



OBSERVATOIRE EUROPEEN DU PLURILINGUISME

Newsletter of the EOP N°91 – (March - May 2022)

www.observatoireplurilinguisme.eu

The 6th European Conference on Plurilingualism is launched

University of Cadiz 9-12 November 2022

"Plurilingualism: between diversity and universality

[Call for papers on the website](#)

Editorial – Plurilingualism and universalism

When we created the European Observatory for Plurilingualism in 2005, we had no idea that the issue of languages and plurilingualism could be at the heart of a political and philosophical debate absolutely fundamental for the present and future.

Our initial questioning was provoked by a very rapid phenomenon which marked our European linguistic space. On the one hand, it was the fact that within a few years English had established itself as the almost sole language of use within the European institutions and, on the other hand, the spectacular acceleration of the penetration of the French language by Anglicisms.

And these two questions were all the more intense as none of the founders of the OEP, who were fine linguists or had a good linguistic culture, were hostile to the English language or had any kind of defensive or purist position with regard to the French language.

Moreover, our natural critical position forbade us to give in to all the commonplaces surrounding the institutional and linguistic domination of English (easy, modern, efficient language, etc.).

The patient and methodical work of the British in the European Commission to reduce the share of French and German and to impose English as the only effective working language was crowned with success because of the accession in 2005 of 10 new members stemming from the dismantling of the Soviet bloc. There was absolutely nothing obvious about this development. It was of course contrary to the European Treaty, which advocates linguistic and cultural diversity, and to the Union's language regulation, Regulation No. 1 of October 6 1958 which lists the official languages and states in Article 4 that "Regulations and other texts of general impact be drawn up in the official languages", not only "published", but "written".

As regards the massive adoption of English terms in all the European languages, and particularly Italian, German and ... ->

Direction and writing : Christian Tremblay, Anne Bui.

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-> French, although there are no serious statistical studies on this subject, this movement corresponds roughly to the period of triumphant globalisation and the ideological domination of neoliberalism. It is unrelated to the affirmation of English as the first international language, far ahead of French, Spanish and Arabic.

The concept of plurilingualism

Faced with this pressure towards monolingualism, a concept was needed. This concept was borrowed from the work of the Council of Europe: it was "plurilingualism".¹

Plurilingualism differs from multilingualism in the fact that it assumes that the speaker speaks more than one language, at least two, at varying degrees of proficiency. The use of the term "multilingualism", ...->

1 *What is plurilingualism?* Christian Tremblay, <https://ct.observatoireplurilinguisme.eu/mes-articles/11688-qu-est-ce-que-le-plurilinguisme>; https://www.academia.edu/38390310/Quest_ce_que_le_plurilinguisme

-> with which it is often confused, is rather reserved for the collective level, where one can see, for example, in a same society people of different languages but each person being monolingual.

This is the first difference, but there is another fundamental difference, namely that the plurilingual speaker, precisely because of his or her plurilingualism, has a particular sensitivity to language. Whereas the monolingual person cannot communicate with a person of a different language without resorting to translation, the plurilingual individual is to some extent his or her own translator or interpreter. Once language ceases to be a tool for the most basic things in life, and one approaches the relationship to the world and to the other, language takes on its full dimension and plurilingualism loses its aspect of mental performance and becomes a source of personal and collective enrichment and emancipation.

The age-old role of translation

We know that the evolution of Humanity, the "arrow of time", marked by the seal of irreversibility, is not a continuous line towards progress, but is instead characterised by stagnation and frightening regressions. However, the entire history of humanity is to be found in languages, and consequently all languages carry within them a part of the universal.

And in this universalisation of languages, we always find translation. Whether we are in a multilingual or multilingual context, we will always find the strength of translation. For a multilingual society, translation is the only way to open up to the outside world.

We must assess the crucial importance of translation in the history of Humanity.

Thus, between 750 and 1000 AD, under the Abbasid dynasty that founded Baghdad, a major policy of translating the works of Greek antiquity was organised, works which, as real spoils of war, could pass from Byzantine libraries to the new Arab "Houses of Wisdom", centres of both teaching and conversion from one language to another². For these massive translations, which lasted for more than two centuries, the services of Christian, Jewish and Arab translators were required.

The intellectual effervescence spreads to Spain where the Arabs capture Cordoba in 711. Cordoba quickly rivalled Baghdad, becoming a great intellectual and cultural capital for three centuries. "It is important to bear in mind that in the 10th century, the Cordoba library contained no less than 400,000 volumes, including the precious works of Greek writers and scholars, which could only be found there. A number of Hindu and Persian works were also unearthed, and through the Arabic language, knowledges which Europe did not know or had lost were passed on. It is not an exaggeration to consider Cordoba as a place of memory and transmission between East and West.³

With the break-up of the Caliphate of Cordoba in 1031, and the beginning of the Catholic *Reconquista*, the Christians "took over one of these four or five major centres of Islamic culture. It was then the turn of Westerners to come into contact with Greek thought through Arabic translations. Many travelled to Spain to translate manuscripts from all over Europe: from England, like Daniel of Morley, from Italy, like Gerard of Cremona, and from central Europe, like Hermann of Carinthia. The economic boom in the West and its urbanisation gave rise to a new interest in philosophical and scientific problems, an interest that would lead to the great syntheses of the 13th century, that of Albert the Great and Thomas Aquinas.⁴

What must be added to this all-too-brief shortcut is that the capitalization by Arab scholars from the 8th to the 10th century allowed the legacy of ancient Greece to spread well beyond Europe, to the East and to Africa. In a recent interview on RFI, the Senegalese philosopher Souleymane Bachir Diagne⁵ mentioned that his grandfather's library contained works in Arabic which analysed and discussed Aristotle's philosophy and that it was this reading, among other things, which determined his vocation as a philosopher.

Thus, the primordial importance of translation in the cultural and political history of Humanity will->

2 *Un voyage dans les philosophies du monde*, Roger-Pol Droit, Albin Michel, 2021, 334 p., pp. 271-272.

3 *Nos ancêtres les Arabes, ce que notre langue leur doit*, Jean Pruvost, Jean-Claude Lattès, 2017, 318 p., p. 62.

4 *What the West owes to Islam*, Gabriel Martinez-Gros in [monthly magazine 342](#) dated May 2009

5 <https://www.rfi.fr/fr/podcasts/la-marche-du-monde/20220107-souleymane-bachir-diagne-philosophe-%C3%A0-new-york>; <https://www.rfi.fr/fr/podcasts/la-marche-du-monde/20220114-souleymane-bachir-diagne-philosophe-%C3%A0-new-york-2-2>

-> never be over emphasised.

Getting out of the language tool

And the added value of plurilingualism is the understanding through personal experience of the diversity of languages, of the perception of the world and of the other. And to go further, we know that in some way everyone has their own language, or their own variety of language within one or more more global languages. And this awareness alone fundamentally alters the relationship with the other.

To say that each language carries a part of the universal is not without consequence. It challenges the very notion of the universal. It is even downright revolutionary. Let us explain.

As we have pointed out many times, as long as linguistics insists on considering language as a mere tool, reinforcing a doxa which has been fixed for centuries, a single language will continue to be seen as a manifestation of universality, and linguistic diversity will always be suspected of slowing down progress. In fact, Aristotle's injunction to give a single meaning to each word is applied to language in general, a requirement which is understandable in the fields of technology and the so-called exact sciences, but which, when applied to natural languages, reflects a total ignorance of the essence of language.

The renewed interest in regional and endangered languages of course raises some questions. However, it was not until the 1980s that a few linguists and didactologists began to concern themselves with the links between languages and cultures, reviving a linguistic tradition illustrated in particular by Wilhelm von Humboldt, after an eclipse of over a century. The question remains, however, to know whether the separation between language and culture was merely a disciplinary separation or whether the separation was really possible.

For example, as early as 1969, José Mailhot, inspired by Levi-Strauss, concluded that it was necessary to consider the two notions 'globally' and not broken down 'into levels', simply because, as Louis Porcher stated in *L'acte de langage*, language and culture are inseparable, i.e. one cannot understand language, except in an approximate way or for extremely simple things, if one has not assimilated a little of the culture it implies.

So the single language is pure fantasy, but this does not mean that bridges between languages cannot exist. Cultures interact with each other, except in cases of absolute isolation, thanks in particular to translation through linguistic exchanges and at the level of individuals when they are plurilingual.

And if these exchanges are possible, it is because in each language there is a part of the universal, and this point deserves to be discussed.

What is meant by 'universal'?

Louis Porcher⁶ used the Hegelian concept of universal-singular to explain the didactic process by which the learner who learns one or more languages compares them with his or her mother tongue, or another language, and builds up a metalanguage for himself/herself.

"The comparison between languages - cultures inherent in the approach is fundamentally intercultural in nature because languages and cultures are truly in contact. Indirectly, it is a question of bringing to light the 'singular universals' of each language.

"A universal-singular is indeed a phenomenon which is present everywhere, i.e. that of which everyone has at least lived experience of, but which each society or (perhaps, more likely) each culture feels and deals with differently." (Groux and Porcher, 2002, p. 74).

The concept of universal-singular, originally defined by Hegel, expresses the link between the universal and the particular: the particular finds its place in the universal and vice versa. As far as languages are concerned, there are many universals: the expression of negation, feelings, time, etc., but with societal specificities. Moreover, according to L. Porcher, entry through the universal-singular has the advantage of reconciling "the source-culture (that of the learner) and the target-culture by giving them something in common" (Porcher, 1994, p. 5). (Porcher, 1994, p. 11). ...->

6 The concept of universal-singular in the practice of teaching French in a migratory context, Stéphanie Senos, *TransFormations : Recherches en éducation et formation des adultes*, Institut CUEEP, Lille 1, 2015, Approches de l'activité & Sciences de l'éducation, pp.143-161. ([hal-01170930](https://hal.archives-ouvertes.fr/hal-01170930)).

-> What seems to us particularly important for our purpose is that singular universals are in no way reducible to one another, as if they constituted a kind of lowest common denominator, which would be completely reductive and would lead us back to the dreaded fantasy of the single language.

The fact that they are not reducible to each other means that they allow access to the new language, the latter becoming intelligible, while preserving its richness and specificity. This conception of the universal is inclusive and not exclusive.

In this respect, it should be pointed out that Leibniz⁷ had already grasped such a problematic through the notion of *monad* and "point of view".

The *monad* is the elementary unit of life, capable of *apperception*, *perception*, *conscience* and *memory*, and is constitutive of all living being. If the vocabulary is dated, one is nevertheless surprised by the modernity of the proposal. All monads are different and have as an internal property the capacity to evolve. Every living being is a construction of monads. As such, these elementary units are universal and infinite in number and diversity. Universality and diversity are therefore consubstantial and inseparable. The notion of monad is associated with that of "point of view". Each monad is a point of view on the universe, but none can reach the universe in its totality. Only God is able to do this because He is the Universe. These notions of vital source and point of view will be found in particular in Nietzsche and Bergson and among the linguists, more particularly in Humboldt (languages are 'visions of the world', synonymous with 'point of view') and in Saussure.

This is to say that reducing *European universalism*⁸ to colonial thinking is both legitimate, but at the same time a serious and simplistic deviation.

When we speak of diversity, we must not only think of cultural and linguistic diversities, which are, according to Vico, above all the expression of the diversity of historical experiences, but we must also think of the diversity of means of expression.

For example, consider the origins of art and writing⁹. The first forms of writing used images in the form of pictograms. And the parietal arts show that even before the discovery of writing, people expressed themselves through objects, images and symbols, i.e. through hieroglyphs. This is what Giambattista Vico develops in *The New Science*¹⁰.

Towards a truly universal

And when Léopold Sedar Senghor explains that art is one approach to reality, just as scientific knowledge is another, he is in fact part of this filiation. As Souleymane Bachir Diagne explains¹¹, a link can be established with the development of Nietzsche, who in 1886 returned to his early work, *The Birth of Tragedy*, in which he explored the relationship between art and truth in the following terms: "To examine science in the light of art, but art in the light of life"¹². According to Souleymane Bachir Diagne, the Senghorian enterprise of making African art an African *knowledge*, an African intelligence of reality, is in a way a similar audacity, and he finds its justification in Bergson. But let us immediately specify that Senghor's approach is in no way a matter of differentialism or identitarianism, but an affirmation of Africa's contribution to universal civilisation.

Thus, through plurilingualism, we turn our backs on the idea that the universal could amount to what is common to all cultures, an option that lays itself to all kinds of reductionist drifts, with everyone having their own conception of what is common. As François Jullien suggests¹³, it is the reciprocal ...->

-> intelligibility of cultures which must found the basis of universality, with the individual pursuing his or her destiny within and between cultures.

All this is said very quickly, too quickly, but it sets the scene for the 6^{es} European Conference on

7 Discourse on metaphysics. Monadology. G.W. Leibniz, Gallimard, Folio inédit essais, 2004, p. 219 to 237 in particular.

8 *European Universalism. De la colonisation au droit d'ingérence*, Immanuel Wallerstein, Demopolis, 2006

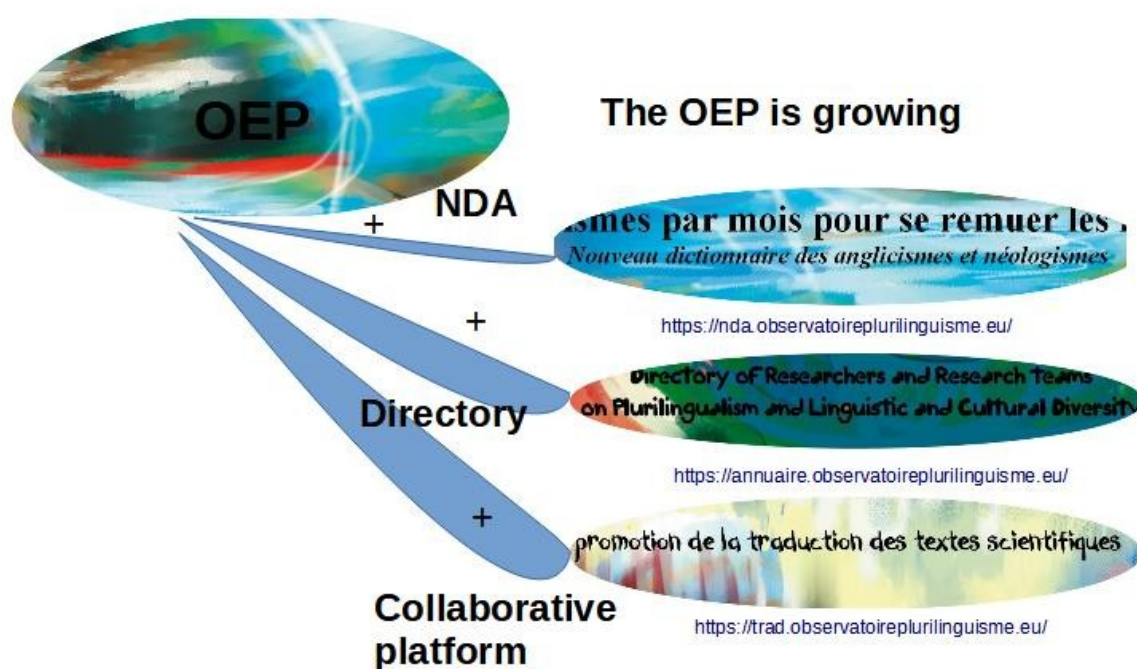
9 *Les trois écritures*, Clarisse Herrens Schmidt, Gallimard, 2007, and *L'Orient ancien et nous*, J. Bottéro, C. Herrens Schmidt and J.-P. Vernant.

-> intelligibility of cultures which must found the basis of universality, with the individual pursuing his or her destiny within and between cultures.

All this is said very quickly, too quickly, but it sets the scene for the 6^{es} European Conference on Plurilingualism in Cadiz, to be divided into four basic areas: political, educational, economic, social and cultural.

<https://assises.observatoireplurilinguisme.eu/>

Fin ◀



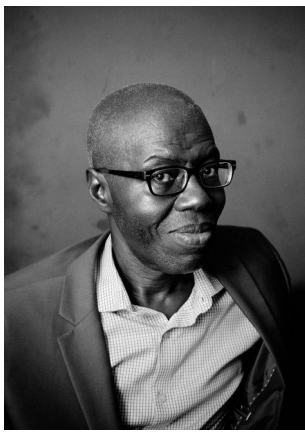
<https://nda.observatoireplurilinguisme.eu/>; <https://annuaire.observatoireplurilinguisme.eu/>;
<https://trad.observatoireplurilinguisme.eu/>

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Articles not to be missed

13 *De l'universel, de l'uniforme, du commun et du dialogue entre les cultures*, François Jullien, Fayard, 2008, p. 219 and following.



Les langues dans sa poche - Le philosophe sénégalais Souleymane Bachir Diagne démonte, via le langage, les clichés qui font de l'Afrique un continent rétif à la raison et réconcilie particularismes et universel (Libération)

par Sonya Faure, photo Mathieu Zazzo pour «Libération», publié le 28 novembre 2018 On cherche le mot le plus adapté pour définir cette limpidité exigeante avec laquelle Souleymane Bachir Diagne déploie ses idées qu'il parle d'universalisme, d'islam ou de panafricanisme. Sans doute qu'il le trouverait, lui, ce mot qui manque, que ce soit en français, wolof, anglais... car pour le philosophe sénégalais, il n'y a pas de concept qui ne trouve son reflet d'un langage à l'autre. La traduction, le «langue-à-langue», comme il dit, est le fil conducteur de sa pensée....

[Lire la suite...](#)



L'Ukraine et son aménagement linguistique par l'Université de Laval au Québec, remis à jour début mars 2022

LECLERC, Jacques. «Ukraine» dans L'aménagement linguistique dans le monde, Québec, CEFAN, Université Laval (mars 2022) Dans le cadre de cet article, il sera tenu compte des documents juridiques qui suivent: - la Constitution de 1996; - la Loi sur les langues de 1989; - Le projet de loi de 1996; - La Loi ukrainienne sur la politique linguistique de l'État (2012); - Loi sur la presse écrite (1993-2018) - La Loi sur l'éducation (2019); - La Loi sur la langue de 2019. Plan 1 Données démolinguistiques 2...

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L'Afrique subsaharienne francophone demeure le moteur de la croissance africaine (Cermf)

L'Afrique subsaharienne francophone demeure le moteur de la croissance africaine Pour la huitième année consécutive et la neuvième fois en dix ans, l'Afrique subsaharienne francophone a globalement réalisé les meilleures performances économiques du continent en 2021, tout en en demeurant la partie la moins endettée. Et les perspectives sont plutôt encourageantes pour 2022, malgré certaines incertitudes. Selon les données fournies par la Banque mondiale dans son rapport « Perspectives économiques mondiales », publié en janvier dernier, l'Afrique subsaharienne francophone...

[Lire la suite...](#)



Clean my calanques... et réapprends le français ! (Paris-Match)

Paris Match | Publié le 02/03/2022 à 06h00 Catherine Schwaab La chronique hebdomadaire de Catherine Schwaab. Chasser les anglicismes ? Jusqu'à maintenant, les « fun », « drinks », « start-up » et autres « trendy » ne me gênaient pas trop. Même le détestable « open space », un pléonasme, me semble bien résumer ce mélange de naïveté et de cynisme qui caractérise le monde du travail yankee. Mais quand j'entends que, pour baptiser une opération de nettoyage des côtes au large de Marseille, on exhorte les jeunes à venir « clean my calanques », là, non....

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La francophonie

De la responsabilité des politiques dans le processus du renoncement au français par Jean-Loup Cuisiniez

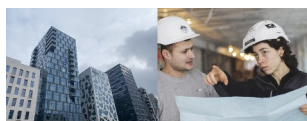
Télécharger l'article Dans son rapport sur la communication institutionnelle du 15février 2022, l'Académie française se dit consternée par l'effacement du français au profit de l'anglais. Une «atteinte à l'identité du français » (...) "Il ne

s'agit pas de s'opposer à l'évolution du français, à son enrichissement au contact d'autres langues", tempère...

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[Langues et travail](#)

[MultiLing Winter School 2022: Communication in the multilingual workplace - Perspectives from sociolinguistics and conversation analysis / Norway](#)



Center for Multilingualism in Society across the Lifespan (MultiLing)Foto: Oliwia Szymanska / Nadia Frantsen, UiO 21-25 Feb 2022, Oslo, Norway MultiLing's Winter School 2022 focuses on the multilingual workplace as a multi-layered space where linguistic skills intersect with social, cultural and psychological factors. There will be both public sessions open for the general...

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Sprachen in der Schule

[voXmi Voneinander und miteinander Sprachen lernen und erleben](#)



Was ist voXmi? Im Jahr 2018 feiert voXmi sein 10-jähriges Bestehen. Etwa 50 österreichische Schulen aller Schultypen und elementare Bildungseinrichtungen sind Teil des ständig wachsenden Bildungsnetzwerks. Ein voXmi-Kindergarten oder eine voXmi-Schule ist eine sprachenfreundliche Bildungsinstitution. Alle Sprachen sind für voXmi gleich viel wert und jede Sprache ist ein Baustein hin zu...

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[Langues, traduction et interprétation](#)

[Rémunération, visibilité : traducteurs et traductrices en quête de reconnaissance](#)

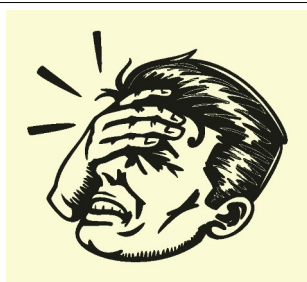


Actualité, 16 mars 2022 Après l'annonce, la semaine dernière, de la sélection de l'International Booker Prize, le président du jury 2022 du prestigieux prix, Frank Wynne, a lancé un appel aux éditeurs pour la valorisation du travail des traducteurs et traductrices. Une reconnaissance qui passerait notamment par une meilleure rémunération, mais aussi une visibilité plus importante...

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[Op zakelijk gebied](#)

[Nieuw onderzoek helder: taalkwaliteit kan grote impact op je business hebben - negatief en positief](#)



Bron: de Taalsector Ja, taal kan een grote impact hebben op je business. Negatief én positief. Negatief: taalfouten maken een lelijke deuk in je business. Ze zijn slecht voor je imago, slecht voor het vertrouwen, en vooral ook slecht voor de koopintenties. Positief: een extra investering in kwaliteitsvolle, wervende taal levert extra op. Dat is niet zomaar onze overtuiging als...

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[Mehrsprachigkeit \(Lernende Schule | Ausgabe Nr. 86/2019\)](#)



Die hohe Zahl an mehrsprachig aufwachsenden Lernenden im deutschen Bildungssystem stellt Unterricht und Schule vor neue Herausforderungen, auf die sich viele Lehrende unzureichend vorbereitet fühlen. Welche Anforderungen ergeben sich aus dieser Situation und welche Chancen? Wie kann Schule und wie

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die einzelne Lehrkraft angemessen und konstruktiv mit Mehrsprachigkeit umgehen? Wie kann eine...

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Plurilinguismo e pluralità di linguaggi, grande partecipazione per il seminario dedicato alla “Giornata Internazionale della Lingua Madre”

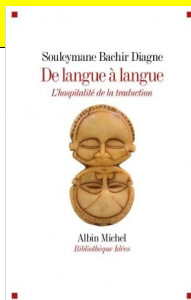
CDS News, Comunicato Stampa 21 Febbraio 2022 In occasione della Giornata Internazionale della Lingua Madre, l’Organismo di Coordinamento Zonale Infanzia e Scolare Lunigiana, ha deciso di celebrare l’evento con il seminario “Lingua ed educazione da 0 a 18 anni” che si è tenuto, per tutti gli insegnanti interessati, sabato 19 febbraio in modalità online. Davvero molte le presenze...

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Announcements and publications



Souleymane Bachir Diagne, De langue à langue. L'hospitalité de la traduction

Fort de sa triple culture – africaine, française et américaine –, Souleymane Bachir Diagne s’interroge sur la traduction dans ce texte engagé et humaniste, porteur d’une éthique. Si la traduction manifeste le plus souvent une relation de profonde inégalité entre langues dominantes et langues dominées, elle peut aussi être source de dialogue, d’échanges, de métissage, y...

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Politiques linguistiques d’immigration et didactique du français. Regards croisés sur la France, la Belgique, la Suisse et le Québec (Coraline Pradeau, Glottopol, 36|2022)

« Insertion », « intégration », « assimilation », « inclusion », « adaptation »... : face à la multiplicité des termes employés pour caractériser la gestion politique de l’immigration, C. Pradeau propose d’en discerner les soubassements idéologiques. Elle livre avec brio une synthèse efficace sur l’émergence de la...

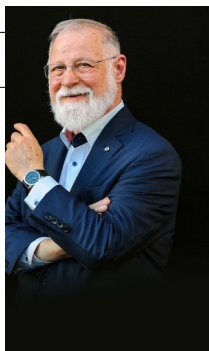
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La gouvernance linguistique des universités et établissements d'enseignement supérieur

Editions de l'école Polytechnique. Auteurs : Jean-Claude Beacco, Olivier Bertrand, José Carlos Herreras, Christian Tremblay. Après avoir accueilli en ses murs le colloque intitulé « Gouvernance linguistique des universités et établissements d'enseignement supérieur » en 2018, l'École polytechnique se réjouit de voir arriver à publication un recueil de contributions portant sur la question des langues dans l'enseignement supérieur. A l'heure où les formations se diversifient et où l'international devient un paramètre incontournable de la vie étudiante, quelle que soit la...

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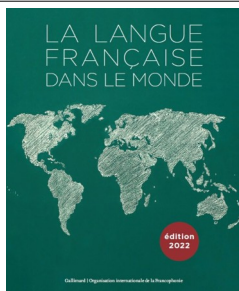
Ecouter les conférences de la nouvelle chaire du Collège de France

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	<p align="center">"L'invention de l'Europe par les langues et les cultures"</p> <p>Pour l'année 2021-2022, les cours et séminaires portent sur le mythe comme métaphore d'identité. Les mythes sont transformés, modifiés, révisés selon les nécessités de temps et de lieu, mais pour l'essentiel un mythe reste inchangé car il n'est pas le fruit d'une pure élucubration de l'imagination humaine mais d'une manifestation concrète de certaines intuitions individuelles et sociales primordiales. Les spécialistes des neurosciences ont étudié les processus par lesquels l'esprit humain conçoit des histoires et, bien qu'ils ne soient pas encore parvenus...</p> <p>Lire la suite...</p>
	<p align="center">Concours d'écriture en ligne autour de la Francophonie (Panodyyssey 21 mars-21 juin 2022)</p> <p>La plateforme Panodyyssey et ses partenaires organisent un grand concours d'écriture en ligne autour de la Francophonie.</p> <p>Panodyyssey est conçu comme un réseau social dédié à l'écriture en ligne et rassemble une communauté de lecteurs et d'écrivains dans une logique collaborative.</p> <p>Pour la première fois, une start-up française, permet à des auteurs amateurs et professionnels de participer à grande échelle à un concours d'écriture interactif et collaboratif.</p> <p>Pour en savoir plus</p>
	<p align="center">Políticas e geopolíticas de tradução</p> <p>Circulação multilíngue do conhecimento e histórias transnacionais da geografia Sob a direção de Guilherme Ribeiro, Laura Péaud e Archie Davies</p> <p>https://doi.org/10.4000/terrabrasilis.7969</p>
	<p align="center">Multilingual Education in Linguistically Diverse Contexts (call for papers)</p> <p>MultiLingNet is pleased to announce the 3rd International Conference on Multilingual Education in Linguistically Diverse Contexts (MELDC) to be held at the University of Tirana from 22 to 23 September 2022.</p> <p>The call for papers is available here...</p>
	<p>A l'occasion de la Journée Internationale de la Poésie, ce 21 Mars 2022, Une Odyssée Humaine s'associe avec PanOdyyssey et Poésie.io, deux structures expertes dans les filières de l'écriture, de l'édition, et de la publication de textes en ligne ou sur papier, afin de lancer un concours poétique « Le Monde de Demain » du 21 mars au 21 mai.</p> <p>Le thème du concours :</p> <p align="center">Rêves Poétiques : L'expression de nos vœux et de nos rêves pour un avenir plus harmonieux demain</p> <p>Pour en savoir plus</p>



[La langue française dans le monde - Edition 2022](#) [321 millions de locuteurs](#)

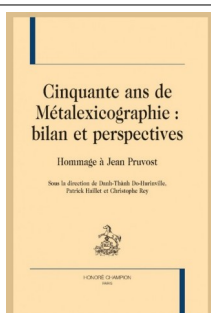
Le français est toujours la 5e langue la plus parlée après l'anglais, le chinois, l'hindi et l'espagnol avec 321 millions de locuteurs, même si le rythme de croissance se ralentit.

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Het rapport *Translators on the cover* van de EU-expertgroep 'Meertaligheid en vertaling' is gepubliceerd. Het rapport geeft aanbevelingen over hoe de Europese vertaalsector kan worden versterkt en bevat voorbeelden van *best practices* uit de verschillende betrokken landen, waaronder Nederland en België.

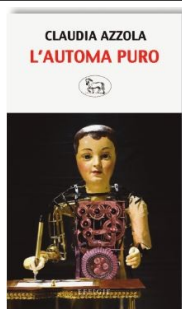
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