



# European Observatory For Plurilingualism

## Newsletter of the EOP N°83 (may-july 2020)

<https://www.observatoireplurilinguisme.eu/en-us/>

### Éditorial – Linguistic sovereignty (I)

There is a lot of talk these days about "economic sovereignty". Could we talk about "linguistic sovereignty"?

The word "sovereignty" is essential. If the concept itself appeared with the birth of the modern state and expresses the superior power of the state over any other kind of power, and since the state ceased to owe its existence to God, it had to draw its legitimacy from the people who are the true sovereign. And if the people cannot find their juridical expression in the State, they cease to be sovereign. There are peoples on this Earth who are in the situation of not having a State, who aspire to sovereignty but are unable to obtain it for lack of a State.

"Sovereignty" is often confused with independence. This is not false, for just as there is no such thing as absolute independence, there is no such thing as absolute sovereign power, if only because sovereign power meets other sovereign powers.

The French economist and philosopher François Perroux, to explain that absolute economic independence does not exist when there is an exchange, found a very suggestive formulation, which was the notion of modality of interdependence, and said that in the real world there are strong modalities of interdependence and weak modalities of interdependence. Only in textbooks or in political declarations can one speak of equality, although it is well known that, beyond the equality of rights, it is observed that some are more equal than others, as the expression goes. In an economy where inequality is the rule, one will seek to build a strong modality of interdependence to one's advantage at the collective and individual level. Aspiring to have more influence on one's partner or competitor than the opposite is part of life, even if one does not seek it a priori. Since we have to live with the others, we are going to set rules for ourselves, and these rules, which we hope will be fair, will, whether we like it or not, reflect the state of power relations as they exist in a given historical period. This is how international relations will evolve over time between various levels of unilateralism and multilateralism.

In linguistic matters, a parallel can be drawn with state sovereignty and with the economy, but with fundamental differences.

The first difference, an existential one, is that if you can appropriate a territory, if you can make something your own and if territory or goods can be exchanged or negotiated, you cannot appropriate a word invented by yourself or someone else. Once a word ...->

Direction and writing : Christian Tremblay,  
Anne Bui. Heading illustration : Danielle Rivier

The EOP Newsletter is translated by volunteers in [German](#), [Arabic](#), [Bulgarian](#), [Croatian](#), [Spanish](#), [Greek](#), [Italian](#), [Polish](#), [Portuguese](#), [Romanian](#) and [Russian](#). The texts can be read on-line. Thanks to the translators. You can add other languages. [Contact us](#).

You can also find the previous Letters by clicking [HERE](#)

### In this issue

- Edito – Linguistic sovereignty (I)
- Articles not to be missed
- Announcements and publications

-> has begun to express a piece of reality (material or imaginary) and is shared by the community, it can begin to circulate like a virus.

A writer is the author of a work over which in modern society he has acquired proprietary rights, but he cannot appropriate the words he has used, even if he was the first to use them.

This is why the expression 'linguistic borrowing' is rather misleading and out of place. Indeed for a loan to exist, there must be a borrower and a lender. And, generally speaking, a borrower in principle must repay the amount of his debt. There is no such thing with the language. It would be more appropriate to speak of "captation" or "adoption". When we adopt pizza or couscous as one of our favourite dishes, it is the idea that we take without the intention of giving it back, and the people where the idea was born do not have to suffer so much because they are not deprived of their pleasure and can instead take some pride in being the source ...->

-> of such shared pleasure.

In some cases linguistic "borrowing" is exactly the opposite of an adoption and is more akin to forced sale.

One will have observed in this exceptional period of coronavirus lockdown that in all the languages people have been very creative linguistically. Many words of circumstance will be ephemeral, such as "coronapéro" or "workers' teleday", but others are bound to last. This is the case, for example, of the word *cluster* (of contamination) which is directly imposed on us by scientific circles without any linguistic or scientific justification, replacing words that are understandable to everyone, in particular "outbreak of contamination" or "concentration of cases of contamination." It is a clear fact of linguistic domination which can be explained by the fact that the language used in scientific circles has become the English language and that for some decades now, no one has a point of translating or using pre-existing vocabulary. It is being replaced. If we take the word "tracking" or "tracing", we can make the same observation. However, "tracking" (the term used in one of the few scientific articles on the subject with a French translation) or "tracing" would have its *raison d'être*. Verification is easy: the word "traçage" lends itself to a quite powerful paradigm: trace, trace, tracer, trace, trace, trace, etc. that can be very easily taught and which offers in itself an intellectual richness that any student can easily appropriate, which neither "cluster" nor "tracing" allows. Anglicisms in these cases are disturbing factors that impoverish the language and disrupt the natural processes of understanding and transmission. It is necessary to understand the processes underlying these phenomena, which are not "borrowed" and whose social significance is profound. How and why do we, whether politicians, journalists or scientists use terms that are not understood by all and which conceptually add nothing to the language?

Another major difference is that of territorialization and borders.

A simplistic idea would be that linguistic boundaries correspond to political boundaries. Reality is quite far from this representation. First of all, the idea of linguistic boundaries is of a completely different nature from political boundaries. If in large conurbations such as Paris, London, New York, Lagos or Abidjan, in certain neighbourhoods we see populations of the same origins grouping together, is it legitimate to speak of borders? Incidentally, the modern situation is no different from what it was already during Antiquity and the Middle Ages in the great trading cities on the Mediterranean region, which were very cosmopolitan cities. Louis-Jean Calvet describes and explains all this very well in *La Méditerranée, mer de nos langues*<sup>1</sup>.

Let's take a different approach to the problem, from the political borders. As the states we know today were being formed, the very changing borders have moved a great deal over the centuries as a result of wars, treaty redrawings, accompanied or not by migrations and population movements.

Take the case of France, for example. An inaccurate picture would have us believe that the expansion of the French language coincided with the territorial progress of the French monarchy. It is an almost universal fact that linguistic expansion goes hand in hand with the power of the states, and we would like to track this quasi-law on the history of the French language. But this remains a very superficial view of things, because for example, in the 12th century, when the kingdom of France was a small kingdom, the territories where the French language was already present were much larger than the kingdom was.

The kingdom was roughly divided between the domain of the « langue d'oïl » and the domain of the « langue d'oc ». The « pays d'oïl » encompassed regions totally outside the authority of the King of France, including Wallonia, most of Lorraine and Franche-Comté and as far south-east as Neuchâtel in Switzerland. But there were usages of French, Old French at that time, far beyond, in the Italian peninsula and in the Middle East, not to mention the fact that French was the language of the courts and classes cultivated in England, Germany and Flanders<sup>2</sup>. Obviously, not all the populations in the territories concerned spoke this French, far from it. But this means that as early as the 11th and 12th centuries, and no doubt much earlier, French was already the common language of a ruling class and literary koinè that expanded with the development of the urban bourgeoisie, without much relationship with the kingdom of France.

The non-correspondence between state borders and linguistic areas is a fairly general rule, correspondence being the exception, even if in the 19th century the movement of nationalities tended to make the political borders correspond, yet in a very imperfect way, with linguistic geography. In any case, this ...->

1 Louis-Jean Calvet, *La Méditerranée, mer de nos langues*, CNRS Éditions, 2016, Paris, 328 p.

2 Chaurand 1999 : 38, 98–99; Beaune 1985 : 296

-> non-correspondence has the effect of making more complex all reflection on the idea of linguistic sovereignty.

We must now consider language first and foremost as a social and anthropological fact.

The idea is not really new because we have to go back at least to Plato and Aristotle to see it expressed in a very strong way.

To oversimplify, before Plato, one believed that the word was the thing. With Plato one understands that words are used to designate things, and that eventually several words can designate the same thing, without forgetting that the fact of designating is not an individual fact. The word only becomes a word when it is shared by society. Language is indeed a human creation. The name, distinct from the thing, serves to distinguish reality. It is therefore an instrument of knowledge<sup>3</sup>. Aristotle went further by linking language and thought: "Belongs to thought all that must be established by language"<sup>4</sup>.

From the moment when we associate language with knowledge and thought, we see that the "I think therefore I am" can easily be reformulated as "I speak therefore I am". Language, a social fact, is therefore also a formidable power, even the power par excellence, which comes before physical strength.

We must question this disturbing shortcut.

A fundamental question is the relationship of language to the real world. To say that the name makes it possible to distinguish reality, does it mean that the name, the word, does not belong or is external to reality. This is difficult to argue, even though this idea has dominated Western philosophy for centuries and we are not yet rid of this unfortunate representation. Here is a simple example. Everybody knows today what a fake news is, in French a "fake information" or an "infox". One of the most extraordinary infoxes in the history of mankind was the invention of "weapons of mass destruction" by President G.W. Bush, in order to allow the United States to wage a war aimed at restoring American domination over the Middle East. The so-called "weapons of mass destruction", as we know and the authors have confessed, never existed, but the war did. How could such a war, which did exist, have been triggered by something that does not exist? So the word is not external to the real world, it is part of it, and more than being part of it, it contributes to transforming it. We know, thanks to astrophysics and quantum physics, the infinite and infinitely expanding world. The only limit to the power of speech is its relationship of complex power to the real world to which it belongs.

At this point, we must point out two paradoxes that clash.

The first is how in the West we have managed to define language as an instrument of communication.

Is it possible that the mathematical theory of communication<sup>5</sup> has been able to exert such an influence on linguists that language can be summed up as an exchange of messages between at least two interlocutors in which language is reduced to a code. According to this theory, the sender's thought is transformed into a code, the natural language, and is then decoded by the receiver, the natural language, the code, being free from any link with the world of knowledge. If the language of the transmitter differs from that of the receiver, all that is required is to match two codes, and that's it. This representation of delirious language is still very present in the world of research, including linguistics, and is certainly the one that predominates in common sense. This situation is so serious that the most famous linguist of this century, who is not the only one to denounce this view of things, Noam Chomsky, expressed his concern about it vigorously in a recent essay, denying any scientific basis for this simplistic representation of language as a means of communication and reminding us of the need to return to classical thinking which claims that language is above all "an instrument of thought"<sup>6</sup>.

In an excellent novel, *The Seventh Function of Language*, prix Interallié 2015, Laurent Binet bases his entire plot, in the style of a thriller, on this forgotten function of language, which is power.

The other paradox is the opposite, "postmodern" trend, according to which language is the only reality. The real would only exist through language. This means that everything that is written and said has the same value. So the truth does not exist, or rather everything is true, which amounts to the same thing. Everyone can create their own reality. There are only power struggles. Apart from the generalized war, this is a ...->

3 Voir J. Kristeva, 1969, *Le langage, cet inconnu*, Seuil, p. 109

4 Aristote, *La poétique* (1456b), cité par J. Kristeva, *ibid.* p. 115

5 Claude E. Shannon et Warner Weaver, *The Mathematical Theory of Communication*, Urbana, 1949

6 Noam Chomsky, *Quelle sorte de créatures sommes-nous ?*, Lux, 2016

-> problem without a solution.

This is not the approach of plurilingualism.

Language is part of the world, but the world is not reduced to the language. Each language can be analysed as an infinite effort to understand the world, an infinite and infinitely evolving world, in specific historical and geographical contexts, sources of an infinite diversity of experiences, and therefore, despite massive communication, no language can claim to be able to say everything about the world. This is the meaning to be given to Wittgenstein's famous aphorism "the limits of my language mean the limits of my own world".

We must therefore understand that there is no essence of language and that no language has an essence. Each language as a social reality is the product of the historical experiences of the peoples who speak it, and since these are in contact with each other, languages themselves will evolve through contact with the others. Essentializing languages means reducing them. "Absolutizing one's language condemns it to finitude. Only the angel of Relativism can open its dungeon", François Vauclose rightly says<sup>7</sup>.

And this is where the question of sovereignty really comes into play.

"To name is to exist! ». It is through language that peoples exist.

We modern people have conceptualized language, conceptualized culture, power and so on.

Language does not merge with culture, it can accommodate multiple cultures, and cultures themselves include other cultures. Is there a European culture? Yes of course, even if we cannot define it, and as a culture it welcomes a multiplicity of languages and other cultures. All this intertwines and interacts at the pace of economic exchanges and according to technical means. They are therefore both open and closed groups, constituting environments that are eminently but unequally rich and varied for individuals. Environments from which it is not easy to free oneself, but the freedom of the individual can also be this capacity to rise and escape in part from his culture. Only in part. The literature on uprooting is immense.

It is obvious that the individual does not exist outside the environment(s) in which he or she has developed or in which, more rarely, he or she has been able to take root.

Therefore, to exist individually and collectively is to be able to say things, to speak about the world, the world before or after, and to be heard, to be able to act, it is something eminently concrete, and in one's own language or languages. Michel Serres forcefully reminded us of this: "A country which loses its language loses its culture; a country that loses its culture loses its identity; a country which loses its identity no longer exists. This is the greatest catastrophe that can happen to it"<sup>8</sup>.

Whoever doubts the relationship between language and culture should make the exercise of comparing how one expresses and thought secularism in different languages. This is just one example.

To want to be "sovereign" without the power of language is nonsense. But, above all, we must not misunderstand the notion of power. It is the creative power, the power of the tree that grows and rises, it is not the power to subdue. Unfortunately and tragically, the two are indissolubly linked like the obverse and reverse sides of the medal.

Can and must there be linguistic sovereignty? Yes, certainly, but States are only actors among others where communities of speakers (writers, scientists, advertisers, companies, trade unions, associations, etc.) act. Moreover, States always have language policies, even without knowing or saying so, if only through education and teaching. A policy of linguistic sovereignty can and must be eminently open to other languages without denying itself.

In a landmark book, Pascale Casanova explained how *the world republic of letters*<sup>9</sup> has functioned from the Middle Ages to the present day. It should be possible to integrate into it scientific production and all the cultural production outside the literary world. The world republic would then become the republic of languages. *End* ◀

7 Dir. Samia Kassab-Charfi et François Rastier, *Mille langues et une œuvre*, 2016, Éditions des archives contemporaines, p.5.

8 Michel Serres - *Défense et illustration de la langue française aujourd'hui*, Le Pommier, 2018, p. 55

9 Pascale Casanova, *La république mondiale des lettres*, Seuil, Paris, 1999, 491 p.

If you think that the OEP is doing good analysis and promoting good ideas, do not hesitate to support it. From the issue 80, the OEP Letter is only available in full for a modest annual subscription of 5 euros or membership.  
**THE OEP NEEDS YOU.**

**It is time to subscribe to the newsletter (5 €) or to the EOP**  
**And to share**



## Articles not to be missed



### **"Cluster", un faux emprunt ou un parfait exemple de ce qu'est réellement un anglicisme aujourd'hui**

Le mot "cluster" ayant les honneurs d'une rubrique linguistique du Figaro, nous ne pouvons nous empêcher de revenir sur ce mot qui devient emblématique. Le mot "cluster" qui a fait ou refait son apparition à l'occasion de la crise sanitaire pour désigner des "foyers de contamination ou de contagion" du covid19, est un mot dont le circuit de dissémination dans la langue française mérite réellement le détour tant il est riche d'enseignements. Avant toute chose, il s'agit d'un mot de l'anglais courant dont l'origine est mal connue. Selon le...

[Lire la suite...](#)



Géopolitique

### **Coronavirus : "Les Européens s'inquiètent pour nous et nous nous inquiétons pour eux", estime Felwine Sarr (TV5Monde)**

Il est l'un des intellectuels les plus importants du continent africain. Depuis le début de la pandémie de coronavirus, l'économiste et écrivain Felwine Sarr met son expertise au service du plan de résilience économique et sociale mis en place par le gouvernement sénégalais. Dans un...

[Lire la suite...](#)



Langues et migrations

### **Informationen zum Coronavirus für Geflüchtete und Fachkräfte**

Hilfreich für die Praxis in Jugendämtern, Jugendhilfeeinrichtungen sowie für Geflüchtete: Wir haben mehrsprachige Informationen zum Corona-Virus sowie Hinweise für Fachkräfte und Träger der Jugendhilfe zusammengestellt. [Mehr... >>>>](#)



Les langues à l'école

### **Cooperação linguística em prol do bilinguismo**

IPOL, publicado em 28/05/2020 As línguas africanas na história da educação angolana Filipe Zau |\* Em 1986, o Ministério da Educação realizou um diagnóstico sobre a eficiência do ensino obrigatório, à época, apenas as primeiras quatro classes de escolarização, tendo chegado à seguinte conclusão: "em cada 1.000 crianças que ingressa na 1ª classe, somente 142 concluíam o..."

[Lire la suite...](#)

	<p>L'école face à la diversité culturelle</p> <p><b><u><a href="#">The future of language education in Europe: case studies of innovative practices</a></u></b></p> <p>Emmanuelle Le Pichon-Vorstman, Hanna Siarova, Eszter Szőnyi NESET Analytical Report, 2020 Linguistic diversity is one of the great strengths of the European Union. To foster the potential of linguistic diversity to support multilingual competences and help overcome its possible challenges, innovative policies and practices in language teaching must be implemented across classrooms, schools,...</p> <p><a href="#">Lire la suite...</a></p>
	<p>Langues et cultures régionales et minoritaires</p> <p><b><u><a href="#">Le picard, langue prestigieuse et méconnue (chronique de Michel Feltin-Palas-L'express)</a></u></b></p> <p>Souvent considéré comme une simple déformation du français, le picard est une vraie langue, jugée longtemps comme supérieure du point de vue littéraire au "français" du roi. Vous souhaitez recevoir automatiquement et gratuitement cette lettre d'information ? Cliquez ici Ceux qui sont abonnés à cette lettre le savent : j'ai un faible pour les langues escagassées, celles pour qui...</p> <p><a href="#">Lire la suite...</a></p>
	<p>Langues, santé et sécurité au travail</p> <p><b><u><a href="#">Coronavirus: Importing products without bilingual labels endangers francophones</a></u></b></p> <p>The Conversation, 11 May 2020 As the COVID-19 pandemic continues to wreak havoc, Canada has responded with an array of emergency measures to combat the spread of the virus. In a controversial order, Health Canada has suspended official languages rules on bilingual labelling in an effort to speed up the importation of certain disinfectant and cleaning products and mitigate the impacts of...</p> <p><a href="#">Lire la suite...</a></p>
	<p>Stratégies d'entreprise</p> <p><b><u><a href="#">Plurilingualism and Interculturalism –Hidden Resources of International Trade (Rosina Aleksieva Kakova University of Food Technologies, Plovdiv, Bulgaria) (EN, FR)</a></u></b></p> <p>EN 6th International Conference on Research in Behavioral&amp;Social Sciences 26-28 July, 2019, London, United Kingdom Rosina Aleksieva Kakova University of Food Technologies, Plovdiv, Bulgaria ABSTRACTIn the era of globalization, knowledge of foreign languages has become essential for companies looking to get into the international market. Knowledge of English only is not enough...</p> <p><a href="#">Lire la suite...</a></p>
	<p>Politiques et droits linguistiques</p> <p><b><u><a href="#">Science et politique</a></u></b></p> <p>"La dimension politique de la parole des scientifiques est devenue évidente" Sébastien Treyer (IDDRI, SciencePo) Convoqués comme experts par le gouvernement mais aussi par les médias, les scientifiques se voient, dans le contexte de la crise actuelle, particulièrement exposés. Au point de redéfinir durablement la place de la science dans la société ? Sébastien Treyer, directeur de...</p> <p><a href="#">Lire la suite...</a></p>



### Comment la langue que vous parlez influence votre manière de penser et change votre perception du monde

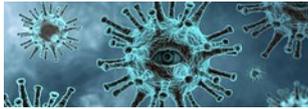
Il y a environ 7 000 langues parlées dans le monde – et elles ont toutes des sons, des vocabulaires et des structures différents. Mais façonnent-elles notre façon de penser ? La scientifique cognitive Lera Boroditsky partage des exemples de langage – d’une communauté aborigène en Australie qui utilise les directions cardinales au lieu de gauche et de droite aux multiples mots pour le bleu en russe – qui suggèrent que la réponse est un oui retentissant. « La beauté de la diversité linguistique est qu’elle nous révèle à quel point l’esprit humain est ingénieux et...

[Lire la suite...](#)

**It is time to subscribe to the newsletter (5 €) or to the EOP**  
**And to share**



## Announcements and publications



### « 10 anglicismes par mois pour se remuer les méninges » Ce "tracking", très mal nommé, qui suscite toutes les craintes

Tracking : n, m, sing., nom générique issu de recherches internationales pour désigner différentes formes de traçage, de pistage, d'enquête épidémiologique, de suivi de contacts utilisant les techniques numériques de la téléphonie mobile et destinée à remonter les chaînes de contamination, afin de réduire la diffusion du virus. Évoquant en français la "traque" (action de poursuivre, de traquer quelqu'un ou un animal), le mot prend instantanément une connotation négative.

[En savoir plus...](#)

Vous êtes invités à consulter les 9 articles ci-après pour voir que, parallèlement à l'intégration d'emprunts nécessaires, le français réagit à l'anglicisation.

**[Cluster Drive Clapping Circuit breaker Crash test Fact-checking Open space Snorkeling Turning-point](#)**

[Pour en savoir plus](#)



Colloque OEP-Université de Paris

### « Traduction automatique et usages sociaux des langues Quelles conséquences sur la diversité linguistique ? »

**25 novembre 2020**

[Lire l'appel à communication](#)

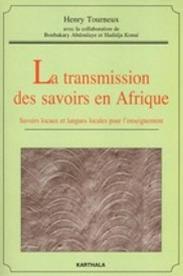
Date limite de réponse reportée au 31 juillet 2020

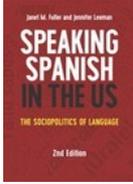


La revue *Les Langues Modernes* lance un appel pour son numéro 2/2021 :

### \*Confinement et enseignement-apprentissage des langues vivantes\*

Ce numéro, coordonné par Astrid Guillaume, s'attachera à partager aussi bien les inédits et belles innovations pédagogiques, les retours d'expérience, la transformation pédagogique, que les témoignages des difficultés engendrées par une situation nouvelle, amenée soit à se maintenir dans le temps, soit à se renouveler de manière impromptue. Date limite de réception des propositions d'articles : 2 septembre 2020. L'appel et le calendrier sont consultables en ligne sur le site de l'APLV : <https://www.aplv-languesmodernes.org/spip.php?article8103>

	<p style="text-align: center;"><b>Le multilinguisme dans les organisations internationales (appel à contributions)</b></p> <p>La revue <i>Mots. Les langages du politique</i> consacrera son No 128, mars 2022 au multilinguisme dans les organisations internationales Date limite de réception des avant-projets : 1er septembre 2020 Coordonné par Rachele Raus, Cécile Robert, Stefano Vicari et Chloé Gaboriaux Quel rôle le multilinguisme joue-t-il dans le travail politique au sein des organisations...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b>Recherches collaboratives en didactique des langues Enjeux, savoirs, méthodes (17-2   2020)</b></p> <p>Sous la direction de Véronique Miguel Addisu et Nathalie Thamin Présentation : les recherches collaboratives en didactique des langues, orientations actuelles [Texte intégral] Résumé À partir des résultats d'une étude portant sur l'usage des ressources pédagogiques par des enseignants du secondaire en France, cet article présente une expérience de mise en œuvre de...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b>Plurilingualism and Interculturalism –Hidden Resources of International Trade (Rosina Aleksieva Kakova University of Food Technologies, Plovdiv, Bulgaria) (EN, FR)</b></p> <p>EN 6th International Conference on Research in Behavioral&amp;Social Sciences 26-28 july, 2019, London, United Kingdom Rosina Aleksieva Kakova University of Food Technologies, Plovdiv, Bulgaria ABSTRACTIn the era of globalization, knowledge of foreign languages has become essential for companies looking to get into the international market. Knowledge of English only is not enough to...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b>Langues, cultures et développement en Afrique (dir. Henry Tourneux)</b></p> <p>Editions Karthala, 2008, 308 pages Résumé Depuis le rapport de la Banque mondiale sur le développement (2004), la réussite ou l'échec des projets se voient explicitement corrélés au degré d'implication des populations " pauvres " concernées dans le processus de prise de décision relatif à leur mise en œuvre. Il est donc capital de se demander en quelles langues ces " pauvres...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b>Plurilingüismo en familia. Recursos para iniciarse</b></p> <p>Fuente: Blog "From where I teach.com", 16 de mayo de 2020 Hace algo más de un año, cuando Leo tenía dos años y medio, escribí un post bastante extenso sobre el plurilingüismo en nuestra casa y os explicaba cómo nos habíamos organizado para criar en tres lenguas, teniendo en cuenta que ni mi chico ni yo somos hablantes nativos de la tercera lengua en cuestión, el inglés. En este post...</p> <p><a href="#">Lire la suite...</a></p>
	<p style="text-align: center;"><b>History of translation and translators, from Antiquity to the 20th century</b></p> <p>We use translated works all the time. But how about the translators themselves, and their influence on shaping languages and cultures? They were highly regarded alongside authors, scholars and scientists, and played a major role in society. They also had fascinating lives. Here is a tribute to translators of the past, including women translators who, after being anonymous or signing with a male...</p>

	<a href="#">Lire la suite...</a>
	<p align="center"><b>Speaking Spanish in the US (Janet M. Fuller, Jennifer Leeman - Multilingual Matters)</b></p> <p>The Sociopolitics of Language Summary This book introduces readers to basic concepts of sociolinguistics with a focus on Spanish in the US. The coverage goes beyond linguistics to examine the history and politics of Spanish in the US, the relationship of language to Latinx identities, and how language ideologies and policies reflect and shape societal views of Spanish and its speakers....</p> <p><a href="#">Lire la suite...</a></p>
	<p align="center"><b>"Plurilinguismo e Migrazioni", la nuova collana di Cnr Edizioni</b></p> <p>20/04/2020, Consiglio Nazionale delle Ricerche "Plurilinguismo e Migrazioni" è la nuova collana di Cnr Edizioni, in formato digitale e in open access, che promuove e divulga studi e progetti di ricerca svolti in Italia e all'estero sui fenomeni di plurilinguismo connessi alle migrazioni, senza preclusioni temporali e storico-geografiche, tenendo presenti più prospettive...</p> <p><a href="#">Lire la suite...</a></p>
<p align="center"><b>C'est le moment d'<a href="#">adhérer à l'OEP</a> ou de vous <a href="#">abonner à la Lettre</a> et de partager</b></p> <p align="center">  </p>	