



# European observatory For Plurilingualism

## Newsletter of the EOP N°93 – (october - november 2022)

[www.observatoireplurilinguisme.eu](http://www.observatoireplurilinguisme.eu)

6th European Conference on Plurilingualism

Cadix University 9-12 november 2022

« Plurilingualism : between diversity and universality »

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### Editorial: Plurilingualism, a cultural revolution

We must move away from monolingualism.

When, in the wake of the first European Conference on Plurilingualism (Paris, November 2005), the organisers decided to create the European Observatory on Plurilingualism, people were a long way from imagining where the choice of the term "plurilingualism" over "multilingualism" would lead us.

Unlike the Council of Europe, which is the true creator of the term, the European Commission and the Council of the European Union have long refused to use it<sup>1</sup> and have long wanted to stick to "multilingualism", even if this means that the term covers very different realities. Since then, things have changed a little. Thus for the first time the term is used in the "Conclusions of the Council on plurilingualism and the development of language skills" of 20 May 2014, in its French version. In a Council Recommendation of 22 May 2019 on a comprehensive approach to language teaching and learning, the Council feels the need, in a footnote 4, to define the two words in the following terms:

"If the Council of Europe uses the term 'plurilingualism' to refer to an individual's ability to use more than one language, the official documents of the European Union use the term 'multilingualism' to describe both individual skills and social situations. This is partly due to the difficulty of distinguishing between 'plurilingual' and 'multilingual' in languages other than English and French.

The explanation is pathetic, it is an euphemism, because if the Council of Europe, in the context of the work on the Common European Framework of Reference for Languages, and in the text of the CEFR itself, was able to create the word in French (« plurilingualism ») and in English (« plurilingualism ») around the 1990s, it is not clear why it would be impossible to create them in the other European languages which would lack them. This is especially true since the European Union is constantly ..- >

Direction and writing : Christian Tremblay, Anne Bui.

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-> creating new words, in its own specific language, and these new words are immediately translated and therefore created in these other languages by the translation services.

The footnote poses another problem. Is it reasonable to use the same word to refer to such different realities?

#### Power of the natural language and points of view on the world

For example, let's assume that multilingualism is a factual situation: a country is multilingual but the majority of its citizens are monolingual. This is the case in Canada where 50% of French speakers speak English, but only 10% of English speakers speak French. The country is clearly multilingual, especially if we add the languages of the indigenous peoples, and if there is multilingualism, ...->

1 For reasons which are not clear. In fact, we hypothesise that at the time, only the word "multilingualism" existed in English and "plurilingualism" was absent from the lexical database used. Since then, plurilingualism has appeared on Google.

-> it is very asymmetrical. Only the Francophones and the indigenous people take it on.

Plurilingualism could be referred to either as a reality (Luxembourg, Switzerland) or as an objective. If we confuse the two terms we get :

"Country X is a multilingual country. Multilingualism should be developed there".

Weird, isn't it? Yet the example is real. It means that the word at the beginning of the sentence does not have the same meaning as the same word at the end of the sentence. Interesting! The linguists know: "My father is my father". In mathematics, we don't yet know how to say that the first "a" is a point of view on "a", and that the second "a" is another point of view on "a", but that "a" = "a" or that "a" is as true as "a". It's a question of point of view. But this kind of pseudo-similarity that works in natural language cannot be used in all circumstances.

On the other hand, "Country X is a multilingual country. Plurilingualism should be developed" makes sense.

Is the first formulation scientifically and linguistically acceptable? Obviously not. The first conclusion that can be drawn is that languages which do not make the distinction are simply deprived of the concept, when nothing prevents them from acquiring it. Each language has its virtualities, and all the simulations we have done on European languages show that all the languages can acquire it. In theory, all the languages can acquire all concepts and are, again in theory, able to accommodate an infinite number of them. In practice, it is different. All languages reflect different historical experiences, and this is why we can speak of 'world-views'. Languages have their corpuses, a notion that linguists are fond of, and these corpuses carry different world-views, but which can happily communicate with each other. These different "world-views" explain why the starting point is a situation of generalised "incommunication"<sup>2</sup>, but the confrontation of these different world-views through deliberation leads to a better communication and understanding. In this respect, the European Union is an exceptional laboratory. But this exemplarity should not be exaggerated. Plurilingualism, and not multilingualism, is a commonplace situation in Africa today. It was also commonplace in the Europe of the past, where the traveller, pilgrim or adventurer had to learn the languages of the countries he was passing through or to be guided by people acting as interpreters.

The European Union clearly considers that the two words are equivalent or the distinction is unimportant. This can be seen from the fact that the "Conclusions of the Council on multilingualism and the development of language competences" of 20 May 2014 are entitled "Conclusions on multilingualism and the development of language competences", whereas the wording could and should have been "Conclusions on plurilingualism and the development of language competences".

### **The European Union an expert on linguistic ambiguity**

Can we really conclude that the European Union does not know the concept of plurilingualism?

One could imagine that when the European Union says "multilingualism", as well as countries which do not know the difference in their languages, they actually mean "plurilingualism".

There is very little chance of this happening. The point to be made here is that the European Union, through its institutions, is an expert in ambiguity and practises the "confusion of languages" rather than their enhancement, as it claims. There is a persistent refusal by the EU to use the term plurilingualism.

Several elements support this hypothesis.

In the few texts in the French version which use the term "plurilinguisme" the English version systematically uses the term "multilingualism".

The European terminology database IATE always translates "plurilingualism" into "multilingualism" in English and the equivalents in other languages, and as it recognises the existence of several possible translations, it consistently recommends the term "multilingualism".

This is not just an expression of a concern for simplicity. By refusing the conceptual clarification which would be very useful, the European Union is in fact refusing the concept itself.....->

2 Notion due to Dominique Wolton, *Vive l'incommunication*, 2020, EFB; *Les incommunications*, N° 84 of the CNRS journal *Hermès*, 2019, edited by Franck Renucci and Thierry Paquot; *Les incommunications européennes*, 2017; *L'incommunication*, Les essentiels d'Hermès, 2013, by S. Lepastier

### -> Different concepts

It is therefore worth explaining how the concept of "plurilingualism is fundamentally different from the concept of multilingualism" as it is commonly understood. Of course, some people use the two words interchangeably. Other people, the vast majority, have no idea that the terms do not mean the same thing, because they stick to a narrow definition that multilingualism, like plurilingualism, is the "ability of an individual to use several languages".

To make the difference clear, one could add that plurilingualism is more than speaking several languages.

And it is this difference that needs to be assessed and at the same time understood for what deep-seated reasons the European Union rejects the term, i.e. the concept.

After quickly considering the different aspects of the problem, we will see that plurilingualism, in relation to the European Union, is not an accessory of which some would like to get rid, it is the very support of the European political project. Plurilingualism" makes a major qualitative leap from "multilingualism" which the doxa is not ready to accept.

There are many sources for defining plurilingualism. What they have in common is that they are linked to a certain conception of language, that of the language-culture, which means that plurilingual competence is not separated from intercultural competence (the term "intercultural" having been preferred in the end to "pluricultural"). Let us nevertheless take up this historical definition by Daniel Coste:

Plurilingual and pluricultural competence refers to the competence to communicate linguistically and to interact culturally, a competence possessed by a speaker who has mastered, to varying degrees, several languages and has, to varying degrees, the experience of several cultures, while being able to manage all of this linguistic and cultural capital. The major option is to consider that there is no superposition or juxtaposition of competences that are always distinct, but rather the existence of a plural, complex, even composite and heterogeneous competence, which includes singular, even partial competences, but which is one as a repertoire available to the social actor concerned.<sup>3</sup>

At a conference in Nairobi, we found a very satisfactory formulation :

"The day when we understand that languages are not juxtaposed and compartmentalised in bi-plurilingual people but form a totality scattered in a circularity, we will integrate that linguistic plurality is far from being a handicap, especially in a world where it is more and more the rule.

But if we want to go one step further to reach philosophical anthropology, we need to integrate the idea that language, without being confused with it, allows thought to be fulfilled. Language is charged with history, because all words are linked to collective experiences, and this is why the meaning of words evolves in a shared historical continuity.

It is not a code, whose rules can be fixed for eternity; languages evolve naturally as history is written.

It is not a tool either, a concept whose traces can be found even in the documents of the French National Education.

In order not to appeal to linguists or philosophers, we would like to give two interesting accounts from this point of view. First, that of the painter Garouste:

"When I studied Hebrew, I thought I was learning a language like English. But by learning this language you enter another state, another logic. Apart from the vocabulary, you learn sentence constructions, a use of words that have nothing to do with what I knew. I'll give you a simple example: "bee" is said "deborah", a root of three consonants - there are no vowels in Hebrew - which are exactly the same as for writing "word", "desert" and "plague". So when you come across the word "bee", you must not separate it from these other words, which are neither synonyms nor homonyms. What is the relationship between the bee and the plague, or ...->

3 Coste et al, 2009, p.12, in COSTE, D., MOORE, D. and ZARATE, G., 2009, Towards a Common European Framework of Reference for the Teaching and Learning of Modern Languages. Plurilingual and pluricultural competence.

-> between the plague and the word? It's transmission: the bee goes from flower to flower, it communicates while foraging; and the plague is caught while speaking. So, in a dictionary you will read "deborah = bee", but in fact you have to link the word to a whole context to understand the orientation of the text. And here, we are in a process that becomes completely fascinating. When I started to experience this with my Hebrew teacher, it seriously oriented my paintings.<sup>4</sup>

And this second testimony:

"Indigenous languages contain the understanding of the world of our ancestors. Wabanakwut Kinew<sup>5</sup>, Anishinaabe (quoted in Maurice Rebeix, *L'esprit ensauvagé*, 2022, p. 163)

Language is neither a tool nor a means of communication. It can be used in this way, but fundamentally it is infinitely more than that. Language as a tool or as a means of communication is not just the visible part, like an iceberg. The iceberg without its 9/10 volume under water does not exist.

The strength of the term "multilingualism" is its fundamental ambiguity, compatible with two opposing conceptions of language, which "plurilingualism" is not.

"Multilingualism" suggests not the comparability of languages, but their equivalence. If languages are equivalent, we might as well have just one. Monolingualism as a goal is in this sense a matter of time. Languages are entities that can be added or subtracted. Learning two languages is learning one language twice. Like having two cars or two phones.

"Plurilingualism" implies the idea of plurality, i.e. the arrangement of several realities which can be brought into resonance, but which cannot be reduced to each other. Two languages, three languages, are horizons that open up together and together form a new world. The languages form a system around the mother tongue in which the whole is more than the sum of its parts.

When the expression "plural left" was in vogue in France, no one would have had the idea of referring to a "multiple left", because in real life difference is as important as similarity.

When a European text speaks of Europe's cultural wealth, it is not an empty word.

### **Cultures of Europe**

The first considering of the "Council Conclusions on the enhancement of intercultural exchanges through the mobility of artists and cultural and creative professionals, and through multilingualism in the digital age" dated 13 April 2022, therefore under the French Presidency, is worth mentioning:

Cultural and linguistic diversity is an integral part of the European Union and its fundamental values. It contributes to the development of creativity, creative freedom, cultural exchange and the variety and quality of the cultural and artistic offer for all Europeans. It favours mutual understanding and respect for cultures and languages, and is a common heritage, a wealth, a strength and a distinguishing feature of relations in Europe and with the rest of the world;

This type of wording cannot fail to attract attention, as it is extremely rare in European texts, dealing mainly competitiveness, mobility, employability, skills and assessment. A discourse analysis of the European texts would be of great interest from this point of view.

By wanting to preserve "multilingualism", the European institutions want to leave open the extension of the hegemony of English to the detriment of the other European languages.

There are those who militate to have English the only official language of the European Union with the idea of ensuring the unity of Europe and democracy in Europe through English. This is a sheer delusion.

### **Legitimacy crisis**

The monolingualism promoted in the practices and symbolism of the European institutions weakens their legitimacy, a legitimacy that is already highly contested. It does not strengthen democracy, it weakens it. For democracy to work, it is necessary to promote intercomprehension, whereas the institutional ...->

4 Gérard Garouste with Catherine Grenier, *vraiment peindre*, Seuil, 2021, p. 63-64

5 Wab Kinew (born Wabanakwut Kinew on December 31, 1981 in Kenora, Ontario) is a Canadian political figure. He has been the MLA for Fort Rouge since April 16, 2016 and the leader of the Manitoba New Democratic Party as well as the Leader of the Official Opposition since September 16, 2017. Wikipedia

-> domination of English promotes incommunication.

In the European Union, English is spoken by just over 1% of the natives, and between 95% and 90% of the population either do not speak English at all (around 60%) or speak only rudimentary English. It is clear that the all-English Europe is a factor of incommunication, lack of democracy and a generator of hidden costs. To get out of the incommunication, which is a natural situation, a kind of initial situation, requires a lot of efforts through the knowledge of foreign languages, translation and interpretation.

English can therefore only be one official language among others in a European Union where France and Germany represent 37% of the total population.

The established institutional hegemony of English tends to impose some kind of caste power. In some respects, the present situation could be compared to that of the Renaissance. All intellectual and social life was controlled by the Church who spoke in Latin, while the people had long since lost their understanding of Latin. As early as the 13th century<sup>c</sup> Dante was the first to demand that the "vulgar" languages (the languages spoken in the families) be raised to the level of Latin. And it was for this reason that two centuries later Descartes wrote his *Discourse of Method* in French, and Galileo his *Dialogue* in Italian, in order to reach a wide audience.

In a democracy we speak in a language which everyone can understand.

The linguistic structure of the speech on the State of the Union delivered by the President of the European Commission should be thought-provoking in this respect.

	2019	2020	2021	2022
ANG	74.4%	85%	75,06%	74,94%
ALL	17.7%		13,74%	13,72%
FRA	7.9%		11,18%	11,16%
ITA				0,17%

This is a perfect metaphor for the state of the European Union<sup>6</sup>.

And let it not be said that English is a neutral language.

In order to ensure the free flow of ideas, plurilingualism involves translation, interpretation and raising the language skills of individuals in their practical and cultural dimensions in order to ensure intercomprehension and a successful communication.

Today's world loves violent revolutions which produce ever more violence. Because it affects inter-individual and international relations by pacifying them as much as possible, plurilingualism proposes a real cultural revolution.

In the European Charter for Plurilingualism, drawn up in 2005 at the end of the 1st European Conference on Plurilingualism, we highlighted the political dimensions of plurilingualism. We are attaching a selection of them to this editorial.

<https://assises.observatoireplurilinguisme.eu>

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<sup>6</sup> We owe this table to the regular monitoring carried out by the GEM+ association, which we thank.

**Extracts from the European Charter for Multilingualism  
(European Conference on Plurilingualism, November 2005)**

**Preamble**

In the text below we agree to use the term "plurilingualism" to mean the use of several languages by an individual and the term "multilingualism" to mean the coexistence of several languages within a given social group. A plurilingual country or society is one which comprises a majority of individuals who are able to express themselves, at various levels of competence, in several languages, namely multilingual or plurilingual individual whereas a multilingual society may comprise a majority of monolingual individuals who do not speak the language of the other.

Why do we need plurilingualism?

Plurilingualism is a vital tool for promoting democratic citizenship and is also the most desirable and the most effective means of communication in public debates since it enshrines the values of tolerance and acceptance of differences and minorities. Linguistic and cultural diversity which is inseparable from the concept of active European citizenship is therefore a component of European identity.

Language continues to offer the pre-eminent means of access to all cultures. Translation, for its part, can never offer an exhaustive or perfect means of access and cannot replace direct recourse to forms of expression in the original language. Because language enshrines culture, it provides access to different visions of the world. Plurilingual skills therefore underlie mutual comprehension. Rather than having recourse to the language of a third party in exchanges between two people having different mother tongues, the degree of understanding – both from the point of view of conveying information and with regard to communicating on an emotional level – will always be better when one of the two speakers uses the language of the other. Genuine mutual understanding can only be based on the pooling of cultural languages.

Utilitarian objectives must not determine the fate of languages. Having one overriding vision of globalisation tends to lead to a situation in which one single language monopolises communication. We must therefore underline the superiority of a plurilingual approach, based on the use of cultural languages.

Against the current background of an ambiguous system of globalisation, when biodiversity is becoming a matter of major concern, cultural and linguistic diversity should stand out as a priority. The two issues should be regarded in a similar light.

**Article 1 - Plurilingualism and political Europe**

Plurilingualism is inseparable from the affirmation of a political Europe.

Europe has a rich geographical, cultural and linguistic diversity. This diversity does not, however, preclude intensive exchanges and the emergence of a European conscience, rooted in a long, rich and turbulent history, frequently involving conflict.

As languages are inseparable from culture, European identity is based both on its cultures and languages, ancient or modern.

The existence of Europe is therefore inconceivable without respect for the languages used on this continent. Europe cannot be confined within the strict limits of a simplistic economic interpretation of human behaviour.

**Article 2 - Plurilingualism – a means of getting to know and recognise other people**

Language diversity ensures plurality and the richness of representations.

Language is the main means of getting to know people and, as such, it should not be reduced to the level of an impersonal code. Language may address objective facts but it does also provide a channel for interpersonal communication in respect of matters relating to the memory, values, sensitivities, feelings and behaviour, i.e. everything which goes together to make relations between people original, profound and cultural. Furthermore, languages express concepts for which there are not always equivalent terms in other languages and which cannot be translated without redesigning the intellectual and cultural reference

frameworks.

Language is not only a tool for communicating, it also creates meaning and generates representations.

Conversely, using a single language as a vehicle for international communications, in no way ensures that people can understand and get to know each other.

### **Article 3 - Plurilingualism and freedom**

Plurilingualism is a form of freedom.

Plurilingualism represents a form of freedom in the same way as the right to fully master one's own mother tongue is a fundamental freedom.

Language provides the only means of understanding the world. Knowledge of one or more foreign languages enables individuals to broaden their field of vision to a considerable extent and provides a means of bringing about a better understanding of contemporary societies and problems. In the case of both children and adults, language is inextricably linked to thought and communication; it is a form of power and the access to freedom.

### **Article 4 - Plurilingualism and European identities**

Plurilingualism is the means to assert the durability of national entities in Europe which are privileged places for the practice of citizenship.

Although Europe as a commercial entity can accept, not without risk, the use of a single vehicular language, Europe as a political and citizenship-conscious entity cannot exist if the peoples of Europe do not have a knowledge and understanding of each other. The only way in which this knowledge and mutual understanding can develop is through the medium of languages of culture.

There cannot be just a single language in Europe. Europe must find its fulfilment by refusing to think and work through the use of the languages of present or future superpowers, in particular when those languages are minority languages in Europe.

### **Article 5 - Plurilingualism culture and citizenship**

Plurilingualism is a basic source of European civic awareness.

Languages, which provide a means of getting to know other people, also provide a means of gaining recognition as a citizen. Citizenship postulates an awareness of the need to share common values and a joint destiny. Active European citizenship is inconceivable if it does not involve a multiplication and intensification of exchanges between peoples and individuals, the main channel for these exchanges being language.

The degree of involvement of citizens in the preparation of EU policies depends on their ability to participate in the public debate and the political debate in Europe. A prerequisite for such an ability is plurilingual skills, i.e. the ability to interact effectively and in an appropriate way with other citizens of Europe".

The desire to master languages, be they one's own mother tongue or the languages of others, may become a powerful lever for promoting accession to the EU and closer links with the EU if the languages in question become common languages.

### **Article 6 - Plurilingualism and international relations**

Plurilingualism is one of the ways of tackling the "clash of civilisations" and the various forms of political, cultural and economic hegemony.

Plurilingualism can change the perception and construction of international relations. In view of the fact that plurilingualism intrinsically implies an openness toward others, it has the effect of replacing the psychology of confrontation and a clash of interests by a spirit of dialogue with a view to constructing a shared future.

The use of a single language as a vehicle for international communication does not, in any way, ensure dialogue and peace. On the contrary, such a language becomes the expression of domination.

## Article 7 - Plurilingualism, cultural diversity and scientific development

Plurilingualism is a basic element of scientific innovation.

In the field of thought, creativity is linked to the mother tongue and to culture : the sciences of culture are, almost by construction, intercultural : as critical disciplines, they have everything to learn about the difference between languages and cultural traditions, a difference which is, when all is said and done, their subject matter.

The diversity of complementary scientific approaches is a source of richness which cannot be reached by using a single language.

## Article 11 - Plurilingualism and education

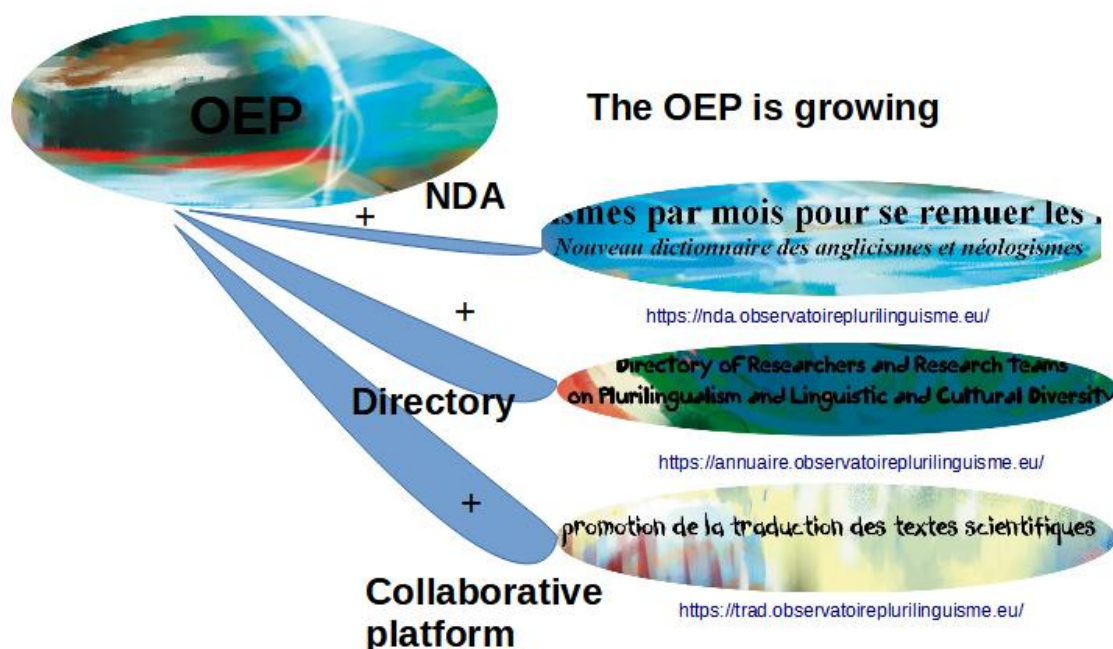
Educational systems must provide plurilingual education.

The first task of school is to teach the national language(s), the basis of all learning and the foundation of social cohesion. As only languages open access to the comprehension of the world, reinvesting on languages must be a priority of the educational system.

The educational system must offer the choice of plurilingual education from an early age and develop the skills required for independent learning in order to enable people to engage in lifelong learning of new languages. This task is, by no means, designed to promote the use of a single foreign language as a minimal channel of communication, having an essentially commercial objective.

Families must be made aware of the importance of linguistic stakes and choices must be clearly explained to them.






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## Articles not to be missed

	<p style="text-align: center;"><b>L'anglais est-il le nouveau latin ? (Yves Montenay)</b></p> <p>L'objet de cette analyse est l'évolution de l'anglais d'une langue nationale à une langue vernaculaire élitiste, comme le fut le latin au Moyen Âge. Cette comparaison rapide, et forcément partielle, doit nous conduire à réfléchir à un meilleur ciblage de nos actions de militants du français et de la francophonie. Un bref historique de l'usage du latin L'empire romain s'écroule, le latin en principe aussi. Les Européens, issus de l'ancien empire ou des régions voisines comme la Germanie, parlent de nombreux dialectes, les uns romans, dont l'un...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b>Le « doomscrolling » et le « ROMO », entre surdose d'anxiété et stratégie d'évitement (France inter (4 octobre 2022 - Un monde nouveau)</b></p> <p>L'inquiétante pratique qui consiste à faire défiler compulsivement des contenus négatifs et le soulagement de ne pas avoir été informé : deux phénomènes qui prennent de l'ampleur dans la civilisation numérique. En savoir plus A ce stade on ne se rend même plus compte que c'est de l'anglais ! On dirait plutôt une sorte de dialecte de la civilisation numérique, un esperanto du monde connecté. Quand arrivent ce genre de nouvelles expressions, anglophones de surcroît, on a un moment de recul. Et si le temps de les comprendre elles n'étaient...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b>La louisianisation planifiée du N.-B. ou le second génocide acadien Acadie nouvelle, par Ilyès Zaouri, président du CERMF)</b></p> <p>Les résultats du dernier recensement ne font que confirmer une certitude mathématique : la disparition prochaine du peuple acadien et la redéfinition de la carte du monde francophone. Face à un environnement hostile, et en mémoire des sacrifices de leurs ancêtres, les Acadiens ne doivent plus faire preuve de naïveté, et ne plus se détourner de l'essentiel. Avec une nouvelle baisse...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b><u>Le Gabon consolide son statut de pays le plus riche d'Afrique, devant le Botswana (hors très petits pays)</u></b></p> <p>Par Ilyes Zouari, Président du CERMF (Centre d'étude et de réflexion sur le Monde francophone). Après avoir dépassé le Botswana, second producteur mondial de diamants, après la Russie, le Gabon creuse l'écart et confirme son statut de pays le plus riche du continent en termes de PIB par habitant, hors très petits pays, majoritairement insulaires. Cette nouvelle performance,...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b><u>“O ensino internacional tem como grande vantagem a multiculturalidade e o multilinguismo”</u></b></p> <p>Oeiras Valley, 23.09.22 À conversa com o Oeiras Valley, o Chairman da Sharing Foundation, Miguel Ladeira Santos, deu a conhecer o trabalho da fundação no desenvolvimento de novas metodologias de ensino tendo em vista a promoção de um ensino internacional, multilingue e multicultural nas escolas. No decorrer da conversa deu ainda destaque ao trabalho realizado na International Sharing...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b><u>Karim Duval : " En utilisant le franglais, on cherche à montrer qu'on est au-dessus des autres " (Chronique de Michel Feltin-</u></b></p>

	<p style="text-align: center;"><b><u>Palas, L'Express</u></b></p> <p>Avec talent, l'humoriste porte un regard acéré sur le langage de l'entreprise et ses travers. C'est exceptionnellement sous la forme d'un entretien que se présente ma lettre d'information cette semaine. Une exception justifiée tant l'humoriste Karim Duval a l'art d'interroger avec humour la novlangue en usage dans les entreprises- un univers que cet ingénieur diplômé de l'Ecole Centrale...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b><u>« French Tech » : des défenseurs de la langue française attaquent l'État en justice pour rebaptiser le label (Le Figaro)</u></b></p> <p>Publié le 22/09/2022 - Ce label officiel regroupe de jeunes entreprises technologiques tricolores. BERTRAND GUAY / AFP L'association Francophonie Avenir (Afrav) brandit la loi Toubon de 1994, qui dispose que la langue française doit être utilisée comme langue de l'enseignement, du travail, des échanges et des services publics. Les défenseurs de la langue française veulent avoir la...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b><u>Switzerland is a model of a multilingual state (The Economist)</u></b></p> <p>Oct 6th 2022 EUROPE Is the home of the idea that people who see themselves as a nation should have a country. And very often those countries have seen themselves linguistically: France is the home of those who speak French, and so on. This has always been a simplification. But one state, one nation and one language remains a Platonic ideal. <a href="#">Read more (reader account requested)...</a></p>
	<p style="text-align: center;"><b><u>Meertaligheid op het werk centraal tijdens Dag van de Meertaligheid</u></b></p> <p>Bruzz, 24 September 2022 De Brusselse Dag van de Meertaligheid is een jaarlijks evenement om meertaligheid in Brussel onder de aandacht te brengen. Initiatiefnemer is Brussels minister bevoegd voor de Promotie van de Meertaligheid, Sven Gatz (Open VLD). Dit jaar staat de impact van meertaligheid op het Brusselse bedrijfsleven centraal. <a href="#">Meer lezen...</a></p>
	<p style="text-align: center;"><b><u>Delphine Horvilleur : "À partir du moment où nos identités sont simplifiées, l'autre devient un ennemi"</u></b></p> <p>Résumé Delphine Horvilleur, rabbin, auteure de "Il n'y a pas de Ajar. Monologue contre l'identité" (Grasset), est l'invitée du Grand entretien de France Inter. En savoir plus Dans son livre "Il n'y a pas de Ajar. Monologue contre l'identité", Delphine Horvilleur imagine un fils à Émile Ajar, nom sous lequel Romain Gary a écrit. Ce fils s'appelle Abraham et elle lui...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b><u>Alain Supiot: «Des urnes au travail, nous assistons à la sécession des gens ordinaires»</u></b></p> <p>GRAND ENTRETIEN - Pour le professeur émérite au Collège de France, l'abstention aux élections législatives et le désinvestissement au travail peuvent s'analyser comme les deux faces d'une même crise nourrie par le sentiment de dépossession des classes moyennes et populaires. Grand penseur de l'État social reconnu pour ses ouvrages sur le travail et auteur de La Gouvernance par les...</p> <p><a href="#">Lire la suite...</a></p>

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## Announcements and publications

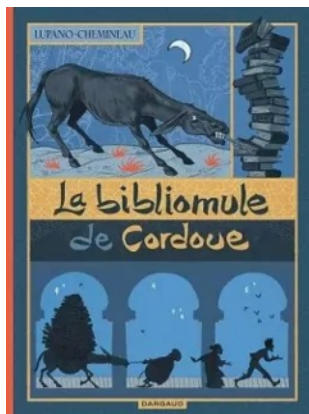
	<p><b>L'impératif plurilingue, 18 ans avec l'Observatoire européen du plurilinguisme (Christian Tremblay, président de l'OEP)</b></p> <p>Ce livre est la chronique d'un combat qui se situe d'abord au niveau des idées. Face à des interactions linguistiques asymétriques à l'échelle planétaire au profit exclusif de l'anglais, il était nécessaire de clarifier les idées au plan linguistique. Pour échapper au vertige identitaire, nous avons considéré qu'il fallait mener la réflexion autour des concepts de plurilinguisme et...</p> <p><a href="#">Lire la suite...</a></p>
	<p><b>La gouvernance linguistique des universités et établissements d'enseignement supérieur</b></p> <p>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...</p> <p><a href="#">Lire la suite...</a></p>
	<p><b>Linguistique pour le Développement (dir. Jean-Philippe Zouogbo)</b></p> <p>... L'association de linguistique et développement, deux termes aux contenus traditionnellement éloignés les uns des autres, est une construction à la fois savante et programmatique. Elle a pour effet de démontrer que le développement nécessite des solutions linguistiques et culturelles. Linguistique engagée, linguistique d'intervention, linguistique citoyenne,...</p> <p><a href="#">Lire la suite...</a></p>
	<p><b>Prix Mare Nostrum 2022 : la deuxième sélection dévoilée</b></p> <p>Pour sa deuxième édition, le Prix Mare Nostrum, Grand Prix Méditerranéen de Littérature et de Spiritualité récompensera le 30 novembre 2022 des œuvres de fiction et des essais en langue française ou traduites en français dans les catégories Roman méditerranéen – Premier roman – Histoire et Géopolitique – Philosophie et Spiritualité. Un prix littéraire original qui entend célébrer l'union, la diversité, et la richesse littéraire de toutes les rives de la Méditerranée. Le prix est doté d'une enveloppe de 12 000 €, répartie en parts égales entre les quatre...</p> <p><a href="#">Lire la suite...</a></p>



### Langues et cultures africaines : l'univers mandingue (15 x 2h hebdomadaires Cours d'adultes de Paris 2022-2023)

Cours d'adultes de Paris 2022-2023 Langues et cultures africaines : l'univers mandingue (15 x 2h hebdomadaires) Du 6 octobre 2022 au 9 février 2023 (1ère session) Formation chaque jeudi, de 18h30 à 20h30 77 boulevard de Belleville, 75011 Paris Tarif : 200 € - Tarif réduit : 100 € (RSA, ASS, AAH) Période d'inscription en cours avec prolongation du 6 au 8/09 Objectif Découvrir...

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### **La Bibliomule de Cordoue**

Califat d'Al Andalus, Espagne, année 976.

Voilà près de soixante ans que le califat est placé sous le signe de la paix, de la culture et de la science. Le calife Abd el-Rahman III et son fils al-Hakam II ont fait de Cordoue la capitale occidentale du savoir. Mais al-Hakam II meurt jeune, et son fils n'a que dix ans. L'un de ses vizirs, Amir, saisit l'occasion qui lui est donnée de prendre le pouvoir. Il n'a aucune légitimité, mais il a des alliés. Parmi eux, les religieux radicaux, humiliés par le règne de deux califes épris de culture grecque, indienne, ou perse, de philosophie et de mathématiques. Le prix de leur soutien est élevé : ils veulent voir brûler les 400 000 livres de la bibliothèque de Cordoue. La soif de pouvoir d'Amir n'ayant pas de limites, il y consent.

[Lire la suite...](#)

Vanessa Piccoli. Plurilingualism, multimodality and machine translation in medical consultations. *Translation and Interpreting Studies*, 2022, 17 (1), pp.42-65.

Abstract : This contribution deals with the use of Google Translate as one among many resources that participants mobilize to overcome the language barrier in plurilingual medical consultations.

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### **Lutter avec des mots : néologie et militantisme (Colloque international – Université de Strasbourg 16 et 17 novembre 2023)**

[Appel à communication](#)

### **Multilinguismo in famiglia, come affrontare le criticità. I webinar gratuiti del Comites Londra**



Londra – Tra le maggiori difficoltà che una famiglia di origini italiane, che vive nel Regno Unito, deve affrontare nella vita di tutti i giorni, ci sono sicuramente quelle di come poter agevolare il percorso dei loro giovani figli verso il multilinguismo.

Il Comites di Londra lancia una nuova iniziativa a supporto delle famiglie italiane nel Regno Unito e le questioni legate al multilinguismo: come i genitori possono affrontare le criticità che si possono creare nel percorso di crescita culturale e sociale dei loro figli.

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### **Lingua (non) grata : Langues, violences et résistances dans les espaces de la migration (parution)**

[Marie-Caroline Saglio-Yatzimirsky et Alexandra Galitzine-Loumpet \(dir.\), TransAireS, Presses de l'Inalco, 2022](#)



<http://www.observatoireplurilinguisme.eu>

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DOI : 10.4000/books.pressesimalco.44394

Que font les migrations aux langues et les langues aux migrations ? Dans la crise de l'accueil des migrants qui secoue l'Europe depuis 2015, les langues sont les grandes oubliées des politiques publiques. Pourtant, dans les territoires de l'asile, des dizaines de langues se rencontrent et se croisent aux frontières. Est-ce alors un grand malentendu ou un parler de la migration qui émerge dans ces territoires de Babel ? Une lingua franca ou à l'inverse une lingua non grata ?

[Lire la suite...](#)

### **Suíça deve promover idiomas minoritários**

Swissinfo.ch, 29. setembro 2022

O Conselho da Europa diz que as autoridades suíças deveriam adotar, como prioridade, uma legislação sobre o uso do francês e do alemão na vida pública nos municípios onde eles são idiomas minoritários ou majoritários não oficiais.

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