



European observatory For Plurilingualism

Newsletter of the EOP N°96 – (June-August 2023)

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Editorial: The language of Europe is plurilingualism. There is no alternative

The former Commissioner for Education and Multilingualism, Androulla Vassiliou, liked to say that plurilingualism was in Europe's DNA. And she was right.

You only have to read some of the articles of the founding regulation adopted unanimously by the members under the Treaty of Rome, Regulation No. 1 of 1958, to be convinced of this.

Article 2

Texts sent to the institutions by a Member State or by a person subject to the jurisdiction of a Member State shall be drafted, at the choice of the sender, in one of the official languages. The reply shall be in the same language.

Article 3

Texts addressed by the institutions to a Member State or to a person subject to the jurisdiction of a Member State shall be drafted in the language of that State.

Article 4

Regulations and other texts of general application shall be drawn up in the four official languages

Article 5

The Official Journal of the European Union shall be published in the four official languages

At the time, there were 4 official languages: German, French, Italian and Dutch. Following successive enlargements, the number of official languages was increased and the two "four official languages" became "the official languages".

Articles 4 and 5 are worded in exactly the same way. In Article 5, it is unambiguously understood that "the official languages" means "all the official languages", which implies that the Official Journal appears in all the official languages at the same time.

As regards Article 4, for practical reasons, it is understood that not all texts can be drafted in all languages during the drafting phase, but at the very least that all the official languages are intended to be used as drafting languages.

In fact, in 1970 the split between French and German was ...- >

Direction and writing : Christian Tremblay, Anne Bui.

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-> 60%-40%, and in the early 1990s French and English were more or less equal, while German, at 9%, had lost out to English.¹ Today, English is between 80 and 85%, French around 3%, German and the other languages less than 10%. The major shift took place between 1995 and 2005, when 10 new countries from the former Warsaw bloc joined the EU. The slope since 2005 is merely asymptotic. In other words, monolingualism has firmly established itself in all the institutional interstices, a vast grey area where plurilingualism is not guaranteed.

Other texts have subsequently reinforced institutional plurilingualism, without changing practices.

The Charter of Fundamental Rights adopted at the Nice European Council on 7 December 2000 contains two important articles.

Firstly, Article 21 prohibits all forms of discrimination, including discrimination based on language. ...->

¹ These figures come from the Directorate-General for Translation and are taken from Robert Phillipson's book "The dominance of English, a challenge for Europe", Routledge, 2003, trans. Ed. MEC, 2019.

-> And Article 22 proclaims that "the Union shall respect cultural, religious and linguistic diversity".

Finally, the Treaty of Lisbon (30 March 2010) on the European Union introduces new elements that are well worth knowing. Article 10(3) proclaims that Every citizen has the right to participate in the democratic life of the Union. And Article 11(3) states that in order to ensure the consistency and transparency of the Union's actions, the European Commission shall undertake broad consultations of the parties concerned.

Comme on pouvait s'y attendre, dans les premières années de mise en œuvre, les consultations se sont passées essentiellement en anglais.

Dès 2016, l'OEP écrivait au Président de la Commission Jean-Claude Juncker pour demander des éclaircissements. Par courriel du 11 août 2016 un chef d'unité de la Commission répondait : « Cela dit, la Commission reconnaît l'importance des consultations pour améliorer ses politiques et, ainsi qu'elle y a été invitée par le Parlement européen et le Médiateur, elle s'efforce de rendre accessibles le plus grand nombre de traductions du plus grand nombre de consultations. »

En 2019, rien n'avait bougé. La médiatrice lançait une enquête² à laquelle l'OEP a répondu en soulevant à nouveau la question.

Faisant son devoir d'ONG, l'OEP en 2019 a relancé le secrétariat général de la Commission et celui du Conseil de l'Union européenne, en insistant sur le caractère manifestement contraire au Traité et la légitimité d'un recours juridictionnel.

En juillet 2021, le Parlement européen s'est saisi du sujet dans le cadre plus général d'une importante résolution du 7 juillet 2021 sur « les dialogues citoyens et la participation des citoyens au processus décisionnel de l'Union européenne³. Il a rappelé avec force, sur la base des articles 10 et 11 du traité de l'UE, « le droit qu'ont les citoyens d'avoir accès à des informations fiables, indépendantes et factuelles sur l'Union européenne, ses politiques et ses processus décisionnels et que ce droit impliquait la nécessité de prévoir un accès diversifié à un centre européen commun consacré à l'actualité qui soit neutre et indépendant, ait vocation à informer et soit accessible dans toutes les langues officielles de l'Union. »

Afin de bien évaluer la portée de ce sujet en débat, il y a lieu d'une part d'examiner ce qu'il faut entendre par langue officielle et d'autre part d'identifier les conceptions qui s'opposent au plan linguistique.

Langue officielle

Sous l'Empire romain, le latin n'était pas désigné comme langue officielle, mais l'Édit de l'empereur Caracalla de 212 après J.-C. a attribué la citoyenneté romaine à tous les hommes libres de l'Empire, sans préciser le statut du latin. Toutefois le latin était la langue de l'administration, les fonctionnaires étant tenus de la maîtriser. Le latin était donc de facto la langue officielle de l'Empire.

En France, on peut considérer l'ordonnance royale de Villers-Cotterêts de 1539, outre qu'elle est la loi la plus ancienne du droit français encore juridiquement active, comme le texte qui établit le français, encore peu formalisé sur le plan grammatical, comme la langue officielle du royaume. Soulignons au passage, que contrairement à des idées largement répandues, l'extension du français ne correspondait pas aux limites du royaume et le français était présent en Europe depuis la Grande-Bretagne jusqu'en Palestine.

Les articles 110 et 111 de l'ordonnance de Villers-Cotterêts disent ceci :

Article 110

Et afin qu'il n'y ait cause de douter sur l'intelligence desdits arrêts, nous voulons et ordonnons qu'ils soient faits et écrits si clairement, qu'il n'y ait ni puisse avoir aucune ambiguïté ou As might be expected, in the first few years of implementation, consultations were mainly conducted in English.

In 2016, the OEP wrote to Commission President Jean-Claude Juncker asking for clarification. In an e-mail dated 11 August 2016, a Commission head of unit replied: "That said, the Commission recognises the importance of consultations in improving its policies and, as requested by the European Parliament and the Ombudsman, is endeavouring to make available as many translations as possible of as many->

2 <https://www.ombudsman.europa.eu/fr/doc/inspection-report/fr/110044>

3 <https://eur-lex.europa.eu/legal-content/FR/TXT/PDF/?uri=CELEX:52021IP0345&from=EN>

-> consultations as possible".

In 2019, nothing had changed. The Ombudsman launched an investigation⁴ to which the OEP responded by raising the issue again.

Doing its duty as an NGO, in 2019 the OEP reminded the General Secretariat of the Commission and that of the Council of the European Union, insisting on the manifestly contrary nature of the Treaty and the legitimacy of a judicial remedy.

In July 2021, the European Parliament took up the subject in the more general context of an important resolution of 7 July 2021 on "citizens' dialogues and citizens' participation in EU decision-making"⁵. On the basis of Articles 10 and 11 of the EU Treaty, it strongly reiterated "the right of citizens to have access to reliable, independent and factual information about the European Union, its policies and its decision-making processes, and that this right implies the need to provide for diversified access to a common European news centre which is neutral and independent, designed to provide information and accessible in all the official languages of the Union".

In order to properly assess the scope of this subject under debate, it is necessary firstly to examine what is meant by an official language and secondly to identify the opposing views on language.

Official language

Under the Roman Empire, Latin was not designated as an official language, but Emperor Caracalla's Edict of 212 AD granted Roman citizenship to all free men in the Empire, without specifying the status of Latin. However, Latin was the language of administration, and civil servants were required to master it. Latin was therefore de facto the official language of the Empire.

In France, the Royal Decree of Villers-Cotterêts of 1539, as well as being the oldest law in French law that is still legally active, can be considered the text that established French, which had not yet been formalised grammatically, as the official language of the kingdom. It should be noted in passing that, contrary to widespread belief, the extent of French did not correspond to the limits of the kingdom, and French was present in Europe from Great Britain to Palestine.

Articles 110 and 111 of the Ordinance of Villers-Cotterêts state the following:

Article 110

And so that there is no reason to doubt the understanding of the said rulings, we wish and order that they be made and written so clearly that there is no ambiguity or uncertainty giving rise to a request for interpretation.

Article 111

And in view of the fact that such things have often occurred as a result of the understanding of the Latin words contained in the said rulings, from now on we wish all rulings, together with all other proceedings, whether of our sovereign courts or other subordinate and inferior courts, whether of registers, enquiries, contracts, commissions, sentences, wills, and any other acts and exploits of justice, or which depend on them, to be pronounced, registered and delivered to the parties in the mother tongue of French and not otherwise. incertitude ne lieu à demander interprétation.

Two very modern principles emerge from these two articles. Firstly, there is the principle of clarity with regard to legal texts and, more generally, the language used by the administration. This principle, which exists in some legislation, can be linked to the principles of accessibility and transparency mentioned above. In addition to these principles, article 111 lays down a principle, which will be found in the Civil Code (article 111-2), aimed at preventing possible difficulties or conflicts of interpretation. There is no doubt that these principles have retained their relevance. Present in various legislations, they are now the subject of the ISO 24495-1:2023 standard.->

⁴ <https://www.ombudsman.europa.eu/fr/doc/inspection-report/fr/110044>

⁵ <https://eur-lex.europa.eu/legal-content/FR/TXT/PDF/?uri=CELEX:52021IP0345&from=EN>

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Article 111

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-> A much earlier event than the Ordinance of Villers-Cotterêts may well herald the modern idea of an official language. It was the Strasbourg oaths of 842, which sealed the alliance between Charlemagne's two grandsons, Louis the German and Charles the Bald⁸, against their brother Lothaire. This event preceded by a few months the Treaty of Verdun of August 843, by which Charlemagne's three grandsons divided the Carolingian Empire into three parts: Charles received West Francia, from which France was born, Lothaire Middle Francia from Italy to Friesland, and Louis East Francia, which was to form the nucleus of the future Roman-German Empire. What is worth emphasising here, and is linked to the notion of an official language, is the symbolism inspired by Nithard at a time when the political entities had not yet been constituted and the future entities that would result from the Treaty of Verdun and the other treaties that followed had no linguistic coherence. The oaths were written in two versions, one in Romance language, popular Latin, the ancestor of French, and the other in Francique, a Germanic dialect. Charles read the oath in Francique, then Louis in Romance, each turning to their respective assemblies and rereading the oaths, this time Charles in Romance, Louis in Francique, and each of the assemblies repeating the oath in their respective languages. One could argue endlessly about the more or less visionary nature of this symbolism. Nevertheless, the symbolism is fascinating, and we shall confine ourselves to noting that the choice of official languages, a concept that did not exist at the time, was not just an administrative or functional choice, but a political choice of great symbolic value.

When Ireland requested in 2005 that Irish (i.e. Irish Gaelic), which was already the language of the treaty for the first extension of the EEC in 1973, be added as an official language of Europe, in Article 1 of Regulation No. 1 of 1958, it was clear that it was above all a symbolic act to support this language, which was symbolically the first official language of Ireland in the Irish constitution, before English.

Clearly, when Ursula Von der Leyen delivers her State of the Union address 80% in English, 10.1% in German and 9.9% in French, while Germany and France represent 18.6% and 15.2% of the population respectively, the symbolic value is beyond doubt and it cannot be argued that the State of the Union address is intended primarily for the international press.

At this point, we can point out that no state in the world, no organisation that claims to be political, has as its official language with precedence over all others a language spoken as a mother tongue by 1.2% of its population.

A Europe afraid of itself

It has to be said that none of the European treaties has a cultural dimension.

This is understandable. If identity is today a fashionable term, synonymous with withdrawal into oneself and an existential refusal of all otherness, a negative of otherness, the notion of culture is bogged down in sociological definitions that irritate the creative character that makes it exist. We choose museum culture over creative culture, and when we talk about creativity, it is often on the basis of a spontaneity devoid of any roots. Yet identity and culture are historical creations, the fruit of individual and collective experience.

So the treaties shy away from the cultural question, perhaps with good reason, so as not to be swept away by resurgent nationalism that could ruin the great enterprise of bringing peace and unity to the western tip of the Eurasian continent.

Let's take a look.

The Treaty of Rome only mentions culture in relation to the economic, social and cultural development of the overseas countries and territories.

The term "culture" appeared for the first time in the Copenhagen Declaration of 13 December 1973 "on the European identity", a circumstantial text isolated in the landscape, which states:

The nine European States, which their past and the selfish defence of misunderstood interests could have driven to division, having overcome their antagonisms, have decided to unite by rising to the level of fundamental European needs, to ensure the survival of a civilisation that is common to them all. ...->

8 Several references are particularly useful for understanding this event, which is inseparable from the Treaty of Verdun signed a year later by the same protagonists: *La naissance du français*, Bernard Cerquiglini, Que sais-je?, 1991; *L'invention de Nithard*, Bernard Cerquiglini, Les Editions de Minuit, 2018, *L'histoire mondiale de la France*, dir. Patrick Boucheron, Seuil, 2017, p. 105-109; *Les larmes*, Pascal Quignard, Grasset, 2016.

-> and continues:

Wishing to ensure respect for the legal, political and moral values to which they are committed, anxious to preserve the rich variety of their national cultures, sharing a common conception of life based on the desire to build a society conceived and realised in the service of mankind, they intend to safeguard the principles of representative democracy, the rule of law, social justice - the ultimate aim of economic progress - and respect for human rights, which are fundamental elements of European identity.

The Maastricht Treaty (1992) is less verbose, referring to the "common cultural heritage", the "heritage of European importance" to be safeguarded and "the culture and history of the peoples of Europe", the knowledge and dissemination of which should be improved.

The Charter of Fundamental Rights (18 December 2000) contains a frisson of ambition:

The peoples of Europe, by establishing an ever closer union among themselves, have decided to share a peaceful future based on common values.

Conscious of its spiritual and moral heritage, the Union is founded on the indivisible, universal values of human dignity, freedom, equality and solidarity; it is founded on the principle of democracy and the rule of law. It places the individual at the heart of its action by establishing citizenship of the Union and creating an area of freedom, security and justice.

Finally, the Treaty of Lisbon (2010), which recalls "Europe's cultural, religious and humanist heritage, from which have developed the universal values of the inviolable and inalienable rights of the human person, freedom, democracy, equality and the rule of law", sets out its museographic ambitions in the following terms: the Union "shall respect its rich cultural and linguistic diversity, and shall ensure that Europe's cultural heritage is safeguarded and enhanced".

Donc entre 1973 et 2023, aucun progrès n'est constatable du point de l'émergence d'une conscience culturelle européenne. C'est même plutôt une régression. L'Europe a tellement peur d'elle-même que l'on comprend que la présidente de la Commission n'hésite pas à s'adresser aux citoyens européens dans une langue qu'ils apprennent à l'école, ce qui est une bonne chose, à condition de ne pas être la seule langue enseignée, et que la Commission s'enorgueillisse d'une campagne publicitaire qui se veut mobilisatrice pour les citoyens « You are EU ».

So between 1973 and 2023, no progress has been made in terms of the emergence of a European cultural consciousness. If anything, it is a regression. Europe is so afraid of itself that it is easy to understand why the President of the Commission does not hesitate to address the citizens of Europe in a language that they learn at school, which is a good thing, provided that it is not the only language taught, and why the Commission boasts an advertising campaign that is intended to mobilise the citizens "You are EU".

An obsolete but self-serving linguistic ideology

We must not overlook the linguistic ideology that has inspired all national governments and European institutions for the last fifty years.

This ideology is based on the idea that "the primary function of the universal human tool that is language is to enable everyone (or at least important people) in every country to communicate about what they know or what they want. Ideally, and increasingly realistically, a single common idiom will suffice (the English of exchanges), so that we can be understood everywhere, be able to draw up and transmit rationally established results, and assert clearly identified and reasonable rights in international negotiations, because they are clearly articulated in a language of universal extension. The word is supposed to say something clear, well-defined in the state of the world, or note a legitimate and negotiable claim. Teaching language at school would mean transmitting this denotative relationship to things, first in the pupils' mother tongue, then, as quickly as possible, in the world language, from primary school onwards or even before.⁹ This idea, which was fairly widely shared by linguists in the 1960s, is in line with the Cartesian tendency to think that reality can be fundamentally reduced to a few elementary items of data that need to be controlled first, by ...->

⁹ Article previously published in *Esprit* magazine No. 437, September 2017. We republish it with the kind permission of *Esprit* magazine.

-> having a clear and univocal representation, with the complexification of these items of data coming after the fact. In this vision, history matters little, since it is in itself, in its tensions and ambiguities, complex. It disturbs the basic ideas we need to have in order to think clearly and effectively¹⁰.

In the minds of those behind this ideology, who are largely in charge, linguistic and cultural diversity, as enshrined in the Treaties, is not an asset but an obstacle to communication and exchange. The opposite is true, however, because the quality of communication is inversely related to the standardisation and reduction of language.

This conception is strongly inspired by the mathematical theory of communication, in which linguistic exchange is reduced to the exchange of messages between a sender and a receiver. It has no scientific roots and never has.

This language, with no history and no link to any individual or collective experience, has more to do with the novlanguage of H.G. Wells' 1984 than with the popular or literary English of the native English speaker. It is a language of clichés, not nuance. It can be justified as a lingua franca in restricted communities within the framework of well-defined corpora where the code is king. But outside these restricted environments, it ceases to be a language of communication and becomes a language of "incommunication"¹¹. As Hannah Arendt reminded us in 1964¹², there is no substitute for mother tongues.

In other words, the overuse of English in the communications of the European Commission and the European Council (the current President Charles Michel, a French speaker, speaks only in English), is a tool for delegitimising the European project in the eyes of a large proportion of European citizens.

There is clearly a strategy on the part of certain countries and within the Commission itself, led by the President, to impose English as the 'common language', if not the 'single language', of the institutions.

There would be nothing wrong if this kind of action had some reason to serve the countries of Europe and the Union that brings them together.

That's the whole point.

Geopolitical interest

Behind this strategy lies geopolitical interest based on ideology.

From a geopolitical point of view, it's hard not to see the choice of English as the "common language" as a hegemonic marker and an expression of allegiance. But there's no shame in that. After all, vassalage is good, as long as interests converge. If they don't, you pay the price sooner or later, and that's what's happening to Europe, which has been kept in a state of self-serving intellectual laziness by internal and external forces for half a century. If Europe had paid more attention to the question of its defence and its culture earlier on, its destiny might have been different from what it is today. In 1973, in the Copenhagen Declaration, the question had already been raised. The terms of the debate have not changed, but the theatre of operations has. It's never too late to realise this.

In the European Charter for Plurilingualism drafted and submitted for petition by the OEP and its partners in 2005, the article "Plurilingualism and European identities" states, among other things, that

Plurilingualism is the means of affirming the durability of national entities in Europe, the privileged place where citizenship is exercised. ...->

10 In a brilliant study of the early days of the Napoleonic lycée, Gérard Gengembre has shown how a compromise had to be reached between the rationalist philosophy of the ideologists and the Belles- Lettres. Rhetoric, with its ancient texts, had its part to play, but it was considered too dangerous because it was linked to the excesses of the aristocracy and the Revolution. The rhetoric class (the first) had to be topped by philosophy, which brought students back to reason and its orders. History was at best reserved for higher education, once the elites had been sorted out (and directed more towards the more technical grandes écoles): "L'esthétique des idéologues et le statut de la littérature", in Michel Espagne and Michaël Werner (eds.), *Philologiques I. Contribution à l'histoire des disciplines littéraires. Contribution à l'histoire des disciplines littéraires en France et en Allemagne*, Paris, Éditions de la Maison des sciences de l'homme, 1990, pp. 89-104.

11 On this subject, see "Une théorie politique de la communication", Dominique Wolton, <https://hermes.hypotheses.org/4932> and on the linguistic level Antoine Culioli and around Antoine Culioli.

12 *La langue maternelle*, Eterotopia, Paris, 2015.

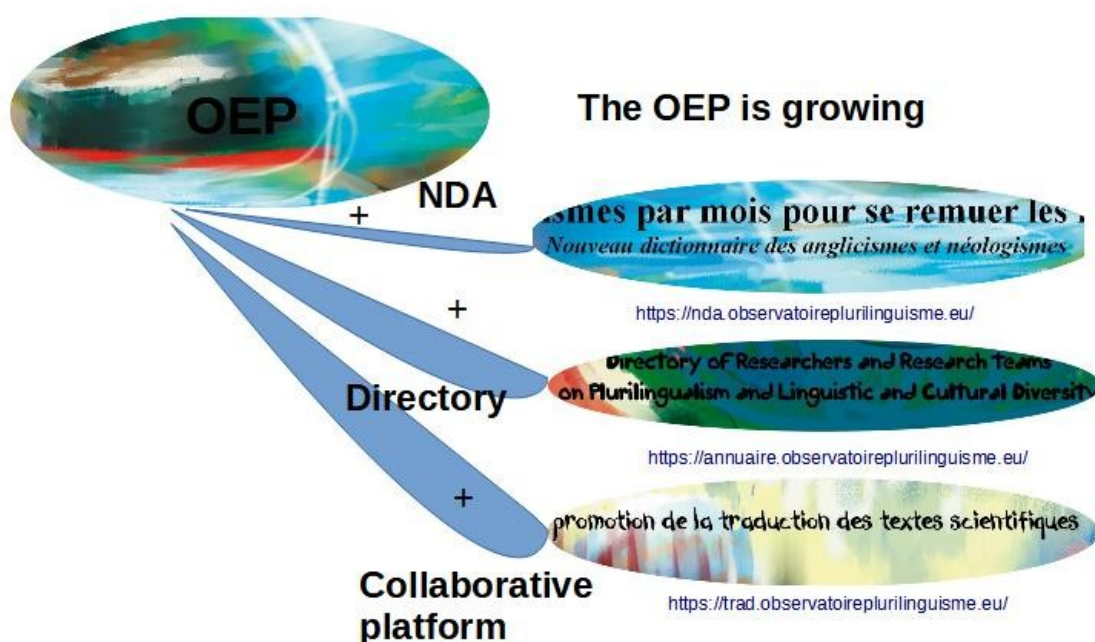
-> If the Europe of commerce can accommodate, not without risk, a lingua franca, the Europe of politics and citizenship cannot exist without the reciprocal knowledge and inter-comprehension of the peoples of Europe. This knowledge and understanding can only take root through the languages of culture.

There cannot be just one language for Europe. Europe must find its fullness by refusing to think and work through the languages of current or future superpowers, especially when these languages are in the minority in Europe.

The linguistic conclusion is as follows: The language of Europe is plurilingualism. There is no alternative. ■

> *The end* ◀

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Articles not to be missed



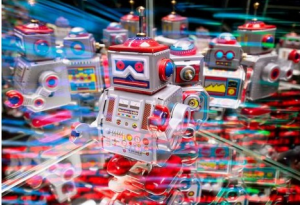
ADEAF : Communiqué du 30 juin 2023 - « Apprendre l'allemand : après les stratégies et les résolutions... des actes ! »

Le 22 janvier 1963, le général de Gaulle, président de la République, et le chancelier Konrad Adenauer signaient le Traité de l'Elysée. L'apprentissage de la langue du pays partenaire était alors une priorité. Pourtant, 60 ans après, la situation de l'enseignement de l'allemand connaît un recul sans précédent. Les professeurs d'allemands, investis, engagés et mobilisés, alertent sans cesse sur la tension éducative et sur la dégradation de leurs conditions de travail : En quantité : avec la baisse du nombre d'enseignants, d'élèves et...

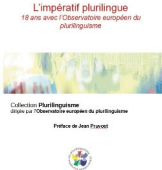
[Lire la suite...](#)

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	<u>Pourquoi l'Algérie a fait une erreur en remplaçant le français par la langue de Dieu (Alain Bentolila)</u> TRIBUNE. Le Point - Publié le 19/06/2023 Le linguiste Alain Bentolila regrette le choix fait par Alger de substituer, à l'indépendance, la langue du colonisateur par celle du Coran. Alors que l'hymne national algérien invite à « demander des comptes » à la France, il me semble opportun d'analyser avec rigueur l'une des principales causes des malentendus et des... Lire la suite...
	<u>Repenser l'Australie à travers plusieurs langues</u> Le 13 octobre 2021 par Adrian Vickers. L'article original est disponible ici. Vue depuis Sims Island, dans le Territoire du Nord, avec la flotte malaise (indonésienne) dans la baie et les Indonésiens que l'amiral King a rencontrés en Australie du Nord. Issu de "l'album de dessins et gravures de Philip Parker King, 1802-1902", de la collection de la bibliothèque Mitchell, bibliothèque d'État de Nouvelles-Galles du Sud. S'intéresser plus en détail à l'histoire plurilingue de l'Australie Pour comprendre l'Australie, des connaissances de la langue anglaise ne suffisent pas. Le... Lire la suite...
	Acquisition du langage : ce que nous apprennent les neurosciences Les pros de la petite enfance -Article rédigé par : Catherine Léfèvre, publié le 30 novembre 2022, mis à jour le 12 juin 2023 - Photo David Adémas L'enfant est un être de relation et de communication. Il est programmé génétiquement pour interagir avec autrui. Catherine Lefèvre, psychomotricienne, Diplômée en sciences de l'éducation et en neurosciences, formatrice petite enfance explique ici en quoi le langage est essentiel et tout ce que les neurosciences ont permis de comprendre sur la façon dont il s'acquiert. Et en tire des conseils pour favoriser son apprentissage.... Lire la suite...
	Là où le plurilinguisme est la norme Lewia Jimmysan, vivant au Nord-Ouest de Malakula, âgée de presque 3 ans sur la photo, a été la première participante au projet. Elle porte un T-shirt en coton bien spécial, équipé d'un magnétophone USB placé dans une poche au niveau du torse.© Heidi Colleran Une équipe de chercheurs a étudié la manière dont les enfants s'approprient la langue sur l'île Malakula au Vanuatu le 15 mars 2023, par Sandra Jacob Cliquer ici pour accéder à l'article original en allemand.La façon dont les enfants acquièrent leur langue maternelle a toujours été une source de fascination pour... Lire la suite...
	<u>Quelle langue pour apprendre les mathématiques dans les salles de classe plurilingues</u> Le 09 juillet 2019, raconté par Carla Bernardo, Photo par Brenton Geach. Temps de lecture estimé à 7 minutes. L'article original en anglais est disponible ici. Kate Le roux (à gauche), Professeure associée du Groupe de Développement du Langage au Programme de Développement Académique de l'Université du Cap, sur le podium aux côtés de Mamokgethi Phakeng, Professeure vice-chancelière,... Lire la suite...

	<u>Raconter des histoires dans différentes langues contribue à l'amélioration de l'alphabétisation</u> Le 26 février 2023. L'article original est disponible en anglais ici. Les enfants plurilingues des écoles maternelles de Reading ont bénéficié d'une série de séances de contes dans plusieurs langues pour célébrer les langues dont les enfants ont hérité ainsi que pour aider le développement de leurs premières compétences de lecture et de compréhension langagière. Une... Lire la suite...
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	<u>“Il n’y a pas d’ersatz à la langue maternelle”. Sur un entretien d’Hannah Arendt. par Claire Placial · Publié 22 janvier 2014 · Mis à jour 22 janvier 2014</u> On trouve sur Youtube la vidéo d’un entretien entre Hannah Arendt et Günter Gaus. Document extraordinaire à bien des égards : pour ce qu’Arendt y dit de sa vie, de l’écriture de Eichmann à Jérusalem, de l’opportunité – de l’inopportunité, en l’occurrence, pour elle – d’aimer des peuples plutôt que des personnes. Et Arendt parle de la langue : de la langue... Lire la suite...
	<u>Quels risques concrets présentent les IA ? (Theconversation)</u> Se concentrer sur les risques que pose l'IA pour la survie de l'humanité... un miroir aux alouettes? gopixa, Shutterstock Le 14 juin, le Parlement européen s'est accordé sur le projet commun de régulation de l'intelligence artificielle (IA), en proposant aux États membres une approche « basée sur les risques ». Mais de quels risques parle-t-on quand on parle d'intelligence... Lire la suite...
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Announcements and publications

	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...
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	La pratique multilingue, les régimes linguistiques et la culture traductionnelle dans des hôpitaux allemands BÜHRIG Kristin, MEYER Bernd, « La pratique multilingue, les régimes linguistiques et la culture traductionnelle dans des hôpitaux allemands », <i>Langage et société</i>, 2015/3 (N° 153), p. 75-90. DOI : 10.3917/l.s.153.0075. URL : https://www.cairn.info/revue-langage-et-societe-2015-3-page-75.htm
	PhD Course The Multilingual Workplace and Multilingual Society The Norwegian School of Economics (NHH), University of Bergen and Western Norway University of Applied Sciences welcome PhD candidates to register for the course The Multilingual Workplace and Multilingual Society offered at NHH autumn 2023. Read more...
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	Palestra: “Políticas linguísticas no Brasil: desafios e potencialidades da cooficialização de línguas” O Programa Pós-graduação em Educação (PPGE) da Universidade Federal do Paraná (UFPR) apresenta a palestra “Políticas linguísticas no Brasil: desafios e potencialidades da cooficialização de línguas” com a Dra. Rosângela Morello, Coordenadora do Instituto de Investigação e Desenvolvimento em Políticas Linguísticas (IPOL), Cátedra UNESCO Políticas Linguísticas para o Multilinguismo Leia mais...

	De l'apprentissage de la langue du partenaire à la défense du plurilinguisme européen : quelles réalités et quelles ambitions pour le franco-allemand ? Anne-Lise Barrière, Barbara Serrier, Alice Volkwein dans Allemagne d'aujourd'hui 2023/2 (N° 244), pages 55 à 75 Accéder à l'article sur Cairn...
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	Investigaciones recientes en traducción y accesibilidad digital María del Mar Sánchez Ramos, Peter Lang Publishing, 2022, ISBN (pdf): 9783631885529 DOI: 10.3726/b19995 El presente volumen recoge contribuciones destacadas sobre traducción y accesibilidad digital como muestra y ejemplo de nuevas vías de investigación dentro de los estudios de traducción. Los capítulos que lo forman ofrecen al lector una visión general de la importancia que la accesibilidad digital está teniendo dentro de nuestra disciplina, desde los campos más especializados hasta su repercusión dentro del aula. Seguir leyendo...
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