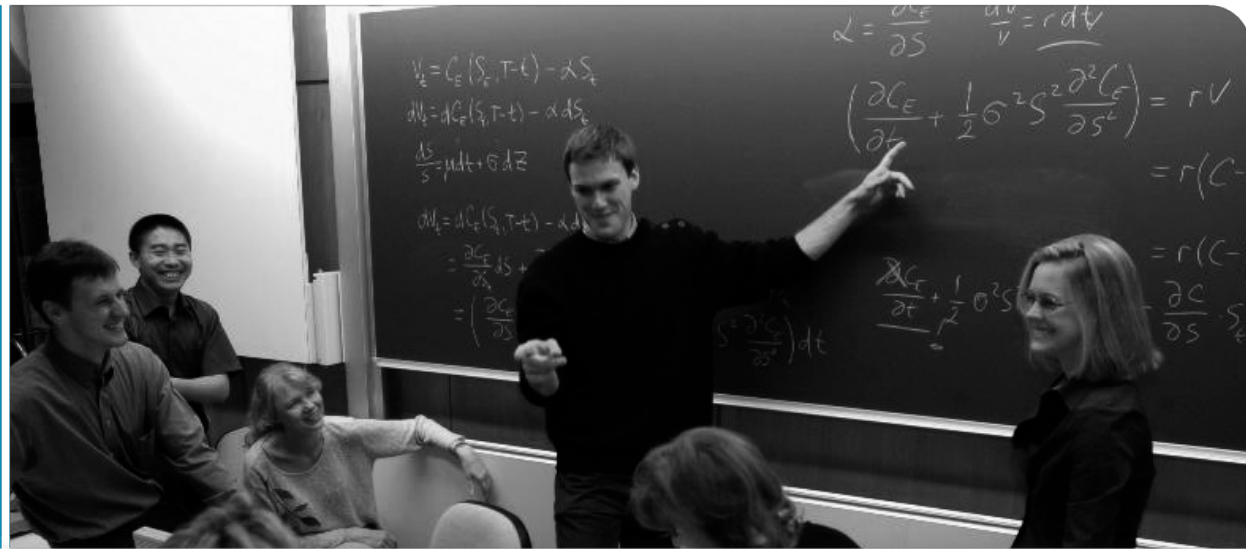


Unil

UNIL | Université de Lausanne



Cadre de la présentation

SIG3—Multilingualism and Multiculturalism

Languages and Cultures: Fluctuant nec merguntur

Boris Vejdovsky

ELC/CEL Freie Universität Berlin, 27 November 2015

Coca Cola 2014 Superbowl Commercial



A few shifting paradigms

- Which languages do we teach and why? What has happened to what Pierre Bourdieu calls our *capital linguistique*?
- Language policies must consist in teaching language, but also in *learning* languages. The “migrants” will learn our (?) languages; we (?) need to learn theirs because “migrants” won’t always be “migrants.”
- Examine the conditions under which language acquisition is a means of inclusion *and* exclusion.
- We need to revise our understanding of the relation between language and territory: English is no longer the language of GB, USA, Australia, etc. Arabic is no longer the language spoken in the “Middle East” and the Maghreb. Tomorrow, Mandarin will no longer be the language spoken in China.



**Penelope Gardner-Chloros,
Professor of Sociolinguistics
and Language Contact**





Barbarous: What does the OED say?

- **Etymology:** < Latin *barbarus*, < Greek *βάρβαρος* -ous suffix: preceded in use by the simple barbar *n.*, without suffix. **The Greek word had probably a primary reference to speech, and is compared with Latin *balbus* stammering.** The sense-development in ancient times was (with the Greeks) 'foreign, non-Hellenic,' later 'outlandish, rude, brutal'; (with the Romans) 'not Latin nor Greek,' then 'pertaining to those outside the Roman empire'; hence 'uncivilized, uncultured,' and later 'non-Christian,' whence 'Saracen, heathen'; and generally 'savage, rude, savagely cruel, inhuman.' The later uses occur first in English, the Latin and Greek senses appearing only in translators or historians.

Learning to curse!

- CALIBAN

You taught me language; and my profit on't
Is, I know how to curse. The red plague rid you
For learning me your language!

The Tempest, I, 2.

JE SUIS
EN TERRASSE

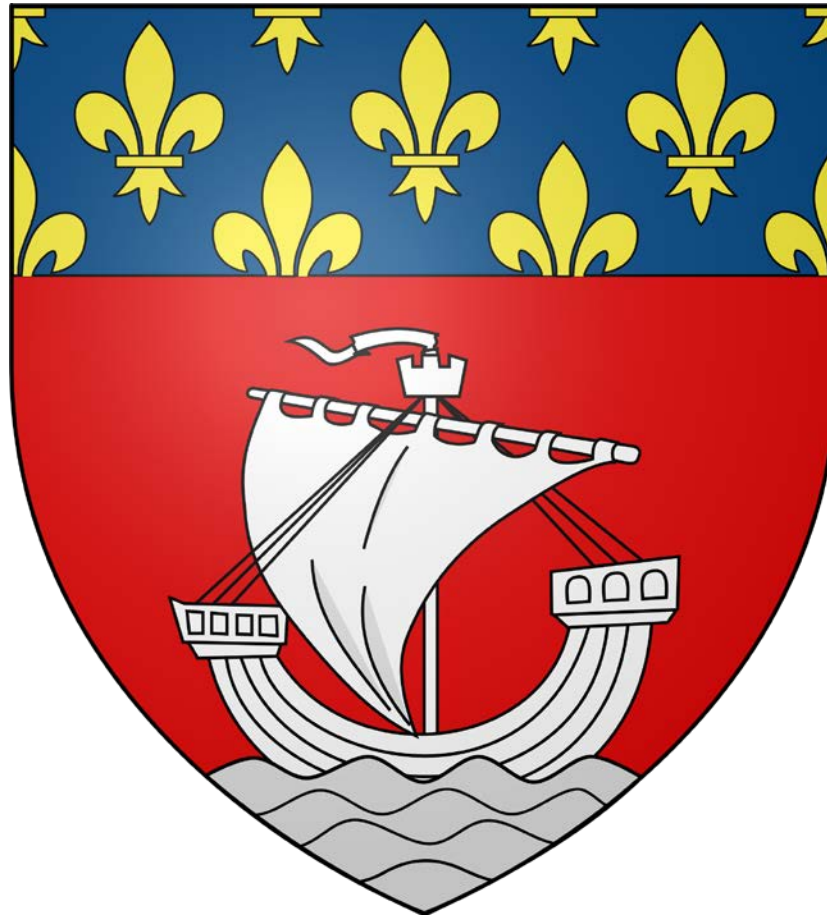
Some questions

- 1) What have been for you the major developments in the concepts of multilingualism and multiculturalism in the last 10 years? Please focus in particular on what you understand to be their perception in the general public and/or in the academic public.
- 2) Do you think that multilingualism grants people who speak more than one language some prestige?
- 3) What are the reasons for the resistance to multiculturalism? Please specify your geographical, linguistic and cultural contexts.
- 4) On what economic and political grounds do you think multiculturalism and multilingualism should be defended?
- 5) How do you see the current “migrants’ crisis” affect the European understanding of multiculturalism and multilingualism ?

Three openings in lieu of a conclusion

- A reflection (possibly along the lines presented today) on the role of languages and cultures in Europe today; a reflection on European languages and their (colonial) others.
- Field work conducted by specialists in the changing field of languages in Europe: do not describe the languages of the “migrants,” but go and ask.
- As a European institution directly in the changes described above, the ELC/CEL must seek to obtain resources and support from European institutions (public and private) at all levels to work on these issues.

Fluctuat nec mergitur





Unil

UNIL | Université de Lausanne

Languages and Cultures: Fluctuant nec
Merguntur

November 27, 2015