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Information *for* Interlinguists

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CONTENTS

Articles 3

The 7000 Languages App for Endangered Languages	3
[La aplicación 7000 Languages para idiomas en peligro de extinción]	4
Numismatics: an Esperanto cultural treasure trove no longer in the dark (1)	6
[Numismática: un tesoro cultural del esperanto que ya no está oculto (1)]	8
Why celebrate language days?	10
[¿Por qué celebrar días de idiomas?]	11
Seeking a Universal Tongue	12
[En busca de una lengua universal]	14
Interview with Anna Löwenstein	16
[Entrevista con Anna Löwenstein]	18
WSIS and NGOs – Indispensable Cooperation	20
[La CMSI y las ONG: cooperación indispensable]	22
Nitobe Symposium: Language, Conflict and Security	25
[Simposio Nitobe: Lenguaje, Conflicto y Seguridad]	26

Bulletin 28

Stockholm+50	28
Kimura: Methods of Interlinguistic Communication	28
“The Black City” in Esperanto	28
Indigenous causes	29
Master’s interlinguistics at Poznań	29
Words whose sounds we love (and hate)	29
Polyglot Gathering online	29

Are Ukrainian and Russian similar languages?	30
Linguistic laws in chimp gestures	30
Prefigurative Politics	30
Esperanto exams online in June and July	31
Conference LINELT-2022	31
Linguistics and computer science	31
Colloquium with a language/education theme	32
Evolution of the building blocks of language	32
AI is mastering language	32
Positive and negative adjectives for women and men	33
Health and the cheerful Spanish lexicon	33
Talking to aliens	33
Orwell and Esperanto	33
Annual conference of NJTESOL/NJBE	34
Essay prize on linguistic discrimination	34
Common Voice	34
Esperanto and religion	34
How infants distinguish speech sounds	35
Conference on language acquisition	35
“Racism” has too many definitions	35
Discrimination against foreign accents	35
How fetuses learn language	36
Coexistence of Black and Standard English	36
Early threats to Esperanto	36
AI and the evolution of ASL	36
Occasionally books are free	37
Nationalized Cosmopolitanism	37
Couples and baby talk	37
Conference on Mediterranean and European Linguistic Anthropology	37
Exploring Inclusivity / Languages for Democracy	38
Esperanto as bridge religion	38
Grabowski’s 165th birthday	38
Seminar on artificial languages in Tours	39
Is Esperanto dying in China?	39
Othering in terrorist discourse	39
Linguistic racism in the UK	40
Queer linguistics	40

ESF grants 41

ARTICLES

The 7000 Languages App for Endangered Languages

Stephanie Witkowski

<https://esfconnected.org/2022/04/11/7000-languages-app/>



There are about 7000 languages in the world, and nearly half of them are at risk of disappearing. For the communities that wish to continue teaching, learning and using their languages, the loss is devastating. Language endangerment is also often the loss of history, connection, and identity for the communities that use them, as well as for the rest of the world.

For these languages, and the communities that wish to revitalize them, resources are sparse. Users of endangered languages simply do not have access to the language-learning technology available to users of major languages. Some communities (if they can) pay hundreds of thousands of dollars to software developers to create apps or online language-learning courses, while others can only hope a major developer will think their language is worthy of being included on their platform. Even more troublesome is that many of these languages are spoken in places without reliable access to the internet.

That is where we come in. 7000 Languages is a non-profit organization with a mission to help communities around the world teach, learn and sustain their endangered languages. We offer language-learning technology for free to communities reclaiming, revitalizing and preserving their endangered languages. We are working toward a solution that allows communities interested in revitalizing their languages access to ready-made flashcards, fun language-learning games and more helpful tools, using only their phone. We also plan to offer offline language-learning tools for physical spaces such as the home, traditional events, or the classroom.

With generous support from the Esperantic Studies Foundation, we are building a mobile application to meet these goals – the 7000 Languages App for Endangered Languages. This new technology will be one of the only apps of its kind available to Indigenous communities interested in documenting and revitalizing their languages. The app will make it possible for speakers of endangered languages to create and share flashcards, language-learning games, and offline language-learning resources using just their mobile device – for free.

When a user of an endangered language opens the app, they will see an option to add their language. Within the app they will be guided to create a language-learning course, including custom images and audio that they can collect and upload straight from their phone. Users will be prompted to create lessons around helpful phrases, introductions, natural elements from their home lands, and language around traditional practices and gatherings. Our course creators will have the option of sharing their language with the world, or keeping it private for just their close connections or local community.

When linguistic diversity and Indigenous communities thrive, we all benefit. A rich tapestry of languages share valuable information about the possibilities of human language, human cognition and connection. We retain critical information about our planet, medicines, traditions and practices. We have another lens with which we can view our world. And there are significant benefits for the children who have access to their Indigenous languages, such as better academic performance in multiple subjects, lowered rates of suicide, depression and substance abuse, improved health outcomes and increased self-esteem.

Technology and resources developed for language revitalization is beneficial to all languages and all people around the world.

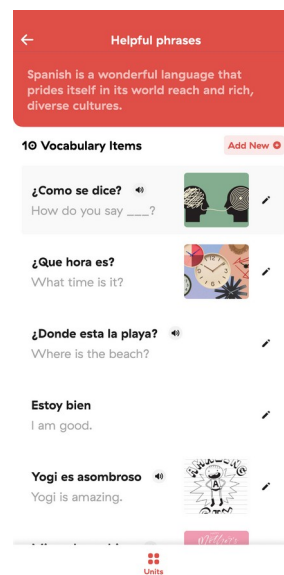
[La aplicación 7000 Languages para idiomas en peligro de extinción]

Stephanie Witkowski

<https://esfconnected.org/2022/04/11/aplicacion-7000-languages/>

Hay alrededor de 7000 idiomas en el mundo, y casi la mitad de ellos corren el riesgo de desaparecer. Para las comunidades que desean continuar enseñando, aprendiendo y usando sus idiomas, la pérdida es devastadora. El peligro del lenguaje también es a menudo la pérdida de historia, conexión e identidad para las comunidades que los usan, así como para el resto del mundo.

Para estos idiomas y las comunidades que desean revitalizarlos, los recursos son escasos. Los usuarios de idiomas en peligro simplemente no tienen acceso a la tecnología de aprendizaje de idiomas disponible para los usuarios de los principales idiomas. Algunas comunidades (si



pueden) pagan cientos de miles de dólares a los desarrolladores de software para crear aplicaciones o cursos de aprendizaje de idiomas en línea, mientras que otras solo pueden esperar que un desarrollador importante piense que su idioma es digno de ser incluido en su plataforma. Aún más problemático es que muchos de estos idiomas se hablan en lugares sin acceso confiable a Internet.

Ahí es donde entramos nosotros. 7000 Languages es una organización sin fines de lucro con la misión de ayudar a las comunidades de todo el mundo a enseñar, aprender y mantener sus idiomas en peligro de extinción. Ofrecemos tecnología de aprendizaje de idiomas de forma gratuita a las comunidades que reclaman, revitalizan y preservan sus idiomas en peligro de extinción. Estamos trabajando para encontrar una solución que permita a las comunidades interesadas en revitalizar sus idiomas acceder a tarjetas didácticas listas para usar, juegos divertidos para aprender idiomas y herramientas más útiles, usando solo su teléfono. También planeamos ofrecer herramientas de aprendizaje de idiomas fuera de línea para espacios físicos como el hogar, eventos tradicionales o el salón de clases.

Con el generoso apoyo de la Fundación de Estudios Esperantistas, estamos creando una aplicación móvil para cumplir con estos objetivos: la aplicación 7000 Languages para idiomas en peligro de extinción. Esta nueva tecnología será una de las únicas aplicaciones de este tipo disponibles para las comunidades indígenas interesadas en documentar y revitalizar sus idiomas. La aplicación hará posible que los hablantes de idiomas en peligro de extinción creen y compartan tarjetas didácticas, juegos de aprendizaje de idiomas y recursos de aprendizaje de idiomas fuera de línea utilizando solo su dispositivo móvil, de forma gratuita.

Cuando un usuario de un idioma en peligro abra la aplicación, verá una opción para agregar su idioma. Dentro de la aplicación, se les guiará para crear un curso de aprendizaje de idiomas, que incluye imágenes y audio personalizados que pueden recopilar y cargar directamente desde su teléfono. Se pedirá a los usuarios que creen lecciones sobre frases útiles, introducciones, elementos naturales de sus países de origen y lenguaje sobre prácticas y reuniones tradicionales. Nuestros creadores de cursos tendrán la opción de compartir su idioma con el mundo o mantenerlo privado solo para sus conexiones cercanas o la comunidad local.

Cuando la diversidad lingüística y las comunidades indígenas prosperan, todos nos beneficiamos. Un rico tapiz de idiomas comparte información valiosa sobre las posibilidades del lenguaje humano, la cognición humana y la conexión. Conservamos información crítica sobre nuestro planeta, medicinas, tradiciones y prácticas. Tenemos otra lente con la que podemos ver nuestro mundo. Y hay beneficios significativos para los niños que tienen acceso a sus idiomas indígenas, como un mejor desempeño académico en múltiples materias, menores tasas de suicidio, depresión y abuso de sustancias, mejores resultados de salud y mayor autoestima.

La tecnología y los recursos desarrollados para la revitalización de los idiomas son beneficiosos para todos los idiomas y todas las personas del mundo.

Numismatics: an Esperanto cultural treasure trove no longer in the dark (1)

Bert Boon

<https://esfconnected.org/2022/04/25/numismatics-1/>

Though *Information for Interlinguists* is letting us shine a vigorous light on this infrequently seen topic, we must advise readers that the following presentation of the role of Esperanto numismatics in the culture of Esperanto can offer only a concise and partial picture. Nevertheless, we will point out an easy way for readers to satisfy their curiosity and complete their knowledge of this phenomenon through a free subscription to a relatively new specialist group with its own journal *Esperanta Numismatiko* (“Esperanto Numismatics”).



Does Esperanto really have its own culture?

“Esperanto culture” is another way of saying the culture that arose and is still growing, enriching itself, in the furrow ploughed by the cultural language of a worldwide diasporic community. This is how a unique culture came into being, simultaneously transcultural and intercultural – e.g. via translated literature on the one hand, original literature on the other. Esperanto culture is a stepping stone to other cultures. Our international culture encompasses not just symbols, but community customs, diverse ideologies, etc. This is how Esperantists support their identity, the coat of arms of their very own culture. Recommended in this connection is the *Guidlibro tra Esperantio* “Guidebook through the Esperanto world”, a dictionary of culture for Esperantists.

<https://katalogo.uea.org/katalogo.php?inf=9191>

The desire to collect things is a primal aspect of human cultural experience, psychologically and socially, and of course the pioneers and their followers started collecting magazines, journals and books in which the language itself took centre stage. After that came other objects, such as postage stamps, stickers, posters, etc. And this is where, among other things, the concept of a ZEO comes from, an acronym for “Zamenhof/Esperanto-Object”. Such “monuments” around the world were catalogued by Hugo Röllinger in *Monuments to Esperanto: Illustrated documentation of 1044 Zamenhof/Esperanto-Objects in 54 countries*. This is just one of the cultural experiences available through Esperanto.

<https://katalogo.uea.org/katalogo.php?inf=5310>

Collectors, hobbyists and numismatists

So, from 1887 onwards the set of people collecting Esperanto items doubtless kept growing and differentiating themselves. A look through magazines and journals of that time shows that the number of stamp collectors grew spontaneously and the first philatelic catalogues soon appeared. Collectors of other objects, as well as those collecting reading material, only occasionally found their interests addressed by short columns in general or specialist journals. Coin collectors were sadly among them. A fairly comprehensive exploration of the collections of various libraries indicates that between 1887 and now, no catalogue or terminological glossary of Esperanto numismatics was ever published. Why not? Were the quantities and qualities of coins or medallions too insignificant, too trivial, for any aspiring numismatist or numismatological Esperantist to collect and describe them? Certainly not, but the reason(s) should one day be the subject of serious scientific research.

However, a private collection, amassed over approximately two decades, suggests that this collection may only be the tip of an uncharted iceberg, as yet invisible. An encounter during an Esperanto New Year celebration in Germany (the International Festival or IF) with Hans Jankowski, an unassuming coin collector and specialist, revealed that this self-taught expert in Esperanto numismatics had published three booklets containing the indispensable results of research barely known until then. These booklets became the basis for the foundation in 2014 of the first specialist group on Esperanto numismatics in the history of our movement, serving as a launchpad for a project with three goals to fill one of Esperanto's hitherto almost unoccupied cultural niches:

1. Informing Esperantists and the rest of the numismatic world about the undiscovered treasures of Esperanto's very own international culture
2. Preparing for publication the first *Catalogue of Esperanto Numismatics*
3. Preparing for publication the first *Specialist Glossary of Esperanto Numismatics*

In the next two parts of this series, we will reveal first the role played by pioneers like De Saussure, Cseh and others in trying to create an international monetary unit under the slogan "One world, one language, one currency", and then how medallions (often magnificent ones) by distinguished sculptors illuminate and illustrate the most important people and events in the history of our movement.

Bert Boon is a Belgian Esperantist, founder of the Esperanto Numismatic Association, the World Esperanto Association (UEA)'s first specialist group on numismatics, and editor of its journal Esperanta Numismatiko. The journal and membership of the association are free.

[Numismática: un tesoro cultural del esperanto que ya no está oculto (1)]

Bert Boon

<https://esfconnected.org/2022/07/18/numismatiko-2/>

Si bien *Information for Interlinguists* nos ha permitido arrojar una luz vigorosa sobre este tema que se ve con poca frecuencia, debemos advertir a los lectores que la siguiente presentación del papel de la numismática en esperanto en la cultura del esperanto puede ofrecer sólo una imagen concisa y parcial. No obstante, indicaremos una manera fácil para que los lectores satisfagan su curiosidad y completen el conocimiento de este fenómeno a través de una suscripción gratuita a un grupo de especialistas relativamente nuevos con su propia revista *Esperanta Numismatiko* ("Esperanto Numismática").

¿En realidad existe una cultura propia del Esperanto?

“Cultura esperantista” es otra forma de decir la cultura que surgió y sigue creciendo, enriqueciéndose, en el surco abierto por el lenguaje cultural de una comunidad diaspórica mundial. Así nació una cultura única, a la vez transcultural e intercultural, a través de la literatura traducida, por un lado, y la literatura original, por el otro. La cultura esperantista es un trampolín hacia otras culturas. Nuestra cultura internacional engloba no sólo símbolos, sino costumbres comunitarias, ideologías diversas, etc. Así es como los esperantistas sostienen su identidad, el escudo de armas de su propia cultura. Recomendado en este sentido es el *Gvidlibro tra Esperantio* “Guía por el mundo del Esperanto”, un diccionario de cultura para esperantistas.

<https://katalogo.uea.org/katalogo.php?inf=9191>

El deseo de coleccionar cosas es un aspecto primordial de la experiencia cultural humana, tanto psicológica como socialmente, y por supuesto, los pioneros y sus seguidores comenzaron a coleccionar revistas, diarios y libros en los que el lenguaje en sí ocupaba un lugar central. Después vinieron otros objetos, como sellos postales, pegatinas, carteles, etc. Y de ahí, entre otras cosas, surge el concepto de ZEO, acrónimo de “Zamenhof/Esperanto-Objekto” (Objetos de Zamenhof/Esperanto). Tales “monumentos” alrededor del mundo fueron catalogados por Hugo Röllinger en *Monumentos al Esperanto: Documentación ilustrada de 1044 Zamenhof/Esperanto Objetos en 54 países*. Esta es solo una de las experiencias culturales disponibles a través del Esperanto.

<https://katalogo.uea.org/katalogo.php?inf=5310>

Coleccionistas, aficionados y numismáticos

Así, a partir de 1887 el conjunto de coleccionadores de artículos en Esperanto sin duda siguió creciendo y diferenciándose. Una ojeada a revistas y diarios de la época muestra que el número de filatélicos creció espontáneamente y pronto aparecieron los primeros catálogos filatélicos. Los coleccionistas de otros objetos, así como los que coleccionaban material de

lectura, sólo ocasionalmente encontraban sus intereses abordados en breves columnas en revistas generales o especializadas. Los coleccionistas de monedas estaban tristemente entre ellos. Una exploración bastante completa de las colecciones de varias bibliotecas indica que entre 1887 y ahora, nunca se publicó ningún catálogo o glosario terminológico de numismática en esperanto. ¿Por qué no? ¿Eran las cantidades y calidades de monedas o medallones demasiado insignificantes, demasiado triviales, para que cualquier aspirante a numismático o esperantista numismático pudiera coleccionarlos y describirlos? Ciertamente no, pero la(s) razón(es) que algún día deberían ser objeto de una investigación científica seria.

Sin embargo, una colección privada, acumulada durante aproximadamente dos décadas, sugiere que esta colección puede ser solo la punta de un iceberg desconocido, aún invisible. Un encuentro durante una celebración del Año Nuevo esperantista en Alemania (el Festival Internacional o IF) con Hans Jankowski, un modesto coleccionista de monedas y especialista, reveló que este autodidacta experto en numismática esperantista había publicado tres folletos que contenían los resultados indispensables de investigaciones apenas conocidas hasta entonces. Estos folletos se convirtieron en la base para la fundación en 2014 del primer grupo de especialistas en numismática esperantista en la historia de nuestro movimiento, sirviendo como plataforma de lanzamiento para un proyecto con tres objetivos para llenar uno de los nichos culturales del esperanto hasta ahora casi desocupados:

1. Informar a los esperantistas y al resto del mundo numismático sobre los tesoros no descubiertos de la propia cultura internacional del esperanto.
2. Preparar la publicación del primer *Catálogo de Numismática en Esperanto*
3. Preparar la publicación del primer *Glosario Especializado de Numismática Esperantista*

En las próximas dos partes de esta serie, revelaremos primero el papel que desempeñaron pioneros como De Saussure, Cseh y otros al tratar de crear una unidad monetaria internacional bajo el lema “Un mundo, un idioma, una moneda”, y luego cómo medallones (a menudo magníficos) de distinguidos escultores iluminan e ilustran las personas y eventos más importantes en la historia de nuestro movimiento.

Bert Boon es un esperantista belga, fundador de la Asociación Numismática de Esperanto, el primer grupo de especialistas en numismática de la UEA (Asociación Universal de Esperanto), y editor de su revista Esperanta Numismatiko. La revista y la afiliación a la asociación son gratuitas.

Why celebrate language days?

Humphrey Tonkin

<https://esfconnected.org/2022/05/09/why-celebrate-language-days/>

Why does the Esperanto movement celebrate the special days of the six official languages of the United Nations? These languages have grown strong not via their cultural achievements – though their achievements are enormous – but through their military and economic power.

Three of them – English, French and Spanish – have become world languages because of their overseas colonies and other territories violently conquered. The other three – Arabic, Chinese and Russian – have spread through the expansion of specific peoples who likewise conquered neighbouring lands to form (in the case of Russian and Chinese) physically continuous empires and (in the case of Arabic) a large religious sphere of interest.

In all cases, these major languages have succeeded by, among other things, suppressing other smaller languages and their customs: these major languages have become languages of trade, of administration, of education, and of exploitation.

They have produced their Shakespeares, their Cervantes, and they deserve our attention for this – just as they do for their outstanding achievements in science, medicine, agriculture, education etc. Many of these achievements have followed from the spread of the languages in question, but at the cost of all other languages.

The fact remains that the major languages have suppressed the minor ones: their speakers have given themselves an advantage over those who don't speak the major languages. They have practised discrimination, the unequal treatment of others, and often the systematic suppression of the wisdom and customs of other language groups. They have brought the benefits of having a single language to their territories, but alongside the suppression of other languages.

Today, in the 21st century, these major languages have their celebratory days – and their achievements are worthy of recognition when it comes to globalization of ideas, knowledge, technology, education. But at the same time, we, as Esperantists, while singing the praises of Shakespeare, Molière and Chekhov, need to recognize that the dominance of the major languages puts a weight on the shoulders of all other peoples, and that the ability to communicate through language across the world is not a peer-to-peer situation, but one of power over weakness.

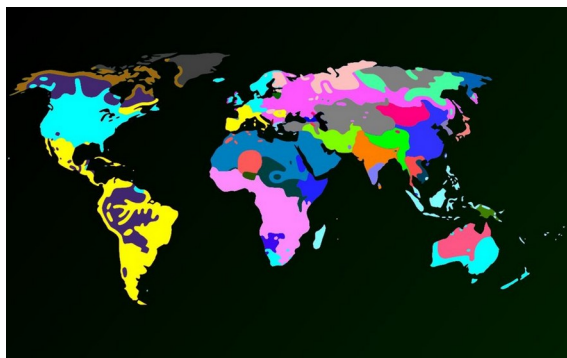
Esperanto aspires to its own form of expansion, not in a political way, nor an imperial one, but an expansion of language equality so that every person, from every corner of the world, can access the cultural and material riches of the world and be able to work for the preservation of their terrestrial home.

[¿Por qué celebrar días de idiomas?]

Humphrey Tonkin

<https://esfconnected.org/2022/05/09/por-que-celebrar-dias-idiomas/>

¿Por qué el movimiento esperantista celebra los días especiales de los seis idiomas oficiales de las Naciones Unidas? Estos idiomas se han fortalecido no a través de sus logros culturales, aunque sus logros son enormes, sino a través de su poder militar y económico.



Tres de ellos, inglés, francés y español, se han convertido en idiomas mundiales debido a sus colonias de ultramar y otros territorios conquistados violentamente. Los otros tres –árabe, chino y ruso– se han extendido a través de la expansión de pueblos específicos que también conquistaron tierras vecinas para formar (en el caso de Rusia y China) imperios físicamente continuos y (en el caso del árabe) una gran esfera de interés religioso.

En todos los casos, estas lenguas mayores han logrado, entre otras cosas, suprimir otras lenguas menores y sus costumbres: estas lenguas mayores se han convertido en lenguas de comercio, de administración, de educación y de explotación.

Han producido sus Shakespeares, su Cervantes, y merecen nuestra atención por esto, al igual que por sus destacados logros en la ciencia, la medicina, la agricultura, la educación, etc. Muchos de estos logros se deben a la difusión de los idiomas en cuestión, pero a costa de todos los demás idiomas.

El hecho es que las lenguas mayores han suprimido a las menores: sus hablantes se han dado una ventaja sobre aquellos que no hablan las lenguas mayores. Han practicado la discriminación, el trato desigual de los demás y, a menudo, la supresión sistemática de la sabiduría y las costumbres de otros grupos lingüísticos. Han traído los beneficios de tener un solo idioma a sus territorios, pero junto con la supresión de otros idiomas.

Hoy, en el siglo XXI, estos principales idiomas tienen sus días de celebración, y sus logros son dignos de reconocimiento en lo que respecta a la globalización de las ideas, el conocimiento, la tecnología y la educación. Pero al mismo tiempo, nosotros, como esperantistas, mientras cantamos las alabanzas de Shakespeare, Molière y Chéjov, debemos reconocer que el dominio de las principales lenguas pone un peso sobre los hombros de todos los demás pueblos, y que la capacidad de comunicarse a través del idioma en todo el mundo no es una situación de igual a igual, sino una de poder sobre la debilidad.

El esperanto aspira a su propia forma de expansión, no de manera política, ni imperial, sino una expansión de la igualdad lingüística para que cada persona, desde todos los rincones del mundo, pueda acceder a las riquezas culturales y materiales del mundo y ser capaces de trabajar para preservar su hogar terrestre.

Seeking a Universal Tongue

Yauheniya Hudziyeva

<https://esfconnected.org/2022/05/23/seeking-universal-tongue/>

On 25 March 2022, a panel “Seeking a Universal Tongue: Esperanto and Politics in East Asia” took place at the annual conference of the Association for Asian Studies in Honolulu, Hawaii.

The panel presented papers by Joshua Fogel (York University, Canada), Yauheniya Hudziyeva (Waseda University, Japan), Kazumi Kamimura (Josai University, Japan) and Edwin Michielsen (University of Toronto, Canada), with discussion comments provided by Nadine Willems (University of East Anglia, United Kingdom).

Papers discussed the cultural and political history of the Esperanto movement, starting from its arrival in East Asia up until the end of the Second World War in 1945, and examined the transnational trajectories of intra–East Asian exchange and solidarity among Esperantists, as well as various ambitions, hopes and strategies with which the movement responded and adapted to the politically turbulent moments in history of the region.



First, **Joshua Fogel**'s paper “The Early History of Esperanto in China and Japan” provided an introduction to the essential history of the Esperantist movement, and mapped the routes along which the language was introduced in Northeastern Asia in the late 19th-early 20th century. Fogel highlighted the transnational intellectual exchange that facilitated its vigorous spread in the region, connecting the Russian Far East, China, Japan and France, as well as the historical links between anarchism and Esperantism in Japan and especially in China.

Next, the paper “Linguistic Imperialism and Colonial Resistance: Proletarian Esperantists in the Peripheries of the Japanese Empire” by ESF Interlinguistics Support Fund recipient **Yauheniya Hudziyeva**'s discussed the interaction of the Esperanto movements with the language and cultural policies of the Japanese empire. Questioning the possibility of “neutrality” of Esperanto during the times when language was actively politicized and nationalized, the presentation examined discourse on introduction of Esperanto as the second language of the State of Manchuria (1932–1945), and anti-colonial resistance of Proletarian Esperantists in Taiwan (Lian Wenqing and Yamaguchi Koshizu).

Kazumi Kamimura's paper "The Proletarian Esperanto Movement in the Age of Oppression and Conversion" introduced the activities of proletarian Esperantists during the period of harsh police persecution by the Japanese state. Through an analysis of publications by proletarian Esperantists in the 1930s, such as *Marŝu, Studo pri la lingvo internacia* (国際語研究) and *Majo*, Kamimura argued for careful re-examination of the various strategies adopted by proletarian Esperantists in Japan as they "resisted for life" and continued to envision the more equitable future achieved through linguistic and social reform, in the face of police suppression and fascist movements rising to power.

Edwin Michielsen (Marjorie Boulton Fellowship recipient, 2021, <https://esfconnected.org/2022/01/31/boulton-fellowship/>) presented a paper titled "Esperanto against Fascism: An U-Saeng and the Esperanto Community during the Sino-Japanese War", exploring Esperantist resistance against militarism and fascism after the outbreak of the Second Sino-Japanese War. Focusing on an international community of Esperantist activists in Southern China, Michielsen presented the journalistic and creative activities of Korean Esperantist An U-Saeng (Elpin), who used Esperanto to inform the international community of the realities of life in the mainland, and raised its flag against the horrors of the war as a symbol of hope for a peaceful future.

Finally, **Nadine Willems** kindly provided discussion comments addressing each paper, underlining the transnational nature of the movement highlighted by the presentations, Esperanto's historical dual nature as an egalitarian ideology in itself and as a medium of communication, and its political implications, as well as the importance of considering the colonial setting in discussing Esperanto's position as a "language of dissent".

Some of the issues raised in the robust discussion with the audience after the presentations included the significance of the Western European origin of Esperanto in the context of anti-imperialist thought in Asia; the relationship between the struggle of indigenous people within the Japanese empire and Esperantist thought; and the censorship and police suppression of the movement, as well as gendered aspects of Esperanto.

I would like to express my gratitude to the organizer of the panel, Edwin Michielsen; to the presenters, discussant and the audience for the illuminating discussion; and finally, to the gracious support of ESF which made my attendance possible. Let us hope that the study of Esperanto movements in Asia will continue to build bridges across regions and disciplines, exploring and expanding the rich history of Esperantists who labored in the name of a more just world and borderless solidarity.

Yauheniya Hudziyeva is a member of the Graduate School of International Culture and Communication Studies at Waseda University in Tokyo, Japan.

[En busca de una lengua universal]

Yauheniya Hudziyeva

<https://esfconnected.org/2022/05/23/busca-lengua-universal/>

El 25 de marzo de 2022, se llevó a cabo un panel "En busca de una lengua universal: el esperanto y la política en el este de Asia" en la conferencia anual de la Asociación de Estudios Asiáticos en Honolulu, Hawái.

El panel presentó trabajos de Joshua Fogel (Universidad de York, Canadá), Yauheniya Hudziyeva (Universidad de Waseda, Japón), Kazumi Kamimura (Universidad de Josai, Japón) y Edwin Michielsen (Universidad de Toronto, Canadá), con comentarios de debate proporcionados por Nadine Willems (Universidad de East Anglia, Reino Unido).

Los artículos discutieron la historia cultural y política del movimiento esperantista, desde su llegada al este de Asia hasta el final de la Segunda Guerra Mundial en 1945, y examinaron las trayectorias transnacionales del intercambio y la solidaridad dentro del este de Asia entre los esperantistas, así como diversas ambiciones, esperanzas y estrategias con las que el movimiento respondió y se adaptó a los momentos políticamente turbulentos de la historia de la región.

Primero, el artículo de **Joshua Fogel** "La historia temprana del esperanto en China y Japón" proporcionó una introducción a la historia esencial del movimiento esperantista y trazó un mapa de las rutas a lo largo de las cuales se introdujo el idioma en el noreste de Asia a finales del siglo XIX y principios del XX. Fogel destacó el intercambio intelectual transnacional que facilitó su vigorosa difusión en la región, conectando el Lejano Oriente ruso, China, Japón y Francia, así como los vínculos históricos entre el anarquismo y el esperantismo en Japón y especialmente en China.

Después, el artículo "Imperialismo lingüístico y resistencia colonial: esperantistas proletarios en las periferias del imperio japonés" de **Yauheniya Hudziyeva**, receptora del Fondo de apoyo interlingüístico del ESF, analiza la interacción de los movimientos esperantistas con las políticas lingüísticas y culturales del imperio japonés. Al cuestionar la posibilidad de la "neutralidad" del esperanto durante los tiempos en que el idioma estaba activamente politizado y nacionalizado, la presentación examinó el discurso sobre la introducción del esperanto como segundo idioma del estado de Manchuria (1932-1945) y la resistencia anticolonial de Esperantistas Proletarios en Taiwán (Lian Wenqing y Yamaguchi Koshizu).

El artículo de **Kazumi Kamimura** "El Movimiento Proletario de Esperanto en la Era de la Opresión y la Conversión" presentó las actividades de los esperantistas proletarios durante el período de dura persecución policial por parte del estado japonés. A través de un análisis de las publicaciones de los esperantistas proletarios en la década de 1930, como Maršu, *Studo pri la lingvo internacia* (國際語研究) y *Majo*, Kamimura abogó por un reexamen cuidadoso de las diversas estrategias adoptadas por los esperantistas proletarios en Japón a medida que "se resistían de por vida" y continuó visualizando el futuro más equitativo logrado a través de la

reforma lingüística y social, frente a la represión policial y los movimientos fascistas que suben al poder.

Edwin Michielsen (ganador de la beca Marjorie Boulton, 2021, <https://esfconnected.org/2022/01/31/beca-boulton/>) presentó una ponencia titulada “Esperanto contra el fascismo: un U-Saeng y la comunidad esperantista durante la Guerra Sino-Japonesa”, explorando la resistencia esperantista contra el militarismo y el fascismo tras el estallido de la Segunda Guerra Sino-Japonesa. Centrándose en una comunidad internacional de activistas esperantistas en el sur de China, Michielsen presentó las actividades periodísticas y creativas del esperantista coreano An U-Saeng (Elpin), quien usó el esperanto para informar a la comunidad internacional sobre las realidades de la vida en China continental y planteó su bandera contra los horrores de la guerra como símbolo de esperanza para un futuro pacífico.

Finalmente, **Nadine Willems** amablemente proporcionó comentarios de discusión sobre cada artículo, subrayando la naturaleza transnacional del movimiento resaltada por las presentaciones, la naturaleza dual histórica del esperanto como ideología igualitaria en sí misma y como medio de comunicación, y sus implicaciones políticas, así como la importancia de considerar el escenario colonial al discutir la posición del esperanto como una “lengua de disidencia”.

Algunos de los temas planteados en la sólida discusión con la audiencia después de las presentaciones incluyeron la importancia del origen europeo occidental del esperanto en el contexto del pensamiento antiimperialista en Asia; la relación entre la lucha de los indígenas dentro del imperio japonés y el pensamiento esperantista; y la censura y represión policial del movimiento, así como los aspectos de género del esperanto.

Quisiera expresar mi agradecimiento al organizador del panel, Edwin Michielsen; a los presentadores, comentarista y audiencia por la discusión esclarecedora; y finalmente, al amable apoyo de ESF que hizo posible mi asistencia. Esperemos que el estudio de los movimientos esperantistas en Asia continúe construyendo puentes entre regiones y disciplinas, explorando y expandiendo la rica historia de los esperantistas que trabajaron en nombre de un mundo más justo y solidario sin fronteras.

Yauheniya Hudziyeva es miembro de la Escuela de Graduados de Cultura Internacional y Estudios de Comunicación de la Universidad de Waseda en Tokio, Japón.

Interview with Anna Löwenstein

Alessandra Madella

<https://esfconnected.org/2022/06/06/interview-anna-lowenstein/>

This interview with the British author was conducted by Alessandra Madella and first appeared on the Ĉina Radio Internacia website in January 2022: <https://esperanto.cri.cn/recomended2/3842/20220112/727941.html>. She has kindly offered it for republication here.

Could you say something about your latest novel, *The Memoirs of Julia Agrippina*?

It concerns Agrippina, mother of the Roman emperor Nero. I became interested in her while doing research for my novel *Death of an Artist*, which was about Nero. I then realised that Agrippina was greatly misrepresented by the Roman historians of that era. Modern historians are starting to look at the situation afresh and understand that the Roman historians' point of view doesn't really agree with modern ideas. They deemed an ambitious or powerful woman to be a bad woman. But nowadays, if a woman wishes to be active in the world of politics, we no longer think she has unacceptable ambitions. Agrippina married the emperor Claudius and she collaborated with him. As seen back then, Claudius was controlled by his wife. We would now say that she collaborated very well with her husband. They had ideas in common and achieved them together. This new view of Agrippina interested me and I wanted to write a novel about her.

How did she differ from other Roman women of the same period?

She certainly got a very good education, just like other women of the imperial family. But she didn't want to stay in the shadows. She wanted to be active in political life, like the men. She wasn't satisfied with the role assigned to women at the time. She wanted to be visible herself.

How many voices is the novel written in?

It's written in three different voices. I present scenes that illustrate various moments in Agrippina's life. They are written in the third person, from her point of view. Alongside that, Agrippina writes her memoirs in the first person. But her thoughts are also shown while she writes the memoirs, as she sometimes hides the truth or makes something up herself. Readers can see this because they've also read the scene where the matter in question actually occurred.

Did these memoirs of Agrippina really exist?

Yes, the historian Tacitus alludes to the fact that she wrote her memoirs. He quotes several facts from them, as does the writer Pliny the Elder. The memoirs existed, but they have not survived. This leaves a very convenient gap for a writer of historical novels to write for Agrippina themselves.

Has the way in which you write about women in your novels evolved?

In the first novel, there was a very ordinary woman who later became a slave. In the current novel, I write about a woman who became the wife of one emperor and the mother of another. It's a totally different social class. In the second novel, *Death of an Artist*, the man is the narrator. It's difficult to write that novel from a woman's point of view, given that women were less able to be in the centre of the action, to be in a relationship with the emperor and to see everything that was going on.

Do you always think your novels straight into Esperanto?

No, I actually wrote them in English. But I realised that it's much harder to enter the English book market than the Esperanto one. Only the first novel, *The Stone City*, has been published in English, while all three Esperanto versions have been published with probably much more success than they would have had in the enormous English market.

What is the translation process for your novels?

I try to translate them very precisely. My aim is to accurately reproduce the thoughts and atmosphere of the original, even if I have to change the exact words a bit.

Why do you think your novels are also enjoyed by readers in Asia?

It could be partly because I use classic language. They are probably easier for Chinese or Japanese readers. Furthermore, in *The Stone City*, Bivana comes to Rome. That culture is entirely alien to her, and I make fewer assumptions about what the readers already know, because she herself doesn't yet know these things. So maybe that foreign culture becomes easier for Asian readers to get into.

What is the central idea of your courses on writing?

The idea is to separate the two aspects: writing and editing. The big mistake aspiring authors often make is to edit a text at the same time as they're creating it. That's actually a huge obstacle. I discovered this concept of rapid writing when I read books about writing in English. I try to present exercises where students write very quickly, with no editing, and edit only afterwards. I first did that at Grésillon. People liked it a lot and subsequently wanted to continue as well. So we created an online group called "8-minute writing". Each week I present a topic and people have to write about it for the following week. My literature course at the Italian Congress in Assisi also began every morning with an exercise: eight-minute writing.

[Entrevista con Anna Löwenstein]

Alessandra Madella

<https://esfconnected.org/2022/06/06/entrevista-anna-lowenstein/>

Esta entrevista con la autora británica fue realizada por Alessandra Madella y apareció por primera vez en el sitio web de Ĉina Radio Internacia en enero de 2022: <https://esperanto.cri.cn/recomended2/3842/20220112/727941.html>. Ella amablemente ofreció publicarla una vez más aquí.

¿Podría decir algo sobre su última novela, Las memorias de Julia Agripina?

Se trata de Agripina, madre del emperador romano Nerón. Me interesé en ella mientras investigaba para mi novela La muerte de un artista, que trataba sobre Nerón. Entonces me di cuenta de que Agripina fue muy tergiversada por los historiadores romanos de esa época. Los historiadores modernos están comenzando a mirar la situación de nuevo y comprenden que el punto de vista de los historiadores romanos no está realmente de acuerdo con las ideas modernas. Consideraron que una mujer ambiciosa o poderosa era una mala mujer. Pero hoy en día, si una mujer desea ser activa en el mundo de la política, ya no pensamos que tiene ambiciones inaceptables. Agripina se casó con el emperador Claudio y colaboró con él. Como se vio en ese entonces, Claudio estaba controlado por su esposa. Ahora diríamos que colaboró muy bien con su marido. Tenían ideas en común y las lograron juntos. Esta nueva visión de Agripina me interesó y quise escribir una novela sobre ella.

¿En qué se diferenció de otras mujeres romanas del mismo período?

Ciertamente recibió una muy buena educación, al igual que otras mujeres de la familia imperial. Pero ella no quería quedarse en las sombras. Quería participar activamente en la vida política, como los hombres. No estaba satisfecha con el papel asignado a la mujer en ese momento. Ella quería ser visible ella misma.

¿A cuántas voces está escrita la novela?

Está escrito en tres voces diferentes. Presento escenas que ilustran varios momentos de la vida de Agripina. Están escritos en tercera persona, desde su punto de vista. Junto a eso, Agripina escribe sus memorias en primera persona. Pero sus pensamientos también se muestran mientras escribe las memorias, ya que a veces oculta la verdad o inventa algo ella misma. Los lectores pueden ver esto porque también han leído la escena en la que realmente ocurrió el asunto en cuestión.

¿Existieron realmente estas memorias de Agripina?

Sí, el historiador Tácito alude a que ella escribió sus memorias. Cita varios hechos de ellos, al igual que el escritor Plinio el Viejo. Las memorias existieron, pero no han sobrevivido. Esto deja un espacio muy conveniente para que un escritor de novelas históricas escriba para Agripina.

¿Ha evolucionado la forma en que usted escribe sobre las mujeres en sus novelas?

En la primera novela, había una mujer muy común que luego se convirtió en esclava. En la novela actual, escribo sobre una mujer que se convirtió en esposa de un emperador y madre de otro. Es una clase social totalmente diferente. En la segunda novela, Muerte de un artista, el hombre es el narrador. Es difícil escribir esa novela desde el punto de vista de una mujer, dado que las mujeres eran menos capaces de estar en el centro de la acción, de tener una relación con el emperador y de ver todo lo que estaba pasando.

¿Siempre piensas sus novelas directamente en esperanto?

No, en realidad las escribí en inglés. Pero me di cuenta de que es mucho más difícil entrar en el mercado del libro en inglés que en el del esperanto. Solo la primera novela, *The Stone City*, se ha publicado en inglés, mientras que las tres versiones en esperanto se han publicado probablemente con mucho más éxito del que habrían tenido en el enorme mercado inglés.

¿Cómo es el proceso de traducción de sus novelas?

Intento traducirlos con mucha precisión. Mi objetivo es reproducir con precisión los pensamientos y la atmósfera del original, incluso si tengo que cambiar un poco las palabras exactas.

¿Por qué cree que sus novelas también son disfrutadas por lectores en Asia?

Podría ser en parte porque uso un lenguaje clásico. Probablemente sean más fáciles para los lectores chinos o japoneses. Además, en *La ciudad de piedra*, Bivana llega a Roma. Esa cultura es completamente ajena a ella, y hago menos suposiciones sobre lo que los lectores ya saben, porque ella misma aún no sabe estas cosas. Entonces, tal vez esa cultura extranjera se vuelva más fácil para los lectores asiáticos.

¿Cuál es la idea central de sus cursos sobre escritura?

La idea es separar los dos aspectos: escribir y editar. El gran error que suelen cometer los aspirantes a autores es editar un texto al mismo tiempo que lo crean. Eso es en realidad un gran obstáculo. Descubrí este concepto de escritura rápida cuando leí libros sobre escritura en inglés. Intento presentar ejercicios en los que los estudiantes escriban muy rápido, sin editar, y editen solo después. Lo hice por primera vez en Grésillon. A la gente le gustó mucho y posteriormente también quiso continuar. Así que creamos un grupo en línea llamado "Escritura en 8 minutos". Cada semana presento un tema y la gente tiene que escribir sobre él para la semana siguiente. Mi curso de literatura en el Congreso Italiano de Asís también comenzaba cada mañana con un ejercicio: escritura de ocho minutos.

WSIS and NGOs – Indispensable Cooperation

Humphrey Tonkin

<https://esfconnected.org/2022/06/20/indispensable-cooperation/>

The World Summit on the Information Society Forum was held in Geneva from 30 May to 3 June this year, and Humphrey Tonkin, representing the World Esperanto Association at the UN in his role as vice-president of the NGO Committee on Language and Languages, was invited to comment – via Zoom, and in English – during a session on the first day. Here is what he said.

It is a pleasure to join you to discuss the role of civil society in implementing the goals of the World Summit on the Information Society. You are seeing and hearing me thanks to communications technology, but you are understanding me because we speak English. Communications technology offers enormous benefits, but fundamental to human communication is language.

Recently we established the NGO Committee on Language and Languages as a substantive committee of the Conference of NGOs in Consultative Relationship with the UN (CoNGO). We seek to raise awareness about language and language difference at the UN and to foster dialogue between the UN community and civil society about how to make linguistic communication more effective, including through information and communications technologies (ICTs).

We often take language for granted. Language and language issues are not even mentioned in the Sustainable Development Goals (except for two references to non-discrimination), even though they underlie all seventeen. Nor were they mentioned in the Millennium Development Goals.

And far from innovating in the field of language, the UN General Assembly continues to use as official languages the four languages of the victors of World War II three quarters of a century ago, plus Spanish and Arabic. Is this convenience or inertia, and could ICTs open up new possibilities?

Language regimes are hard to change: at the UN, knowledge of particular languages advantages some and disadvantages others; lack of such knowledge creates barriers. Consider English. Eighty percent of the world's population has no knowledge of English, allegedly the world's lingua franca. Part of that eighty percent has never been to school. Part began its education not in its mother tongue but in a language it did not even understand. How can we tackle the world's problems if we can't even hear a large part of the world's population?

Advances in information and communications technology offer much promise in overcoming language barriers and reducing educational inequalities. We need urgently to address the role of ICTs in creating a more equal linguistic playing field, even among the world's most disadvantaged.

The Geneva Declaration of Principles of 2003, a founding document in the current WSIS process, states (A4) that “communication is a fundamental social process, a basic human need and the foundation of all social organization”. Such communication is above all linguistic. Not connectivity or IT or AI, but language. Through language we love and hate; through language we express our inner thoughts, both benign and belligerent. We use language to emphasize our point of view, to persuade, to dominate. My knowledge of English advantages me, and will always advantage me in an English-language context. My language skills will help persuade other English speakers that I am right. Language is not only an instrument of understanding but also a personal instrument of power. It is human to use it that way. We must recognize this fact, and aim off for it, as we design inclusive language policies.



The Geneva Declaration of Principles also states (A9) that: “We are aware that ICTs should be regarded as tools and not as an end in themselves.” ICTs “can also promote dialogue among people, nations and civilizations”. But, the Declaration adds (A52–A54), they must take into account cultural and linguistic diversity: “The creation, dissemination and preservation of content in diverse languages and forms must be accorded high priority in building an inclusive Information Society.”

As we sit here in our international environment it is easy to imagine that we have essentially solved the problem of linguistic diversity. We use English or French – or are assisted by skilled interpreters and translators and by the ICTs that they have at their disposal. We feel that we can converse with the world. In truth we can speak to the world, but the majority of civil society cannot hear us because of language barriers: we have created a hierarchy of languages, elevating some and marginalizing others. We can speak but we cannot always listen. Yet sustainable development must include the marginalized, and we must hear them.

To its credit, the United Nations is increasingly aware of the problem, even if it has not fully operationalized this awareness. It has redoubled its multilingual outreach: it now uses more languages to communicate with the world than ever before, thanks to concerted efforts by, among others, the UNDGC, the Department of Global Communications. But the UN is still better at talking than at listening. And civil society, for its part, speaks many languages and, in a world where we need everyone’s cooperation, often can neither contribute to the international debate nor answer back.

On this issue, we are currently celebrating a centennial of sorts. In June 1922, one hundred years ago almost to the day, the Fifth Committee of the League of Nations, meeting in Geneva, endorsed a report by the League’s under-secretary general for intellectual cooperation, Inazō Nitobe, calling for the investigation of a neutral international language as a means of communication across linguistic boundaries. It took a couple of years for the speakers of French to dislodge this idea, and to confirm French and English as the languages of the League. The issue of language disappeared from the League’s agenda. And when the UN was

founded, as we have seen, linguistic inequality was baked into its structure. When, sixty years after Nitobe's report, the MacBride Report on international communications was issued by UNESCO in 1980, it contained only one reference to language, inserted in the report by a Tunisian diplomat over protests that "communications" (plural) and "communication" (singular) were quite separate matters.

Of course they are not. ICTs and AI are increasingly able to process a large diversity of languages, creating an increasingly level playing field among the languages of the world. As representative to the UN of the Universal Esperanto Association, I continue to believe, as Inazō Nitobe believed one hundred years ago, that there are linguistic solutions to language difference, including technological solutions. If peace and understanding and sustainable development are to mean anything at all, we must use any and all means to promote them. And that includes addressing language difference head on. Our new NGO Committee on Language and Languages recently heard reports on UNESCO's encouraging work in the language field, from mother-tongue education to the Decade of Indigenous Languages. And we are aware of stirrings elsewhere in the international community, including, for example, the World Bank's interest in mother tongue education.

Perhaps, as the international community becomes more aware of the need to engage civil society as a whole, we can hope that listening to the many voices and languages of the world will become as important as issuing instructions. ICTs can play a crucial role in the process, if we can extend them to the peripheries of society and not just to the privileged. I hope that our new NGO Committee, along with civil society as a whole, will be able to contribute to that process.

[La CMSI y las ONG: cooperación indispensable]

Humphrey Tonkin

<https://esfconnected.org/2022/06/20/cooperacion-indispensable/>

El Foro de la Cumbre Mundial sobre la Sociedad de la Información se celebró en Ginebra del 30 de mayo al 3 de junio de este año, y Humphrey Tonkin, en representación de la Asociación Mundial de Esperanto en la ONU en su papel de vicepresidente del Comité de ONG sobre Idioma e Idiomas, fue invitado a comentar a través de Zoom y en inglés, durante una sesión el primer día. Esto es lo que dijo:

Es un placer unirme a ustedes para discutir el papel de la sociedad civil en la implementación de los objetivos de la Cumbre Mundial sobre la Sociedad de la Información. Me ven y me escuchan gracias a la tecnología de las comunicaciones, pero me entienden porque hablamos inglés. La tecnología de las comunicaciones ofrece enormes beneficios, pero fundamental para la comunicación humana es el lenguaje.

Recientemente establecimos el Comité de ONG sobre Idioma e Idiomas como un comité sustantivo de la Conferencia de ONG en Relación Consultiva con la ONU (CoNGO). Buscamos crear conciencia sobre el idioma y la diferencia de idioma en la ONU y fomentar el diálogo entre la comunidad de la ONU y la sociedad civil sobre cómo hacer que la comunicación lingüística sea más efectiva, incluso a través de las tecnologías de la información y la comunicación (TIC).

A menudo damos por sentado el lenguaje. El idioma y las cuestiones lingüísticas ni siquiera se mencionan en los Objetivos de Desarrollo Sostenible (excepto por dos referencias a la no discriminación), a pesar de que son la base de los diecisiete. Tampoco fueron mencionados en los Objetivos de Desarrollo del Milenio.

Y lejos de innovar en el terreno lingüístico, la Asamblea General de la ONU sigue utilizando como lenguas oficiales las cuatro lenguas de los vencedores de la Segunda Guerra Mundial hace tres cuartos de siglo, más el español y el árabe. ¿Es esto conveniencia o inercia? ¿Podrían las TIC abrir nuevas posibilidades?

Los regímenes lingüísticos son difíciles de cambiar: en la ONU, el conocimiento de idiomas particulares beneficia a algunos y perjudica a otros; la falta de tal conocimiento crea barreras. Considere el inglés. El ochenta por ciento de la población mundial no sabe inglés, supuestamente la *lingua franca* del mundo. Una parte de ese ochenta por ciento nunca ha ido a la escuela. Una parte comenzó su educación no en su lengua materna sino en un idioma que ni siquiera entendía. ¿Cómo podemos abordar los problemas del mundo si ni siquiera podemos escuchar a una gran parte de la población mundial?

Los avances en la tecnología de la información y las comunicaciones son muy prometedores para superar las barreras del idioma y reducir las desigualdades educativas. Necesitamos abordar urgentemente el papel de las TIC en la creación de un campo de juego lingüístico más equitativo, incluso entre los más desfavorecidos del mundo.

La Declaración de Principios de Ginebra de 2003, documento fundacional del actual proceso de la CMSI, establece (A4) que “la comunicación es un proceso social fundamental, una necesidad humana básica y el fundamento de toda organización social”. Tal comunicación es ante todo lingüística. No conectividad, TI o IA, sino lenguaje. A través del lenguaje amamos y odiamos; a través del lenguaje expresamos nuestros pensamientos internos, tanto benignos como beligerantes. Usamos el lenguaje para enfatizar nuestro punto de vista, para persuadir, para dominar. Mi conocimiento del inglés me beneficia, y siempre me beneficiará en un contexto de idioma inglés. Mis habilidades lingüísticas ayudarán a persuadir a otros angloparlantes de que tengo razón. El lenguaje no es sólo un instrumento de comprensión, sino también un instrumento personal de poder. Es humano usarlo de esa manera. Debemos reconocer este hecho, y apuntar hacia él, al diseñar políticas lingüísticas inclusivas.

La Declaración de Principios de Ginebra también establece (A9) que: “Somos conscientes de que las TIC deben considerarse herramientas y no un fin en sí misma”. Las TIC “también

pueden promover el diálogo entre personas, naciones y civilizaciones”. Pero, agrega la Declaración (A52–A54), deben tener en cuenta la diversidad cultural y lingüística: “La creación, difusión y preservación de contenido en diversos idiomas y formas debe recibir alta prioridad en la construcción de una Sociedad de la Información inclusiva”.

Mientras estamos sentados aquí en nuestro entorno internacional, es fácil imaginar que esencialmente hemos resuelto el problema de la diversidad lingüística. Utilizamos el inglés o el francés, o contamos con la asistencia de intérpretes y traductores expertos y de las TIC que tienen a su disposición. Sentimos que podemos conversar con el mundo. En verdad podemos hablarle al mundo, pero la mayoría de la sociedad civil no puede escucharnos por las barreras del idioma: hemos creado una jerarquía de idiomas, elevando algunos y marginando a otros. Podemos hablar, pero no siempre podemos escuchar. Sin embargo, el desarrollo sostenible debe incluir a los marginados y debemos escucharlos.

Hay que reconocer que las Naciones Unidas son cada vez más conscientes del problema, incluso si no han hecho plenamente operativa esta conciencia. Ha redoblado su alcance multilingüe: ahora utiliza más idiomas para comunicarse con el mundo que nunca, gracias a los esfuerzos concertados de, entre otros, el UNDGC, el Departamento de Comunicaciones Globales. Pero la ONU sigue siendo mejor hablando que escuchando. Y la sociedad civil, por su parte, habla muchos idiomas y, en un mundo donde necesitamos la cooperación de todos, muchas veces no puede contribuir al debate internacional ni responder.

En este tema, actualmente estamos celebrando una especie de centenario. En junio de 1922, hace casi cien años, el Quinto Comité de la Liga de las Naciones, reunido en Ginebra, respaldó un informe del subsecretario general de cooperación intelectual de la Liga, Inazō Nitobe, que pedía la investigación de un caso neutral, lengua internacional como medio de comunicación a través de las fronteras lingüísticas. A los hablantes de francés les tomó un par de años deshacerse de esta idea y confirmar el francés y el inglés como los idiomas de la Liga. El tema del idioma desapareció de la agenda de la Liga. Y cuando se fundó la ONU, como hemos visto, la desigualdad lingüística se incorporó a su estructura. Cuando, sesenta años después del informe de Nitobe, la UNESCO publicó el Informe MacBride sobre comunicaciones internacionales en 1980, contenía solo una referencia al lenguaje, insertada en el informe por un diplomático tunecino ante las protestas de que "comunicaciones" (plural) y "comunicación" (singular) eran asuntos bastante separados.

Por supuesto que no lo son. Las TIC y la IA son cada vez más capaces de procesar una gran diversidad de idiomas, creando un campo de juego cada vez más nivelado entre los idiomas del mundo. Como representante ante la ONU de la Asociación Universal de Esperanto, sigo creyendo, como creía Inazō Nitobe hace cien años, que existen soluciones lingüísticas para la diferencia de idiomas, incluidas las soluciones tecnológicas. Si la paz, la comprensión y el desarrollo sostenible han de significar algo, debemos utilizar todos los medios para promoverlos y eso incluye abordar la diferencia de idioma de frente. Nuestro nuevo Comité de ONG sobre Idioma e Idiomas escuchó recientemente informes sobre el trabajo alentador de la

UNESCO en el campo de los idiomas, desde la educación en la lengua materna hasta la Década de las Lenguas Indígenas y somos conscientes de los movimientos en otras partes de la comunidad internacional, incluido, por ejemplo, el interés del Banco Mundial en la educación en la lengua materna.

Tal vez, a medida que la comunidad internacional se vuelve más consciente de la necesidad de involucrar a la sociedad civil en su conjunto, podemos esperar que escuchar las muchas voces e idiomas del mundo se vuelva tan importante como dar instrucciones. Las TIC pueden jugar un papel crucial en el proceso, si podemos extenderlas a las periferias de la sociedad y no solo a los privilegiados. Espero que nuestro nuevo Comité de ONG, junto con la sociedad civil en su conjunto, pueda contribuir a ese proceso.

Nitobe Symposium: Language, Conflict and Security

Michele Gazzola

<https://esfconnected.org/2022/07/04/nitobe-symposium/>

On the 26th and 27th of July last year, the Centre for Research and Documentation on World Language Problems (CED) organised the online international “Nitobe Symposium: Language, Conflict and Security”.

The conveners were Michele Gazzola, Angela Tellier, Mark Fettes and Humphrey Tonkin, and it was hosted at the School of Applied Social and Policy Sciences, Ulster University, Northern Ireland. The financial support from the Esperantic Studies Foundation is gratefully acknowledged.

This two-day webinar was the most recent in a series of Nitobe Symposia which bring together a diverse range of experts and stakeholders to discuss contemporary developments in language policy in international and global contexts. Over the two days, the programme explored the following aspects of the main theme:

- ◆ Language policy in Northern Ireland and implications for power-sharing in contested societies;
- ◆ Language in humanitarian crises and pro-active peace-building in the global context;
- ◆ Language in the context of security and conflict resolution in Europe;
- ◆ Promoting linguistic justice.

The Symposium gathered speakers from the academic world, and decision-makers from Belfast City Council, the Organization for Security and Co-operation in Europe (OSCE) for Minority Rights, and UNESCO. The event was dual-language, English–Esperanto, with simultaneous interpretation available. 230 people joined; we had 85 participants (including the speakers and organizers) the first day, and 62 on the second day.

The Nitobe Symposium was a follow-up to the webinar on “Linguistic justice and public policy” organised by Michele Gazzola and Cecilia Gialdini at Ulster University on the 16th of October

2020. The webinar had 76 participants in the morning session, and 45 in the afternoon, mostly from different countries in Europe and the rest of the world.

We gratefully acknowledge the contribution of the interpreters, Duncan Charters and Istvan Ertl, and the technical support of Tim Morley, Chuck Mays and Derek Roff. Some papers from the symposium will be published in 2022 in the journal *Language Problems and Language Planning*. The programme and the abstracts are available here: <https://esfacademic.org/en/nitobe-2021/>

[Simposio Nitobe: Lenguaje, Conflicto y Seguridad]

Michele Gazzola

<https://esfconnected.org/2022/07/04/simposio-nitobe/>

Los días 26 y 27 de julio del año pasado, el Centro de Investigación y Documentación sobre Problemas de Idiomas del Mundo (CED) organizó el “Simposio de Nitobe: Idioma, Conflicto y Seguridad” internacional en línea.

Los convocantes fueron Michele Gazzola, Angela Tellier, Mark Fettes y Humphrey Tonkin, y se llevó a cabo en la Escuela de Ciencias Políticas y Sociales Aplicadas de la Universidad de Ulster, Irlanda del Norte. Se agradece el apoyo financiero de ESF, la Fundación de Estudios Esperantistas.

Este seminario web de dos días fue el más reciente de una serie de Simposios de Nitobe que reúnen a una amplia gama de expertos y partes interesadas para discutir los desarrollos contemporáneos en la política lingüística en contextos internacionales y globales. Durante los dos días, el programa exploró los siguientes aspectos del tema principal:

- ◆ Política lingüística en Irlanda del Norte e implicaciones para compartir el poder en sociedades en disputa;
- ◆ Lenguaje en crisis humanitarias y construcción proactiva de la paz en el contexto global;
- ◆ Lenguaje en el contexto de seguridad y resolución de conflictos en Europa;
- ◆ Promoción de la justicia lingüística.

El Simposio reunió a oradores del mundo académico y responsables de la toma de decisiones del Ayuntamiento de Belfast, la Organización para la Seguridad y la Cooperación en Europa (OSCE) para los Derechos de las Minorías y la UNESCO. El evento fue bilingüe, inglés-esperanto, con interpretación simultánea disponible. Se sumaron 230 personas; tuvimos 85 participantes (incluidos los oradores y organizadores) el primer día y 62 el segundo día.

El Simposio de Nitobe fue una continuación del seminario web sobre "Justicia lingüística y políticas públicas" organizado por Michele Gazzola y Cecilia Gialdini en la Universidad de Ulster el 16 de octubre de 2020. El seminario web contó con 76 participantes en la sesión de la mañana y 45 en la sesión de la tarde, en su mayoría de diferentes países de Europa y el resto del mundo.

Agradecemos la contribución de los intérpretes, Duncan Charters e Istvan Ertl, y el apoyo técnico de Tim Morley, Chuck Mays y Derek Roff. Algunos artículos del simposio se publicarán en 2022 en la revista *Language Problems and Language Planning*. El programa y los resúmenes están disponibles aquí: <https://esfacademic.org/en/nitobe-2021/>

Stockholm+50

<https://esfconnected.org/2022/04/04/stockholm50/>

<https://www.stockholm50.global/>

A major UN conference, “Stockholm+50”, was held in Stockholm on 2 and 3 June 2022 under the theme “A healthy planet for the prosperity of all: our responsibility, our opportunity”. A preparatory meeting took place in March in New York, with participation by CoNGO (the Conference of Non-Governmental Organizations), whose members include UEA and TEJO.

Kimura: Methods of Interlinguistic Communication

<https://esfconnected.org/2022/04/06/kimura-methods/>

https://researchmap.jp/multidatabases/multidatabase_contents/detail/597783/187ab8cbe8268a10d81df3fa88275103?frame_id=1150640

Various strategies exist for interlinguistic communication, for example a constructed language, and there has been much discussion as to the advantages and disadvantages of these. Based on field research in the German-Polish border area, Goro Christoph Kimura has compared different strategies in the same geographical and social context for the first time. This region is especially suited to the research because – given the lack of a widely used common language, among other things – all theoretically possible strategies are in actual use there. There have been articles on the basic features of various strategies and on individual strategies, but Kimura has now published a book in Japanese, uniting all these aspects.

木村護郎クリストフ (2021) 『異言語間コミュニケーションの方法—媒介言語をめぐる議論と実際』大修館書店

Kimura, Goro Christoph (2021) *Igengokan komyunikesyon no hoho: baikaigengo wo meguru giron to zissai* [*Methods of Interlinguistic Communication. Theory and Practice of Vehicular Languages*], Tokyo: Taishukan, 248 pages.

“The Black City” in Esperanto

<https://esfconnected.org/2022/04/08/nigra-urbo/>

<https://mek.oszk.hu/22700/22763/>

A new novel in Esperanto, Kálmán Mikszáth’s *La nigra urbo* (“The Black City”) translated László Pásztor, is available at the Hungarian Electronic Library.

Indigenous causes

<https://esfconnected.org/2022/04/12/indigenous-causes/>

<https://www.un.org/development/desa/un-desa-voice/things-you-need-to-know/2022/04>

The Decade of Indigenous Languages has begun. Here is an update from the UN on indigenous causes.

Master's interlinguistics at Poznań

<https://esfconnected.org/2022/04/13/masters-poznan/>

<https://edukado.net/novajhoj?id=870>

The Adam Mickiewicz University in Poznań, Poland has been running international postgraduate interlinguistic courses since 1998. For the academic year 2022–23 it plans to launch a two-year Master's course for the international body of interlinguistics students within the framework of the discipline Linguistics and Information Management (at the Faculty of Modern Languages and Literatures).

Words whose sounds we love (and hate)

<https://esfconnected.org/2022/04/15/words-love-hate/>

<https://www.independent.co.uk/life-style/why-love-hate-certain-words-b2033179.html>

In 1929, the German psychologist Wolfgang Köhler observed that when Spanish speakers were shown a rounded shape and a spiky one and asked which one they thought was called *baluba* and which *takete*, most associated *baluba* with roundedness and *takete* with spikiness. Subsequent studies have found similar patterns among American undergraduates and Tamil speakers in India.

Polyglot Gathering online

<https://esfconnected.org/2022/04/18/polyglot-gathering/>

<https://www.polyglotgathering.com/2022/en/online/>

The annual Polyglot Gathering is the world's biggest international event for polyglots and language lovers. This year it took place from 28 April to 1 May, and individual members of UEA were entitled to a 40% discount (paying 30 euros instead of 50) if they registered before 25 April.

Are Ukrainian and Russian similar languages?

<https://esfconnected.org/2022/04/19/ukrainian-russian/>

<https://theconversation.com/ukrainian-and-russian-how-similar-are-the-two-languages-178456>

Putin has suggested Ukrainians and Russians share one language, but the differences amount to much more than what he dismissed in 2021 as “regional language peculiarities”. This article discusses the political implications, concluding that by looking for “unity” of language, Putin was marshalling an argument that allowed Russia the right to intervene in what he asserted to be Russian space.

Linguistic laws in chimp gestures

<https://esfconnected.org/2022/04/20/chimp-gestures/>

<https://royalsocietypublishing.org/doi/10.1098/rspb.2018.2900>

According to a study published by The Royal Society, gestures of chimpanzees follow the same mathematical patterns as are seen in human language. For example, patterns consistent with Zipf’s law of abbreviation (which predicts an inverse relationship between word length and frequency of use) have been found in the vocal and non-vocal behaviour of a range of animals.

Prefigurative Politics

<https://esfconnected.org/2022/04/22/prefigurative-politics/>

<https://www.anthroencyclopedia.com/entry/prefigurative-politics>

<https://www.anthroencyclopedia.com/>

With support from ESF, Guilherme Fians has published an article “Prefigurative Politics” (a type of strategy for social movements) in the *Cambridge Encyclopedia of Anthropology*.

This article of 18 pages provides a critical review of the social-science bibliography and of debates on the subject. The text mentions Esperanto when it discusses movements that oppose hegemonic usages of languages and means of communication. The short biography of the author mentions ESF’s financial support.

Esperanto exams online in June and July

<https://esfconnected.org/2022/04/26/ker-ekzamenoj/>

<https://edukado.net/novajhoj?id=869>

<https://edukado.net/novajhoj?id=871>

https://en.wikipedia.org/wiki/Common_European_Framework_of_Reference_for_Languages

The World Esperanto Association has announced three examination periods for 2022 in relation to the Common European Framework of Reference for Languages:

- ◆ In June–July Esperanto exams can be done online: anyone can sit the examination from the comfort of their home.
- ◆ In August, during the World Congress, those physically present will be able to sit exams.
- ◆ At the end of November, as part of World Examination Day, non-virtual sessions will be organised at various locations across the world.

When this article appeared on the *ESF Connected* blog, registration for the online exams was still open. Candidates were requested to read about the technical conditions (<https://edukado.net/ekzamenoj/ker/proctor>). Katalin Kovats held several Zoom sessions to provide advice and orientation, and anyone was welcome to attend with no prior announcement.

Conference LINELT-2022

<https://esfconnected.org/2022/04/27/linelt-2022/>

<http://www.linelt.org/>

The 10th Global Conference on Linguistics and Foreign Language Teaching (LINELT-2022) was held in Lara-Antalya, Turkey from 12th to 14th May, both online and face to face.

Linguistics and computer science

<https://esfconnected.org/2022/04/28/linguistics-computer-science/>

<https://www.zdnet.com/education/computers-tech/linguistics-and-computer-science/>

Linguistics examines conveyance, processing and the evolution of natural languages, and computer science applies the same questions to programming. Both fields deal with syntax, semantics and instructions, and how people perceive them. This short article explains how computer science can help linguists study natural languages, and computer scientists draw from linguists when designing programming languages.

Relatedly, the Hong Kong Polytechnic University's Department of Chinese and Bilingual Studies was seeking an Assistant Professor in Language Data Analytics and Computational Linguistics:

<https://www.timeshighereducation.com/unijobs/listing/274145/assistant-professor-in-language-data-analytics-and-computational-linguistics/>

Colloquium with a language/education theme

<https://esfconnected.org/2022/04/29/colloquium-language-education/>

<https://interact2022.sciencesconf.org/>

An International Colloquium on language interactions in the classroom and on the construction of knowledge in school subjects will take place on 6–7 October 2022 at the University of Lille on the Pont de Bois site, in Villeneuve d'Ascq.

Evolution of the building blocks of language

<https://esfconnected.org/2022/05/02/evolution-building-blocks/>

<https://www.newswise.com/articles/building-blocks-of-language-evolved-30-40-million-years-ago>

A relatively recent study shows that apes and monkeys can track relationships between sounds in the same way as humans, indicating that this ability predates the evolution of language itself by at least 40 million years.

AI is mastering language

<https://esfconnected.org/2022/05/03/ai-mastering-language/>

<https://mallonge.net/n8>

OpenAI's GPT-3 and other neural nets can now write original prose with mind-boggling fluency – a development that could have profound implications for the future, as discussed in this fascinating article in the *New York Times*.

Positive and negative adjectives for women and men

<https://esfconnected.org/2022/05/04/positive-negative/>

<http://www.sci-news.com/othersciences/linguistics/literature-women-men-07558.html>

Researchers at the University of Copenhagen trawled through 3.5 million fiction and non-fiction books published in English between 1900 and 2008, to see if there is a difference between the types of words used to describe men and women in literature. They confirmed a widespread perception.

Health and the cheerful Spanish lexicon

<https://esfconnected.org/2022/05/05/health-spanish/>

<https://theconversation.com/>

[the-cheerful-lexicon-of-the-spanish-language-may-help-solve-a-health-mystery-called-the-hispanic-paradox-173598](https://theconversation.com/the-cheerful-lexicon-of-the-spanish-language-may-help-solve-a-health-mystery-called-the-hispanic-paradox-173598)

While English is the language of science – precise and succinct – the flowery nature of Spanish contributes to a culture that supports emotional expression. In doing so, it can help its speakers manage the responses to stress. A therapist in this article uses Spanish’s ability to minimize and exaggerate by the simple addition of a suffix to help his patient through a difficult phase of therapy.

Talking to aliens

<https://esfconnected.org/2022/05/06/talking-to-aliens/>

<https://www.wired.com/story/do-we-need-a-special-language-to-talk-to-aliens/>

La jena artikolo en la magazino *Wired* demandas: kiel oni komunikus kun inteligenta estulo, pri kiu oni scius nenion? Homoj estas la sola specio sur la Tero kun altagrada matematika kapablo kaj plene evoluinta lingvopovo, sed ĉu tiuj estas signoj de inteligenteco aŭ homaj idiosinkrazioj? Ĉu ekzistas vere universala flanko de inteligenteco?

Orwell and Esperanto

<https://esfconnected.org/2022/05/10/orwell-esperanto/>

<https://www.darcymoore.net/2022/04/18/orwell-newspeak-esperanto/>

In 1975, the Dutch mathematician, poet, linguist and Esperantist Dr. W. A. Verloren Van Themaat wrote to Sir Bernard Crick about the possible influence of Esperanto on George Orwell’s novel *Nineteen Eighty-Four*. This article explores the subject.

Annual conference of NJTESOL/NJBE

<https://esfconnected.org/2022/05/11/njtesol-njbe/>

<https://njtesol-njbe.org/>

<https://njtesol-njbe.org/spring-conference/>

The US organisation NJTESOL/NJBE (New Jersey Teachers of English to Speakers of Other Languages / New Jersey Bilingual Educators) uses email discussion lists and local workshops to promote the voices of teachers, and of ESL and bilingual students, about legislation that will affect them. Its annual conference was held in June.

Essay prize on linguistic discrimination

<https://esfconnected.org/2022/05/12/essay-prize/>

https://think.taylorandfrancis.com/special_issues/philosophical-psychology-understanding-bias/

The journal *Philosophical Psychology* announces the Lex Academic Essay Prize, to be awarded to the author of the best essay on the understanding of linguistic discrimination.

Common Voice

<https://esfconnected.org/2022/05/13/common-voice/>

https://en.wikipedia.org/wiki/Common_Voice

<https://discourse.mozilla.org/t/ep-2-community-funding-workshop-21st-april/95695>

Have you contributed your voice to Mozilla's *Common Voice* project? The aim is to create a free database for speech recognition software. There is now also a forum for collaborating on, among other things, getting funding for specific language communities.

Esperanto and religion

<https://esfconnected.org/2022/05/16/esperanto-religion/>

<http://www.unicaen.fr/mrsh/hce/index.php?id=2359>

Some of the world's major lingua francas are closely identified with particular religions – Latin and Catholicism, Arabic and Islam, Sanskrit and Hinduism, and so on. This article examines the counterpoint to this pattern offered by Esperanto.

How infants distinguish speech sounds

<https://esfconnected.org/2022/05/17/infants-speech-sounds/>

<http://www.sci-news.com/othersciences/psychology/science-infants-tongue-movement-speech-sounds-03336.html>

Researchers at the University of British Columbia have discovered a direct link between the tongue movements of infants and their ability to distinguish speech sounds.

Conference on language acquisition

<https://esfconnected.org/2022/05/19/acquisition-conference/>

<http://www.icfsla.us.edu.pl/>

The 33rd International Conference on Foreign and Second Language Acquisition took place in May at the University of Silesia in Szczyrk, Poland. Its theme is modern technologies in foreign language teaching, learning and research.

“Racism” has too many definitions

<https://esfconnected.org/2022/05/20/racism-definitions/>

<https://mallonge.net/oc>

This article by John McWhorter points out that the word “racism” increasingly refers both to violent hate crimes and to differences in performance on standardized tests: “One of the thorniest aspects of today’s race debate is that we have come to apply that word to a spread of phenomena so vast as to potentially confuse even the best-intended of people.”

Discrimination against foreign accents

<https://esfconnected.org/2022/05/25/discrimination-foreign-accents/>

<http://pc.rhul.ac.uk/sites/SNL/wp-content/uploads/2021/11/Budoch-Grabka-Lev-Ari-2021-Exposing-individuals-to-foreign-accent-increases-their-trust-in-what-nonnative-speakers-say.pdf>

A study published last year by Katarzyna Boduch-Grabka and Shiri Lev-Ari of Royal Holloway, University of London shows that a short exposure to a foreign accent can reduce the bias that causes people to believe information less when it is presented in a non-native accent. A brief journalistic article that mentions the study is also worth reading: <https://theconversation.com/heres-why-people-might-discriminate-against-foreign-accents-new-research-172539>

How fetuses learn language

<https://esfconnected.org/2022/05/26/fetuses-learn-language/>

<https://www.bbc.com/news/world-us-canada-22457797>

Research has shown that babies are born with the ability to recognise familiar sounds and language patterns. The study found that in the last 10 weeks of pregnancy, fetuses are listening to their mothers communicate, and when they are born, they can indicate what they've heard.

Coexistence of Black and Standard English

<https://esfconnected.org/2022/05/27/black-standard-english/>

<https://mallonge.net/ny>

This article in the *New York Times* discusses a recent claim that the requirement for students who speak a non-standard dialect of English at home to write in standard English at college is unjust and even racist. It argues that both Black English and standard English are part of the identity of most Black Americans.

Early threats to Esperanto

<https://esfconnected.org/2022/05/30/early-threats/>

<https://pdxscholar.library.pdx.edu/cgi/viewcontent.cgi?article=1242&context=younghistorians>

Anabel E. Cull presented a paper entitled “Schism and Suppression: Early Threats to the Esperanto Language, and Resulting Impacts on International Acceptance” as part of the Young Historians Conference 2022 at Portland State University, Oregon.

AI and the evolution of ASL

<https://esfconnected.org/2022/06/01/ai-asl/>

<https://www.sciencedaily.com/releases/2022/04/220407161947.htm>

American Sign Language (ASL) signs that are rare or have uncommon handshapes are made closer to the signer's face, where people often look during sign perception. By contrast, common signs and those with more routine handshapes are made further away from the face. The findings of a recent study using AI suggest that ASL has evolved to be easier for people to recognize signs.

Occasionally books are free

<https://esfconnected.org/2022/06/03/occasionally-books-are-free/>

<https://esperanto-ondo.ru/Libroj/Libroj.php>

The publishing house Sezonoj, run by Aleksander Korĵenkov and Halina Gorecka, is offering 19 Esperanto books for free download along with some older issues of the magazine *La Ondo de Esperanto*.

Nationalized Cosmopolitanism

<https://esfconnected.org/2022/06/07/nationalized-cosmopolitanism/>

https://www.cambridge.org/core/services/aop-cambridge-core/content/view/74435A78B178F983BFBCDA1637C746E2/S014553222000050a.pdf/nationalized_cosmopolitanism_with_communist_characteristics_the_esperanto_movements_survival_strategy_in_postworld_war_ii_bulgaria.pdf

[74435A78B178F983BFBCDA1637C746E2/S014553222000050a.pdf/nationalized_cosmopolitanism_with_communist_characteristics_the_esperanto_movements_survival_strategy_in_postworld_war_ii_bulgaria.pdf](https://www.cambridge.org/core/services/aop-cambridge-core/content/view/74435A78B178F983BFBCDA1637C746E2/S014553222000050a.pdf/nationalized_cosmopolitanism_with_communist_characteristics_the_esperanto_movements_survival_strategy_in_postworld_war_ii_bulgaria.pdf)

In this article, sociologist Ana Velitchkova examines the periodical *Bulgara Esperantisto* over two years just after the end of World War II to see how the Bulgarian Esperanto movement carved a space for itself in the new political context by advancing a form of what she terms “nationalized cosmopolitanism”.

Couples and baby talk

<https://esfconnected.org/2022/06/09/couples-and-baby-talk/>

<https://theconversation.com/why-do-couples-use-baby-talk-with-one-another-171361>

This recent journalistic article says that according to the affection exchange theory, proposed by researcher Kory Floyd, specific vocal behaviours signal affection. These include the use of a high pitch, exaggerated intonation and a soft voice – traits that happen to overlap with the way most people talk to babies.

Conference on Mediterranean and European Linguistic Anthropology

<https://esfconnected.org/2022/06/13/comela-2022/>

<https://comela2021.uoa.gr/links/>

At a major conference held from 19 to 23 July, over 450 scholars gathered to present papers and to engage in progressive discussion on European and Mediterranean linguistic anthropology, language and society, sociolinguistics and related fields. The theme was “Bounded Languages ... Unbounded”, and presenters had to register before 23 June.

Exploring Inclusivity / Languages for Democracy

<https://esfconnected.org/2022/06/14/exploring-inclusivity/>

<https://www.tejo.org/partoprenu-la-seminariojn-esplorante-inkluzivon-au-lingvoj-por-demokratio-dum-ijk-en-nederlando/>

The World Esperanto Youth Organization (TEJO) in collaboration with the Council of Europe is organizing two international seminars “Exploring Inclusivity: Achieving truly inclusive societies” and “Languages for Democracy: Revitalization of pluralistic democracies and language rights”.

The seminars, which will take place from 21 to 25 August during the International Youth Congress in Westelbeers, Netherlands, will give 40 young people (20+20) from Council of Europe member states the chance to discuss and learn more about the subject of world citizenship in the aftermath of the COVID pandemic with regards to inclusivity, or about language rights and democracy.

Esperanto as bridge religion

<https://esfconnected.org/2022/06/16/esperanto-bridge-religion/>

<https://bloggerle.unical.it/wp/rivistaocchiali/wp-content/uploads/sites/6/2022/04/N.9-Occhialipdf.pdf>

The article “Christians, Jews and Muslims, we all inhabit the same sea. On the etymology of Europe” by Davide Astori (on pages 23–38 of issue 9/2021 of the journal *Occhiali*) has a section about Zamenhof’s idea that Esperanto could serve as a bridge religion.

Grabowski’s 165th birthday

<https://esfconnected.org/2022/06/17/grabowski-165/>

<https://sezonoj.ru/2022/06/grabowski-3/>

165 years ago, the 11th of June saw the birth of Antoni Grabowski (1857–1921), a Polish chemist, terminologist, polyglot, Volapükist and Esperantist; the first president of the Polish Esperanto Association (1908–21), secretary of the first World Esperanto Congress (Boulogne-sur-Mer, 1905), original member of the Language Committee (1905–21) and the Academy of Esperanto (1908–21), director of the Academy’s section for Grammar (1908–21), “the father of Esperanto poetry”, and translator of several works of prose and poetry, among which are the anthology *El Parnaso de Popoloj* (1913), which he compiled and translated from thirty languages, and *Pan Tadeusz* (1918) by Adam Mickiewicz.

Seminar on artificial languages in Tours

<https://esfconnected.org/2022/06/21/seminar-tours/>

<https://utbox.univ-tours.fr/s/de2NzacSdbdpN33>

The University of Tours, France hosted a seminar on artificial languages once a week from the end of April until early June, including presentations by Sabine Fiedler (“The Esperanto speech community: sociological, ideological, cultural and linguistic aspects”), Pascal Nouvel (“Évolution des langues naturelles et artificielles et évolution biologique”), Pascal Dubourg-Glatigny (“Histoire de l'espéranto, d'un mouvement ou des espérantistes?”), Christopher Gledhill (“Les langues construites et imaginaires à l'aune de la traduction automatique neuronale”) and Natalia Dankova (“Espéranto, langue internationale à plusieurs facettes linguistiques et culturelles. Analyse du discours oral”).

Is Esperanto dying in China?

<https://esfconnected.org/2022/06/23/esperanto-china/>

<https://glocal.soas.ac.uk/chinese-esperanto/>

This article on the website of the Global Council for Anthropological Linguistics summarizes the history of Esperanto in China and looks to the future:

“If China continues to grow, there will likely be a clash between the Chinese and English languages. When that happens, a compromise will be necessary; that’s when Esperanto could be useful.”

Othering in terrorist discourse

<https://esfconnected.org/2022/06/24/othering-terrorist/>

<https://www.nature.com/articles/s41599-022-01178-5>

The article “Exploring the grammar of othering and antagonism as enacted in terrorist discourse: verbal aggression in service of radicalisation”, recently published in the journal *Nature*, examines the role of certain grammatical choices in the practice of “othering” in radicalizing discourse.

Linguistic racism in the UK

<https://esfconnected.org/2022/06/28/linguistic-racism-uk/>

[https://theconversation.com/
you-cant-even-talk-english-so-dont-talk-how-linguistic-racism-impacts-immigrants-in-the-uk-182173](https://theconversation.com/you-cant-even-talk-english-so-dont-talk-how-linguistic-racism-impacts-immigrants-in-the-uk-182173)

From the playground to the workplace, people from immigrant communities in the UK say accent-based racism impacts their daily lives. It's called linguistic racism, and is directed at people who speak in ways considered to be non-standard or "foreign-sounding". It is not based on the proficiency or intelligibility of a language speaker, but rather on their accent and verbal delivery. This article explores the problem.

Queer linguistics

<https://esfconnected.org/2022/06/30/queer-linguistics/>

<https://scotscoop.com/queer-linguistics-the-journey-to-reclaim-power-and-fight-for-linguistic-equality/>

As our primary form of communication, language is the cornerstone of how we interact with the world. However, for marginalized communities like the LGBTQ+ community, language has a long politically charged history that continues to influence how individuals and the greater society perceive the queer community today. This article discusses the problems of gendered language.

ESF GRANTS

The Esperantic Studies Foundation has two grant programmes: the Interlinguistics Support Fund and the General Support Fund.

Interlinguistics Support Fund (ISF)

This is administered by an international panel under the auspices of the Centre for Research and Documentation on World Language Problems. It awards small grants, normally less than US\$2000, to assist scholars and advanced students in conducting research in the fields of language planning, interlinguistics, transnational language policy, linguistic justice and planned languages (including Esperanto). The grants may cover the purchase of, or access to, research materials, attendance at conferences, travel to research libraries, fieldwork support, website development, publication costs, etc. ISF grants are awarded on a competitive basis and must normally be used within a year of the award.

General Support Fund (GSF)

This covers all three of ESF's current priorities: Research, Education and Conservation. It is open to individuals and organisations, including universities. Projects must sit firmly within ESF's priority areas. Grants are awarded on a competitive basis. Although most grants are small and must normally be used within a year of the award, occasionally grants are made for longer periods and in larger amounts. Before making a request for funding, it is best to submit a brief message of inquiry to admin@esperantic.org. GSF applications are reviewed by a sub-committee of the ESF Board of Directors. GSF applications that fall within the guidelines for the ISF will be referred to the ISF committee.

Deadlines

There are three application deadlines per year, for both of the above support programmes:

- ◆ 31 January
- ◆ 30 April
- ◆ 30 September

For more information, please visit: <https://www.esperantic.org/en/grants/available>

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To receive notice of future issues, or to send items for publication, email ipi@esperantic.org or contact@esfconnect.org. Deadline for next issue: 30 September 2022. Contributions from all parts of the world are welcome. We accept material in English or Esperanto, or ideally as a translated text in both languages. ESF on the web: www.esperantic.org, esfacademic.org, esfconnected.org, interlingvistiko.net, www.facebook.com/esperantic. Twitter: [@esperanticsf](https://twitter.com/esperanticsf), [@esfacademic](https://twitter.com/esfacademic).

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