

Economic value of learning portuguese and chinese languages on the expansion of China and Brazil's relations

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Introduction

In this research, we tried to observe the economic value that can be attributed to the Portuguese language (and, consequently, to its learning by foreigners, mainly Chinese ones) in relation to the Chinese language (and, equivalent learning by Brazilians). Although this first stage of the research is a bibliographic verification, the certified data points to a direct relationship between the learning of these languages and the expansion of various types of relations (commercial, cultural, social, technological, etc.) between China and Brazil that affect the economy of both countries.

The world history has showed that economic power is something that every nation of the world has strived for additionally, with the advent of the internet in the past decades, it is known that people have had more opportunities to learn various skills, including languages. London, for example, has become one of the biggest multilingualistic countries in the world, comprising up to 250 languages being spoken on the streets. Such fact reinforces the idea that social interactions have been changing over the past few decades which has everything to do with how any government works for promoting its own economic growth in the world scenario.

This work intend to discuss the importance of the Chinese and Portuguese language (brazilian variety) as a way of promoting the economic development of both countries having as foundations the theory of human capital and social capital.

The first part aims to discuss the relation between human capital and economic growth of a country. This theory, if used solely, may have some complications (that will be discussed in this paper), and in order to avoid such things, the theory of social capital can be seen as a support of this last. Furthermore, Balatti and Falk (2002) have argued that human capital can only be used in broad terms through social means.

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The second part deals with the political guidelines influence on the economic development of a country. In this part, it will be included Brazil and China's movements on language promotion overseas.

The third part intend to show how both countries are ranked according to several indicators, such as: GDP, publics' language interest, emerging high growth markets, among other factors. Moreover, some suggestions on how both countries could use this data for their own advantage will be exposed as well.

Learning a “foreign language” as a value for “human capital” and “social capital”

The concept of Human Capital is much clearer than the one with Social Capital. This may happen because of the time and effort applied to acknowledge such categories. Human capital became first known with Adam Smith's work entitled “The wealth of Nations”, first published in 1776. Then, this notion has been applied ever since as a way for explaining the determinants in economic growth and until the 1950's it was believed that the development of a country could be accounted for its production factors (natural resources, capital and labor), but this notion was soon left behind since, in some countries with large physical capital, the development degree was not uniform in comparison to other countries with less resources.

It was from the studies of Mincer (1958), Schultz (1964) and Becker (1964) that an aspect passed unnoticed in these classical theorists was revealed: the human capital. From the late 1950s to the present day, the idea of human capital has been assimilated to “social capital” – today, this integration is necessary for the direction of public policy. While the Organization for Economic Cooperation and Development (OECD) defines “human capital” as “the knowledge, skills, competencies and attributes embodied in individuals that facilitate the creation of personal, social and economic well-being” (OECD, 2001, p. 18); the “social capital” is understood by Ballati & Falk (2002) as “the proposition networks of relationships are a resource that can facilitate access to other resource of value to individuals or groups for a specific purpose”.

For the last twenty years, social capital has gained the spotlights on the research field. Some terminology such as “bonding ties” (interaction inside a certain group

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among members of a group) and “bridging ties” (interactions outside the group) has come to discussion in order to understand social capital and define it (GITTELL & VIDAL, 1998).

Some other aspects haven't won a consensus among researches. The fact that social capital can be seen as a public good according to some scholars, and as private good according to some others, for example. As regard the first aspect, the social capital acts as an asset to an individual whereas the other is viewed in the spectrum of a group and benefit its members. The OECD (2001) itself brings this last definition when it tries to explain the foundations of social capital theory, and uses the following definition: “networks together with shared norms, values and understandings that facilitate co-operation within or among groups”.

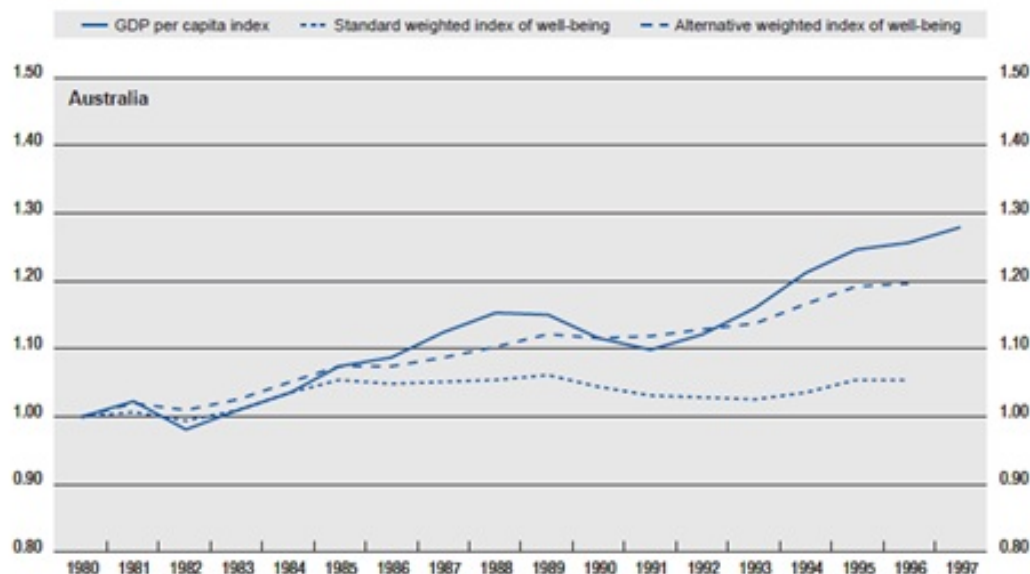
It can be seen until this moment that a lot has already been done in an attempt of comprehending the economic growth of some country. However, using the word “capital” may lead one to conclude that the moral and ethical laws are being broken. There's no denying in that the theory of human capital has its flaws and yet, cannot account for the economic growth itself. That being said, the literature points out that human capital and social capital should be seen in conformity with each other. In order to explain this last statement and how language plays an important role in this relation, it is necessary to understand that when one utters these words “social capital” and “human capital” and uses them as a mean of explaining economic growth, it is expected that the interlocutor understand the purpose of such words. Both social and human capital are seen as the *end* in itself and not the *mean* to obtain economic development. Economic growth should be seen in the same manner as explained before; not as a merely *mean* to achieve wealth and prosperity but as the *end* in itself. That's the main reason why human capital cannot be accounted for outside the scope of social capital.

The literature on the well-being theory will be taken into account as a way of illustrating the connection between social and human development as exposed above. The objective of this paper is neither defending nor criticizing this theory, but only reviewing it and bringing some concepts of it to the light of the human and social capital. It is broadly known that government and societies are not just seeking for

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economic growth but also concerned about inequality, new forms of exclusion and poverty and quality of life and health of children, elderly, *et cetera*.

Figure 1. (OECD, 2001, p. 76)



In this chart, there is an example of well-being statistics in Australia measured by the OECD. This international organization works together with governments and provide knowledge on public policies focusing on improving economic performance, and creating jobs to fostering strong education and fighting international tax evasion (OECD, 2019). The index used to measure the well-being levels is the Osberg index (OECD, 2001, p. 76). It is possible to see the relation between the close relation between GDP and well-being levels. In 1980, the lines depart from the same number 1.00 which represent the sum of 4 aspects taken from *appendix A* of the same document:

- Effective per capita consumption flows, which includes consumption of marketed goods and services, of unmarketed goods and services, changes in life span and in leisure (market consumption per capita; government spending per capita; variation in work hours). (0.4 points)

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- Net societal accumulation of stocks of productive resources, including net accumulation of tangible capital and housing stocks per capita and net accumulation of human capital (expenditure per year on education applied to the total adult population) and R&D per capita, less net change in level of foreign indebtedness and social cost of environmental degradation. (0.1 points)
- Income distribution, as indicated by the Gini index of inequality (income inequality after taxes), and depth and incidence of poverty. (0.25 points)
- Economic security from unemployment, ill health, single parent poverty and poverty in old age. (0.25 points)

The dashed lines represent the kinds of weights based on the values and judgments of the users in the country. In some countries (e.g. United Kingdom), these dashed lines followed a contrary path if compared to the GDP one, but, overall, the GDP ended up being followed by these statistics, and, consequently, the levels of absolute poverty and deprivation have declined.

However, thinking of human capital as way of only increase one's wealth is a much reduced idea. This idea comes from a very simple mistake: the confusion between instruction and education. The first is commonly attributed to educational services in schools where there is a strong effort to drive the learning into one's head. Education is broader than this concept. It involves the critical thinking above all in which the individual is the responsible for her/his own learning.

In a more practical approach, the instruction is not of all bad. It can cause benefits in a short-term and in a long-term period. The first is very difficult to account for, since it involves a subjective measurement (e.g. the level of satisfaction with the chosen career). The latter is when instruction can be considered as investment per say. Moreover, when instruction is combined with education, with a subsequent increase in the future income, it is possible to state that there was an increase in the productivity, which can be considered as investment in human capital (SCHULTZ, 1964).

Education, as it has already been stated before, has a much more general impact on the economic growth. However, at the same time that it looks like a sure path to follow, it is necessary to take care with how it is dealt with. According to Balatti and

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Falk (2002), the education is usually considered as a consumption at an early stage because it will demand certain costs for its operation. Finally, it turns into investment when the initial costs begin to be reverted as possibilities of enhancing the students' income, in other words, resulting in economic growth.

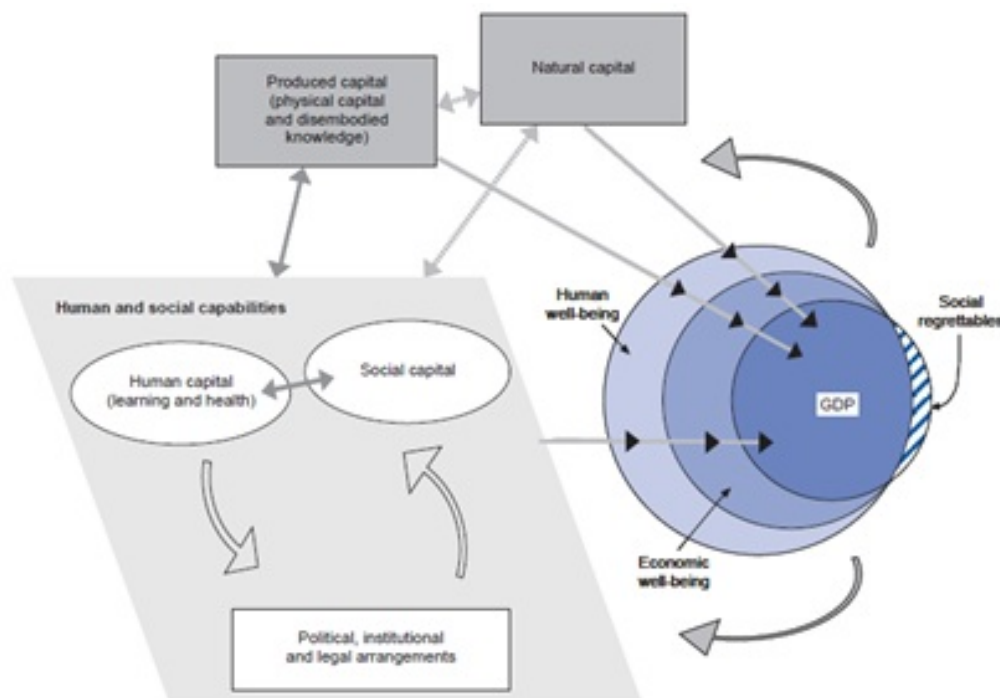
There is also another important aspect to bear in mind when it comes to education in the field of human capital. It is urging to understand that education can be a facilitator of positive externalities to the society because it can leverage a person's level of awareness, whether of a political, ethical, moral or social nature. It is of critical importance to all of these mentioned concepts of human capital to be included in the field of well-being because, this way, education will be seen in its fullest state.

The keyword, as seen previously, has been "education". It may seem obvious, but the core of education is the language. It is through the language that people acquire information necessary for obtaining a certain skill. Moreover, nowadays, knowing only English as a second language is not enough anymore, depending on some individual, a group or even national interests. For now, these interests will be discussed in detail in the third part of this paper where the focus will be on the importance of Portuguese (Brazilian variety) and Chinese languages. It is necessary, however, understand what role the social capital plays in this language promotion field. With a better comprehension of such point, one may see that the necessity for education may vary according to the social prospects. Hence, if human capital can be a facilitator of positive externalities, as explained before, it is social capital that will dictate the rules that will shape education from the needs of a community, country or nation.

The following chart can illustrate at what point social capital is in the scope of human well-being and human capital:

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Figure 2 (OECD, 2001, p. 12)



In this second figure, it is possible to notice the close relationship between human and social capital and also political, institutional and legal arrangements, but such relationship will be broadly discussed in the second part of this paper. What it's important to notice is that human and social capital are connected and one influences the other. Closely related to social capital, it's the concept of social cohesion, defined by Jenson (1998) as "the shared values and commitment to a community" and she has also identified five important dimensions: belonging; inclusion; participation; recognition; and legitimacy. According to her, "More cohesive societies are effective in realising collective goals because they are better at protecting and including individuals and groups at risk of exclusion" (OECD, 2001, p. 13). Unfortunately, for the purpose of this paper, social cohesion will not be discussed, since it is a very broad term, even more than social capital. But, from this statement, some conclusions can be drew by taking into account the concept of human capital. Promoting human capital alone can lead to a big problem: "the increasing divide between high-skilled and unskilled can undermine

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social cohesion” (OECD, 2001, p. 14). From this affirmative, Dobel (2001, p. 37 *apud* OECD, 2001, p. 13) adds some more information as regard the economic decisions in which cannot be referred to neither merely economic calculation nor be determined by a cost-benefit analysis. Legitimacy (as Jenson referred to) is essential to social approval for economic action.

It is important to understand also that social capital is built at levels (family, community, firms, and national or subnational administrative units or other institutions). In a paper, produced by Balatti and Falk (2002), a model was developed illustrating the relationship among learning, social capital, human capital and it accounts for the microprocesses involved in the production of social capital at a community level. This is the model:

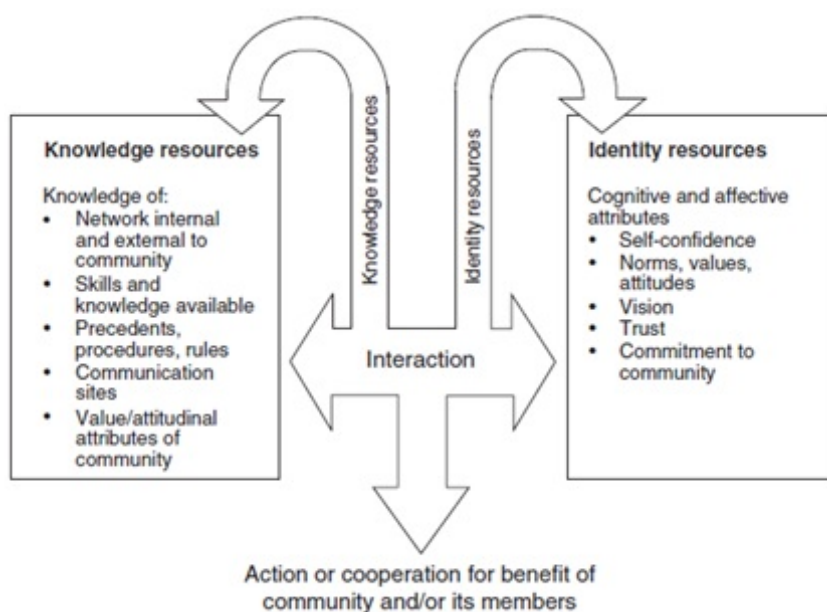


Figure 3

(FALK & KILPATRICK, 2000 *apud* BALATTI and FALK, 2002)

This model was a result of an “extensive empirical study of interactions in three towns in rural Australia between members of local network, which were called communities of common purpose” (BALATTI and FALK, 2002). From what one can observe, it can be concluded that social capital resides on the networks created among

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individuals, and yet, it is through these networks that people share their knowledge and build ties with each, increasing the levels of trust and giving a sense of identity and common purpose. All of these components are embedded with language, which in turn, is responsible for reassuring the identity of the group, and as it is going to be shown, is also responsible for the maintenance of relations outside the group.

It is true that according to this model, networks and its resources are seen as social capital whereas this last it is commonly presumed to be related to human capital. Furthermore, human capital is considered to be a subset of the knowledge resources, which is attributed to “skills and knowledge”. The language plays its role when learning occurs, which in turn, “occurs when social capital is built, that is, when the set of interactions calls on existing knowledge and identity resources and adds to them” (BALATTI and FALK, 2002).

One last thing to be taken into account from this model is that three components can be seen: “the interaction between participants, the resources potentially available to that interaction, and the desired outcome of the interaction” (BALATTI and FALK, 2002). It is notable that interaction is the most important thing in all aspects in which the language is not only seen as a *mean* but also an *end* to itself, considering that, according to the purpose of the group, learning another language can be seen as one desirable outcome.

Learning another language is crucial for keeping this balance of interactions. Having in mind the concept of “bridging ties” (interactions with other groups), the literature points out the various social divides (e.g. religion, ethnicity, socioeconomic status), and how important it is for a group to be heterogeneous in this aspect. Language can be a barrier that prevent a group from interacting with the other, in other words, it can work as a mechanism of exclusion, and in that case, language is a barrier to social cohesion and personal development. Facing the multilingualism as a way of promoting not only the economic growth but also the human well-being is one of the greatest objectives of the societies of the 21st century.

From the contributions brought by the acknowledgement of social capital, it can be reassured the statement made earlier: learning English as a second language is not enough in this century anymore. The concept of identity resources brought by this

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model of social capital as the “common understandings related to personal, individual and collective identities” (Falk & Kilpatrick, 2000, p. 100) leads one to perceive that trust is a very strong element in this theory, and as regard as the language importance, this element can be guaranteed in the process of building bridging ties. In other words, in order to connect to some other group, if one can speak the same language of that group, the level of trust and quality of this interaction can go up and it can be sustained for a long time.

To put it more clearly, in Brazil and China relation, the levels of trust and quality among their people towards one another can be increased through better guidelines and policies on the promotion of their language. Such topic will be debated in the further points of this paper.

It is can be understood from the discussion how both human and social capital are seen in the scope of the theory of well-being. Although the theories of social capital and well-being may seem subjective, it was showed strong evidence to believe that all three theories are closely related to each other and they operate toward not only the economic growth, but also the personal development. This last statement leads us to believe that the pursuit of economic growth alone does not promote personal development. Thus, economic policies must consider, for sustainable development, “language policy” for the development of human and social capital is equally necessary.

The centrality of “language policy” in the “new economy”

The systematization of language policies began to be developed in Brazil, when linguistics, the science that studies human communities through language according to Calvet (2004), was established as the nucleus of formation of university language courses. In the Brazilian context, this will occur from a Federal Decree in March 1963 that establishes the compulsory teaching of linguistics in all federal colleges and which will later be established through 40 postgraduate programs and the creation of Associations and Groups (ABRALIN, ALAB, GELNE etc.) focused on language studies and research.

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This systematization also coincides with the period of change of the economic model which, from the “Fordist conception” (characterized by “mass” production, “assembly line” and basic technical training staff, etc.), now follows a new structure proposed by the Asian view of production (termed by many economists and administrators as the “Toyotist conception”). As a result, this new model that expanded globally, especially from the 1970s (accelerating in the 1990s), coincides with the process of sharp development of Information and Communication Technologies (ICTs). Thus, it is not by chance the emergence of this “new economy” and its specific characteristics that mark Toyotism: just-in-time production; flexibility; broader view of production (not the segmentation of the previous model); smaller production units - called “out-sourcing”, the need for employee lifelong learning, etc.

This new production model will respond to the new expectations imposed by a global society that has been configured by Manuel Castells as a “Network Society”, also called “Information Society” or “Knowledge Society”. This new society and economy will emphasize the importance of communication as the main axis of development not only of an individual, but also of an entire country (both in a microeconomic and macroeconomic dimension). Moreover, within the structuring of communication potentialization, linguistic planning and management will assume a centrality in this process. As an example of this, we have a worldwide educational restructuring (in the second half of the 20th century) that will abolish the concept of monolingual teaching (which emphasized only the mother tongue) to bilingual, trilingual or multilingual dimensions (OLIVEIRA, 2010, p.22).

This centralizing role that language will assume in the production process of this new economy will reflect the need for greater planning and management of the linguistic development of the populations of each country. This centralization of language will lead to several processes: the reformulation of school curricula, bilingual (or multilingual) by teaching a second language from the early grades, the development of more efficient methods for language acquisition (mainly foreign languages), the introduction into the official network, teaching various foreign languages, the creation of language databases, standardization of the language spoken by a community of various countries, the creation of language proficiency certifications that, currently, are

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seen as a priority within the world geopolitics, the establishment of language and culture promotion institutes in large language communities, etc.

Thus, understanding the "language policy" as a segment of social policies that is concerned about the organization, planning and management of the language development of a society. And more specifically, within the direction of planned actions focused on the linguistic structuring of a community, we have two management models (Correa, 2004, p.74): that which comes from social practices ("*in vivo* management") and that which is practices ("*in vitro* management"). Thus, linguistic management based on the "*in vitro*" model will focus on standardization from a variant (or combinations of variants) of social prestige within what is established in the "*in vivo*" proposal. Briefly, this would be the subtle difference between the consolidation of the cultured norm and the standard norm of a language. This definition of standardization will have a direct correlation with the status that a language acquires socially; Therefore, within a linguistic planning, we will have the definition of a status planning and corpus planning (Haugen, 1968; Fishman, 2006 apud Correa, 2009, p.74-75). Status planning is related to the social role played by a language, its functions and assumed status in relation to other languages (national language, official language, means of instruction etc.); corpus planning focuses on interventions regarding the linguistic form or variety that will be defined and promoted as a model for a given linguistic community. Therefore, according to Calvet (2007 apud Correa, 2009, p.75), the precise description of a language goes through three stages: writing, lexicon and standardization. Thus, after these two planning processes (status and Corpus) we would arrive at the third - acquisition planning - proposed by Cooper (1989 apud Correa, 2009, p.75) who tries to understand, within the process of choosing standardization, a system that enables the acquisition by native speakers of that linguistic reference as well as foreign contexts (or communities).

Hence, the choice of variants of oral communities (and other small varietal groups) within a given language community will hardly be defined as standard languages, as there will be obstacles for referencing even a computational vocabulary and (or) teaching normative or descriptive grammar of current community use. However, the internalization of this standardization by the community will only occur in

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line with its level of literacy. This normative aspect of standardization has long led many linguists to move away from a greater interest and development of language policies as found by Rajagopalan (2008, p.14 apud Correa, 2009, p.79). However, the fact that linguistic politics and consequent linguistic planning are closely linked to the fate of one language (or several languages), they made it possible the promotion of a greater level of participation, especially, as regard the preservation of natives, african and “caboclo” languages, dialects in Brazil and in the Chinese context, historical languages of the Chinese provinces and its territories as well as the Tibetan and Mongol people who contribute to the formation and construction of Chinese culture. Thus, in both the Brazilian and Chinese contexts, we have teaching references that, although they have historically made an effort to standardize in their respective languages, had to develop a plurilingual view of the dialectal variations pointed out by sociolinguistic studies. Hence, the great challenge of educational systems is to reconcile the political need for language homogenization (and standardization) with the awareness of the linguistic heterogeneity (or variation) pertinent to any language. As an effort of this conscience, we have, in Brazil, the creation (through Decree No. 7.387, of December 9, 2010, of the “Instituto Nacional de Diversidade Linguística” - INDL, coordinated by the “Instituto do Patrimônio Histórico e Artístico Nacional” – IPHAN, that belongs to the Ministry of Culture - and the “Instituto de Pesquisa e Desenvolvimento de Políticas Linguísticas” – IPOL) a non-profit institution of cultural and educational nature, founded in 1999, headquartered in Florianópolis, Santa Catarina State (Brazil). As one of IPOL's actions in this plurilingual perspective, we have the methodological and didactic implementation of bilingual schools in Brazil's border regions, as well as the mapping of the largest indigenous language as a whole, the “Guarani-Mbyá” language, spoken in six Brazilian states, as well as of mapping with the University of Caxias do Sul of the “talian” or “Brazilian Veneto” major immigration language present in several states of the southern region of Brazil (Oliveira, 2010, p.27-28).

In addition to these Brazilian mapping projects, there is the Project “Norma Urbana Culta” (NURC) developed since 1969 (coordinated for a long time by linguist Ataliba Teixeira de Castilho) that initially involved five Brazilian capitals (four founded in the XVI century - Recife, Salvador, Rio de Janeiro and São Paulo - and one founded

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in the XVII century - Porto Alegre); and the Linguistic Atlas of Brazil Project (ALiB), which established the need for creation since 1952 (through Decree No. 30,643 of March 20), and is currently coordinated by UFBA teachers Suzana Cardoso and Jacyra Mota with the support of scientific directors. from universities in all Brazilian regions (UFPA; UFMS; UFMA; UEL; UFSC; UFC; UFPB; UFL; UFJF; UFRGS).

In the Chinese context, we also have a major effort for the standardization, which has started more systematically (as a government proposal) since 1949, according to Spolsky (2014, p.165), when People's Republic of China was established and created (although it existed an interruption of this project in the period of the Cultural Revolution - from 1966 to 1976) the national language to be defined by *Putonghua* (in Chinese: 普通話, Pǔtōnghuà; in Portuguese: “língua geral”). It was based on the Mandarin lexicon and grammar and the phonetic pattern of pronunciation in the capital Beijing - and the simplified writing of *Pinyin* (in Chinese : 拼音, pīnyīn; in Portuguese: “fonética”) or, more formally, *Hanyu Pinyin* (in Chinese: 汉语拼音 / 漢語拼音; in Portuguese: “fonética da língua Han” or “fonética do Mandarin”), is the method of most commonly used translineation (romanization). This *Putonghua* standardization was implemented in 1996 and adopted as a language law in 2001, a period very close to 1990 when an International Treat was signed to standardize writing (through spelling) among Portuguese-speaking populations belong to “Comunidade dos Países de Língua Portuguesa” (CPLP). Studies have been conducted over the last decades on bilingualism (in border areas) and regional variants (topolects), mainly Cantonese (spoken in Hong Kong, Macao and Canton), Sichuanese (southwestern China), including the provinces of Sichuan and Chongqing and adjacent regions of Hubei, Guizhou, Yunnan, Hunan and Shaanxi) and Hokkien (used in the westernmost part of China near Afghanistan, Southeast Asia and many overseas Chinese - originated from a dialect in the south from Fujian). Thus, some of these minority (non-Han) dialects were recognized and implemented, especially in the modernization of writing. Arguably, Chinese language and culture began to gain greater international penetration since the establishment of the Confucius Institute (Simplified Chinese: 孔子 学院; Traditional Chinese: 孔子 學院;

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pinyin: kǒngzǐ xuéyuàn) in 2004 supervised by Hanban¹ (Chinese: 国家语委; pinyin: Hànbàn) and with the cooperation of colleges and universities around the world.

In Brazil, until 2019, we have the implementation of 8 units of the Confucius Institute: in the city of Fortaleza (CE) with the support from UFC; in Recife (PE) connected to the UPE; in the city of Rio de Janeiro (RJ) with the cooperation of PUC-RJ; in São Paulo (SP) with support from UNESP; in Belo Horizonte (MG) with the link from UFMG; in the city of Porto Alegre (RS) with the affiliation of UFRGS; in Brasília (DF) with the support of UnB; and Belém (PA) with the cooperation of UEPA.

Figure 4



¹ The colloquial abbreviation for the **Office of Chinese Language Council International** (Chinese: 国家语委; pinyin: guójiā Hànyǔ guòjì tuīguǎng lǐngdǎo xiǎozǔ bàngōngshì). It was originally called the China National Office for Teaching Chinese as a Foreign Language (NOTCFL, Chinese: 国家对外汉语教学领导小组办公室; pinyin: guójiā duìwài Hànyǔ jiàoxué lǐngdǎo xiǎozǔ), which was established in 1987.^[2] According to Hanban's official website, Hanban is "a public institution affiliated with the Chinese Ministry of Education" and is committed to "providing Chinese language and cultural teaching resources and services worldwide" ("About Hanban|Confucius Institute at Texas A&M; University")

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In fact, these types of measurement meet a 10-goal plan within China's language planning, according to Mair (2004 apud Spolsky, 2014, p. e166): the simplification and standardization of Chinese script, promotion of *Putonghua* as a national language, creation and use of *Pinyin*, identification and mapping of regional language varieties, recognition and description of official minority varieties, creation of scripts for non-Sinitic varieties, translation of names and terms from other languages, language pedagogy and diffusion, bilingualism, and foreign language instruction.

Additionally, within the Chinese planning of foreign language acquisition as the state's public policy, we have the following historical transformation - from 1949 to 1956 the Russian acquisition was developed as a goal - however, from 1959, the focus shifts to the English language. This direction was expanded in 1978 when English language teaching began from elementary to postgraduate programs. As a result from this planning, according to Spolsky (2014, p. e173-174), in 1984, we will have the opening for the teaching of 34 foreign languages (among them, the Portuguese language).

As for the promotion of the Portuguese language in China, we have been creating, since 1960, the first measures to promote it. The first concrete action during the period was the creation of a Portuguese Language Degree Course promoted by the Beijing Broadcasting Institute with the initial enrollment of 18 students. This promotion was expanded in 1973 when the Shanghai Foreign Languages Institute (now Shanghai International Studies University) created courses aimed to promote teacher preparation for Portuguese language teaching. Initially, most of the classes were developed by Brazilian teachers, however, with the articulation and creation of the Camões Institute by Portugal, in 1992, several agreements were signed and there was a major change of focus of the Portuguese language (in the Lusitanian variant). Currently, in China, we have approximately 28 institutions that develop Portuguese language teaching, involving approximately 1350 students (Shieh, 2018, p.13).

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Figure 5 -Dispersion of Universities in Chinese cities and regions where Portuguese is taught



<https://ventosdalusofonia.wordpress.com/2013/09/03/china-universidade-emhangzhou-abre-licenciatura-de-portugues/>

However, the concern with the training in Portuguese language comes from 1959 when seven young people were sent to Macau to learn Portuguese. In the 1970s, the largest exchange space was Mozambique; whereas in the 1980s it was Brazil; and, from the 1990s, with the implementation of Gulbenkian Foundation scholarships, the establishment of the Camões Institute, and especially with the support of the Chinese Ministry of Foreign Affairs (Pires, 2014, 9-10 *apud* Shieh, 2018, p.15), there will be a redirection of exchanges with Portugal for the development of the acquisition in Portuguese language. This was further intensified in 2003 with the creation of the Forum for Economic and Trade Cooperation between China and Portuguese-speaking Countries (or simply the “Macau Forum”). In this context, there was an expansion of exchanges also to other countries that make up the CPLP (among them, Brazil). This is confirmed by the inauguration, on November 26, 2008, of the first Confucius Institute of Brazil, in the city of São Paulo, with the support of Universidade Estadual Paulista (Unesp).

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The presence of China in Brazil is very old, since the XIX century, in 1810, year that they landed Chinese at the port of Rio de Janeiro starting tea plantations in Brazilian lands; and thus constitute themselves as the oldest immigrants from the Far East. According to Jye (2009, p.75), the first were the Cantonese (from the Chinese region of *Guangdong*). We will have several cycles of Chinese immigration to Brazil, however, except for the state of São Paulo, we will not have (until the 1990s) an adequate structure, especially in the language support to build bilingualism, supporting *Putonghua*, and allowing the acquisition of the Portuguese language. With this, it becomes problematic that the planning of language policies, both in Brazil and China, must be attentive, among them the elaboration of laws that ratify the introduction of both *Putonghua* (in the Brazilian context) and the Portuguese language (Brazilian variant), in the Chinese context, in foreign language schools (or centers) in both countries that can serve the population from the elementary stage. Historically, both Brazil and China, in their public education systems, have assigned a basic role to the English language acquisition for the population. However, we believe that if it is made available (even if, in an optional situation, the Portuguese language (in Chinese schools) and *Putonghua* (in Brazilian schools), together with the encouragement of scholarships and the visibility of professional performance from these respective acquisitions, we will have a broadening of various relations between these two language communities. As an example of this, we have what happened with the positioning of the Spanish language in Brazil and the Portuguese language in Argentina. The success of this it was the introduction of actions of linguistic reciprocity². These measures will be politically justified through the strategic role and mapping of new language markets and the consequent market value assumed by each language in this new 21st century scenario as will be covered in the next topic.

Economic value of chinese and portuguese languages

² In Brazil, through Law No.16.161 of August 5, 2005, made the Spanish language as a compulsory offer in every Brazilian secondary school; and, similarly, Argentina did the same in its schools from Law No. 26668 of December 17, 2008. (Oliveira, 2010, p.28)

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In this third topic, through research carried out by the British Council and the European Multilingualism Observatory, we are assured that both the Portuguese language (mainly, the Brazilian variant) and *Putonghua* have assumed an essential value on the world stage.

The British Council is an international organization from the United Kingdom that promotes educational opportunities and cultural relations. The director of Strategy of the institution, John Worne, stated that “English alone is not enough in a world where multilingualism is becoming the norm” (COUNCIL, 2013). Furthermore, for supporting such statement, the report come up with 10 indicators, which takes into account the economic, geopolitical, cultural and educational varieties (Figure 6). Based on these indicators, it is identified the 10 most important languages in a long-term of needs for the UK (Figure 7).

Figure 6 (COUNCIL, 2013)

1	Current UK export trade	Economic factors
2	The language needs of UK business	
3	Government's future trade priorities	
4	Emerging high growth markets	
5	Diplomatic and security priorities	Cultural, educational and diplomatic factors
6	The public's language interests	
7	Outward and inward tourism	
8	Government's international education strategy priorities	
9	Levels of English proficiency in other countries	Balancing factors
10	The prevalence of different languages on the internet	

Figure 7 (COUNCIL, 2013)

LANGUAGE		SCORE
	Spanish	76
	Arabic	54
	French	47
	Mandarin Chinese	45.5
	German	43.5
	Portuguese	41
	Italian	22.5
	Russian	19
	Turkish	19
	Japanese	17

As regard as Portuguese, there are some important factors that make it important not only in the UK but also in the whole world: it is the seventh most widely spoken language in the world (over 200 million of speakers only in Brazil), it is also used in several international organizations (European Union, Organization of Ibero-American

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States and some others in Africa), and last but not least, Portuguese is the fifth largest language on the internet with almost four percent of users in comparison to the world population (see the Internet World Stats). English is still the most studied language among Brazilians, but according to the Education First (EF), Brazil's proficiency level is considered "Low". This last information can be useful in terms of relations between Brazil and China. Around 3% of the population speaks English, according to a Brazilian magazine called EXAME, of a total of 5% who speaks a second language. China it is considered one of the biggest investors in Brazil, according to the same magazine, and its investments range from a lot of fields in Brazil. The main point is that Brazil hasn't got a culture of learning a second language yet as it is possible to see in European countries (there are a lot of reasons for this, but it doesn't compete to this paper going over it) despite the effort that is being made for spreading English in the country. That prompts any other language, like Chinese, to step forward and to start to get into Brazilian culture so that English lose its spot in Brazil little by little.

Through data obtained from the European Multilingualism Observatory (*Observatoire Européen du Plurilinguisme*), following the parameters proposed by Louis-Jean Calvet, in 2005, we will reach the same ranking (figure 8) of the Portuguese language (6th position) verified by the British Council.

What we highlight in relation to the Calvet parameters (termed as the "10 barometers") is the emphasis also given to human development and, consequently, the market value relation attributed to a language in view of the care and social commitment that countries have towards their respective populations and a greater investment in their welfare. Thus, we have the 10 Calvet barometers: number of speakers; entropy; human development index; fertility index; internet penetration rate; number of articles on wikipedia; official languages; Nobel Prize for Literature; source language and target language translations. From these parameters established by Calvet, we perceive indices of various orders (economic, scientific and cultural production and quality of life). Thus, it is clear that Calvet's 10 barometers can be used as instrument for several researches and, as the initial proposal was that it was made annually, we will have an accurate reference that indicates the factors of change and the economic value that can

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(and should) also serve as a reference for deciding which foreign languages should be prioritized in the countries' education system.

Figure 8

Barômetro Calvet – comparação entre vários países

	Número de locutores (milhões)		Entropia		Índice de desenvolvimento humano		Índice de fecundidade		Índice de penetração da Internet	
	Índice	Ranking	Índice	Ranking	Índice	Ranking	Índice	Ranking	Índice	Ranking
Alemão	90	10	0,77	23	0,94	14	1,34	131	65,47	12
Árabe	222	4	2,39	2	0,64	74	3,15	27	15,64	67
Espanhol	329	2	2,52	1	0,84	23	2,24	77	37,60	29
Francês	68	15	0,88	21	0,96	3	1,86	92	70,16	11
Inglês	328	3	1,18	11	0,95	12	2,01	87	77,55	7
Português	178	5	0,41	56	0,82	31	1,87	91	34,45	32
Russo	143	8	0,87	22	0,81	32	1,44	122	30,41	38

	Número de artigos na Wikipédia		Línguas oficiais		Prêmio Nobel da Literatura		Traduções: língua-fonte		Traduções: língua-alvo	
	Índice	Ranking	Índice	Ranking	Índice	Ranking	Índice	Ranking	Índice	Ranking
Alemão	808 044	2	7	6	12	3	172 940	3	271 085	1
Árabe	77 444	23	21	4	1	12	10 087	14	10 339	27
Espanhol	402 430	9	21	3	10	4	43 883	6	207 825	2
Francês	709 312	3	36	2	13	2	189 064	2	203 633	3
Inglês	2 567 509	1	63	1	27	1	1 032 456	1	116 646	5
Português	429 730	8	8	5	1	15	9 752	15	71 287	7
Russo	318 850	10	4	8	5	7	94 714	4	63 009	9

Fonte: Observatório Calvet. Consulta efetuada em março de 2011.

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These data only confirm the worldwide hegemonic role that Brazil has been playing with a strong role within the CPLP (as shown in figure 9) and was consolidated with Brazil's entry into the BRICS in June 2006 (RETO, 2012, p.42).

Figure 9

Países de Língua Portuguesa	População (milhões)	Ranking mundial de população	PIB (milhões €)	Ranking mundial de PIB
Brasil	203,4	5	1 561 801	7
Moçambique	22,9	51	7391	122
Angola	13,3	70	63 741	62
Portugal	10,8	75	171 350	38
Guiné-Bissau	1,6	151	657	170
Timor-Leste	1,8	158	524	174
Cabo Verde	0,56	170	1231	160
São Tomé e Príncipe	0,18	185	147	181
Total	254,54		1 806 841	
Percentagem da população mundial	3,66%		3,85%	

Fonte: População – CIA, Country Comparison – Population, julho de 2011.

PIB – World Development Indicators database, Banco Mundial, julho de 2011 (valores convertidos para € usando a taxa de conversão EUR/US de 31.12.2010. 1EUR = 1,3384 US). O PIB mundial era, em 2010, de 46 980 067 milhões de euros.

Thus, with this positioning of the Portuguese language and Putonghua, it is necessary to understand that it is necessary to observe some points for the success of language policies:

- 1) Actions of reciprocity in language planning;
- 2) Expansion of a language and cultural formation structure in both countries (Brazil and China);
- 3) Implementation of the internationalization of universities (foreign language and culture training of faculty and students through active exchanges);
- 4) Greater focus and investment in language courses - creating advanced centers or institutes for methodological innovation in language acquisition through new technologies;
- 5) Creation of greater incentives (financial enhancement) of professionals who work with the teaching of language, literature and culture.

Considerations

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In this paper we seek to demonstrate how, within human development (and, to a larger extent, the increase in social capital), since the 1990s, and especially in the first decades of the 21st century, language acquisition has assumed a role “new economy” (post-Fordist). Thus, within the strategic construction of a country, language planning has acquired a relevant position, especially when it directs the population of each country to assume a perspective of bilingual, trilingual and even multilingual acquisition. In this scenario, the Portuguese language (Brazilian variant) and the Putonghua language of China, despite the numerous advances (creation of institutes and spaces for the dissemination and learning of the languages and cultures of both countries, etc.), social policies need to make further progress in expanding of language learning processes, as an important point for the development of economic, scientific and cultural relations. This is politically based, above all, on the economic value assumed by the Portuguese language (6th place) and *Putonghua* (4th place) according to the document “Languages for the future” of the British Council.

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