

Setting the Context: Globalization and the Transformation of Communities

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Outline

- Defining globalization
- Globalization and communities
- Globalization and language
- Case studies: Ballyhaunis and Gort
- Language revitalization

Defining globalization

- A condition of social, economic, cultural and political interconnection at the global scale in which borders are irrelevant (e.g. Ohmae, 1995)
- *The processes of integration and convergence that lead to a condition of global interconnection (e.g. Held et al. 1999)*
- A process of standardization, homogenization (and Americanization?) (e.g. Ritzer, 1993)
- *A process of hybridization, blending different cultures and economic forms in new global formations (e.g. Nederveen Pieterse, 2004)*
- A process in which geographical constraints on social and economic arrangements recede and there is awareness that they are receding (e.g. Robertson, 1992)
- *A discourse that interprets the world as interconnected and justifies policies and actions that reproduce this interconnection (e.g. Larner, 1998)*

Defining globalization

“Globalization refers to a multidimensional set of social processes that create, multiply, stretch, and intensify worldwide social interdependencies and exchanges while at the same time fostering in people a growing awareness of deepening connections between the local and the distant.”

Steger (2003) *Globalization: A Very Short Introduction*, p 13

Defining globalization

“Globalization involves the *creation* of new and the *multiplication* of existing social networks and activities that increasingly overcome traditional economic, cultural and geographical boundaries” (Steger, p 9)

- Trading exchanges and commodity networks
- Transnational corporations
- Global communications networks (especially the ‘world wide web’)

Defining globalization

“the expansion and stretching of social relations, activities and interdependencies” (Steger, p 11)

- Global financial markets
- Global consumer culture
- Transnational social networks and family relationships
- International tourism
- International crime and terrorism
- Free trade areas

Defining globalization

“globalization involves the *intensification* and *acceleration* of social exchanges and activities” (Steger, p 11)

- Time-space compression (Harvey, 1989)
- Democratization of global travel and trade
- Instantaneous communication = global social and business relationships
- Global news media and entertainment culture
- Simultaneous and shared witnessing of events
- Global political movements

Defining globalization

“globalization also refers to people becoming increasingly conscious of growing manifestations of social interactions. Their awareness of the receding importance of global boundaries and distances fosters a keen sense of becoming part of a global whole” (Steger, p 12)

- Knowledge about the world
- Sense of global ‘citizenship’ and responsibility
- Popular movements against racism and xenophobia and assertion of a common humanity
- Concern for issues of global poverty, human rights etc
- Concern about the global environment

Globalization & communities

- These globalization processes are transforming communities
- But, globalization processes all happen in and through particular *places*

“There is an overwhelming tendency in both academic and political literature, and other forms of discourse, and in political practice to imagine the local as the product of the global but to neglect the counterpoint to this: the local construction of the global. ‘Local places’ in a general sense, whether they be nation-states or cities or small localities, are characteristically understood as *produced through globalisation*”

Massey (2005), *For Space*, p 101

Globalization & communities

A relational approach to place:

“what gives a place its specificity is not some long internalized history but the fact that it is constructed out of a particular constellation of social relations, meeting and weaving together at a particular locus. If one moves in from the satellite towards the globe, holding all those networks of social relations and movements and communications in one’s head, then each ‘place’ can be seen as a particular, unique, point of their intersection. It is, indeed, a meeting place. Instead then, of thinking of places as areas with boundaries around, they can be imagined as articulated moments in networks of social relations and understandings, but where a large proportion of those relations, experiences and understandings are constructed on a far larger scale than what we happen to define for that moment as the place itself”

Massey (1991) ‘A global sense of place’, in *Marxism Today*, June 1991.

Globalization & communities

Globalization transforms places and communities by:

- Multiplying the relations and connections between one place and other places
- Creating new connections and relations between places, and sometimes cutting existing connections
- Stretching the relations between places over ever longer distances
- Intensifying the flows of people, goods, capital and information along connections between places and at increasing speeds
- Engendering a greater sense of the community's place in the world

Globalization & communities

“The reconstitution of rural spaces under globalization results from the permeability of rural localities as hybrid assemblages of human and non-human entities, knitted-together intersections of networks and flows that are never wholly fixed or contained at the local scale and whose constant shape-shifting eludes a singular representation of place. Globalization processes introduce into rural localities new networks of global interconnectivity, which become threaded through and entangled with existing local assemblages, sometimes acting in concert and sometimes pulling local actants in conflicting directions. Through these entanglements, intersections and entrapments, the experience of globalization changes rural places, but it never eradicates the local. Rather, the networks, flows and actors introduced by globalization processes fuse and combine with extant local entities to produce new hybrid formations. In this way, places in the emergent global countryside retain their local distinctiveness, but they are also different to *how they were before.*”

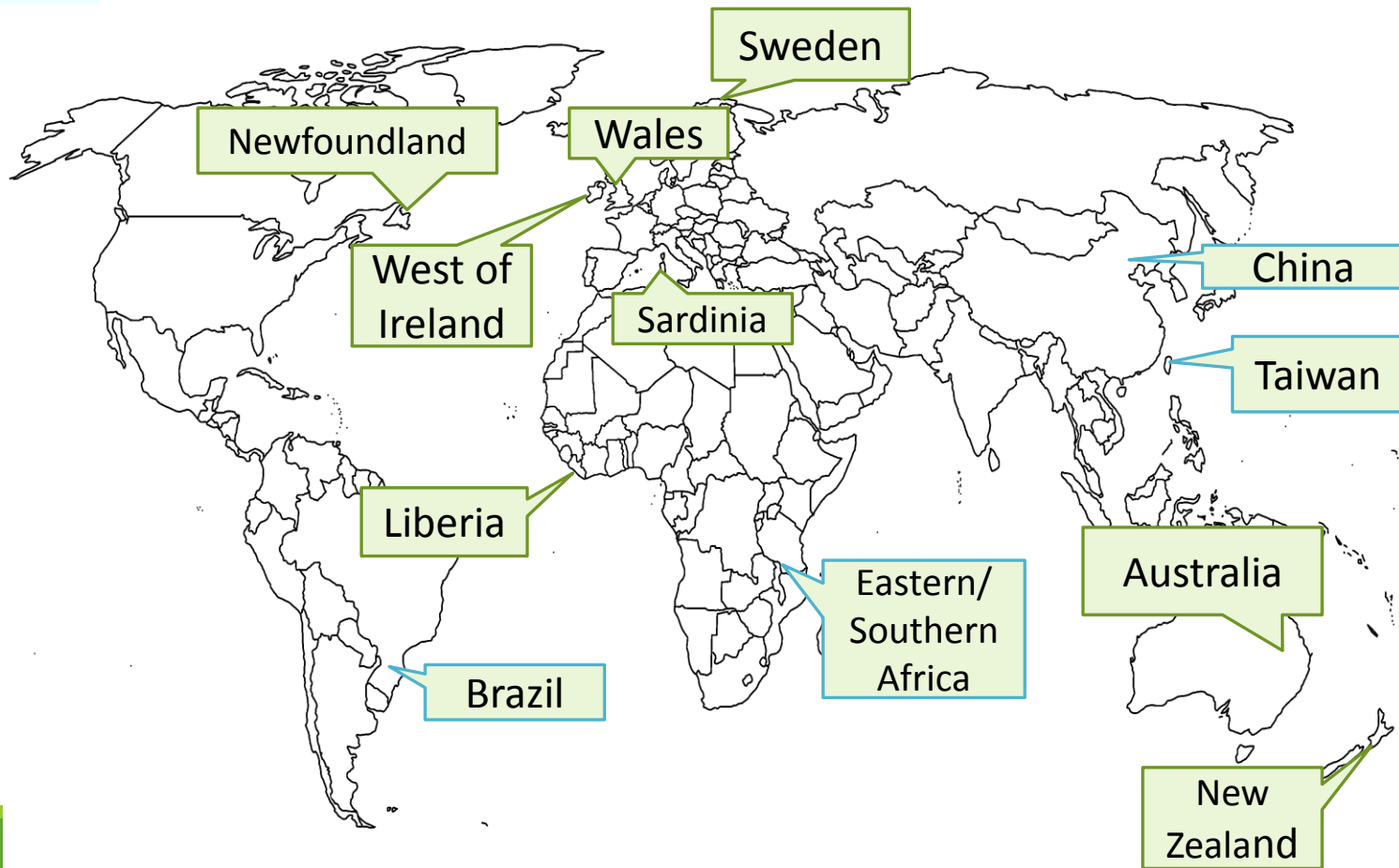
Woods (2007), pp 499-500



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Nambour, Australia



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Newtown, Wales



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Newtown, Wales

The 2011 census recorded 579 people in Newtown born outside the UK



Plus 123 others from Europe, 11 from Africa, 42 from Asia and the Middle East, 6 from South America and the Caribbean, and 2 from Oceania

A word cloud featuring various languages. The largest word is 'Doli' in red. Other prominent words include 'Bengali' in blue, 'Hebrew' in dark blue, 'Italian' in dark blue, 'Czech' in blue, and 'Chinese' in green. Smaller words include 'Bulgarian', 'French', 'Thai', 'Filipino', 'Portuguese', 'Hungarian', 'Greek', 'Dutch', 'Telugu', 'Lingala', 'German', 'Slovak', 'Danish', 'RUSSIAN', 'Nepalese', 'Malayalam', 'Tamil', 'Czech', 'Latvian', 'Arabic', 'Turki', 'Japanese', 'Swedish', 'Hindi', 'Finnish', and 'Sh'. The words are scattered across the page with varying sizes and colors.

Doli

Bulgarian
French
Thai
Filipino
Greek
Hebrew
Portuguese
Hungarian
Dutch
Bengali
Telugu
Lingala
Italian
German
Slovak
Danish
RUSSIAN
Nepalese
Malayalam
Tamil
Czech
Latvian
Arabic
Turki
Japanese
Swedish
Hindi
Finnish
Sh

Globalization and Language

- The stretching of social, economic and cultural relations is stretching the use of individual languages over expanded distances
- Global media and consumer culture is consolidating a small number of 'global' languages
- The intensification and multiplication of global telecommunications and economic and political networks requires common languages
- An expression of global consciousness is that people are more aware of the variety of languages
- Cultural hybridity includes the hybridization of languages

Globalization and Language

These processes of linguistic globalization happen in and through places

- Migration and intensified mobility is increasing the number of languages spoken in individual communities
- Migration and intensified telecommunication technologies are stretching the use of language over space and detaching culture from place
- The hybridization of language is shaped by the distinctive cultural mixes of the communities in which it happens

Language is part of the way in which local communities experience, negotiate and contest globalization.

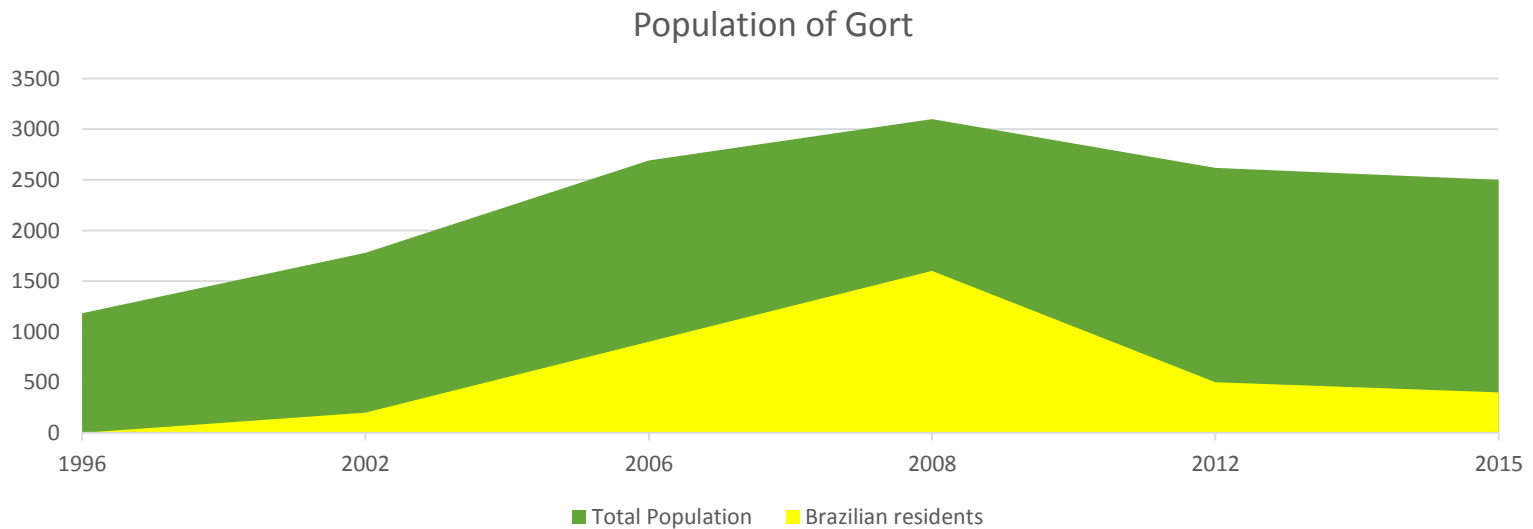
Gort, Co Galway

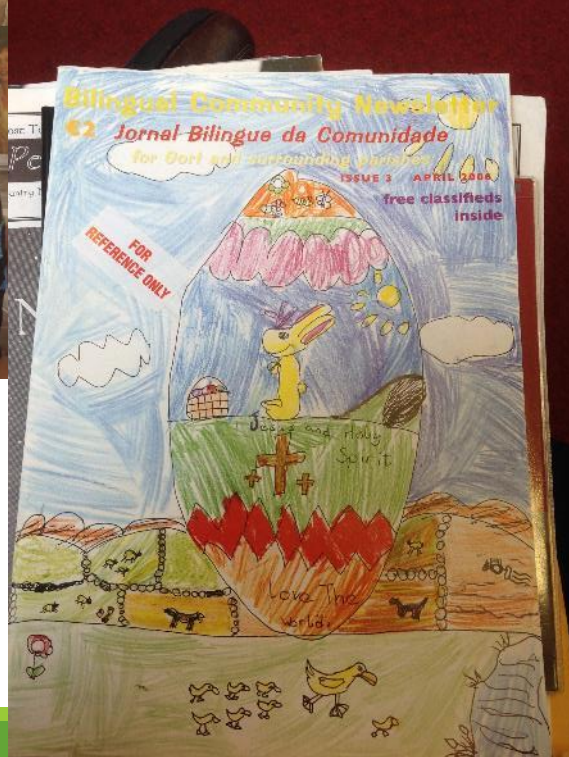
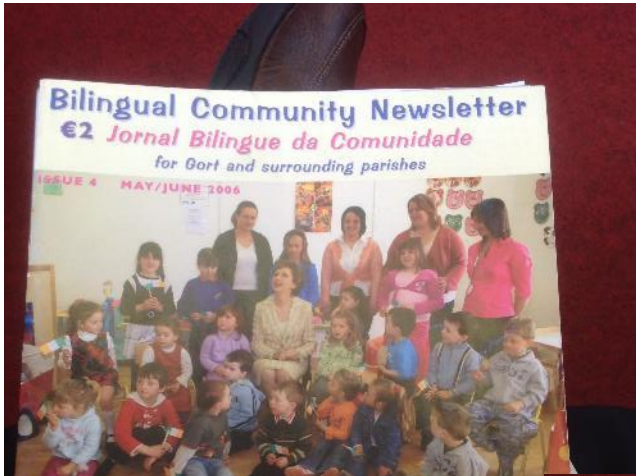
Ireland's Little Brazil



Gort

Brazilian migrants first recruited to work in meat processing plant in 1999
At peak in 2008 Brazilian constituted around 40% of the population of the town





Gort

Spatial and temporal separation of language spaces

- Portuguese language churches, shops, hairdressers
- Separate English and Portuguese language services at Catholic parish church
- Public/private divide
- Facilitated by global technological networks, notably satellite television



Gort

“You got satellite TV. We’re sitting in an old Brazilian nail bar now and the room next door in there was the hairdressers and, you know, you’d come up and there would be satellite TV with all the Coronation Street equivalents in Brazil blasting out here in Gort. You know, the lime green walls. I mean, it’s just... so the more people there were the more money there was for, I suppose, satellite TVs. It didn’t encourage people to learn the English language. It wasn’t really needed either.”

Community worker, Gort (interview)

Gort

“There were no support services. Language supports. There was nothing in place at all ... NUI Galway provided a community development outreach course and a man called Frank Murray who ended up being our development worker for a while, he had Portuguese language skills and an in-depth knowledge of the country having lived there. He was brought on as an Interpreter. This was in relation to his education really, but it opened a can of worms, and all of the problems by not having proper structures and supports in place became evident. People had medical appointments. We still see it today. Children interpreting for parents. It just shouldn't happen.”

Community worker, Gort (interview)

Gort

“one of the issues would be the loss of the Portuguese language for children. A huge problem. We identified it because we’ve Brazilian Directors on our Board and it was highlighted and we did try and get funding to run Portuguese classes for children. When there was a huge community we supported women who did classes on a Saturday and they had books, I’ve still got Portuguese children’s books there, and they used to work with the children but those people went back and the population dwindled and you had people that were hanging on by their fingertips and that community support was gone and the voluntary teaching of the Portuguese. So we tried to fill that gap by looking for funding, but of course you’re not going to get funding if you’re setting up an initiative which it’s long-term aim is to support the reintegration of these children back in the country of their parents, and a big concern of ours has always been that those children would return back to Brazil and be put in a class or two or three below and what child is going to blossom.”

Community worker, Gort (interview)

Ballyhaunis, Co Mayo

Ireland's most diverse town

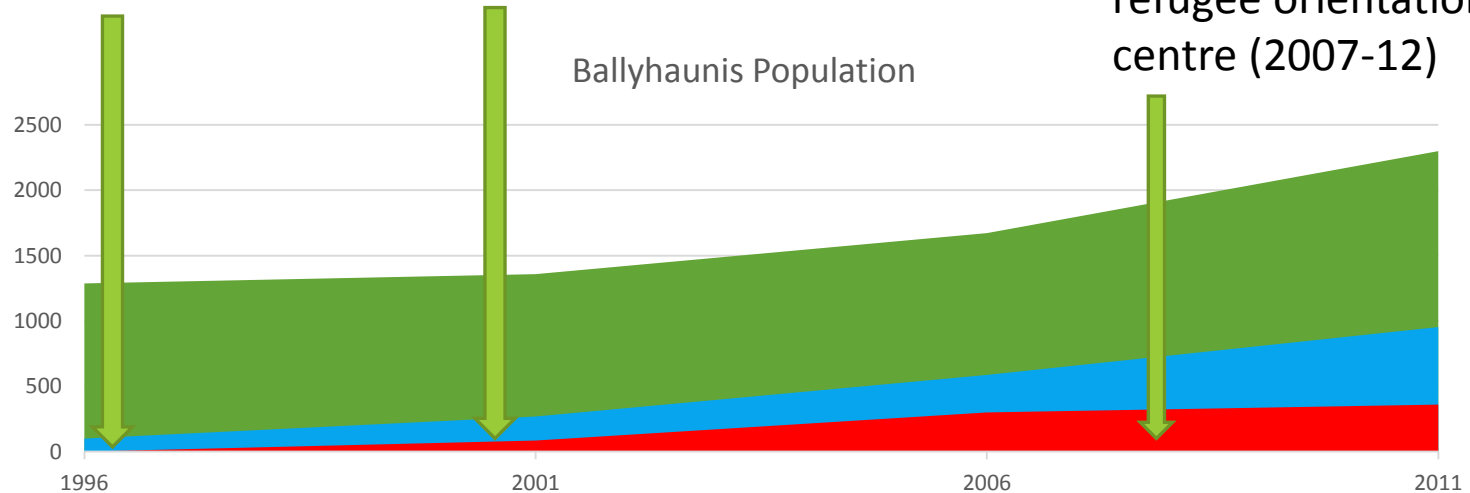


Ballyhaunis

Pakistani and Syrian workers recruited for halal meat plant in 1970s and 1980s

Russian and Eastern European economic migrants in late 1990s and 2000s

Asylum seekers and refugees housed in Asylum residential centre (2001-) and refugee orientation centre (2007-12)



■ Total Population ■ Non-Irish Nationals ■ Asylum Seekers & Refugees

Ballyhaunis

- 42 nationalities in Ballyhaunis in 2011
- 27 nationalities in Ballyhaunis high school (2015)
- At least 14 nationalities in primary school (2015)

- Little visible public bilingualism
- English reinforced as language of cross-cultural exchange
- Primary school has policy of only communicating with parents in English

Ballyhaunis

“There are far more languages than that and again it’s a sensitive issue. I mean, it can be offending to people if you get the language wrong. If you think the Latvian speaks the same language as the Pole you can put your foot in it, and small cultural differences can cause a lot of offence. It can cause a lot of problems and if you mix them up you can cause a lot. I mean, even Irish people when they’re travelling abroad are often taken to be English and sometimes they don’t like that.”

Community leader, Ballyhaunis (interview)

Cumann Lúthchleas Gael

Béal Átha h Amhnais



Invite you to: **Féile Fáilte:**
'Have a Go Day': 30 May 2015:

BALLYHAUNIS G.A.A CLUB

بیلی ہاؤنس جی. اے. اے. کلب ٹائیکل انکارڈر جوڈس کی بلاس ایک پروگرام
میں 30 مئی 2015 کو پیش کرے گا۔ اس پروگرام میں آہستہ آہستہ کرکٹ اور ہاکی کی تعلیم اور
فرسٹ کی صحبت دی جائے گی۔
انڈر 16 پروگرام 3 بجے شروع ہوگا
اس پروگرام میں بچوں کو کھیلوں کے متنوع آگے پیش کرے گا اور ہاکی اور کرکٹ (BBQ)
میں پروگرام۔ بچوں کو کھیل سیکھنے اور سنے ہوئے کھیلوں سے متعلقہ کھیلوں سے متعلقہ
پروگرام پیش کریں اور ہاکی اور کرکٹ کے کھیلوں میں بچے کو کھیل سیکھنے اور
5 بجے اندراجات ہی تقسیم کیے جائیں گے۔

(مسابق: بیلی ہاؤنس جی. اے. اے. کلب)

Cumann Lúthchleas Gael



Béal Átha h Amhnais

[Ballyhaunis G.A.A. Club]

Vitám vás: **Féile Fáilte:**
'Have a Go Day': 30 May 2015:

- Předkládáme mladým lidem Galic hry a kulturu
- Zábavu a Hry / Muziku / Tanec / BBQ
- Učit se nové dovednosti / skorovat goal /
- Ceny a překvpení
- Potkat staré přátelé /



Cumann Lúth Cleas Gael
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Céad Míle Fáilte
KARIBUNI
G.A.A. Community Day
Saturday 23 July 2016

Kucheza, kujionea na kushangilia
 Mlinda ya GAA kama vile Hurling, football na Rounders
 Muktumbuzus na mzi
 Nyama choma kwa wingi
 Tuhabibithe zetu maza ya Ballyhaunis

Ummuunwaly wambuzus shi' akufika na kuzi maza ya Ballyhaunis. Hii ni wakati wa kucheza mpira wa miguu, hurling, rounders na maza mingi. Hii ni wakati wa kula nyama choma kwa wingi. Hii ni wakati wa kujiunga na wambuzus zetu. Hii ni wakati wa kufika na wambuzus zetu. Hii ni wakati wa kucheza mpira wa miguu, hurling, rounders na maza mingi. Hii ni wakati wa kula nyama choma kwa wingi. Hii ni wakati wa kujiunga na wambuzus zetu. Hii ni wakati wa kufika na wambuzus zetu.

Cumann Lúthchleas Gael
Béal Átha h Amhnais
 Invite you to: **Féile Fáilte:**
 Saturday 23 July at 2.30 p.m
BALLYHAUNIS G.A.A CLUB

Handwritten text in Irish Gaelic and English, including the name of the club and details of the event.

Ballyhaunis

Language diversity largely relegated to private sphere

- Diversity within migrant communities within Ballyhaunis
- Multiple languages in Asylum Residential Centre
- Muslim community includes Arabic, Pashtun, Punjabi and Urdu speakers

Limited interest in perpetuating 'home' languages within migrant communities



Ballyhaunis

“I’d also be very anxious that the languages and cultures of the new migrants would be respected and transferred. I think it’s very important because the children and the grandchildren of the new migrants will at some stage meet their grandparents or may even go back to their countries of origin, and it’s important that they be kept in touch ... Well I think it’s a terrible pity. I mean the Pakistani people, as far as I know, they don’t teach the language. So as a result the young people can’t read Punjabi even though they can speak it.”

Community leader, Ballyhaunis (interview)

“The Pakistan community they have that with their children and wouldn’t be learning to read and write or they may be familiar with spoken Urdu from family. The only community in the town [teaching their own language] is the Polish. We have a Polish after school group who teach Polish to their children in the event that they might return to Poland. All of the other groups where their size or circumstance that doesn’t seem to be so high up the list, but for the Polish it is this desire perhaps to return home eventually.”

Community worker, Ballyhaunis (interview)

Ballyhaunis

Concern for migrant cultural heritage linked to concern for Irish language culture?

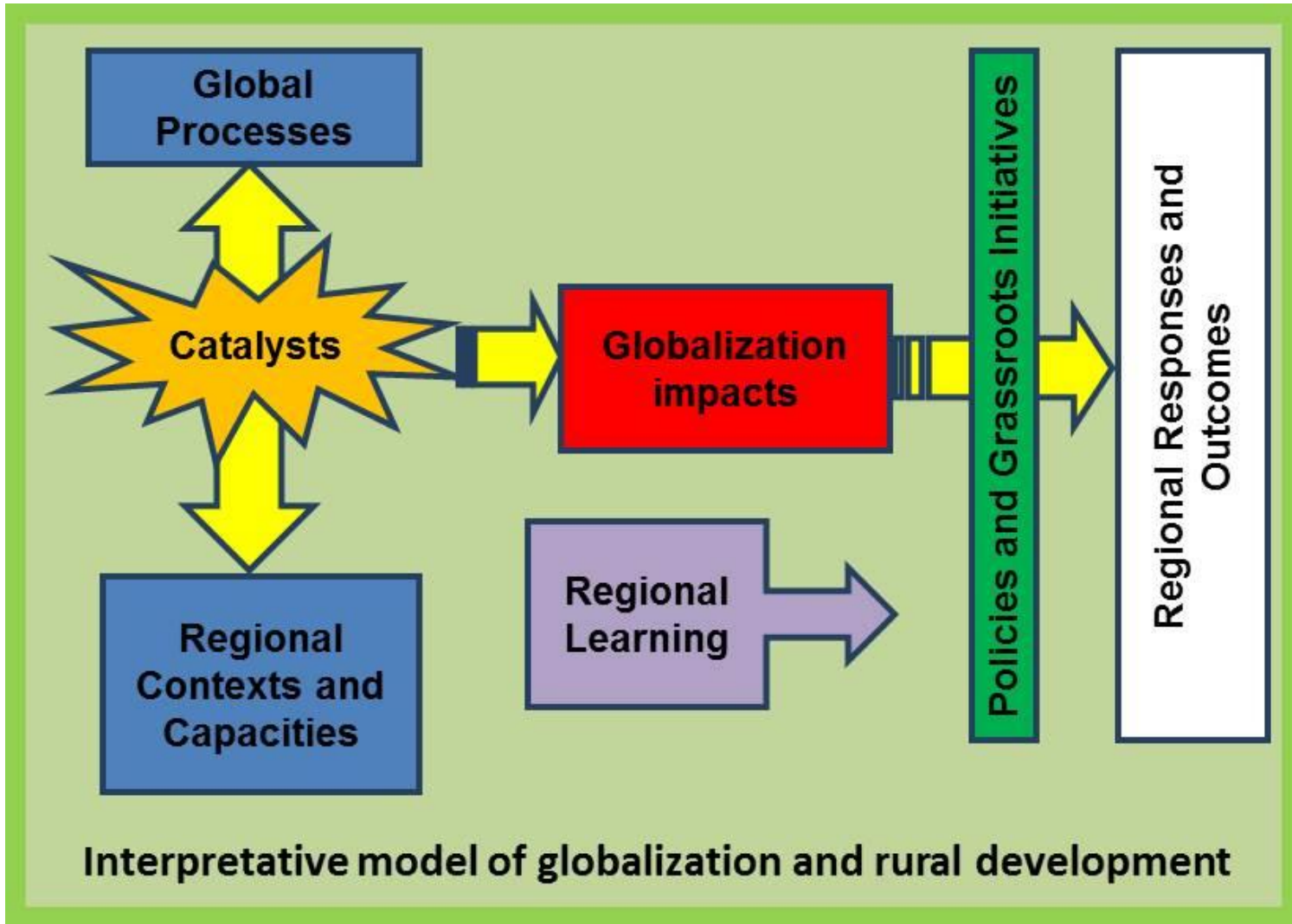
Irish being squeezed by migration?

“one of the reasons we’re lacking confidence in our own in Ballyhaunis, that we’re inclined to assume that the newcomers wouldn’t be interested in it. I mean, I think the Department of Education made a serious mistake years ago when they assumed that any children not born in Ireland wouldn’t be able to learn the Irish language. It was very stupid, narrow-minded. They didn’t even give them the opportunity to do that. Kids can always learn the language.”

Community leader, Ballyhaunis (interview)

Globalization and Language Revitalization

- Emphasis on the stretching and mixing of languages through migration and global culture
- Displacement and marginalization of endogenous languages?
- Language revitalization as a response to globalization



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Globalization and Language Revitalization

- Globalization and the search for *authenticity*
- In a world of flux, mobility, fluid identities and cultural hybridity, there is a growing counter-interest in finding authentic, rooted ways of belonging
- Traditional cultures and languages, especially those perceived to be outside the global mainstream, can be attractive to those searching for authenticity and rooted identity
- Authentic traditional cultures become a marketable commodity in a global marketplace
- Language revitalization as part of a grassroots response to globalization

Globalization and Language Revitalization

Language Revitalization as Relocalisation

- Relocalisation is responding to the challenges of globalization by consolidating internal local cultural and economic ties to strengthen resilience
- Examples: local food systems, alternative currencies, resurrected customs and festivals, and language revitalization?
- Language revitalization differentiates communities from the global norm
- Language revitalization can create markets (for books, music, film, TV etc) that global providers cannot fully service

Globalization and Language Revitalization

Language Revitalization as Niche Innovation

- Niche innovation is finding new ways of exploiting endogenous resources to supply niches in global markets
- Language revitalization can support niche tourism from international visitors searching for 'authentic' cultures
- Language revitalization can promote products that can be marketed beyond the immediate region in niche markets where authenticity carries cultural capital (e.g. music)
- Language revitalization can develop skills and expertise that can simultaneously be used to service needs of global customers



Conclusions

- Globalization can be understood as the creation, multiplication, stretching and intensification of social and economic processes and relations
- Globalization occurs in and through places and communities
- Places and communities are transformed under globalization as translocal relations are renegotiated and reconfigured in new ways
- Language is one way in which communities experience, negotiate and contest globalization
- Hybridization of language in place and the stretching of languages across space
- Language revitalization as a response to globalization, as relocalisation and as niche innovation