



Newsletter of the EOP N°95 – (March-May 2023)

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Editorial: Long live Europe! But which Europe?

° As we approach Europe Week, the week which includes two anniversaries, that of May 8, 1945, the end of the Third Reich, and that of May 9, 1950, the date of Robert Schumann's founding speech, how can we talk about Europe today in a world in turmoil, where the balance of powers is being reconfigured, where the fate of Europe is marked by the return of war and bizarrely hostile slogans expressing the "hatred of the West"?

It is not a question here of adding a profession of European faith in the wake of many others, although our European convictions are in steel. It is rather a question of taking the particular look that plurilingualism as a philosophy turns towards Europe and towards the world, because one cannot speak of Europe without speaking of the world.

A question of "point of view"

It is only a "point of view" in the sense which Leibniz explained the concept of "monads" as so many mirrors of the same universe, each mirror having its share of the universal¹. Reformulated by Nietzsche, this gives "there are no facts, only interpretations"², which does not mean that reality does not exist and that all interpretations are just as good. For Kant, "to walk towards a *common sense*, that is to say towards our humanity implies to think by putting oneself in the place of any other human being"³. Humboldt gave his own linguistic version by seeing in each language a "vision of the world" or, if we prefer, "a point of view on the world"⁴. But Vico, well before him, was already engaged on this path by explaining the variety of languages by the diversity of historical experiences⁵. Without exhausting these too well-known references, we can also reproduce the words of an old man of the Navajo tribe: "If you don't breathe, the air doesn't exist. If you don't walk, the Earth doesn't exist. If you do not speak, the world does not exist"⁶. All is said. ...- >

Direction and writing : Christian Tremblay, Anne Bui.

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- Edito – Plurilingualism, a cultural revolution
- Articles not to be missed
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-> There is a corollary to this introduction. Interpersonal or intercultural understanding is not self-evident. Both understanding and the production of thought through language are processes⁷. And the fundamental reason why this is so is that "reflection never has the whole world and the plurality of deployed and objectified monads under its gaze, and never has more than a partial view and a limited power"⁸.

Dominique Wolton in a recent essay, without any philosophical reference, has developed this idea through the concept of *incommunication*⁹ and describes Europe as a formidable process of learning to understand the other through negotiation. ...->

1 *Discours de métaphysique, Monadologie*, Gallimard, Folio, 2004, p. 234 and (n° 57) and p. 373 and following.

2 *Posthumous Fragments*, 7 [60], in Nietzsche, *Complete Philosophical Works*, op. cit.

3 Quoted by Tzvetan Todorov in *La littérature en péril*, Flammarion, 2007, p. 78

4 Sur le caractère national des langues et autres écrits sur le langage, Ed. Du Seuil, Points, p. 131, but also p. 69, 75, 81.

5 *La science nouvelle*, Giambattista Vico, translated and presented by Alain Pons, Fayard, 2001, § 445, p. 200.

6 Akira Yamamoto's paraphrase of an old man from the Navajo tribe, PBS TV, Millennium Series: *Tribal Wisdom and the Modern World*, hosted by D. Maybury-Lewis and broadcast on May 24, 1992.

7 Widely analyzed by Lev Vygotski in *Pensée & Langage*, La dispute, 1997.

8 *Phenomenology of perception*, Maurice Merleau-Ponty, Gallimard, 1945, p. 88.

9 *Vive l'incommunication*, La victoire de l'Europe, Ed. François Bourdin, 2020

-> Back to the beginnings

In order to give the subject a historical depth, we would like to take up the thread of our last editorial "Europe without shores and the global circulation of ideas". It was about a historical period from the 8th to the 15th century around the Mediterranean sea, a period seen from an angle that is very hardly developed in school curricula and yet essential to the understanding of the history of Europe and the world.

How did Europe recover the heritage of Greek antiquity? How did the dominant religion in the European space, the Christian religion, capture this heritage? How did this heritage lead to the period that is described as a Renaissance? One will forgive the shortcuts. From the 8th to the 13th century the Islamic world, whose empire, even if fragmented, occupied all of North Africa as far as sub-Saharan Africa, appropriated the Greek scholars and philosophers. Muslim scholars, philosophers and theologians did more than appropriate this heritage. They translated it or had it translated (the translators were generally Jews and Christians), analyzed, commented and criticized it. For Europe, the high point was Averroes' (Ibn Rushd from Cordoba) commentary on Aristotle. The main philosophical subject during these five centuries concerns the relationship between science and reason on the one hand, and faith on the other. For Averroes, there cannot be any contradiction and the message he takes from the Koran is that knowledge brings closer to God. The translation was first done from Greek into Arabic, then from Arabic into Latin after the reconquest of Toledo by the Christians. After the fall of Cordoba in 1236, the translation movement accelerated and monks from the North came to Toledo to discover the Greek heritage and Aristotle. Medieval scholasticism was nourished by this heritage and if the masters of scholasticism, first and foremost Thomas Aquinas, fought as heretical the movement of ideas called by simplification "Averroism", the philosophical issue was almost the same as in the Islamic period, and focused on the relationship between scientific truth and religious truth. Another translation movement was at work in Italy in Apulia, but with the fall of Constantinople in 1453, Greek scholars fled en masse to Italy with the original manuscripts or what was left of them, and the direct translation of Greek works into Latin could develop. It is no coincidence that the resulting intellectual and artistic effervescence in Italy led to the Italian renaissance(s) and then the French renaissance. With the Renaissance, the sciences slowly continued their emancipation from religion. However, there is no hint that this movement will ever come to an end, for we can see that questions such as those raised by the theory of evolution are being contested today in the name of religion in certain circles and are forbidden to be taught in certain states of the United States. But they are simply a continuation of debates that are over a thousand years old.

Why is it important to look back on this historical period, which seems so far away? Not only because the debates of that time are close to those we know today, but also because the remarkable "progress" of the human mind, of the "human understanding" to speak like Locke or Leibniz, took place in a plural environment, a plurilingual environment with intense intercultural exchanges.

It is clear that the wars of religion, the crusades in particular, did not prevent the circulation of ideas. Europe did not exist in the minds of men and if one can reconstitute it a posteriori, it was indeed a Europe "without shores".

It is important to go back even further in time back to the intellectual blooming of ancient Greece and the birth of philosophy. It is said the European identity is Christian and Greco-Latin. To a first approximation, nobody disputes this. But how was philosophy born in Greece between the 6th and 4th centuries B.C., which nobody seems to dispute? The question is not insignificant because understanding how civilization could go from the invention of writing in Mesopotamia to the appearance of science and philosophy is a real issue¹⁰. It is agreed that it is the fusion of practical knowledge largely inherited from Mesopotamia and Pharaonic Egypt together with the habit and taste of public debate in the Athenian Republic which favored the passage from practical knowledges to their theorization, then to the capacity of the Athenian thought to analyze itself and to acquire its autonomy in relation to the hold of the cosmos and the gods. The different dimensions of human reality (history, culture, language, politics, geopolitics, economy, mentalities and passions) become objects of study in anticipation of the human sciences such as we know them today¹¹. It is important to underline that this movement which affects the whole eastern part of the Mediterranean basin ...->

10 *L'évolution de la connaissance, repenser la science pour l'Anthropocène*, Jürgen Renn, Les Belles Lettres, 2022, notably chapter XI "La mondialisation de la connaissance dans l'histoire".

11 *Histoire mondiale de la philosophie*, Vincent Citot, 2022, p. 27-35

-> cannot be understood without the initial contribution of Mesopotamia and ancient Egypt.

It should be noted that it was the conquerors of Greece, the Romans, who recovered the heritage of their colonized people and that it was the new conquerors of the whole of the eastern Mediterranean and North Africa, the Arabs, who in turn captured this heritage established in the conquered lands, This did not prevent the Caliph Al-Mamûn from sending an embassy to Constantinople to obtain manuscripts and enrich his library in the House of Wisdom which, in the middle of the 9th century, constituted the largest collection of books in the world.

Essentialism, a permanent threat

Another remark which can be made at this level of analysis is the fact that there is no European essence, no more than there is an Arab, African, Chinese or Indian essence. For some, this may seem obvious, but one should draw all the consequences. Thus, to choose as chapter titles of a very beautiful *world history of philosophy* the terms "Greek", "Roman", "Euro-Western", "Russian", "Indian", "Chinese" philosophy, is to some extent an abuse of language. The author rightly speaks of "philosophy in Islam" rather than Islamic philosophy. Moreover, about Russian philosophy, the author brings some very interesting clarifications: "The Greek-Byzantine world first, then Western Europe, are the two great cultural sources from which the Russian thought draws. From these ethnic, geographical, linguistic and cultural data, a Russian intellectual history emerges which cannot be incorporated into any other intellectual history - it must therefore be studied for itself."¹²

Philosophy in Russia, like philosophy in Islam, participates, as "points of view" in the sense of Leibniz, of philosophy nothing more nothing less. Moreover, one can note with what care Souleymane Bachir Diagne, one of the most remarkable contemporary African philosophers, has entitled one of his recent works *Comment philosophe en Islam?*¹³.

On the other hand, a title such as L'universalisme européen (European Universalism)¹⁴ can be criticized in more than one way, independently of its content. On the one hand, universalism is not European. Universalism is a philosophical notion, the use of which can be misused, but it does not belong either to Europe or to the European world, since the author seems to make a distinction and focuses the European world on the United States and Great Britain. But if we do not start by defining what we mean by "universalism", we create confusion and nothing more. Why not talk about Chinese or African universalism. That is simply absurd. Then Europe is not universal because, according to what we have said, based on Leibniz, who is not alone, it can only claim a part of universality. But no one can reasonably deny that Europe has played a major role in what can be called universal thought. It is the reduction of universalism to an ideology and to an instrument of power which can and must be denounced, but it is then a matter of something else entirely. Everyone will understand that the essentialism with which this title is impregnated, whose conceptual basis is categorization, in the original Greek sense of "indictment"¹⁵, and not Aristotelian, is much more "selling" than complexity. For universalism, if we are willing to explore its contours, cannot be reduced to a lowest common denominator whose source would remain hypothetical. Science is constantly evolving, just like the real world, material or imaginary, does not cease to evolve. This means that universalism is a horizon which is being built and which no one, no State, no institution can appropriate.

A long way

Criticism by the other and by oneself is a healthy, vital and intrinsic exercise in philosophy. Philosophy is not thought. It is a form of thinking and it was invented in ancient Greece.

Let's recognize its salutary role. To remain on the European soil, let us quote this cry of rage from Paul Valéry in his *Regards sur le monde actuel*¹⁶ published in 1945: "The miserable Europeans preferred to play the Armagnacs and the Burgundians, rather than take on the whole world the great role which the ...->

12 Ibid. p. 233

13 *How to philosophize in Islam*, Souleymane Bachir Diagne, Éditions Jimsaan, 2014

14 *L'universalisme européen, De la colonisation au droit d'ingérence*, Immanuel Wallerstein, Éditions Demopolis, 2006

15 According to the Dictionnaire historique de la langue française, the word "category" is borrowed from the Low Latin *categoría*, itself taken from the Greek *katêgoria* "accusation" and, in Aristotle, "quality attributed to an object attribute". This word is derived from *katêgorein* which means both "to speak against, accuse, blame" and "to state, signify, affirm" in Aristotelian logic.

16 *Regards sur le monde actuel et autres essais*, Paul Valéry, Gallimard, 1945, p. 28

-> Romans knew how to take on and hold for centuries in the world of their time. Their number and their means were nothing compared to ours; but they found in the entrails of their chickens more just and consequent ideas than all our political sciences contain.

"Europe will be punished for its policy; it will be deprived of wine and beer and liquor. And other things...

Europe visibly aspires to be governed by an American commission. All its policies are directed towards that end."

Is this judgment still valid? At least in part. The European countries have returned to the path of political intelligence, but when it came to supporting the invasion of Iraq and pretending to believe one of the biggest state lies of all time, everyone except France and Germany responded to cut themselves off from the rest of the world.

On the other hand, European civilization has been a pioneer in abolishing slavery, in promoting the emancipation of women, in setting up unprecedented mechanisms of social justice, in taking an interest in other cultures, including those of the "first" peoples, and in becoming rapidly aware of environmental challenges¹⁷. This too is a reality.

But to return to the linguistic terrain, we must consider the following: no unitary country or set of federal or confederal countries has yet adopted as an official language a language spoken by only 1% of its population. One or more common languages such as English, French or German, the most widely spoken languages in Europe as a mother tongue or second language, or even Spanish, can be valued. But in no way can these languages replace or marginalize national or regional languages. An official language, as it is beautifully expressed in the royal ordinance of Villers-Cotterêts of 1539, is a language intended for the communication of the political and administrative authorities with the citizens and administered. The official language must be clear and understandable by all. In no way is it intended to express allegiance to any foreign power. Far from the implicit curse of plurilingualism that the dominant interpretation draws from the myth of Babel, the Koran, in a little known verse, says this: "We have divided you into languages and nations so that you may learn from each other"¹⁸.

Refocusing on language

As the historical examples which we have mentioned, in an unfortunately incomplete way, have largely proven, linguistic diversity is not a plague but is intimately linked to human progress. Contrary to the straitjacket imposed on us by the managerial culture, it is a wealth to be exploited. The European cultural convention of 1954 said in its article 2:

Each Contracting Party shall, as far as possible :

- a - encourage among its nationals the study of the languages, history and civilization of the other Contracting Parties, and provide facilities for the development of such studies in its territory; and
- b - shall endeavor to develop the study of its language or languages, its history and civilization on the territory of the other Contracting Parties and to offer to the nationals of the latter the possibility of pursuing similar studies in its territory.

It is not certain that the authors of this convention were really convinced of their recommendations, whose aim was more peace between nations than a renaissance through the diversity of languages. No doubt they had not really freed themselves from their monolingual prejudice nor had they really felt all the richness and the potential of creativity which lies in linguistic diversity.

This scheme, which has not been applied for 70 years, has not changed in its foundations. The final report of the conference on the future of Europe does not show any other ambition than the renewal of the same one.

We have to ask ourselves questions.

Perhaps we should consider that the actions of the European authorities in the field of languages should cease to be always in opposition to their stated intentions? This implies a fundamental revision of the communication policy of the European authorities, especially the European Commission, and more ...->

17 A timely reminder by Pierre-Henri Tavoillot in the Figaro of January 3, 2022.

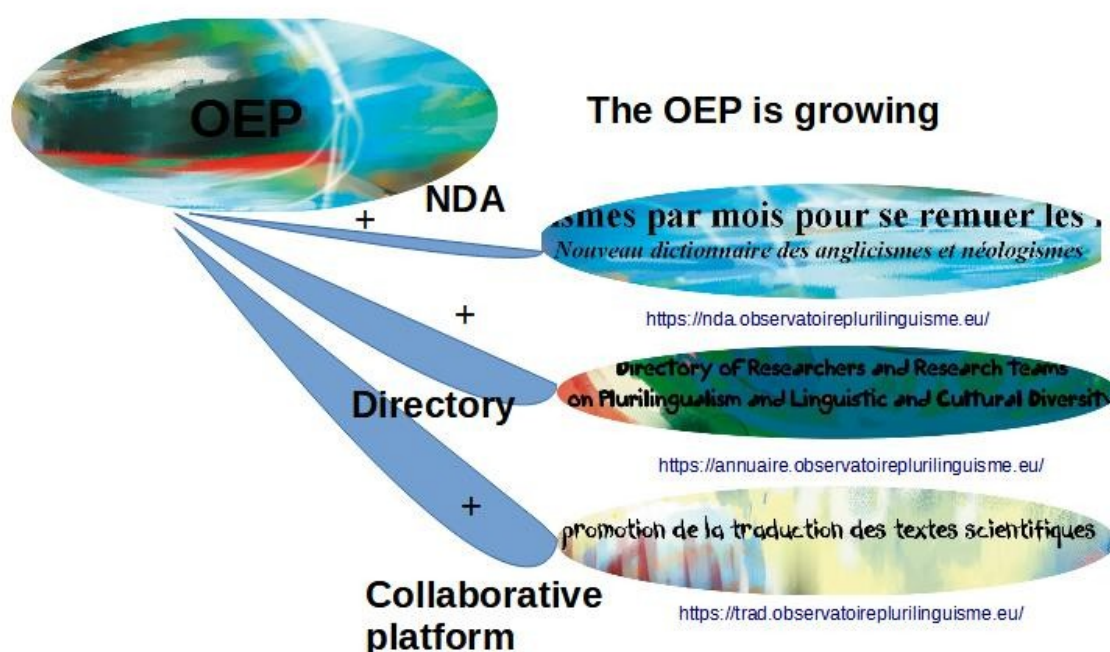
18 Quoted by François Rastier in *Apprendre pour transmettre*, PUF, 2013, p. 146, Sourate *Les Appartements* (Al-Hujurât, verse 13). Rastier specifies that according to the Arabists he has consulted, this translation remains legitimate, if not licit.

-> active educational policies on the part of governments.

Perhaps it would also be necessary to profoundly change the place of language in teaching? Michel Foucault in *Words and Things* had an enlightenment¹⁹. After noting the disappearance of the fact of language as a conscious phenomenon in modern society, in order to "rediscover in a unique space the great game of language", he imagines that refocusing on language would be "a decisive leap towards a completely new form of thought". This is what Heinz Wismann does in *Penser entre les langues*²⁰ or Souleymane Bachir Diagne in *De langue à langue*²¹. For plurilingualism is more than speaking several languages, it is also thinking differently. What our adult soul finds difficult to understand, a child is capable of doing. The primary school student who answers the question of a survey of the Academy "What is your mother tongue?" answers "my mother tongue is French and Arabic" has understood everything. There is nothing more to say.

-> End ◀

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19 *Les mots et les choses*, Michel Foucault, Gallimard, 1966, p. 318

20 *Thinking between languages*, Heinz Wismann, Albin Michel, 2012

21 *De langue à langue*, Souleymane Bachir Diagne, Albin Michel, 2022.

Articles not to be missed

Enquête en ligne sur les langues vivantes et le plurilinguisme

Il y a 20 ans, le mot de plurilinguisme était quasiment inconnu.

Aujourd' hui, les choses ont bien changé. Pour bien comprendre le phénomène, nous souhaitons que ce questionnaire soit diffusé le plus largement possible. En voici le lien :

<https://forms.gle/oXfefPno4M8a8HxE9>

[A vous de commencer](#)



L'OEP a testé chatGPT. Intéressant, instructif !

Nous avons concocté quelques questions de notre cru à chatGPT dans la version payante (38 € pour un an) Question 1 : le corpus ou les contenus utilisés par chatGPT sont-ils plurilingues ? Réponse : ...

[Lire la suite...](#)



ChatGPT, Chomsky et la banalité du mal

Martin Legros publié le 13 March 2023, Philosophie Magazine Dans une tribune parue dans le New York Times, le philosophe et linguiste Noam Chomsky balance du lourd contre le robot de conversation ChatGPT, qu'il accuse de disséminer dans l'espace public un usage dévoyé du langage et de la pensée susceptible de faire le lit de ce que Hannah Arendt appelait "la banalité du mal"....

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« Droits linguistiques » et « droit à la langue » en Haïti, la longue route d'une conquête citoyenne au cœur de l'État de droit (Robert Berrouët-Oriol)

Le National (République d'Haïti) - 11 avril 2023 Le présent article s'inspire amplement de la lecture du livre « Droits linguistiques » et « droit à la langue » : identification d'un objet d'étude et construction d'une approche », un exceptionnel ouvrage de référence paru sous la direction de Ghislain Potriquet, Dominique Huck et Claude Truchot et qui rassemble les Actes...

[Lire la suite...](#)



O inglês, língua universal: sim ou não? Duas posições divergentes

Ciberdúvidas, 21 de abril de 2023 'A controvérsia partiu de uma pergunta chegada ao Consultório do Ciberdúvidas: "O que é mais correto, afirmar que a língua inglesa é uma «língua universal» ou uma «língua mundial»?" Da resposta "Língua universal, língua mundial, língua franca", da autoria de Inês Gama, divergiu o advogado e esperantólogo Miguel Faria de Bastos com o texto...

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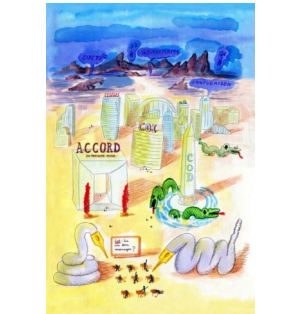


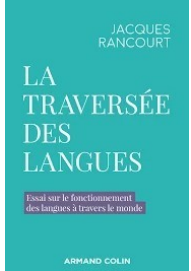
O poder do multilinguismo na educação

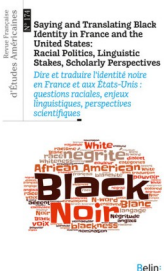
TED-Ed Educator Talks Apesar de estar em quinto lugar mundial no que toca à diversidade linguística, os Estados Unidos tendem a focar-se fortemente na língua inglesa nas escolas, sendo que as línguas nativas dos alunos são muitas vezes deixadas de lado. A educadora Megan Alubicki Flick defende programas bilíngues - que se concentram em desenvolver e preservar dois idiomas - e explica como...

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	<u>Mehrsprachigkeit im Mittelpunkt einer grenzüberschreitenden Bildungskonferenz in Eisenstadt</u> Quelle: Lang Burgenland Abschlusskonferenz zu Interreg-Bildungsprojekten mit Nachbarländern. VertreterInnen aus Österreich, Ungarn und der Slowakei tagten im KUZ Eisenstadt. Die Förderung der Mehrsprachigkeit durch grenzüberschreitende Zusammenarbeit war das Ziel der vor drei Jahren gestarteten gemeinsamen INTERREG V-A Projekte BIG_inn AT-HU und BIG_ling SK-AT. Mit dabei... Lire la suite...
	<u>Comme on nous parle - L'emprise de la novlangue sur nos sociétés (Jean-Paul Fitoussi)</u> "La façon dont on nous parle des problèmes économiques, sociaux et même politiques nous laisse peu de chances de comprendre ce que l'on veut nous dire. Et encore moins les phénomènes qui nous blessent. L'invention d'une néo-novlangue est passée par là. Pourquoi nous répète-t-on à l'infini que le chômage est inadmissible pour finir par le laisser persister ? Pourquoi dit-on que le... Lire la suite...
	<u>Comment apprendre à un enfant le respect des autres et le poids des mots ? La psychanalyste Claude Halmos répond</u> Publié par le Monde le 25 avril 2023 - Photo : Half Red « Le divan du monde ». Dans cette chronique, la psychanalyste s'appuie sur vos témoignages et vos questionnements pour comprendre comment l'état du monde percute nos vies intimes. « Tu causes, tu causes, c'est tout ce que tu sais faire ! », répète obstinément, depuis sa cage, aux humains qui... Lire la suite...
	<u>Mon patron ne se pa écrire : « Je ne ferais pas remarquer à un supérieur qu'il a fait une faute d'orthographe, au risque de lui faire perdre la face » par Gladys Marivat (Collaboratrice du « Monde des livres »)</u> Publié le 25 avril 2023 - Illustration graphique Luca Falcone Parce que l'écrit est omniprésent en entreprise, des formations sont proposées aux cadres pour remettre leur conjugaison et leur grammaire à niveau et éviter ces fautes qui font mauvais genre. Alice Hagger ne vous dira pas qu'elle est une psychorigide de l'orthographe. Pourtant, le sujet est sensible pour cette responsable... Lire la suite...
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Announcements and publications	

	Pour la Fête de l'Europe, Marén Berg chante la conquête de la joie et des moments heureux ! (Paris, Mairie du 5e arrondissement) Après les 60 ans du Traité de l'Élysée pour célébrer l'amitié franco-allemande, pour la Fête de l'Europe, Marén Berg chante la conquête de la joie et des moments heureux ! Textes et musiques de Jacques Demy, Michel Legrand, Charles Trenet, Jacques Grello, Konstantin Wecker, Herbert Grönemeyer, Claude Lemesle, Barbara, Gianmaria Testa, Burt Bacharach...que du beau monde. Elle... Lire la suite... https://marenberg.com/.
	"L'Europe sans rivages" : une identité toujours en débat, Semaine de l'Europe Mardi 9 mai 2023, 19h00, Mairie du 5e, place du Panthéon, salle Pierrotet Conférence « "L'Europe sans rivage" : l'identité européenne toujours en débat ? », avec Christian Tremblay, Président de l'Observatoire européen du plurilinguisme. Quatre ans avant le traité de Rome, l'économiste François Perroux posait les termes du débat. Le 14 décembre 1973 le sommet de Copenhague... Mairie du 5e à Paris, 9 mai 2023 20 heures, salle Pierrotet Vincennes fête l'Europe, 13 mai 2023, 15h45, Mairie, salle Aimé Mireur
	L'impératif plurilingue (Christian Tremblay) 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... Lire la suite...
	La traversée des langues. Essai sur le fonctionnement des langues à travers le monde (Jacques Rancourt, Armand Collin, 2023) Ce livre est une exploration du fonctionnement des langues. Sans ignorer les théories scientifiques qui ont émergé tout au long du XXe siècle, il ne cherche pas à décrire formellement ses objets. Son regard se porte ailleurs. La traversée des langues soumet un nombre représentatif de langues du monde à une analyse autour de quelques notions choisies (le mot, la... Lire la suite...
	Savons-nous vraiment parler ? Du contrat linguistique comme contrat social - Sylvain Detey (Armand Colin) Nous perdons un temps fou à ne pas être d'accord. Contrairement à ce que l'on imagine, nous ne nous comprenons pas – ou du moins pas suffisamment. « Parlons plus pour mieux nous comprendre ! », entonnera-t-on. Et pourtant, il suffit de pratiquer une langue étrangère pour que la difficulté de comprendre et d'être compris nous assaille et nous éveille. Par effet retour, on... Lire la suite...

	Penser les pratiques, l'apprentissage et l'enseignement des langues et cultures africaines face au marché de l'emploi Contributions pour un développement socioéconomique durable (Appel à communications - Observatoire du plurilinguisme africain - OPA) Résumé Il est aujourd'hui avéré que l'implication de la langue africaine de l'apprenant optimise l'efficacité globale des systèmes éducatifs, constituant de ce fait une contribution importante au développement social et économique du continent. Le présent colloque se propose de prolonger une réflexion déjà ancienne mais il entend également engager chercheurs et... Lire la suite...
	Lo tsunami degli anglicismi. Gli effetti collaterali della globalizzazione linguistica (Antonio Zoppetti) Fare dell'inglese la lingua planetaria della scienza, dell'università o dell'Europa implica alti costi e gravi effetti collaterali. Il globalese rappresenta un enorme giro d'affari per i Paesi anglofoni e si impone a scapito delle identità locali considerate un ostacolo alla comunicazione e ai mercati internazionali. Le altre lingue rischiano di diventare i dialetti di un... Lire la suite...
	Dire et traduire l'identité noire en France et aux États-Unis : questions raciales, enjeux linguistiques, perspectives scientifiques (RFEA) Revue française d'études américaines 2023-1 (n° 174) Ce numéro entend faire appel à plusieurs disciplines des « humanités », comme la traductologie, la linguistique et la littérature d'un côté, la civilisation, l'histoire et la sociologie de l'autre pour mieux comprendre les enjeux liés aux nominations de certains groupes de population et à leurs traductions vers le français... Lire la suite...
Traduire-Réécrire les classiques grecs et latins au XXIe siècle - Colloque Université Sorbonne Nouvelle, 19-20 octobre 2023 (date limite : 15 mai 2023) Chers destinataires, plus besoin d'injurier Praxitèle ! D'ailleurs, pourquoi lui en voudrait-on ? On peut en revanche traduire et réécrire ses contemporains. C'est la problématique du prometteur colloque organisé par le groupe TRACT le 19 et 20 octobre prochain à Paris : Traduire-Réécrire les classiques grecs et latins au XXIe siècle. Vous en trouverez l'appel à communications, en... Lire la suite... Les enjeux de l'incompréhension culturelle : Réflexions linguistiques, juridiques et traductologiques, Valenciennes, du 14 au 16 mars 2024 - Appel à communications date limite : 15 mai Chers destinataires, On sait (Culler, Culioli, etc.) que la compréhension est un cas particulier du malentendu. Qu'en est-il, alors, lorsque le cas général est de nature culturelle ? Cette question vous taraude ? Le colloque Les enjeux de l'incompréhension culturelle : Réflexions linguistiques, juridiques et traductologiques, prévu à Valenciennes, du 14 au 16 mars 2024, vous... Lire la suite...	

II Congreso Internacional de Traducción e Interpretación: Traducción como mediación (inter)cultural

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Le numéro 22 d’Al-Kīmiyā, la revue de la Faculté de langues et de traduction de l’université Saint-Joseph de Beyrouth se propose d’accueillir, sous le signe de la diversité, des articles recouvrant divers domaines de recherche en traduction et en langue. Les propositions peuvent traiter des problématiques qui préoccupent actuellement la recherche en traductologie et en sciences du...

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Source : Actualité, 14 avril 2023

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Fuente: TS2, 20 abril 2023 El procesamiento del lenguaje natural (NLP) juega un papel importante en la clasificación de textos multilingües. Al aprovechar algoritmos y técnicas sofisticados, la PNL puede extraer información significativa de un texto escrito en diferentes idiomas. Estos conocimientos se pueden usar para crear modelos precisos para clasificar textos, lo que permite a las...

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