

ESPERANTO

A LANGUAGE FOR EUROPE

"Provide all Europeans with a second language to form a true political and cultural union, offering citizens equal and easy access to international dialogue, work and communication, on an equal footing and without any discrimination.

Protected by a language that does not belong to any particular group or nation, all European languages could flourish and attract many more students than is the case today. It would thus be possible to defend and stimulate the vitality of European languages, a major part of the European identity."

1. Descartes had the idea, Zamenhof brought it to life



In Warsaw in 1880, Poles, Germans, Russians and Jews lived side by side, but communicated with great difficulty between their respective languages. The young Dr Zamenhof, sad to see language barriers stretching from his local market to the far ends of the earth, decided to create a "second" language for everyone, whose goal was not to replace the other languages, but to provide each person with an easy means to communicate on the international level. That generous goal, made up of both idealism and pragmatism, is still today a central tenet of the language. The desire around the world to learn the language is generally driven by the growing awareness that the problems between different populations are at least in part due to difficulties in communication.

Zamenhof learned the lessons of previous efforts, notably the failure of Volapük due to its complexity and lack of universality. To ensure wide use and make Esperanto easy to learn for everyone, he devised a simple grammar, without any unnecessary complications.

Since then, over 120 years ago, the language has grown considerably. Enhanced by a community of several million people who use it every day in their personal and professional lives, as well as in a number of national and international organisations, the language has gained in both breadth and depth. That explains why a project, launched by a single person, has succeeded its transition into becoming a living language.

2. Idealistic in nature, pragmatic in approach



The driving force behind the language, what Esperanto speakers call its *internal concept*, is inherently idealistic. The main goal of the language is to promote peace, brotherhood and openness to other cultures. A secondary goal is to protect languages and cultures against all forms of discrimination.

Though not sufficient, because as each civil war makes painfully clear, a common language alone is not enough to prevent conflict, the Esperanto community nonetheless proposes a necessary means for dialogue on an equal footing between cultures.

That idealism is backed up by solid pragmatism. Zamenhof understood that a solution based on a national language, at the expense of other national languages, would simply produce opposition and resistance. A neutral solution is required. And to make sure the language is accessible to one and all, it must be easy to learn, without any unnecessary complications, while offering all the subtleties and expressiveness of a "natural" language.

Today, Esperanto is by far the easiest of the living languages. Very rational in design, it can be learned 5 to 10 times faster than any other language. With only 5 hours per week, it is easy to reach a high level of understanding and of expression in just 4 months. An equivalent result requires years for any other language.

3. A political decision for a simple solution



Today, we are confronted with a choice. Are we willing to accept a situation where, for centuries, countries have imposed their language through political, military, cultural or economic force?

Or do we want to change our approach and look at the problem differently, taking into account the interests of every human being on the planet? Leave resignation behind and use reason to promote justice and solidarity?

Simply asking this question represents an enormous step forward. For now, the European Union prefers not to address the subject given its explosive nature. Esperantists have a very simple request, i.e. that Esperanto be examined seriously, on the basis of its merits.

Were such an examination to be carried out, Esperanto would have a real chance because today, no national language can compete with English. The only alternative to English is Esperanto and the latter offers a number of clear advantages that no national language, including English, can provide.

In practical terms



1. Esperanto can be learned quickly and easily because it was designed for that purpose. After an equal time of study, the results for Esperanto, in terms of both comprehension and expression, are far better. After only two years of study, everyone could have their second language and express themselves with ease on all topics, which is certainly not the case for other languages, even after many more years of study.
2. This gain in time would be a great advantage for school systems by freeing up hundreds of hours for other subjects, notably other languages, for which Esperanto is an excellent starting point, given its widely recognised qualities in encouraging and supporting the study of other languages.
3. Companies can only gain from a language that people can use proficiently in just a few short months. Cost cutting is a fact of life today and the potential savings in terms of training and productivity are enormous.
4. Countries have every reason to put an end to a situation where, in the EU alone, net transfers to the U.K. for linguistic reasons amount to 17 G€¹ each year, to say nothing of the less tangible, but very real, advantages resulting from the current situation, notably in terms of scientific research, cultural expansion, commercial activity, etc.
5. In developing countries, Esperanto is the only way, at a reasonable cost, to train their people and provide them with access to exchanges, work and information on the international level.

In terms of the principles involved

6. Esperanto does not belong to a country or group of countries. Politically neutral, it avoids the injustice of using a national language for international communication and the dangers of cultural monopolies.
7. Esperanto is the means to uphold the principles of linguistic democracy contained in articles 2 and 19 of the Universal Declaration of Human Rights, article 1 in the Charter of the United Nations and in the successive treaties founding and expanding the European Union since 1957.
8. It is also the means to ensure the sustainability and vitality of all languages in Europe. Without having to study English for seven to ten years, children and students could study the language of their choice.

Today, Esperanto may appear as improbable as the European Union in 1945, the euro two decades ago or the metric system two centuries ago, yet like each of those major steps forward, it is the obvious next step. All that is needed is a political decision to put Esperanto in the starting blocks.

Devoting just a few hours to an objective evaluation of the language would make clear its great potential for all of us.

¹ François GRIN, L'enseignement des langues étrangères comme politique publique, Haut Conseil de l'Évaluation de l'École, 2005.

4. Current growth of the language and successes achieved



The growing interest in Esperanto is due to:

- awareness, increasingly wide spread, that there is indeed a linguistic problem in the world and particularly in Europe, where the danger of a cultural monopoly is growing day by day;
- recognition of the fact that it is simply not fair to impose a national language for international purposes, particularly in the EU institutions where job ads for English "native speakers" are commonplace;
- the cost of the current situation;
- the ineffectiveness of the current situation, where only a minute fraction of university graduates are capable of even semi-fluent discussion in a foreign language.

Every day, new people learn Esperanto and find themselves in a community of speakers who have spent the last century enriching the language and endowing it with true cultural vitality.

Extension

Esperanto is one of few languages spoken on **every continent and in over 120 countries**. The number of speakers has been estimated at between three and ten million.

Esperantists have created thousands of local clubs around the world to inform other people and teach the language. In France, over 130 local groups exist throughout the country.



Organisation

The World Esperanto Association (UEA) has its headquarters in Rotterdam, in the Netherlands. Each year, it organises the World Esperanto Congress in a different country. The meeting lasts a week and brings together 2 500 participants on average, from 60 countries, without interpreters of course!

UEA coordinates the work of 90 national associations and dozens of specialised working groups (doctors, journalists, scientists, teachers, etc.).

The French branch, Esperanto-France, is one of the most active, with regional federations and 130 local groups, plus the national headquarters in Paris.

The EU countries are organised in the Eŭropa Esperanto-Unio to promote the language within the EU institutions.

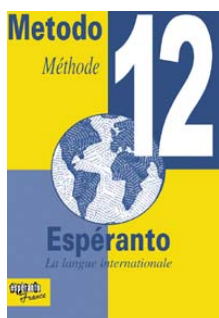
Recognition

UEA is in regular contact with the United Nations and UNESCO voted resolutions in favor of Esperanto in 1954, 1985 and 1993 (see Appendix 4.)

In April 2004, 140 Euro MPs voted for the Dell'Alba amendment recommending that the EU use Esperanto (see Appendix 2). In 2009, Euro MPs Ljudmila Novak and Marco Cappato proposed adding Esperanto to the parliamentary report on multilingualism.

Esperanto is an official subject in 150 institutions of higher learning and 600 primary and secondary schools in 28 countries. In Hungary, the growth of the language at the university level is such that it could soon have more students than French. In 2009, the Brazilian government declared that it "hopes that one day, Esperanto will be accepted by most nations as a language that facilitates communication and understanding, thus avoiding current linguistic privileges".

Esperanto is used in the scientific and business fields and as the working language for several NGOs, including the World Fund against Hunger, the Comenius International Academy of Sciences in Sweden, the San-Marín



International Academy of Sciences and by numerous tourist centres in major cities around the world.

In his report on teaching foreign languages in France for the Council on School Evaluation, professor François Grin warned against the costs and dangers of an all-English approach and acknowledged that a solution including Esperanto would be more effective and fair (see Appendix 3).

Culture and use

Esperanto has developed a true, living culture with over 30 000 works published (novels, short stories, plays, poetry, comic books, scientific and technical works, etc., of which only one third are translations), plus numerous publications in over 100 countries and a vast musical sector.

Esperanto is used in every field and counts a number of remarkable successes, including a few presented below.

Wikipedia. The free encyclopaedia also exists in Esperanto and already has over 126 000 articles (February 2010).

Video everywhere. Videos in Esperanto have been springing up in a wide array of places, some well known (Dailymotion, Youtube, Google) and some highly specialised (Farbskatolo). Many are available on DVD.



Pasporta servo, free vacation lodging in 85 countries. This address book contains the contact information of 1 400 Esperantists in 85 countries eager to welcome Esperanto-speaking visitors for a few days in their home.

Companies. The working groups IKEF and TAKE have created glossaries to assist companies that use Esperanto in their everyday work.

Recently, the Triballat company launched efforts to federate other firms interested in the idea, in the *Entreprise Esperanto* association.



5. Common misunderstandings about Esperanto

Most people who are initially reticent about Esperanto have not taken the time to study the issue. After just a few minutes of discussion, in which the same objections always come up, they tend to reverse their opinion. Here are a few of the standard misunderstandings.

Esperanto is not a real language

Yet it has been spoken every day by millions of men and women on every continent for over a hundred years, in every field of activity, notably in literature, the sciences, tourism, business, in families, etc. When a project, like Esperanto when it started out, is perfected over decades by a community of millions of people who use it in every aspect of their lives, it slowly evolves into a living language. And it is not the only one to do so during the 20th century, other examples include Norwegian, modern Hebrew and Indonesian.

Esperanto is artificial

That is in fact true, just like French, English, German and all other languages because they were all created by human beings.

But if we put aside that observation, which is perfectly valid scientifically speaking, we can understand that some people feel uneasy about speaking an intentionally created language. In response, we will simply quote Edward Sapir, a U.S. linguist who wrote, "*The opposition to an international language has little logic or psychology in its favour. The supposed artificiality of such a language as Esperanto or any of the equivalent languages that have been proposed is absurdly exaggerated, for in sober truth there is practically nothing in these languages that is not taken from the common stock of words and forms which have gradually developed in Europe*".

Esperanto has no culture

The culture of Esperanto is very different than that of other languages, which perhaps explains why many people are not aware of it.

Most languages have an exclusive culture in the sense that if you are Dutch, you are not French, Russian or Argentinean. In spite of all their undeniable qualities, languages serve to differentiate people and constitute one of the fundamental elements of their identity. They also serve as a marker of nationality and have occasionally contributed to nationalism.

Esperanto, on the other hand, is inclusive because it welcomes people from all nations to form a new culture based on the contributions of all the others, which explains its remarkable richness. The famous *internal concept* promotes peace, brotherhood and openness to other cultures, thanks notably to the possibility of finally understanding each other on an equal footing. That is so different that many people who have not had a chance to come into direct contact with Esperanto culture simply do not notice it.

In terms of more tangible aspects such as books and music, Esperanto is less developed than the major languages, but is at least equal to and often stronger than many smaller languages. The number of books, reviews and music CDs is ample proof of that. And it is also necessary to compare what is comparable. Esperanto has existed for only 120 years. What other language without a nation to support it has shown such vitality?

The goal of Esperanto is to eliminate other languages

No. Esperanto was designed and has always been understood by its users as a second language, after the mother tongue. It is also an excellent first step toward learning other languages. Proof of that is the Esperanto community itself, in which many people speak three or four languages.

But even more important, Esperanto protects all languages because the reasons for its expansion are not political, military, financial or commercial.

Its unique and very generous goal is to provide each human being with the means to participate in international dialogue on an equal footing.

A further barrier to hegemonic use of Esperanto is the fact that today, the Esperanto community is one of the rare organisations in the world to put serious thought into the concept of *linguistic democracy*, i.e. the protection of languages and cultures, and to strive to see it implemented worldwide.

The ideal solution would be to have each child grow up in its mother tongue, then rapidly learn Esperanto around the age of nine or ten, before going on to study at least one other language, selected according to the desires and affinities of each person. All the languages of Europe and even the world could flourish and attract many more students than today. This solution would revitalise many of the smaller languages that are an important part of our cultural diversity.

We do not need Esperanto because we already have English

Who is "we"? The native English speakers who represent less than 8% (and falling) of the people on the planet? European high school graduates of whom only a minute fraction can hold even a basic discussion in the language studied for seven or eight years? The European (or world) population as a whole?

The fact is very few people, even in the developed countries, have access to the qualified professors, language laboratories and long stays in foreign countries necessary to truly master a language. And what about the poor countries?

As for the polls indicating that 40% of the European population speaks English, it should be noted that the results are based on the personal evaluation of each person questioned. No tests, no real evaluation. The results are anything but scientific.

It is necessary to understand that national languages are not suitable for international communication. They are simply not designed for that purpose. Their complexity is such that each one requires years of training in the social, school and professional spheres to master the nuances, subtleties and endless exceptions to the countless rules. Any attempt to use a foreign language without such training implies giving up on all that constitutes the richness and precision of one's ideas, it means accepting a major handicap in every field, professional, cultural, political, etc.

In short, we need Esperanto because it is easy to learn, is highly expressive, does not threaten other languages, puts the entire planet on an equal footing and would free up an enormous number of teaching hours in schools for other subjects. What other language can say as much?

6. Ready to learn more?

Take a free, basic course via the internet with a tutor. After a few hours of work, you will be able to draw your own conclusions as to just how easy the language really is. Use the link on the following page or one of the many other non-internet courses available from Esperanto-France or a commercial provider, e.g. Assimil.

Links

Generally speaking, a quick search using Google (try the Esperanto version!) will quickly locate the desired page among the tens of millions of sites that address Esperanto, notably the sites of the national associations, the working groups and countless meetings, seminars and courses around the world. In the list below, you will find a selection of sites often related to the information presented in section four.

Organisations

Universala Esperanto Asocio	www.uea.org
Eŭropa Esperanto-Unio	www.europo.eu
Esperanto-France (EF) and the EF press service	www.esperanto-france.org www.esperanto-france.org/presse
<u>Esperanto-Jeunes</u>	www.esperanto-jeunes.org

General information

<i>Esperanto estas</i> DVD	http://www.esperantoestas.blogspot.com/
Esperanto multilingual centre	http://esperanto.net
Esperanto-panorama	http://esperanto-panorama.net

Books, reviews, music

Catalogue of Esperanto-France	www.esperanto-france.org/butik
Catalogue of FEL	http://retbutiko.esperanto.be
Catalogue of UEA	http://katalogo.uea.org
Catalogue of Vinilkosmo	www.vinilkosmo.com
Monato, monthly news magazine	www.esperanto.be/fel/mon

Television and films in Esperanto

Films in esperanto	http://farbskatol.net
Urban Television of Bialystok	http://www.tvbialystok.pl/tvesperanto

Wikipedia

Wikipedia in Esperanto (126 000 articles)	http://eo.wikipedia.org
Esperanto portal in English	http://en.wikipedia.org/wiki/Portal:Esperanto
Esperanto portal in Esperanto	http://eo.wikipedia.org/wiki/Portalo:Esperanto

Services

Pasporta servo (free lodging in 85 countries)	www.tejo.org/eo/ps
Events calendar	www.eventoj.hu/kalendar.htm
General dictionary	www.uni-leipzig.de/esperanto/voko/revo
Computer dictionary	http://joostje.komputilo.org/Kompleks/html/DEFAULT.html
Terminology centre	http://esperanto.net/tec
Scientific and technical centre	www.freeweb.hu/eventoj/steb
Google in Esperanto	www.google.com/intl/eo
Radios emitting in Esperanto (frequencies)	www.osiek.org/aera

Courses

Three free courses with a tutor	http://ikurso.esperanto-jeunes.org
A multilingual site to learn the language	http://www.lernu.net
Assistance for teachers	www.edukado.net

Miscellaneous

Academy of Science of Saint-Marin	http://www.ais-sanmarino.org
Radio China international	http://es.chinabroadcast.cn
Radio Poland international	http://www.polskieradio.pl/eo
Radio Italy international	www.international.rai.it/radio/multilingue/ram/esperanto.ram
Radio Vatican	www.oecumene.radiovaticana.org/esp/index.asp

Quotations

From Albert Einstein to Robert Kennedy, from Jules Verne to Pele and Gandhi, people from all walks of life have defended Esperanto.

On the need for something like Esperanto



Descartes

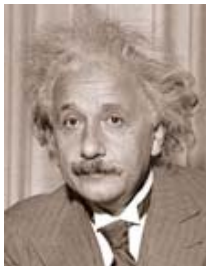
"Humanity must create an international language. Its grammar should be simple to the point that it can be learnt in a few hours. There should be only one declension and one conjugation, no exceptions or irregularities, and it should be possible to produce words using prefixes and suffixes."

Esperanto corresponds almost exactly to what Descartes suggested.



Montesquieu

"Communication between the various peoples is so developed that they absolutely need a common language."



Albert Einstein

"For international communication, use of an international language is not only necessary, it is the obvious solution. Esperanto is the best solution for an international language."

On the artificiality of Esperanto



Edward Sapir, linguist, United States

"The logical necessity of an international language in modern times is in strange contrast to the indifference and even opposition with which most people consider its possibility. The attempts so far made to solve this problem, of which Esperanto has probably had the greatest measure of practical success, have not affected more than a very small proportion of the people whose international interest and needs might have led to a desire for a simple and uniform means of international expression..."

The opposition to an international language has little logic or psychology in its favour. The supposed artificiality of such a language as Esperanto ... is absurdly exaggerated, for in sober truth there is practically nothing in these languages that is not taken from the common stock of words and forms which have gradually developed in Europe."



François Rabelais

"It is wrong to say that we have a natural language. Languages are by definition arbitrary and the construct of each people."



Antoine Meillet, Institut de France, professor at the Collège de France

"A language is a traditional, social institution. People constantly modify the language. Selection of a common language, such as French, English or German, is a conscious decision. A language such as the Norwegian "national language" is the product of different Norwegian dialects, an arbitrary selection of elements, and is not the same as any known dialect. (...) It is therefore neither absurd nor excessive to attempt to identify common elements in the European languages in view of creating an international language."

On the qualities of the language



Maurice Genevoix, former perpetual secretary of the Académie française

"Esperanto is not a flat, uniform language, a robot language, but on the contrary, a natural and very flexible language. (...) Esperanto can express the finest nuances of human thought and feelings, it is, consequently, perfectly suited to expressing the most precise, literary and aesthetic notions and will satisfy the most demanding and meticulous minds, and the defenders of national languages should in no way feel threatened by it."



Leo Tolstoy

"I found (...) Esperanto to be very simple. Six years ago, I received a grammar book, a dictionary and a few articles in Esperanto. After just two hours of study, I could not yet write it, but I could read it fluently. (...) The price paid by anyone here in Europe in devoting just a bit of time to learning the language is so small, yet the beneficial results could be so great, that no one can refuse to make that effort."

"Those who understand the why and wherefore of Esperanto must find it immoral not to promote it even more."



Jules Verne

"Esperanto is a simple, flexible and harmonious language, excellent for elegant prose and inspired poems. It can express all ideas and the most delicate sentiments of the soul. It is the ideal international language."

In his last novel, titled *Voyage d'Étude* and interrupted by his death, Jules Verne wanted to popularise Esperanto and had one of his characters say, "Esperanto is certainly the fastest and most sure means to spread civilisation".

Jules Verne also noted that "The key to a common language, long lost in the tower of Babel, lies in the decision to use Esperanto".



Umberto Eco

"People continue to see Esperanto as a simple tool. They are not aware of the internal concept that brings it to life. But it is precisely the biography of Zamenhof that I found wonderful. That aspect of the language must be made known! (...) The history and the ideological forces driving Esperanto remain even today unknown to most people."

Umberto Eco observed further that *"Linguistically speaking, it [the language] is admirable in terms of its concision and effectiveness"*.

On the advantages of the language



Reinhard Selten, Nobel laureate in economics 1994

"In my opinion, (...) the future of Esperanto will depend on three parameters. First and above all, its qualities in facilitating the study of other languages (...). Secondly, the economic aspects and the considerable reduction, through the prior study of Esperanto, of the cost of learning another language. Finally, the confidence gained by students due to the ease of learning Esperanto and to the elimination inferiority/superiority complexes in dealing with other people."



Gandhi

"I am for a single calendar for the entire world, just as I am for a single currency for all peoples and for an auxiliary language such as Esperanto for people everywhere."



Léon Blum

"I would like Esperanto to be taught in every village, city and town. The language would become a means of understanding between peoples and the best way to maintain universal peace."



Robert Kennedy

"It is highly probable that a neutral language would be more useful as a means of communication between the various nations of the world. Esperanto has long been one of the main candidates for that function."



Willy Brandt, former German chancellor

"The successes achieved by Esperanto have been recognised by UNESCO. I would request that the UN take concrete steps to ensure that further progress is made in the work started by Doctor Zamenhof."



Rudolf Diesel, inventor of the diesel motor

"For a number of years, I have myself been interested in Esperanto. This auxiliary, international language fulfils the basic condition required for its acceptance by many people and for its use as a natural link between the main languages, thanks to the ingenious simplicity and logic of its structure. It is difficult to understand the opposition to something so useful for humanity. I think Esperanto is absolutely necessary for peace and culture."



Inazo Nitobe, member of the Imperial Academy of Japan²

"It is absolutely certain that Esperanto is eight to ten times easier to learn than any other foreign language and that it is possible to acquire perfect pronunciation without leaving one's country. That in itself is a considerable result."



Louis Lumière, inventor of moving pictures

"The use of Esperanto could have extremely beneficial results in terms of international relations and worldwide peace."



Fidel Castro

"I consider myself a soldier for Esperanto. It does not matter if you are few in number, your idea will win. It will win because it is just. Each nation has its language, humanity should have its own, Esperanto."



Pele

"Esperanto will be very useful for athletes in general, to bring them together and facilitate friendly and sporting relations."

² Inazo Nitobe (1862-1933) participated in the International Esperanto Congress in Prague in 1921 to see for himself the qualities of the language. Quote drawn from "Esperanto as an International Language" (1922), a report drafted when he was the Secretary general of the League of Nations.

Parlement européen

Amendement Dell'Alba

29 mars 2004 A5-0153/7

AMENDEMENT déposé par Jens-Peter Bonde, au nom du Groupe EDD, Gianfranco Dell'Alba, Gérard Onesta, Monica Frassoni, Marco Cappato, Béatrice Patrie, Luciana Sbarbati, Giacomo Santini, Armonia Bordes, Emma Bonino, Marco Pannella, Maurizio Turco, Olivier Dupuis, Benedetto Della Vedova, Didier Rod, Marie-Françoise Duthu, Hélène Flautre, Alain Lipietz, Danielle Auroi, Arlette Laguiller, Chantal Cauquil et Martine Roure.

Rapport Dell'Alba A5-0153/2004 Règles générales de multilinguisme (modification du règlement) Proposition de décision

Considérant

Considérant que la réflexion sur les meilleurs moyens de préserver la diversité et la richesse culturelle et linguistique de l'Europe devra se poursuivre, notamment en examinant si l'introduction parallèle d'une langue pivot neutre, comme par exemple **l'espéranto**, ne serait pas de nature à contribuer au maintien des langues existantes, tout en évitant que l'une ou l'autre de celles-ci n'acquiert un rôle non seulement prépondérant, mais s'imposant totalement aux autres langues,

Justification

Il est nécessaire de relancer la réflexion sur la promotion d'une langue pivot neutre comme **l'espéranto**. Une telle langue pourrait favoriser la communication transculturelle, en offrant une alternative au risque de prépondérance de plus en plus marquée de certaines des langues actuelles, sans mettre pour autant en péril le patrimoine linguistique qui fait la richesse de l'Europe.

Le Rapport de François GRIN

L'enseignement des langues étrangères comme politique publique

commandé par Le Haut Conseil de l'évaluation de l'école (HCEE) France.

(Genève, 12 septembre 2005)

Politique publique et enseignement des langues :

Le plurilinguisme préférable au " tout-à-anglais" à court et moyen terme.

L'espéranto: la meilleure des solutions à long terme.

Quelles langues étrangères enseigner ? Pour quelles raisons ? Compte tenu de quel contexte ? Voici les questions que se pose François Grin dans son rapport commandé par Le Haut Conseil de l'évaluation de l'école (HCEE).

Il analyse l'impact d'une politique d'enseignement des langues sur la population française intégrée dans une Europe à 25 pays membres. Cette analyse n'est pas pédagogique, mais économique et socioculturelle.

Pour rendre compte des processus de dynamique des langues, l'auteur examine **trois scénarios** : le « tout-à-l'anglais » (scénario 1) ; le « plurilinguisme » (scénario 2) ; et « l'espéranto » (scénario 3). L'accent est mis sur leur comparaison en termes d'efficacité et d'équité.

Le « tout-à-l'anglais » : la moins bonne des solutions, très coûteuse et inéquitable

L'étude de l'impact économique de ces différents choix révèle que le Royaume-Uni gagne aujourd'hui 10 à 18 milliards d'Euros par année au détriment des autres pays européens. Par ailleurs, "ce chiffre ne tient pas compte de différents effets symboliques (comme l'avantage dont jouissent les locuteurs natifs de la langue hégémonique dans toute situation de négociation ou de conflit se déroulant dans leur langue)". Or, "ces effets symboliques ont sans doute aussi des répercussions matérielles et financières". Le scénario du tout-à-anglais dans l'enseignement des langues amplifierait encore ce phénomène.

En ce qui concerne les aspects socioculturels, "cette situation d'hégémonie linguistique donne un avantage concurrentiel abusif.

- * Une position de quasi-monopole sur les marchés de la traduction et de l'interprétation
- * Une économie de temps et d'argent dans la communication internationale pour les anglophones
- * La possibilité pour les anglophones d'investir dans d'autres domaines les ressources qu'ils n'ont pas besoin de consacrer à l'apprentissage des langues étrangères
- * Une position dominante des anglophones dans toute situation de négociation, de concurrence ou de conflit se déroulant en anglais."

Elle pose donc des questions éthiques importantes et montre les risques de marginalisation des peuples non anglophones, de « provincialisation » et d'éloignement par rapport au pouvoir de décision et de gestion. Qui pourrait s'apparenter à "une inféodation, avec toutes les conséquences géopolitiques et culturelles incalculables que cela comporte".

Le plurilinguisme : une solution à court et moyen terme mais instable

"Le scénario « plurilingue » ne réduit pas les coûts, mais les inégalités entre locuteurs".

"À court et moyen terme", il serait "préférable" en termes de politique publique des langues, "ne serait-ce que parce qu'il jouit d'une plus grande acceptabilité politique" car "il réduit considérablement les transferts contraires à l'équité que le scénario 1 entraîne. Toutefois, à cause

des risques d'érosion en faveur de l'utilisation prédominante de l'anglais, il nécessite des mesures d'accompagnement favorisant la diversité linguistique. Pour être efficace et contrer ces risques d'érosion, le plurilinguisme devrait être extrêmement rigoureux et incorporer une série de mesures, imposant par exemple la non-utilisation de l'anglais dans certains contextes. "La démarche est d'autant plus délicate que ces mesures nécessaires peuvent être perçues comme artificielles et contraignantes."

L'espéranto : La meilleure solution à long terme, économique, équitable et permettant un réel plurilinguisme

Le scénario « espéranto » serait incontestablement le meilleur : il éviterait les transferts inéquitables auxquels donne lieu le « tout-à-l'anglais ». Chacun devrait consentir un effort symétrique pour traduire et interpréter entre la langue de communication internationale et sa langue maternelle. Les coûts d'enseignement seraient moindres, l'apprentissage d'une telle langue étant plus aisé et plus rapide que celui de l'anglais et de tout autre langue.

Il apparaît comme le plus avantageux, car il se traduirait par une économie nette, pour la France, de près de 5,4 milliards d'Euros par année et, à titre net pour l'Europe entière (Royaume-Uni et Irlande compris), d'environ 25 milliards d'Euros annuellement". "Le recours à l'espéranto est donc dans l'intérêt évident de 85% des citoyens européens surtout après l'élargissement survenu en 2004". L'espéranto permettrait alors l'apprentissage des autres langues dans un véritable esprit de plurilinguisme.

Stratégies

Le rapport met l'accent sur la complexité des critères à prendre en compte dans une politique linguistique. Il insiste sur les dangers pour la diversité linguistique et culturelle mais également l'injustice sociale et économique de la solution « tout-à-anglais » d'autant plus qu'elle peut passer pour une évidence naturelle.

C'est pourquoi le rapport préconise une stratégie à long terme pour un apprentissage de l'espéranto. Cette stratégie comporte trois volets, la formation et recrutement des enseignants (facilement réalisable : l'apprentissage de l'espéranto pour des enseignants en langue étant rapide et sans grande difficulté) ; l'information et l'évolution des mentalités pour vaincre les préjugés envers l'espéranto qui sont généralement dus à la simple ignorance ("ceci exige un très gros effort d'information, au public, aux politiques, aux administrations, aux médias, aux décideurs du secteur privé") ; et évidemment la concertation et la coordination au niveau européen.

A court terme la stratégie proposée par le rapport Grin est d'encourager le plurilinguisme en ne donnant aucune priorité à l'anglais mais au contraire en favorisant les autres langues. Pour être efficace la mise en place de cette stratégie doit ce faire en concertation avec les autres pays d'Europe.

Le rapport propose également une stratégie mixte « espéranto et plurilinguisme » à plus long terme. "Ces trois scénarios [anglais, plurilinguisme et espéranto] pourraient bien entendu faire l'objet d'une analyse beaucoup plus détaillée, et être combinés les uns aux autres dans le cadre d'une politique linguistique".

***Le rapport de François GRIN : L' enseignement des langues comme politique publique
(septembre 2005) : http://cisad.adc.education.fr/hcee/documents/rapport_Grin.pdf**

***Lien pour l' Avis par le HCEE**

<http://cisad.adc.education.fr/hcee/documents/avis19.pdf>



Texte de la Résolution 27 C/DR.373 de la Conférence Générale de l'UNESCO du 15 novembre 1993

La Conférence Générale,

Rappelant la Recommandation pour l'Education dans le but de la Compréhension Internationale, la Collaboration et la Paix de 1974 et la Recommandation du Congrès International pour la Paix dans l'Esprit des Hommes (Yamoussoukro, Côte d'Ivoire, 1989),

Considérant le rôle fondamental qu'une langue de communication accessible à tous peut jouer dans le progrès de la paix et de la compréhension entre les peuples,

Rappelant la résolution IV.1.4.422-4224, par laquelle la Conférence Générale de 1954 à Montevideo a reconnu «les résultats atteints par l'Espéranto dans le domaine des échanges intellectuels internationaux et pour le rapprochement des peuples du monde» et a reconnu «que ces résultats répondent aux buts et idéaux de l'UNESCO»,

Rappelant la résolution 11.11 par laquelle la 23ème session de la Conférence Générale de l'UNESCO a demandé au Directeur Général de «suivre plus attentivement l'évolution de l'Espéranto comme remède pour améliorer la compréhension entre des nations et cultures différentes» et a invité les États membres «à inciter à l'introduction de programmes d'études sur les problèmes de langues et sur l'Espéranto dans leurs écoles et établissements d'enseignement supérieur»,

Considérant en outre que, dans le cadre des dernières recherches sur la traduction automatique, l'étude du rôle spécial que peut jouer une langue comme l'Espéranto peut se montrer particulièrement importante,

Demande au Directeur Général de considérer les résultats atteints du mouvement de diffusion de l'Espéranto :

1) dans le rapport de synthèse sur l'élaboration de programmes d'enseignement, sur la formation d'enseignants et sur les innovations dans le domaine de l'éducation pour la compréhension internationale, la paix, les droits de l'homme et la démocratie,

2) dans le manuel rédigé sur les principes directeurs pour la communication de valeurs pacifiques,

Demande dans ce but aux États membres d'établir un rapport sur les activités remplies suite à la résolution 11.11 de 1985, principalement en ce qui concerne les programmes d'étude de l'Espéranto et leurs résultats.

Historique d'Espéranto-France

C'est en 1898 que fut fondée la Société pour la Propagation de l'Espéranto. L'initiative venait de Louis de Beaufront, le premier en France à avoir assuré la diffusion de l'espéranto et qui fut certainement moins bien inspiré par la suite. C'est le brillant mathématicien Carlo Bourlet qui marque la vie et l'influence de l'association à ses débuts. L'association, devenue en 1903 la Société Française pour la Propagation de l'Espéranto pour bénéficier d'appuis officiels, organise en 1905 le premier Congrès Mondial d'Espéranto à Boulogne-sur-Mer (Universala Kongreso).

Dès l'année suivante sont fondés à Paris, mais avec vocation internationale, le Centra Oficejo chargé entre autres de l'organisation de congrès annuels, le Comité linguistique, qui allait devenir l'Académie d'Espéranto et, à la suite du mécénat de Hachette, plusieurs maisons d'édition, qui commencent à doter l'espéranto d'une riche culture littéraire, grâce à des traductions et des œuvres originales.

L'association souffre alors de quelques querelles internes et subit les contrecoups de la crise de l'Ido. Cependant, avec le nouveau président Théophile Cart depuis 1908, la création de la revue Franca Esperantisto et le congrès de Lyon en 1911, la SFPE continue à prospérer. Elle prépare le Congrès Mondial de Paris, qui devait être un événement grandiose. Mais la date de son inauguration coïncide avec celle de l'éclatement de la Première Guerre mondiale qui marque un frein pour la diffusion de l'espéranto.

Entre les deux guerres, malgré l'échec de la proposition faite à la SDN de reconnaissance officielle de l'espéranto - échec imputable à l'attitude de la délégation française et de son ministre Léon Bérard -, l'association renaît très vite et atteint une reconnaissance officielle dans plusieurs domaines. Elle se développe en particulier grâce à la radio et à l'autorisation d'enseigner la langue internationale dans les écoles. Les manifestations les plus brillantes sont l'organisation du Congrès Mondial de Paris en 1932 et l'organisation en 1937 d'une conférence internationale à Paris intitulée L'espéranto dans la vie moderne à laquelle participent plusieurs ministres.

Pendant la deuxième guerre mondiale et l'occupation nazie, les dirigeants de l'association continuent à se réunir secrètement.

Depuis 1945, le mouvement s'est reformé sous le sigle de Union Française pour l'Espéranto (UFE), association qui, malgré l'absence de soutien officiel et la concurrence économique de l'anglais, a beaucoup contribué à développer la pratique de l'espéranto et à faire connaître les avantages d'une langue internationale neutre et apte à être utilisée en toutes circonstances, aussi bien par des hommes de lettres que par des politiques ou des scientifiques. On trouve alors UFE dans une commission pour nouer les premiers contacts avec l'UNESCO en 1952 et pour promouvoir l'édition de livres (Assimil, Marabout, Que sais-je, Grand dictionnaire français-espéranto, etc.). Il faut citer certaines dates marquantes dont 1952, l'acquisition du Château de Grésillon (maison culturelle de l'espéranto), 1950 et 1957, l'organisation des Congrès Mondiaux de Paris et de Marseille, 1973, l'acquisition du siège de l'UFE rue de la Cerisaie à Paris, 1977, l'organisation de l'IJK à Poitiers (Congrès mondial des jeunes), la création de la troupe théâtrale TESPAS, la création du musée de Gray, 1986, la création du centre La Kvinpetalo à Bouresse, et 1998, l'organisation du Congrès Mondial de Montpellier qui réunit plus de 3300 congressistes de 65 pays.

En 2000, l'association devient Espéranto-France et lance le magazine Le Monde de l'Espéranto qui remplace Franca Esperantisto. Espéranto-France entend actuellement promouvoir des contacts et des contrats de coopération avec les associations régionales et spécialisées. Espéranto-France mène campagne, sous le signe de la diversité linguistique et de la valeur propédeutique de l'espéranto, auprès des politiques, des parlementaires, des ministères, des associations de défense des langues nationales, pour la reconnaissance et la promotion de l'espéranto.