoni, Kaiper-Marquez, and Mokwena's (2022) handbook on language in the Global South. However, it focuses exclusively on higher education contexts in relation to language and the Global South.

We construe work that draws on Southern perspectives as part of broader epistemological, ethical, and political decolonial movements (Quijano, 2005; Santos, 2014; Walsh, 2017) that challenge the Eurocentric basis and hierarchized racial categories underpinning most current institutions of higher education in both the Global South and the Global North. We use the concept 'Global South' neither solely as a geographical term nor a political term. Instead, we use it as a powerful metaphor to challenge Eurocentrism and coloniality, and to confront the nature of asymmetrical power relations in contemporary higher education institutions across the Global North and South. Moreover, in our conception of the Global South, we refer to people whose voices are mediated or spoken for, rather than given the opportunities to speak for themselves. Additionally, we suggest that the term 'Global South' become pluralized as 'Global Souths' to pushback against possible suggestions of heterogeneity in these varying contexts.

Drawing from this integrated concept, in this book we explore the roles of language in the context of higher education by bringing together the diverse experiences of scholars and students from around many regions of the Global Souths. Our objective is to shift the "geography of reason" (Gordon, 2021) by making the experiences of the Global Souths central in theory formulation about language in higher education. We argue that the notion of "struggle" (Santos, 2018) is an important idea in framing how language practices in higher education are understood.

Within this book, we bring reflections that arose at the Annual Conference of the International Association for the Integrational Study of Language and Communication (Penn State University, USA, 2019) and continued at Brazil's Integrational Language Conference (2021). The overall objective of these conferences was to explore the relationship between language and higher education from the perspectives of Southern theories and epistemologies, integrational linguistics, and decolonial linguistics. The intersections of these concepts developed into this current volume, in which, epistemologically, we seek to develop a "solidarity-based epistemology" (Connell, 2018), or 'connected sociolinguistics' as constituting the theoretical predicates for the book.

Solidarity is a key concept for higher education decolonial projects engaged with the problematization of hegemony, neoliberal capitalism, patriarchalism, and racism inscribed in the modern process of knowledge production and dissemination. With the concept of solidarity, we consider the need for a multilingual, pluriversal, autonomous, and democratic concept of the university engaged with decolonial, anti-oppressive praxis, and critical thinking (Freire, 2000; Santos, 2011; Gaztambide-Fernández, 2012). This includes the commitment of the university—regarded as a public domain—to increasing the access of different communities and people in higher education. It also includes the creation and continuation of dialogue and engagement with both local and transglobal communities and societies. In the face of a neoliberal tendency to "commercialization of knowledge" (Santos, 2011), we argue that the creation and development of multilingual practices in the context of institutions of knowledge production and dissemination play an important role in the problematization of the hegemony of English as an academic and economic *lingua franca*. This means that solidarity practices require the construction of plural, dialogical, translingual, and intercultural spaces of learning, teaching, and sharing (Bakhtin, 1993; Freire, 2000; García & Leiva, 2014). In this sense, any project engaged with the decolonization of higher education should take seriously the ideas of critical education "as a form of networking—a 'community' of knowledge and knowledge formation" (Freire, 2000, p. 17). Further, as solidarity has become a principle of 21st-century universities that are committed to education oriented by human rights, responsible rationale, and sustainable practices (Salvioli, 2009), we continue expanding on the nuances of this principle within this body of work.

Although our ultimate objectives are to fight 'epistemic injustice' while realizing a form of 'cognitive justice;' we also argue that Southern epistemologies and decolonial linguistics are compatible with integrationist linguistics (Makoni et al., 2021) because the latter is not a type of linguistics—it is a type of 'anti-linguistics.' Furthermore, integrational linguistics is more concerned with issues about communication than with languages, and rejects the theoretical assumptions of orthodox linguistics that Southern epistemologies and decolonial linguistics regard as oppressive (Pennycook & Makoni, 2020). The focus in integrational linguistics is on human activities that are contextually integrated by means of signs of various kinds, and no absolute distinction between 'linguistic' and 'nonlinguistic' activities is accepted. From an integrational linguistics perspective, there are no signs which exist independently of communicational activities in the here and now. It is not feasible to argue for the existence of a sign outside its communicational role in an activity.

Caveats

Some empirically inspired caveats are in order. Integrationism emerged in the West as a critique of segregationism, which represented the mainstream trend in Western linguistics. One implication here, which we intend to challenge, is that segregationism is a uniform conceptual phenomenon with a uniform manifestation and effect. The questions we pose here are: Are there other forms of non-Western segregationism? Do, for example, the Chinese and the Arabs have their own forms of segregationism? How different are they from Western segregationism? Studying cross-culturally different modes of segregationism in different sociolinguistic traditions is one way of de-Westernizing the integrationist critique itself. In other words, integrationism is exclusively seen as a critique of Western philosophy of language (e.g., Saussure and Chomsky), and so what is missing here is any cross-cultural comparison with other forms of segregationism. For example, in the Arab world, we find one of the most deeply entrenched segregationist ideologies because the dominant scholarly and folk conceptions of language view Arabic as a God-given or sacred tongue (see Suleiman, 2003).

What needs to be considered when reading these chapters is the plurality and relations between different traditions of segregationism as a way of enlarging the metalinguistic boundaries of 'linguistics' itself. For example, in the Arab world, if we use the term 'linguistics,' what is almost always meant is 'Western linguistics,' while other non-Western forms of linguistics are called 'Arabic tradition' or 'Arab(ic) grammatical tradition.' The key question here is that if 'linguistics' is understood as 'Western linguistics,' why is the qualifier 'Western' erased, and through which historical processes? Why the generalization of the particular? The politics of naming rendered the relationship between Western linguistics and Arabic linguistics a

language-dialect hierarchical relation. In this context, two related strategies can be used to problematize this subordinating relation between Western linguistics and other forms of linguistics; either to reject the generalized label of 'linguistics' and to insist on particularizing it as 'Western linguistics' on a par with other locally constituted traditions of linguistic thinking, or to enlarge its conceptual apparatuses and practices in institutions of higher education to include every human tradition of language.

Generally but without generalizing, the dearth of collaborative projects and interdisciplinary courses on the structure of linguistic programs in the Arab world has enrooted the structuralist conception of language as a self-contained system in the discursive imagination of students (see Chapter 5). In some of the universities, theses, or degrees in translation, language teaching and discourse studies are systematically discredited as part of 'linguistics proper.' They are viewed as belonging to the field of 'applied linguistics,' and thus the knowledge produced by these methodologies, and the researchers who use them, become devalued and excluded. Needless to say, this taxonomy, which is still very much in action in some universities, is informed by a relation of power and interest masquerading as 'science.'

Recognizing these caveats, in this book we seek to infuse integrationism and liberatory applied linguistics in decolonial contexts. By utilizing lay-oriented perspectives of language, education, and decolonization, we are able to draw upon the experiences of the people who are directly affected by language in higher education, including teachers, students, and other relevant stakeholders, rather than on professional linguists' formal understandings of language only. Further, as integrationism adopts a holistic approach to language, this framework renders it analytically feasible to explore how language is embedded in the institutions of higher education, while also exploring higher education institutions' histories and relationships with other formal and informal establishments.

Decolonizing the Language of Scholarship

The book brings together three frames of analysis: Southern theories and epistemologies of the South; integrational linguistics; and decolonization of language scholarship. In this section, we briefly outline the opportunities and challenges that decolonization constitutes for language scholarship. The notion of decolonization, like any other concept, has its merits and limitations, an argument well articulated argument by Joseph (2017, p. 38) when he writes:

> Every concept, model and technique devised by theoretical or applied linguistics has its limits in terms of applicability and shelf life. It is futile to assess them simply as right or wrong: in the long run, to paraphrase Keynes, they are all dead wrong. What needs to be asked

is: right or wrong for what? What does the concept, model or technique make it possible to do, and at what cost? Could an alternative one do it better, or at less cost?

Decolonization of education, according to Prah (2021), means:

> [S]tripping the structure and content of the colonially received cultural valuation in education curricula from what is offered, in a purposively emancipating post-colonial context. It requires studious intellectual orientation and deconstruction of the processes of knowledge production with pin-pointed reflexivity. We must be able to stand outside ourselves and critically objectify ourselves as historical and cultural products. In other words, we must use the basic insights of the sociology of knowledge.

Decolonization of education in the Global South is necessary because universities were introduced during the colonial era. The main objective of the universities was to serve and promote the interests of the colonial elites. They were modeled after universities in the Global North. The universities have not radically changed even after the end of the colonial era.

According to Prah (2021), decolonization requires addressing the language question, which entails having to introduce and facilitate the use of local languages because (drawing on examples from Asia) no nation can develop based on foreign languages. Furthermore, according to Prah, decolonization involves adopting a radically different orientation towards notion of language. The common trope in African sociolinguistics is preoccupied with the number of African languages. Prah adopts a different orientation, in which he argues that there are not as many languages as popularly believed if we imagine them in terms of clusters or 'core' languages. If core languages are taught properly, it is possible to use textbooks written for one 'language' for another language. In this volume, we adopt a more radical approach and reject the idea of language as a fixed code even if it is framed as a core or cluster that makes meanings available for us in specific contexts. Instead of thinking of language as an autonomous system, we regard language as a product of communicational activity. Communication and language use in this analytical framework will be a creative process, with creativity not being understood in a Chomskyan sense of generation of an infinite number of sentences. The creativity that we are adopting in this framework "brings us and our universes together, in fact making of worlds and all the relationships that they require in order to bring times and spaces, people, desires, things, memories and dreams into an active, conscious life" (Vicky Khasandi-Telewa, personal communication, 2021).

Decolonization of universities is a difficult process, but it is feasible to decolonize specific spaces as part of institutional changes. Spaces that

can be decolonized are those Monica Heller refers to as not locked down, "the spaces of contradiction, and you put your finger on this huge contradiction for states legitimized through ideologies of democracy, which failed to deliver on the promise. So, where do these contradictions show up in people's lives?" (Heller, 2021).

Clearly, the notion of decolonization provides us with unique opportunities to fight for institutional change, but Zeleza (2017, p. 2) sounds a note of caution when he writes:

> The term decolonization is both illuminating and limiting, combining as it does epistemic desires for decentering Eurocentric knowledges, but in all its consuming deconstructive drive it often inadvertently centers the latter in the archives of African knowledges. This is to argue that just as colonialism is not the sum total of African history, Eurocentrism should not be allowed to overwhelm African knowledges of their capaciousness…I would like to argue that Africa has different libraries of which the Eurocentric is only a part of one of these libraries. A project that seeks to liberate African knowledges must begin by understanding the variety, development, and intersections of Africa's multiple libraries. It must go beyond Afrocentric injunctions of proclaiming Africa's eternal difference and recognize the enduring and complex conversations of cultures and ideas within Africa itself and between the continent's societies and civilizations and those of other continents beyond Europe.

Consequently, this book is made up of twelve chapters. These chapters explore the relationships between knowledge production and transmission in language studies in higher education contexts worldwide. The book is divided into the following four Parts:

(i) Concepts of language and pedagogical practices formed on the basis of a dialogue between Southern perspectives and Paulo Freire's pedagogical approach, the African concept of Ubuntu, Santos' Southern Theory, Audre Lorde's African American poetry, and the Indian concepts of Satyagraha and Ahimsa—all of which are discussed and taught in higher education spaces.
(ii) Language policies in postcolonial academic contexts, such as in South Africa and Kenya, explorations of the right to use the mother tongue in multilingual contexts, and the role of semiotic landscape in (de)colonial meaning-making processes.
(iii) The relationship between gender and Southern epistemologies on the teaching of feminist literature.
(iv) The role played by technology and decolonial practices in promoting access and facilitating creative knowledge production in higher education.

Summary of Chapters

Part 1 of this book centers on epistemological language issues within higher education, and brings together four chapters from diverse geopolitical and higher education contexts. In Chapter 1, Samah Abdulhafid Gamar problematizes the advocacy of technocratic discourse in higher education in the Arab world through Global North educational institutions. Gamar critically analyzes the language of a competency-based technical and vocational education and training (TVET) curriculum, adopted and heavily influenced by the Global North and framed entirely in English.

Betty Dlamini, in Chapter 2, examines the Rwandan English Teachers' empowerment project that began as an extension of Indiana University's Books and Beyond student service-learning initiative. Based on the African concept of Ubuntu and drawing from Paulo Freire's critique of banking methods of education, Dlamini reflects on the tendency of teachers of the Global North to reinforce North–South asymmetrical hierarchical relationships.

In Chapter 3, Clara Keating follows the research of Santos by arguing that Portuguese is a pluricentric and polycentric space. She illustrates how knowledge about Portuguese is produced and distributed in academic institutions, and serves Portuguese political interests across the Global South and the Global North.

By focusing upon the vocabularies we live by in LSS and the Educational Sciences, Sangeeta Bagga-Gupta, in Chapter 4, seeks to make visible the ways in which language and identity are conceptualized, arguing for the need to go beyond the single academic stories that naturalize North-centric hegemonies. She also calls attention to the continuing marginalization of studies where social practices are center-staged in these scholarly domains.

Part 2 includes three chapters that focus more explicitly on language policies and practices in postcolonial spaces of higher education. The politics of knowledge production in Southern universities is strongly affected by language policy and the right to use local languages as academic languages.

In Chapter 5, Alkhair and Mugaddam examine the knowledge structure of the linguistics programs in some of the Sudanese universities, with a focus on how colonial epistemologies shaped these knowledge spaces. The chapter also discusses how the colonial construction of Sudanese languages contributed greatly to politicizing and inventing linguistic diversity in Sudan. The authors problematize the reproduction of colonial language ideologies, language myths, labels, and orthodox linguistic views by Sudanese university linguistics research, and show how this depoliticized and self-contained epistemology of Sudanese linguistics has denied linguists the opportunities to discharge their social responsibilities.

Drawing from this contention, in Chapter 6, Khasandi-Telewa asserts that the right to use one's mother tongue is a legitimate issue in Southern universities in the face of the imposition of Euro-American languages. She argues that language policies in academic spaces must reflect this right.

In Chapter 7, Dumisile Mkhize examines the sociolinguistic implications of analyzing multilingualism from an integrationist perspective in a South African context. Using integrational linguistics as a guide, she seeks to rewrite the history and contemporary language policies of two South African universities.

David Balosa, in Chapter 8, proposes an existential sociolinguistic paradigm for language in higher education contexts. He introduces a critical-radical humanistic approach to achieving the political legitimacy of linguistic minority rights (PLLMR) in multilingual/multicultural societies, by arguing that language cannot be dissociated from human beings.

Part 3 of the book draws on the larger epistemological perspectives of language in higher education discussed in Part 1, as well as the language policies and practices explored in Part 2, to home in on key social components of language in higher education contexts that are influenced by these theoretical perspectives and policies. Part 3 centers on two chapters that explore the nature of relationships between gender and Southern perspectives in higher education.

In Chapter 9, Liesel Hibbert focuses her analysis on understandings of gender issues in teacher education in contemporary South Africa. Using a feminist paradigm, she articulates some of the many ways in which the novel *Purple Hibiscus* may be positioned as a pedagogical tool to further explore gender issues in teaching.

Ayşenaz Cengiz, in Chapter 10, problematizes the recontextualization of Simone de Beauvoir's *Le Deuxième Sexe* in the Turkish cultural environment. She explores how texts produced in particular cultural and historical circumstances are reread and reinterpreted in different cultures and historical circumstances, leading to varying domestication of foreign text.

Finally, Part 4 of this volume centers on the move toward technology in higher education and the ways in which language practices are embedded into this modality. Sibusiso Clifford Ndlangamandla, in Chapter 11, explores how efforts to increase access to education through the use of technology are enabling language and multilingual practices at an Open eLearning Distance university. These efforts, he argues, are reinforcing an integrationist perspective of language, languaging, and online multilingualism.

Chapter 12, the final chapter of the volume, combines integrationism, higher education, and Southern epistemologies with posthumanism. In this chapter, Marcelo El Khouri Buzato discusses the impact of cognition and learning on nonhuman distributed cognition. He applies this view to the notions of curriculum, evaluation, and development in higher

education, and shows how such developments can facilitate a decolonial and nondiscriminatory view of higher education. The volume concludes with a commentary written by Felix Banda.

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