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Research Article

GLOBALIZATION AND LUSOPHONY – THE DEBATE OF LANGUAGES

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ABSTRACT

In the post-colonial literature, it is increasingly more commonly agreed that there are cultures of unity, as opposed to cultures of blending. The cultures of unity are cultures of exclusion, whereas the cultures of blending are cultures of participation.

The West was built upon the inflow of a culture of unity. It was accomplished, since the Greeks, by a logos that is not only words, but also reason, since the logos is the ultimate instance of decision. The logos is one and only. And it was also rendered, by the Judeo-Christian tradition, a word possessing a symbolic function, a word that gathers and promotes unity.

To the culture of the one and only – a logocentric, ethnocentric and imperialist culture, which assimilated the difference, destroying it – followed the culture of the multiple and of participation. This is the culture of multiculturalism, patent in the emergence of a wide range of different and multicultural countries, built upon the wealth of a diversity of languages, the combination of many ethnicities and the outburst of a multiplicity of narratives.

This is also the lieu of Lusophony, a plural space in a post-colonial context.

But however, in our time, the culture of difference and participation did not succeed in asserting their rights for long, since currently, all over the world, the culture of the one and only is back, prevailing over the difference, and multiculturalism regresses, to the detriment of the 'World-Culture'. This is an idea that homogenizes and impoverishes cultures, dilutes memories and borders, virtualizes landscapes and obliterates peoples and nations. Global information networks, propelled by information technologies, accelerated the historical time, and utterly and infinitely mobilized the time, thus creating the global market. The world kinetics is now this one, the one of a global market created by information technologies, a control space that converts everything into commodities, goods, bodies and souls, and never cease to mobilize us to it.

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INTRODUCTION

Discussing globalisation equates with discussing worldwide market integration. And discussing market integration implies discussing information and communication technologies, as these are the required enablers of that integration. Likewise, discussing information and communication technologies implies discussing sociotechnical media, which are directly related to a society whose driving force builds upon information and knowledge. These networks disseminate information and knowledge: web portals, websites, weblogs, Facebook, Twitter all have this double instrumental and cognitive function. By serving people, human communities, institutions, companies, other organisations and businesses, sociotechnical media therefore support human development (Martins, 2015 and 2017; Macedo, Martins & Macedo, 2010; La Rocca & Martins, 2009).

However, they also support civic development, which is part of human development. By promoting the exchange and debate of ideas, as well as activism in the net, in favour of social, political and cultural causes, the sociotechnical networks construct and explore a community's sense of citizenship, and moreover they construct and explore the critical and democratic skills of that community¹.

Despite all these benefits, I think that the language of these networks reflects less of ideas than it does of emotions, and their value is less of a commodity value, as well as less of an informative and cognitive value, than it is a relational and affective value. Currently, equally or more important than the idea is, in fact, the image that is conveyed of a community, of an institution or of a company (the look, the timing, the

¹ In this respect, for example on the theme of literacy, citizenship and media, and particularly on the theme of experiences, actors and contexts of media literacy education, see: Pinto, Pereira, Pereira & Ferreira (2011). The important contribution of online communication in Portuguese for the promotion of a multicultural global world (Martins, 2017, 2015, 2012) should also be noted.

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marketing, the brand – the signature), as well as the design – that is, creativity and innovation. Building upon fewer ideas and more emotions, the language of the networks is, therefore, shaped in accordance with the respective relationship: establishing a connection, approaching each other, scrubbing and caressing someone else's skin with words, expressing one's own moods, one's irritations, venting...

In the sociotechnical networks, the circularity of the network is particularly important, as it always represents an affective support for oneself. It may be the case that, eventually, nothing important is said; but the connection that the network enables is important for us, since affections are elective. The network is an imaginary safe haven, an experience, the creation of an alter world, the production of a dream place, where one is able to breath within the conditions that have been established (Maffesoli & Martins, 2011).

Cultures of unity and cultures of blending

In the post-colonial literature, it is increasingly more commonly agreed that there are cultures of unity, as opposed to cultures of blending. The cultures of unity are cultures of exclusion, whereas the cultures of blending are cultures of participation (Santaella, 2012)².

This categorisation is applied, for instance, to the Brazilian nation, which is, since Gilberto Freyre, considered to be a culture of blending, of 'miscegenation'. Brazil is a country with a 'hybrid culture' – to borrow the classical concept of Nestor Canclini –, a multicultural country, of participatory and dialogical culture (Freyre, 1933 and 1940). The idea of a participatory and dialogical culture, which is common to a multicultural country like Brazil, values the diverse contributions – African, Amerindian, Oriental and European – for the construction of the national identity³.

It is a fact, however, that the West was built upon the inflow of a culture of unity. It was accomplished, since the Greeks, by a *logos* that is not only words, but also reason, since the *logos* is the ultimate instance of decision. The *logos* is one and only. And it was also rendered, by the Judeo-Christian tradition, a word possessing a symbolic function, a word that gathers and promotes unity. We are all aware that according to the Western symbolism, in the beginning was the Word, and the Word was with God, and the Word was God, as it reads in the Prologue to the *Gospel of John*. In summary, the great myth upon which the West rests is the word, both in the classical, Greco-Latin tradition, and in the Judeo-Christian tradition. And the word has always gathered that which used to be dispersed and disordered, and has always aimed for unity, whether it was meant as *logos*, or else as symbol (Martins, 2011a).

The thinking of unity would then counter the thinking of multiplicity. The principle of identity, of the logic of Aristotle, together with the Hegelian dialectic and its redemptive synthesis, in addition to the principle of identity gathering underlying symbolic figuration, counter the difference principle. The thinking of unity and the logic of identity would later come to found the culture of exclusion in the West.

Let us focus, for a moment, on the Western expansion of the fifteenth and sixteenth centuries. Grooving oceans, making way for new territories, for other lands, both eastward and westward, the western maritime expansion followed the logic of the culture of unity. The territory – or, more precisely, the World – was one and only, the church was one and only, the state was one and only, the family was one and only, history was equally one and only, and moreover it declined a narrative of salvation. Finally, the truth was one and only, and eternal⁴.

This means that the metaphysics of unity is an eschatology, this being understood as the projection forward of a redemptive purpose, i.e., a purpose for the future, which is based upon a lost origin. It is this metaphysics that grants us a safe foundation, a familiar territory and a stable identity, although it suffers from the 'Western punishment', as Lucia Santaella (2011) claimed, of the submission to the 'tyranny of binary oppositions': matter and spirit, body and soul, concrete and abstract, form and contents, being and not being, subject and object, thinking and feeling, reason and emotion. Inscribed within the principle of duality subject-predicate, the metaphysics of unity has always provided defined identities, that is, outright rather than undefined identities. These are, in other words, infinitive identities, which are yet to be accomplished.

In this context, it seems useful to cite Derrida's thinking of the *difference* (1967, p. 47). There is no pre-existing reality to discourse, so that social reality is constructed in and through language. By diluting the opposition between subject and structure, i.e., by decentering the subject, the *difference* is shaped in the act in which it manifests itself, 'between Dionysus and Apollo, between the momentum and the structure' (Derrida, 1967, p. 47). The *difference* 'does not simply belong to history, or to structure'; it 'does not fade into history because it is not *in* history'. It, too, is 'an originary structure: the opening of history, the very historicity' (Derrida, 1967, p. 47). Rebelling against Lévi-Strauss, Derrida condemns, in the meantime, the metaphysics of presence, of the ultimate foundation and of the truth behind the play of representations, and shows himself open to the participation in the infinitive play, from an undefined position (Derrida, 1967, p. 409-412). Unlike the thinking of the unity, the thinking of

² On this topic, see also J.L. Fiorin, who invokes the novel *O Guarani*, by José de Alencar, to identify the Brazilian nation: 'the myth of the origin of the Brazilian nation operates via the combination of nature and culture, of the American and the European values. Brazil would thus grow to encompass a synthesis of the old and the new world, built after the destruction of the colonial enterprise and the perverse elements of nature. The Lusitanian elements remain in place, albeit modified by the values of American nature' (Fiorin, 2011, p. 125). Nonetheless, Fiorin later adds a critical note: 'The seal of nobility of the Brazilian nation is a result of the combination of Portuguese and Tupi blood [...] The African element, which was of utmost importance, along with the indigenous and European element, for the establishment of nationality is excluded' (Fiorin, 2011, p. 26).

³ The concept of 'sweet colonisation', which is considered to have marked the process of Portuguese maritime expansion, found in Salazar's regime and in Lusotropicalism its main ideological support (Castelo, 1998). And although Vamireh Chacon (2000, 2002) refers to the lack of insight of Gilberto Freyre's thinking to justify the hostility that many researchers attach to Lusotropicalism, the mere reference to it is enough of an anathema to many authors, who condemn it as a patronising judgment of the historical violence that colonialism represented (e.g. Boxer, 1963; Bastide, 1972; Alexandre, 1973).

⁴ The Portuguese maritime expansion can be said to have had a mythical moment of establishment, of which the *Letter of Pêro Vaz de Caminha* to the Portuguese king, D. Manuel I, on the *discovery* of Brazil is a good example. This was a mythical time of discovery and encounter. However, a second phase, of integration, and a third phase, of domination, soon followed. The idea of World diversity, which the European maritime expansion unveiled, was therefore compromised, almost at the outset, by the imperialist needs of commercial capitalism. Todorov, too, in *The Conquest of America* (1991) raises the question of otherness in the encounter with the Civilizational Other. Adopting a perspective of intercultural communication and rejecting the principle of intercultural dialogue, Todorov challenges, first of all, the logic of interdependencies that are exerted at three levels: axiological, praxeological and epistemic. The axiological level of interdependence is related to the value judgments over the other. The praxeological level raises the concrete practices of assimilation, submission or indifference towards the other. The knowledge that we have about the identity of the other, in its own turn, is a key feature of the epistemic level. Todorov thus challenges the 'logic of unity', from the perspective of intercultural dialogue, a dialogue that ignores the communication processes of segregation, domination and power seizure.

See Macedo (2013, Part I) for a discussion on the concept of 'World diversity', with which the European maritime expansion was faced, as well as on the topic of otherness in the encounter with the Civilizational Other.

the difference thus provides undefined and infinitive identities that conform to our hybrid condition, and multicultural societies.

For centuries, until World War II, the West treated blacks as wild, primitive, 'brutish, entangled in dangerous practices', and these practices were also aggressive (Cunha, 1994, p. 80)⁵. In the second half of the nineteenth century, the Portuguese still conducted military campaigns, so-called of 'pacification' of the blacks in Africa (see, for example, the battles of Marracuene, Magul and Chaimite, in Mozambique, with António Enes, Paiva Couceiro and Mouzinho de Albuquerque). They were accompanied by missionary campaigns aimed at converting and Christianising the blacks, thereby conducting a work of 'civilisation', as it was then called⁶. The victory of the different democracies over the totalitarian countries, in the meantime, triggered a movement of fight for the independence in the colonised countries, during the post-war. England lost India (1947), and later the African colonies, such as, for instance, South Rhodesia, currently Zimbabwe (1980). France lost Indochina, currently Cambodia (1953), and later Algeria (1962). Several African countries became independent. Meanwhile, Portugal ceased to speak of 'wild' and 'primitive' to start speaking of 'assimilated'⁷. Seemingly, the gap between the whites and the blacks ceased to be impassable, although the blacks remained submitted to the universe of the whites. In other words, assimilation was granted to those blacks that accepted the values of 'civilisation', which resulted in the *submission* and *loyalty* to the whites (Cabecinhas & Cunha, 2003, p. 172). Undoubtedly, the representation of the blacks as 'assimilated' expresses a relationship of domination, at a time symbolic, social, economic and political. As pointed out by Mia Couto (2009, pp. 187-188), 'the Portuguese policy in Africa was geared towards creating a social layer – the assimilated – able to manage the organisation of the colonial State. Candidates to assimilation were required to turn their back on their religion, their culture and their roots.'

As from the early ninety-sixties, wars were fought for the independence of the Portuguese colonies. A few years earlier, in 1951, Portugal had ceased to talk about the 'colonial Empire' and the 'colonies', to start talking about the 'overseas' and the 'overseas provinces'. Portugal was meant to be 'one, multicultural and multi-continental' country, from Minho, the

northernmost province of mainland Portugal, to East Timor, in Southeast Asia. To the war of independence, the Portuguese State called 'terrorism', and to the guerrillas it called 'terrorists', 'quarrelsome' and even 'bandits'⁸.

In 1975, one year after the fall of the regime led by Salazar and Marcelo Caetano, Portugal conducted the decolonisation. But it was the coloniser that claimed to have done the decolonisation. The discourse of the colonised is rather different. They claimed to have done 'the armed struggle' and gained the independence by fighting the coloniser and casting them out of their territory, by force of arms, in a guerrilla struggle⁹. The birth of new countries led into believing, for some time, that the former colonies were a living breathing example of people that did not want to have their memories 'erased', their identity obliterated in the one and only narrative of the coloniser, who exercised a domination – political, economic, social and cultural – 'assimilating them'¹⁰.

To the culture of the one and only – alogocentric, ethnocentric and imperialist culture, which assimilated the difference, destroying it – followed the culture of the multiple and of participation. This is the culture of multiculturalism, patent in the emergence of a wide range of different and multicultural countries, built upon the wealth of a diversity of languages, the combination of many ethnicities and the outburst of a multiplicity of narratives. This is also the lieu of Lusophony, a plural space in a post-colonial context¹¹.

The difference thus seemed to impose their rights. The world was then in the sixties and seventies. Many of these old colonies could be referred to as 'developing countries'. This was the case of Algeria, Tanzania, Nigeria and Zimbabwe, as well as Angola and Mozambique.

But the culture of difference and participation did not succeed in asserting their rights for long, since currently, all over the world, the culture of the one and only is back, prevailing over the difference, and multiculturalism regresses, to the detriment of the 'World-Culture' (Lipovetsky & Serroy, 2010; Martins, Cabecinhas & Macedo, 2011). This is an idea that homogenises and impoverishes cultures, dilutes memories and borders, virtualises landscapes and obliterates peoples and nations¹². Global information networks, propelled by information technologies, accelerated the historical time, and utterly and infinitely mobilised the time, thus creating the global market. The world kinetics is now this one, the one of a global market created by information technologies, a control space that

⁵ Gayatri Spivak (1999) points out that, in the English literature of the nineteenth century, the Africans were described as half beast, half human: a sort of animal wearing clothes. Armando Lopes, in his own turn, referring to Mozambique and their native languages (Bantu), notes that, in the colonial context, the terms '*dialect*' and, in extreme cases, '*dog's language*' were used in order to diminish the primitive languages of the region. As if these languages, before Portuguese, which was the only legitimate language, were but mere articulated sounds (Lopes, 2013, p. 136). In her analysis of the 'discursive construction of intolerant discourses', Diana Pessoa de Barros (2011, p. 264) notes that, to address the differences, the discourses of prejudice and intolerance construct an animalisation of the 'other', among other thematic and figurative routes. That is, the 'unnaturalness' of the different being, the sickly nature of the difference, in short the immorality of the 'other'. Thus, in racist discourses towards the blacks, for example, the theme of animalisation attaches physical traits and behavioural characteristics of animals to the 'other', dehumanising them. Moreover, 'by portraying the 'other' as unnatural [...], the intolerant discourse also treats the 'other' as 'abnormal'. The equals, by contrast, are 'naturalised' and considered to be 'normal' (De Barros, 2011, pp. 264-265).

⁶ Following the Berlin Conference (1884/1885), Portugal, similarly to the European colonial powers, triggered a rush to the occupation of Africa. The imperial domination of the territory thus overlapped with the traditional historical right of ownership. The well-known 'Pink Map', the name given to Portugal's intention to connect Angola and Mozambique, then clashed with the British imperial interests to connect Cairo to the Cape. The *Ultimatum* given by England to Portugal in 1890 dealt a severe blow in the Portuguese colonial pride, and triggered a nationalist fervour, which hastened the fall of the monarchy and led to the establishment of the Republic in 1910.

⁷ The 'Status of the Portuguese Indigenous of the Provinces of Guinea, Angola and Mozambique' was approved by Decree n. 39,666 of 20 May 1954. It established the distinction between *indigenous* and *assimilated*. But in order to guarantee a reserve of labour that was able to respond to the needs of the empire, after the end of the slave trade, a regulation was passed in the late nineteenth century (in 1899) on indigenous labour. This made a distinction between *indigenous* and *civilised* or *assimilated*, which was a 'status reserved for a minority of blacks that in the long run met a set of criteria and cultural practices that were identified with the 'Portuguese civilisation' (Bégué, 2012, p. 173).

⁸ See, for example, 'RTP videos and documentaries - Colonial War (1961-1974)'. <http://www.rtp.pt/wportal/sites/tv/guerracolonia/?id=83&t=2#list83> (accessed 02. 12. 2017).

⁹ Retrieving this point of view, but referring also to the colonialists as colonised, Mia Couto (2009, p. 191-192) points out: 'it was not Portugal that decolonised the African countries. Decolonisation can only be undertaken by the colonised themselves. And we all were colonised. We decolonised each other, us and the others.'

¹⁰ Additionally, it is out of an act of insurgency against the expropriation and obliteration of the own voice and narrative that Nathaniel Ngomane (2012) vividly argues, up to this date, against the categorisation of Mozambique as a Lusophone country. Likewise, Mia Couto (2009, p. 191) distinguishes between the choice made by Mozambique for Portuguese and the country's condition as a Lusophone country: 'Portuguese was adopted, not as heritage, but rather as the most valuable war trophy. Whereas the adoption of Portuguese represented an act of sovereignty, the creation of lusophony did not result from the own initiative of Mozambique.'

¹¹ When discussing the utopia of a lusophone lieu, José Luiz Fiorin roots it in this culture of the multiple and of participation, a multicultural space. Upon referencing Benveniste and his work *Institutions Indo-Européennes*, and recalling that *fatherland* and *father* derive from the same root, both referring to the *potestas*, he claims that: 'Lusophony shall not be a fatherland because it shall not be a lieu of power or authority. It shall be a motherland because it must be a lieu of feeling, and shall be a brother land because it must be the lieu of equals with the same origin' (Fiorin, 2011, pp. 134-135). Mia Couto (2009, p. 187), in turn, insists on the distinct understanding that Mozambicans have of Lusophony in relation to Brazilians and the Portuguese: 'The Mozambican adherence to the Lusophony is packed with reserves, apparent denials, suspicious adherences.'

¹² See also, in this respect, Martins (2011b), Globalization and Lusophone world. Implications for Citizenship.

converts everything into commodities, goods, bodies and souls, and never cease to mobilise us to it¹³.

Information technologies are the 'clandestine king' of our time (Simmel, 1990, p. 234). They connect individuals globally in real time and shape their mind as they wish: (1) the mindset of mobile individuals, that is, a mindset of individuals that now take on a nomadic and precarious condition, void of social rights; (2) who are ready for mobilisation – which means that they are ready to take on any task, permanently responding to the market needs; (3) the mindset of competitive individuals with a keen sense of the production logics; (4) and that are performers, i.e., directors, success makers. Mobile, that is, ready to be mobilised, competitive and performers, which means able to work for the market, as well as for the data bank, ranking and statistics. That is to say, for that which the market theodicy calls 'quality' and 'excellence'. Information technologies thus have the ability to programme us. They were deployed among us as a control space, and have the potential to thus shape our minds.

Traditional metaphysics was built upon the word, a lieu of promise. And this promise inflected a future, providing us with guarantees over it. This metaphysics of the unity is over in the West; purposes are no longer thrown forward (towards the future), built upon a lost origin. We are now mobilised to the present. The wording of the promise (centred in the future) was replaced by the figures of the promise (which in the West are mainly figures of the crisis): the figures of the Gross Domestic Product (GDP) that does not grow, or that shows a negative growth; the figures of the Trade Balance, containing chronic imbalances between exports and imports; the figures of the deficit, internal and external; the figures of unemployment; the figures of the ageing population; the figures of social inequality, which sprawl; the figures of the dramatic smash of demographic indices... These are all figures facing the present, and which in the West indicate its crisis. The priest, the man of law and the politician no longer organise life in the West because the crisis took over the present, so as not to allow an horizon to be envisaged. To handle the promise, we now have economists, engineers and managers. They are our Magi: the Magi of the present.

In this context of technological mobilisation to the global market, with cultures in debris and through landscapes of ruins, the thematisation of the debate on language comes to resemble a hallucinated messianic narrative. In an interview to the website 'InteligênciaEconómica' ('Economic Intelligence'), at the launch of the book *PotencialEconómico da Língua Portuguesa* ('Economic Potential of the Portuguese Language'), LuísReto, Rector of ISCTE-IUL and organiser of the book, claimed: 'This is the time for Portuguese'¹⁴. And placing immediately Portuguese in the economy roadmap, he warned

that the direction should now be towards a new cultural archive, in which the language is 'product' and 'economic value', being its importance assessed in terms of share of GDP¹⁵. Thus, thrown into the sea of its transformation 'into an economy of the world', the course of the Portuguese language lays, on the one hand, 'on the lusophone community' and, on the other, 'on the value set out for a networked economy'¹⁶.

Information technology, globalisation and Lusophone socio-technical network

Starting from the West, information technologies gave rise, however, to a 'cosmopolitan globalisation'. That is, a globalisation commanded by speculators and swindlers, serving the global market, to which it utterly and infinitely mobilises us (Jünger, 1930; Sloterdijk, 2000; Martins, 2011b). As I have pointed out, this globalisation provided us with a defined identity, i.e., definite, mobile, mobilisable, competitive individuals and performers. We thus now have another culture of unity, the 'World-Culture', served by one single language: English.

'Cosmopolitan globalisation', built upon information technologies and the economy, cannot be countered by solitary, powerless individuals or by nation-states in crisis. Cosmopolitan globalisation requires an alternative: that of a 'multicultural globalisation' (Martins, 2011b), 'naturally associated with multilingualism' (Lopes, 2013, p. 139). This is a challenge that, it is hoped, is able to gather peoples of extended geo-cultural areas, promotes and respects the differences, restoring the dignity of the national languages. That which Armando Jorge Lopes (2013, p. 139), based on the Mozambican experience, calls 'linguistic ecological system'. Multicultural globalisation builds upon the blending, the miscegenation of ethnic groups and the miscegenation of memories and traditions – that is, upon plurilingualism¹⁷ (Brito & Martins, 2004).

This is the context within which the concept of lusophony operates as a multicultural movement of people speaking the same language: Portuguese. Lusophony, rather than being a one-way, impoverishing homogenisation established by cosmopolitan globalisation, holds the virtue of heterogeneity, the seduction of a net woven of threads of different colours and textures, a net that is able to resist the downsizing of the diverse to an artificial unit.

We need, however, to remain vigilant against all the misconceptions that may pervade the concept of Lusophony:

1. The misconceptions of a Portuguese centrality on the Lusophony ought to be deconstructed (Martins, 2006)¹⁸,

¹⁵ Available at: <http://inteligenciaeconomica.com.pt>

¹⁶ Available at: <http://inteligenciaeconomica.com.pt>

¹⁷ Jorge Armando Lopes (2013) feels uneasy with the concept of Lusophone globalisation for considering that it brings along with it the idea of devaluation of national languages. Inspired by Bantu, he considers that this raises a *timaka*, i.e. a 'conflict', for which a solution must be found. Bringing into the discussion the book that he wrote in 2004, *The Battle of languages*, Lopes (2013, p. 145) admits to understanding Babelisation, as well as all events subsequent to Noah's time, as the beginning of the wonder that he deems multilingualism to be. In his opinion, multilingual multiculturalism becomes a *milando*, which in Mozambican Portuguese, under the influence of Bantu, means a problem with a solution at hand, and which provides an indication of the path to be followed.

Nathaniel Ngomane (2012), the present director of the School of Communication and Arts of the Eduardo Mondlane University, rejects the concept of Lusophony in Mozambique: "Lusophone, is it? Only if considered within the old Portuguese overseas imperial dream, from Minho to East Timor".

¹⁸ It is my understanding that this misconception still resonates, albeit remotely, a 'lusocentric vision' of Salazar's regime (Martins, Oliveira & Bandeira, 2011). This misconception is also discussed by António Pinto Ribeiro in a piece that he published in *Ipsilon*, the supplement of the newspaper *Público*, on 18 January 2013 entitled 'To put an end to Lusophony'. But as Alexandre Pomar rightly points out in the five posts that he wrote on his blog between 19 January and 8 February 2013, the text of Pinto Ribeiro itself builds upon some misconceptions, and the fact that he did not consider the bibliography that did not

¹³ The idea of considering 'language as a product' (Reto, 2012), as the language of knowledge and trade, is an excellent picture of this kinetics and mobilisation. In a study entitled *PotencialEconómico da Língua Portuguesa* (*Economic Potential of the Portuguese Language*), commissioned by the Instituto Camões - Institute for Cooperation and Language, and coordinated by Luís Reto, the main chapters have the following titles: 'Network effects and the economic value of language'; 'The value of language and cultural and creative industries as a percentage of GDP'; 'Foreign trade and foreign direct investment (FDI)'; 'Migration flows and tourism'.

¹⁴ Available at: <http://inteligenciaeconomica.com.pt>. The required conditions are created to make this a global phenomenon, Luís Reto adds in an interview entitled 'The economic value of the Portuguese language', given to the same website. And arguing that it is in the interest of all lusophone States that 'the assertion of the language is global', he states his conviction that 'very soon, the whole of Latin America will be speaking Portuguese'. Enthusiastic, in the meantime, about the pages that the American magazine *Monocle* dedicated to the 'Generation Lusophonia', he concluded: 'The *Monocle* has done more for the awareness of the language than we and CPLP [Community of Portuguese-speaking Countries] did'.

2. The misconceptions, in the post-colonial context, associated with the rebuilding of narratives of the ancient empire, currently for neo-colonial purposes, whether conscious or unconscious (Baptista, 2006; Mia Couto, 2003, 2010; Ngomane, 2012)¹⁹;
3. The misconceptions, also, of a reborn and revived Lusotropicalism, of a 'sweet colonisation', which nowadays can both glorify the former colonial country, or exalt the current independent countries (Capela, 1974; Castelo, 1988; Freyre, n/d)²⁰;
4. And also the misconceptions of a certain postcolonial discourse, which is the narrative of a history of 'resentment'²¹, a discourse that reveals itself as a kind of historical vendetta, of old-fashioned 'revanche', with the excuse of retrieving the memory of a colonial past²².

CONCLUSION

And it is in this context, once all these misconceptions have been cleared up, that information technologies gain further potential. The convergence of computer and telecommunications networks, as Webster (1999) noted, enabled the development of information distribution and management media, as well as the ability to establish a connection, in real time and at a low cost, between physical locations geographically distant. As a consequence of this telecommunications revolution, since the end of the twentieth century and until the present time, 'thousands of blogs and other devices' emerged on the Internet 'written in Portuguese, which became one of the most widely used languages in the World Wide Web' (Macedo, Martins & Cabecinhas, 2011, p. 130).

According to the Internet World Statistics, in 2010 the Internet was used by nearly two billion people throughout the world.

The lusophone users amounted to about 83 million, representing the fifth largest language community in cyberspace, ahead of users speaking German, Arabic, French and Russian (Macedo, Martins & Cabecinhas, 2011, p. 130).

This is the context in which I would like to introduce the collective research project, currently underway at the Communication and Society Research Centre (CECS) of the University of Minho on 'Identity Narratives and Social Memory: the (re)making of Lusophony in intercultural contexts'²³.

Analysing a set of Portuguese, Mozambican and Brazilian weblogs that demonstrate the enormous potentialities of these intercultural dialogue devices, this project investigates the issue of diversity in the Lusophone lieu, addressing the challenge that the Portuguese maritime expansion had already faced: that of a noetic discovery, as well as that of a philosophy of integration, and that of an ideology of domination, as connectors of the relationship with the diverse world²⁴. Information and communication technology thus allow discussing Lusophone themes globally, in Portuguese. And while the perspective of each Portuguese speaking country over the Lusophony is investigated, a challenge is made to open up a new path, built upon the difference, that is a commitment to dialogue, cooperation, peace and development.

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sustain his arguments is not to be underestimated (see especially the post that he wrote on 20. 01. 2013, accessed on 03. 12. 2017: http://alexandre.pomar.typepad.com/alexandre_pomar/2013/01/lusofonia-3.html).

¹⁹ Indeed, in the case of multilingual African countries, such as Angola and Mozambique, Lusophony might be just 'lusophonias' (Couto, 2010). And under these circumstances, 'who wishes to be obliterated?' (Ngomane).

²⁰ There has never been a 'sweet colonisation'. José Capela, in his introduction to the book that he published in 1974 entitled *Escravidura. A empresa de saque (Slavery. The enterprise of pillage)*. *The abolitionism (1810-1875)* shows how in the 40s, 50s and 60s of the twentieth century slavery was still the rule in the Portuguese Colony of Mozambique. The notes that Cardinal Cerejeira made of his visit, as a legacy 'a latere' for the Pope, for the consecration of the Cathedral of Lourenço Marques in 1944 are a good example of this. When he passed by the Mission of the Ile in Zambezia, he wrote in his diary: '[...]The abuse of amassing great fortunes thanks to the blood of the blacks must be ceased' (Capela 1974, p. 13). Then, on his way to Macequece, he expressed his dismay: 'Slavery prevails in Beira! There is no way to convince themselves that blacks are human people' (Capela 1974, p. 13).

The idea of a 'sweet colonisation' is also reported by Sandrine Bègue (2012, p. 173-174), in the section 'L'indigénat: un apartheid non avoué'. Meanwhile, Maria Manuel Baptista, adopting a focus that is common to cultural theory, shows how during the Portuguese dictatorship the 'wound that colonialism strives to hide', that of a 'denied and humiliated identity of the blacks in their own land', was overtly exposed in its intrinsic violence, first via the literature, and then by the cinema (Baptista, 2013).

²¹ Harold Bloom (1997, p. 31) refers, in this context, to a 'school of resentment' that associates 'afrocentricity' with 'feminists, Marxists, new-historicist inspired by Foucault or deconstructors'. This criticism is rather controversial. Praising, to an extent, that which he calls the 'Western Canon', which 'exists precisely to draw boundaries, to establish a measurement principle' (Bloom: 1997, p. 44), Bloom disqualifies as 'resentful' (Bloom, 1997, p. 42) those whom he calls 'multiculturalists' (Bloom: 1997, p. 29 and 39), and that would like, in his opinion, to get rid of 'all European and deceased white men' (Bloom, 1997, p. 48). The process of loss of credibility to which Bloom(Bloom, 1997, p. 40). sentences the black American writer Alice Walker, author of *Meridian*, can be understood in the same sense.

In this context, the introduction of the theme 'lusophone canon' in the contemporary debate takes on particular importance. See, for example, Venâncio (2012) 'Lusofonia e cânone lusófono. Da controvérsia dos conceitos à manifestação de duas escritas a partir da *margem*' (Lusophonyandthelusophonecanon. From the controversy of the concepts to the expression of two writings from the *margin*). The 'writings from the *margin*' to which José Carlos Venâncio refers are those of InácioRebello de Andrade and Adelino Torres.

²² Especially in the years that followed the independence of the Portuguese colonies in Africa, it was common to find in the media of these countries many examples of this 'history of resentment', a history based on racial terms and rooted on the 'historical legitimacy' of the prior participation in the armed struggle. To give a single example, I cite the opinion article written by the journalist Salomão Moyana, published in the Mozambican daily newspaper *Notícias* on 13 October 1993. In this article, the journalist classifies as racist and intolerant the chronicles that the Mozambican Minister of Information, Rafael Maguni, former representative of Frelimo in Tanzania, then published under the pseudonym of VandoleUkalyol. Moyana wrote: 'Vandole considers himself to be 'on the right track' and a 'patriot' simply because he participated in the armed struggle and because he is black'. And explicitly cites Vandome: 'For us, blacks, having Ministers in Mozambique is an achievement of the national liberation struggle', that 'was not offered on a silver platter by the Portuguese colonialists'.

²³ For further information on the project 'Identity Narratives and Social Memory' (Ref. PTDC/CCI-COM/105100/2008), see <http://www.lasics.uminho.pt/idnar/>

²⁴ This is the point of view developed by LurdesMacedo (2013) in her doctoral thesis, entitled *Da diversidade do mundoaumundodiverso da lusofonia: a reinvenção de umacomunidadegeoculturalnasociedadeemrede (From the diversity of the world to the diverse world of lusophony: the reinvention of a geocultural community in the network society)*, examined at the University of Minho. Inspired by the triptych *Garden of Earthly Delights* of Hieronymus Bosch, on the diversity of the world, LurdesMacedo investigates the concept of Lusophony, viewing it as a complex concept that encompasses both a history of colonisation and a post-colonial history. Taking Bosh's triptych as a metaphor – as it presents the diversity of the world, via a history of colonisation, through the maritime expansion –, she argues that the concept of Lusophony can also tell the story of the diversity of the world, in a post-colonial history of online browsing, whereby the Lusophone countries share differences and interdependencies, in a culture of peace and development. In this history of colonialism and post-colonialism, the complexity of them both, once highlighted by Boaventura Sousa Santos (2002, p. 31), is nevertheless preserved: 'Whereas the colonial discourse builds upon the polarity between the coloniser (Prosperous) and the colonised (Caliban), post-colonialism highlights the ambivalence and hybridity between them, since they are not independent of each other and one cannot be considered independently of the other.'

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