

A Polyglot Pocket  
Dictionary of Lingála,  
English, French,  
and Italian



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Dictionary of Lingála,  
English, French,  
and Italian

Dictionnaire Polyglotte de Poche  
Lingála-Anglais-Français-Italien

Dizionario Poliglotta Tascabile  
Lingála-Inglese-Francese-Italiano

Búku bwa Maloba na Nkóta Nzíké

Lingála-Angelé- Falansé-Italien

By  
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A Polyglot Pocket Dictionary of Lingála, English, French, and Italian

By Zekeh Gbotokuma

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## PREFACE

Language is the quintessential tool of communication that not only distinguishes humans from other species in the animal kingdom, but also defines and binds us. One linguist – a scholar who pursues the scientific study of language – aptly characterized the power and omnipresence of language as follows:

Language is everywhere. It permeates our thoughts, mediates our relations with others, and even creeps into our dreams. Most human knowledge and culture is stored and transmitted in language, which is so ubiquitous that we take it for granted. Without it, however, [human] society as we know it would be impossible (Langacker, 1973: 3).

Subsequent scholars have acknowledged this omni-potentiality and – presence as captured from a neurological perspective by Pinker (1995: 17): “Aphasia, the loss of language following brain injury, is devastating, and in severe cases, family members may feel that the whole person is lost forever.”

Linguists have been dissecting language structure gradually from its smallest unit (called the *sound* or *phone*) to the discourse level and neurological foundation since at least the 5<sup>th</sup> century to uncover its internal logic. What they have universally recognized and concurred upon is that the rapidity with which babies and pre-pubescent children acquire their mother tongue and additional languages, “[t]he effortlessness, the transparency, the automaticity [with which humans produce speech in communication] are illusions, masking a system of great richness and beauty” (Pinker, 1995: 21).

This complexity and “beauty” lies, as demonstrated recently, first and foremost in two components: *words* and *rules* (Pinker, 1999) that are seamlessly connected by lexical properties. In this logic, therefore, the learning and eventual acquisition of *any* language by *any* learner from babies to adults under spontaneous/naturalistic or formal instruction settings begin with knowledge of *words*: the backbone of a language.

The multilingual pocket dictionary that Dr. Zekeh S. Gbotokuma has produced here responds to this language internal imperative, and that of knowledge dissemination or sharing in the interest of global citizenship. This book will serve as an important and accessible tool for individuals

interested in acquiring some basic knowledge of the “grammar” (viz., vocabulary, lexical categories, conjugation, tenses, and requests) in one or two of the three [four] languages: Lingála, [English], French, and Italian for personal purposes, as the author suggests in the introduction.

Typically, foreign language dictionaries, especially pocket ones, focus on two languages: The targeted prospective learners’ national or official language(s) and the language to be learned. The current pocket dictionary departs from this tradition by targeting a multilingual audience – four languages altogether. This is clearly a welcome innovation and a breath of fresh air in the field of foreign language learning that has been dominated by bilingualism in disregard of the reality of multilingualism as a worldwide phenomenon (Bokamba 2014), as indicated by the estimated 6,909 languages (Lewis, 2009) spoken in almost 200 nations. As the author states, his choice for a multilingual dictionary is motivated by his own academic experience in the Democratic Republic of the Congo (DRC), Italy, travels in multilingual Europe, and currently professional residency in the United States of America. His selection of Lingála, English, French and Italian, instead of any other possible combination out of the pool of languages of wider communication (LWC), could not be better motivated than stated in his introduction.

All four languages have firmly established themselves in their respective domains, with Lingála being admittedly the most recent in its expansion initially in its own primary zone of practice in Central Africa (i.e., DRC, RoC) to surrounding states within Africa (Bokamba, 2009), and eventually as the LWC for the Congolese Diaspora (Meeuwis, 2002). From an international perspective, the most important factor among those that have been attributed to this expansion is the popular Congolese music that not only “makes all of Africa dance”, but is also loved by many devotees of African music worldwide (Bwantsa-Kafungu, 1970; Stewart, 2000; Bokamba, 2008, 2009).

It is precisely through this music, whose lyrics in Lingála are estimated to account for least 70% of the contents, that the language has gained its reputation both as one of Africa’s major LWC and “the most sung African language” (Dzokanga, 1979: 7). Hence, it joins its great peers in this pocket dictionary as the language of the music of love. Congolese music, however, does not just speak of love, but also serves as a literary vehicle for expressing and transmitting African culture, critiquing African and non-African behaviors, and offering timely advice on glocal and global social issues that affect African lives (Stewart, 2000; Gondola, 2003; Nimis, 2010).



For the various reasons stated in the preceding paragraphs, this multilingual pocket dictionary is an invaluable tool for any student of Lingála who is a speaker of English, French, and/or Italian who wishes to enhance their knowledge of the language for one reason or another. For example, fans of Congolese music in French-, Italian- and English-speaking communities will definitely find this dictionary to be an invaluable and quick reference tool for the translation of their favorite lyrics, just as students of Congolese socio-political history and oral literature will find it to be instrumental for their research in Lingála sources.

As any book author knows, production of a publication of this magnitude demands considerable time, planning and meticulous attention to details. Guided by his own experience, Dr. Gbotokuma has produced here an accessible and highly informative pocket dictionary that is thoughtfully structured to optimize the learner's benefits. Unlike similar reference tools that are published under various topical titles (e. g., "compact", and "concise" dictionary), the glossary in this one is preceded by a rich introduction, containing a summary of the language's grammar, greetings (which are must and the starting point of any communication in Lingála and other African languages), and many other practical expressions, including forms of address, requests, days of the week, numbers, etc. As such, it can be used as a quick reference in a formal class or self-instruction on Lingála. In fact, it fills a major gap in Lingála references tools for new teachers of Lingála who may not have access to any comparable or comprehensive bilingual dictionary combining it with any of the targeted three languages here. I wish I had this type of resource during my days as a Graduate Teaching Assistant at my *alma mater*, or when I assumed the directorship of the Program in African Languages at my present university that contained a large program on Lingála.

—Eyamba G. Bokamba, Ph.D.  
Professor of Linguistics, African Languages  
French and Italian  
University of Illinois at Urbana-Champaign  
USA

# INTRODUCTION

## ENGLISH VERSION

### **Babel: Genesis and Evolution of a Multilingual Dictionary**

The Democratic Republic of the Congo (DRC) is a central African country, where there are many languages and ethnic groups. According to *Ethnologue*, which publishes statistics on languages of the world, there are 211 - 214 estimated individual languages and ethnic groups in DRC. It must be noted that two of these languages, namely Lingála and Swahili, are not ethnic. Of these, 210 are living, and one is extinct ([www.ethnologue.com](http://www.ethnologue.com)). DRC's population is about 79,375,000, according to 2015 *World Factbook*. That means that on average there is one individual language for every population group of 377,976 or 370,911. In addition to French, the colonial and official language, there are four national languages in DRC: Kikongo, Lingála, Swahili, and Tshiluba, all of which are Bantu languages. Lingála is the most popular of the four national languages. According to *Omniglot*, the online encyclopedia of writing systems and languages, Lingála is spoken in four African countries, namely, DRC, Congo-Brazzaville, Angola, and Central African Republic. DRC has the greatest number of lingalophones, that is, approx. 12.5 million speakers, 5.5 million of whom are native speakers and 7 million who speak it as a second language.<sup>1</sup> *Ethnologue*<sup>2</sup> gives a much lower number of lingalophones, that is, 2.146.210. However, *Ethnologue*'s and *Omniglot*'s statistic data are lower than some other data, whose estimates of Lingalophones are between 25 million and 30 million. These disagreements on data suggest, as Bokamba (2009) points out, that “there

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<sup>1</sup> See Omniglot, “Lingála.” [www.omniglot.com/writing/Lingála.htm](http://www.omniglot.com/writing/Lingála.htm). Last accessed July 27, 2016.

<sup>2</sup> See *Ethnologue* – Languages of the World, “Lingála.” <http://www.ethnologue.com/language/lin> (Accessed June 7, 2016).

are no reliable census data, but [only] different estimates” that range from 2 million or so to as many as 30 million, or 37% of the population<sup>3</sup>

Lingála owes its popularity to at least four main factors. First, it is the de facto *lingua franca* of the Congolese Army and the rest of the country’s security forces (i.e., the National Guard and national police). Second, it is the de facto *lingua franca* of Kinshasa, DRC’s capital and largest city (approx. 10 million inhabitants). Third, Lingála is the dominant language of the Congolese modern music, 70% of which uses Lingála, according to B. Kafungu and Bokamba (2009). Gerald Seligman (2001) states the greatness of the Congolese music as follows, “No music in Africa matches Soukous for its importance, its popularity, and its reach. Whether called Congolese or rumba music, it [has] influenced the music of nearly all the countries surrounding it – [Congo-Brazzaville], Kenya, Tanzania, the Central African Republic, Zambia – and [has] even reached countries as far as Zimbabwe and South Africa” (Mondo Soukous, 2001).

Fourth, Bokamba (1976, 2009) reminds us of the fact that Lingála has been the official language of the Catholic Archdiocese of Kinshasa since June 20, 1966. All these factors suggest, inter alia, that Lingála has played a crucial role in DRC’s continuing quest for, and conquest of a national identity.

Lingála originated from the former Equateur Province (which is now divided into five Provinces), especially in the Mankanza area in the Ngiri River basin in northwestern DRC. Mankanza Lingála or Bangala’s Lingála is the standard Lingála. It is more grammatically correct than Kinshasa’s Lingála, whose grammar is a simplified one. *Frangala* (from Français + Lingála) is a term that best characterizes Kinshasa’s Lingála due to excessive borrowings from French words as well as from other Congolese national languages, esp. Kikongo and Swahili. *Lingála Facile* or Easy Lingála is another name for Kinshasa’s French-dominated Lingála. To some extent, this phenomenon constitutes a serious threat to the standard Lingála. However, some linguists see it as a part of the Lingála language dynamic evolution.<sup>4</sup>

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<sup>3</sup> See Eyamba G. Bokamba, “The Spread of Lingála as a *Lingua Franca* in the Congo Basin.” In Fiona McLaughlin, ed. *Languages of Urban Africa* (London: Continuum Publishers, 2009), 50-70.

<sup>4</sup> For an informed study of the language’s main dialects, see several studies: (1) “A polylectal grammar of Lingála and its theoretical implications.” In Michael R. Marlo, Nikki B. Adams, Christopher R. Green, Michelle Morrison, and Tristan M. Purvis, eds. *Selected Proceedings of the 42<sup>nd</sup> Annual Conference on African Linguistics*. Somerville, MA: Cascadilla Proceedings Project; pp. 291-30 (2012);

In addition to Ngbaka, my native language, which I spoke on a daily basis throughout the elementary school, I also grew up speaking Lingála, especially from middle school to high school, where students came from many different ethnic groups. Of course, schools had mechanisms devised to force us to speak French, the official language. In the middle school, Fr. Michel, our Belgian principal, gave me an award for earning the highest score in French. The award was a *Lingála-French/French-Lingála Pocket Dictionary*. The award for my classmate with the highest score in Math was a pair of shorts. I wished I had received the shorts instead of the dictionary. I realized the academic and cultural value of the dictionary much later when I was a university student in Italy.

**Transits, Transitions and Translations:  
From *Dizionario Italiano-Lingála/Lingála-Italiano*  
to *A Polyglot Pocket Dictionary of Lingála, English,  
French, and Italian***

I was pleasantly surprised when an Italian girlfriend of mine expressed interest in Lingála. She asked me to write down a few Lingála words and phrases. I wrote down words and greetings such as *bolingo* = love; *mbote!* = hello! *Nsango nini?* = How are you? Etc. She knew some English but didn't know French. So I couldn't give or loan her my Lingála-French Dictionary. I went to several libraries and bookstores in Rome to see if they had a Lingála-Italian dictionary that I could buy and give to her as birthday or Christmas gift. Unfortunately, such a dictionary did not exist. But there was a Lingála-French dictionary, which I also happened to have from my middle school award. So I decided to move from writing a few Lingála words and phrases for my friend to the daunting task of writing the original *DIZIONARIO ITALIANO-LINGÁLA/LINGÁLA-ITALIANO*. To that end, I had to use two dictionaries, that is, *Dictionnaire de Poche Lingála-Français/Français-Lingála*<sup>5</sup> e *Dizionario Garzanti Italiano-Francese/Francese-Italiano*.<sup>6</sup> The *Dizionario Italiano-Lingála/Lingála-Italiano* contained 5154 entries, of which 2949 entries for the *Italiano-Lingála* section and 2205 entries for the *Lingála-Italiano* section.

The Provincia di Roma government paid for the publication cost. In 1990, Armando Curcio Editore published the work. I received my copies

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(2) André MOTINGEA Mangulu's Lingála courant: grammaire pédagogique de référence; etc.

<sup>5</sup> Editions CEP, Limete-Kinshasa.

<sup>6</sup> Aldo Garzanti Editore, XIIIa edizione, aprile 1978.

when I was in San Francisco, California. It is important to note that the genesis of the DIZIONARIO coincided with a time of particular attention to the precarious conditions of non-European foreigners in Italy. This attention was apparent in the Amnesty Bill 943 of December 30, 1986. There were numerous cultural activities in Italian schools to deal with xenophobia and promote dialogue between Italians and immigrants. The most important activity was *La Settimana dei Popoli* or People's Week in Rome. As one of UCSEI's representative, I participated in some of those activities the year before my departure to the USA.

In the dictionary's preface, two Italian political and religious leaders explained the importance of, and the need for the dictionary as follows:

For many years, the *Provincia di Roma* has carried out a lot of activities to promote the social, civil, and cultural integration of immigrants, especially the ones coming from the Third World. The Provincia has deemed it necessary to contribute to the publication of this original Italian-Lingála Dictionary. This work will be useful for the Zairians [Congolese] who live in Italy. It will also be useful for the Italians who have to travel to Zaire as tourists, businesspersons, and researchers. The dictionary will be useful in the entire Congo basin, where Lingála is the most spoken language.

I have to confess that I was surprised when I realized that such a dictionary has never been published in our country. For almost two centuries, our country has maintained strong relations with Africa. In these relations, African studies have enjoyed a special prestige. We can no longer accept this lack of an indispensable communication tool for today, many Africans, some of whom are students, come to our country. The dictionary is necessary for the integration of diverse cultures. It is necessary for a minimum of oral communication and reciprocal understanding.

By bridging this gap, the young Zairian scholar Zekeh Sua Gbotokuma has made a great contribution, not only to his fellow citizens' culture but also to our culture. Through the dictionary, he has made the cultural understanding easy. It is our hope that this understanding will become greater and greater and include other nations, ethnic groups, and linguistic communities in Africa and the world."

Maria Antonietta Sartori, President, Provincia di Roma.

In his preface entitled, "A Cultural Enrichment," Don Remigio Musaragno wrote:

This Dictionary is an important intercultural collaboration. In addition to its non-existence until this moment, it is worth stressing the fact that a Lingála-speaking person and a foreigner in Italy was the one who felt its

need. The Dictionary contributes to the enrichment of our [Italian] language. The decision from the Provincia di Roma, Editore Curcio, and UCSEI (*Ufficio Centrale Studenti Esteri in Italia*, in Italian or Central Office for Foreign Students in Italy) to publish it must be seen as their commitment to intercultural cooperation. Fortunately, this cooperation is one of the symptoms of a new immigration culture in our country. [...].

Moreover, from a cultural point of view, there is an emergence of intolerance toward diversity. Ignorance is the cause of this intolerance. That is why the publication of this Dictionary must be considered as a very positive contribution to diversity. I recommend a widespread use of this work. I also look forward to seeing the publication of many other similar works, thereby opening up our language to other cultures.

Don Remigio Musaragno, UCSEI Director

Inarguably, these two statements about *DIZIONARIO ITALIANO-LINGÁLA/LINGÁLA-ITALIANO* are also true about *A Polyglot Pocket Dictionary of Lingála, English, French, and Italian*, which is a part of my continued commitment to cultural enrichment and dialogue. This new dictionary has benefitted from the *Dizionario Italiano-Lingála/Lingála-Italiano*, which I produced during my stay in Rome, Italy. What is more, this dictionary has also benefitted from *Lingála-English Glossary*, which Kasahorow Communication Group published in 2009 as a part of Pan-African Living Dictionaries Online.<sup>7</sup>

This is, in a nutshell, the genesis and the evolution of this multilingual dictionary. To some extent, this work is like an additional chapter or a post scriptum, so to speak, to *GLOBAL SAFARI*.<sup>8</sup> This book is my memoir-travelogue, which is an account of the quest and conquest of a new self through transits, transitions, and translations. I am referring to my international travels and life experiences from DRC to Europe and the Americas. During these travels and international living, I have gone through several linguistic and cultural transitions, from my native Ngbaka language and culture to Lingála, French, Latin, English, Italian, German, and Spanish languages and cultures. Translations have played an important role in these transitions. During my first two years as an international

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<sup>7</sup> See Athinkra & Zekeh Gbotokuma (Eds.), *Lingála-English Glossary*. Pan-African Living Dictionaries Online. ©2009 Kasahorow Communication Group. <http://www.dictionary.kasahorow.com/ak/browse/In>. Unfortunately, this service has been discontinued.

<sup>8</sup> See Zekeh S. Gbotokuma, *GLOBAL SAFARI: Checking In and Checking Out in Pursuit of World Languages, the American Dream, and Cosmopolitanism*. Newcastle Upon Tyne: Cambridge Scholars Publishing, 2015.

student in Rome, Italy, I frequently took class notes in Italian, and then I translated them into French, especially when the professors were French-speaking persons who allowed Francophone students to take exams in French. This practice was widespread in Rome's Pontifical Universities due to their international nature and openness to major European languages (English, French, German, Portuguese, and Spanish). Italian was the official language for lectures. However, I sometimes preferred to take notes in French. These exercises were very helpful when I joined a team in translating an Italian Senator's book into French. I can't imagine my life without translations and dictionaries, all of which are part and parcel of my Tower of Babel, so to speak. I have a great admiration and appreciation for interpreters, translators, and scholars who write dictionaries and other reference works. This multilingual dictionary is a token of my appreciation to those scholars. It is also an academic work and cultural service to those who appreciate and want to learn world languages and enjoy their numerous benefits.

### **Polyglots in Action for Diversity, Inc., Cosmoportism, and this Work**

Last but not least, this work is a service that I am delighted to render as the founder of Polyglots in Action for Diversity, Inc. (PAD). I founded this non-profit organization and had it incorporated in the State of Maryland in September 2005. Its main purpose is to promote positive diversity and interculturalism through world languages. Its objectives are, among others, to offer bilinguals and multilinguals the opportunity to practice, improve, and keep up with world language skills; to promote cosmocitizenship or global citizenship, global literacy, cross-cultural and international competency. This work is also consistent with *Cosmoportism*, or my philosophy of international education. This philosophy stresses the importance of world languages skills as integral parts of global competency.<sup>9</sup> As the title suggests, *A Polyglot Pocket Dictionary of Lingála, English, French, and Italian* is one of the most important intercultural activities and services of Polyglots in Action for Diversity, Inc.

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<sup>9</sup> See Gbotokuma, *Global Safari*, Chapter Thirteen, "Cosmoportism," pp. 233-245.

## **Why Is Multilingualism Important? What Are the Benefits of World Languages?**

If it is true, as a saying puts it, that “he or she who speaks two languages is worth two persons,” then it must also be true that he or she who speaks many languages is worth many persons. Multilingualism is important for many reasons, including but not limited to the following:

**Enhanced Global Communication Ability:** Multilingualism allows polyglots to assume multiple personalities and communicate with their global brothers and sisters. It enhances their participation in our common humanity in a spider’s web-like and shrinking world.

**New Experiences and Others’ Perspectives:** “Learning more than one language enables new conversations and new experiences. [...]. Multilingual children can be better at communication than monolingual children. [...]. Children in multilingual environments have social experiences that provide routine practice in considering the perspectives of others...” (Katherine Kinzler, 2016, 10).<sup>10</sup>

**Brain Power:** A study conducted by neuroscientist Andrea Michelli at University College, London, claims that learning a foreign language may develop and improve the ability of the brain. The study discovered that the gray matter in the left inferior parietal cortex was larger in bilinguals than in monolinguals.<sup>11</sup> Consistent with this finding, the theme of the National Foreign Language Week (NFLW) 2016 in the USA was, “Languages Enrich Your Brain.”

**Bilingualism & Resistance to Dementia:** “In a recent study of 44 elderly Spanish-English bilinguals, scientists led by Tamar Gollan of the University of California, San Diego, found that individuals with a higher degree of bilingualism were more resistant than others to the onset of dementia and other symptoms of Alzheimer’s disease: the higher the degree of bilingualism, the later the age of onset.”<sup>12</sup>

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<sup>10</sup> Kinzler, Katherine. “Bilinguals’ Superior Social Skills.” *The New York Times*, Sunday, March 13, 2016: 10.

<sup>11</sup> Michelli, Andrea et.al. “Neurolinguistics: Structural Plasticity in the Bilingual Brain,” *Nature* 431 (October 2004).

<sup>12</sup> Gollan, TH et al. “Degree of Bilingualism predicts age of diagnosis of Alzheimer’s disease in low-educated but not highly educated Hispanics.” *Neuropsychologia* 49.14 (Dec 2011): 3826-30.



**Academic Benefits:** Children who study another language score higher on basic skills such as reading and math.<sup>13</sup> Students who learn another language score significantly higher on US [tests known as] SATs and ACT.<sup>14</sup>

**Cognitive Skills & Adaptability:** Study of other languages and cultures upgrades cognitive skills and fosters adaptability in new situations.<sup>15</sup>

**Enhancement of Native Language:** Studying other languages improves students' ability to use their native language and heightens their sensitivity to their culture.<sup>16</sup>

**Travel Advantages:** Knowledge of other countries' languages and cultures makes it easy and comfortable to travel there.

**National Interest and Security:** The September 11 attacks on the USA should be a wake-up call, reminding this country that foreign language skills must be treated as national interest and national security issues.<sup>17</sup>

**Cultural Diplomacy and Conflict Resolution:** Multilingualism is a powerful tool for cultural and public or people to people diplomacy. Only through other people's language can one better understand and appreciate their culture. This is what the German philosopher Johann G. Fichte (1762-1814) meant when he stated, "People's language is their soul" (*Die Sprache eines Volkes is seine Seele*, in German). Moreover, multilingualism is an effective tool for conflict resolution and peacekeeping.

**Economic Benefits & Career Opportunities:** knowledge of another language is essential in numerous occupations, from law enforcement to healthcare, from education to business, from vocational to technological fields.

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<sup>13</sup> Rafferty, Eileen. *Second Language Study and Basic Skills in Louisiana* (Baton Rouge: Louisiana Department of Education, 1986).

<sup>14</sup> Angoff, William H. and William B. Schrader. "A Study of Alternative Methods for Equating Rights Score to Formula Scores." *ETS Report Series 1* (June 1981): 1-15. See also Educational Testing Service 1981

<sup>15</sup> Foster K. and C. Reeves. FLES Improves Cognitive Skills." *FLES News*, 2.3 (1989).

<sup>16</sup> Masciantonio, R. "Tangible Benefits of the Study of Latin: A Review of Research." *Foreign Language Annals* 10 (1977): 375-82.

<sup>17</sup> Gbotokuma, Zekeh. "Bridging the World Language Divide in the USA: A Requirement for the 21<sup>st</sup>-Century International Education and U.S. Global Leadership." *The Global Studies Journal* 1.4 (2008): 61-68.

These numerous benefits of multilingualism support the Austrian philosopher Ludwig Wittgenstein's statement that "The limits of my language mean the limits of my world" [*Die Grenzen meiner Sprache bedeuten die Grenzen meiner Welt*, in German (Wittgenstein, 1961, §5.6). The ability to speak more than one language allows polyglots to live and work beyond national borders. In a nutshell, polyglots are like holders of a multi-visa passport. In other words, multilingualism is a must-have skill for interculturalism, cosmocitizenship and 'netizenship' in today's spider's web-like world.

### **About English as Global *Lingua Franca***

According to *Ethnologue's* ranking of languages of the world by their size, English is the third most spoken language after Chinese (Mandarin) and Spanish. Chinese is spoken in 35 countries by approximately 1.3 billion people. Spanish is spoken in 31 countries by 421 million people. English is spoken in 106 countries by 339 million people.<sup>18</sup> These numbers are based on languages with at least 50 million first language speakers. If we add 'Globish' speakers or speakers of English as a second or foreign language, then approx. 1 billion people worldwide are Anglophone, making Shakespeare's language the second most spoken language in the world. Other important facts are, among other things, English is:

- Currently the most taught foreign language
- One of the official languages of the United Nations, along with French, Spanish, Chinese, Arabic, and Russian.
- One of the official languages the International Olympic Committee and many other international organizations.
- The most favorite language within the European Union (EU): In 2012, 67 percent of EU members were for English as compared with 17 percent who favored German and 16 percent who favored French.
- The Official language for aeronautical and maritime communications.
- The most commonly used language in the sciences with Science Citation Index reporting that 95% of its articles were written in English.

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<sup>18</sup> See *Ethnologue* – Languages of the World Summary by Language Size, especially Table 3: Languages with at least 50 million first language speakers. [www.ethnologue.com/statistics/size](http://www.ethnologue.com/statistics/size)

English literature predominates considerably with 28 percent of all books published in the world and 30 percent of web content in 2011 (from 50 percent in 2000).<sup>19</sup>

## About French in the World

According to *Ethnologue*, the French language ranks as number 14. It is spoken in 53 countries by 75.9 million people who speak French as the first language. However, worldwide, there are approx. 220 million Francophones.

According to *France Diplomatie*, a publication of the French Ministry of Foreign Affairs and International Development, the French language owes its importance to the fact that it is spoken on all five continents. *France Diplomatie* stresses key facts about French, that is, it:

Ranked the sixth most widely spoken language after Mandarin Chinese [...], French, Hindi, Spanish, and Arabic. There are currently over 220 million French speakers worldwide, including 72 million so-called partial French speakers. Europe accounts for 39.87% of the French-speaking population, sub-Saharan Africa and the Indian Ocean for 36.03%, North Africa and the Middle East for 15.28%, America and the Caribbean for 7.66% and Asia/Oceania for 1.16% (OIF, *La langue française dans le monde*, 2010). As a result of population growth, the OIF estimates that the number of French speakers will rise to over 700 million by 2050, 80% of whom will be in Africa. This situation would take the proportion of French speakers in the world population from 3% to 8%.

Other important facts about the French language are, according to *France Diplomatie*:

French is Europe's **second most widely spoken mother tongue with over 77 million speakers**, after Germany (around 100 million) but ahead of English (around 61 million). Demographers forecast that France's birth rate will make French the most widely spoken mother tongue in Europe, ousting German, by 2025. French is an **official language of 29 countries**, second only to English in this category.

French is taught throughout the world. It shares with English the distinction of being taught as a foreign language in the education systems of most countries around the world.

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<sup>19</sup> See "English-Speaking World," from *Wikipedia* [https://en.wikipedia.org/wiki/English-speaking\\_world](https://en.wikipedia.org/wiki/English-speaking_world). Retrieved 16 December 2014.

French is an **international language of reference**. It is one of the working languages of the United Nations.

French is **one of three procedural languages of the EU**, alongside with English and German, and the sole language used in the deliberations of the Court of Justice of the EU.

French is the sole official language of the Universal Postal Union (UPU).

French is one of the working languages of many other international institutions. They include, for example, the Organization for Economic Cooperation and Development (OECD), the United Nations Educational, Scientific and Cultural Organization (UNESCO), the United Nations Conference on Trade and Development (UNCTAD), the United Nations Economic and Social Council (ECOSOC), the Food and Agriculture Organization of the United Nations (FAO), the Office of the United Nations High Commissioner for Refugees (UNHCR), the North Atlantic Treaty Organization (NATO), the International Labor Organization (ILO), the Economic Community of West African States (ECOWAS), the World Health Organization (WHO), the World Trade Organization (WTO), the World Intellectual Property Organization (WIPO), the United Nations Children's Fund (UNICEF), the Council of Europe, the African Union (AU), the World Anti-Doping Agency (WADA) and the International Federation of Association Football (FIFA).

French is also one of the preferred working languages of the United Nations Economic Commission for Africa (UNECA).

French plays a special role in international sporting life as an **official language of the International Olympic Committee (IOC) and hence of the Olympic Games**.

French also has a role to play in **global communication**, thanks to **international media channels TV5Monde (55 million weekly viewers), France 24 (45.4 million weekly viewers) and RFI (40.1 million listeners)**.

Last but not least, French also accounts for 5% of **Internet pages**, ranking between **sixth and eighth of the languages most widely used on the Internet**.<sup>20</sup>

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<sup>20</sup> See *France Diplomatie*, "The Status of French in the World." <http://www.diplomatie.gouv.fr/en/french-foreign-policy/francophony/the-status-of-french-in-the-world/#>  
Retrieved 18 March 2016.

## About the Italian Language

According to *Ethnologue*, the Italian language ranks as the 21<sup>st</sup> most widely spoken language in the world. It is spoken by approx. 63.4 people in 13 countries.

The importance of the Italian language is apparent in the fact that it is “the third most widely spoken mother tongue in the European Union with **65 million** [63.4 million according to *Ethnologue*] native speakers (13% of the EU population) and it is spoken as a second language by 14 million EU citizens (3%)”<sup>21</sup>

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<sup>21</sup> For more details, see, for example, “Italian Language.” *Wikipedia*. [https://en.wikipedia.org/wiki/Italian\\_language](https://en.wikipedia.org/wiki/Italian_language). Retrieved 18 March 2016.

# INTRODUCTION

## VERSION FRANÇAISE

### **Babel: Genèse et l'évolution d'un dictionnaire multilingue**

La République Démocratique du Congo (RDC) est un vaste pays de l'Afrique centrale où il y a plusieurs langues et groupes ethniques. Selon *Ethnologue*, une publication contenant des données statistiques sur les langues du monde, il y a à peu près 211 [214] langues individuelles en RDC dont 210 sont vivantes et 1 disparue ([www.ethnologue.com](http://www.ethnologue.com)). Ces langues correspondent à autant de groupes ethniques. Mais deux de ces langues - le lingála et le swahili - ne sont pas des langues ethniques. Selon *World Factbook 2015*, la population de la RDC est de ca. 79.375.000. Ceci veut dire qu'en moyenne il y a une langue pour chaque groupe de 377.976 ou 370.911. Outre le français qui est la langue officielle, il existe quatre langues nationales en RDC, notamment, le lingála, le kikongo, le swahili et le tshiluba qui sont toutes des langues bantoues. Le lingála est la langue la plus populaire. Selon *Omniglot*, l'encyclopédie en ligne des systèmes d'écritures et langues, le lingála est parlé dans quatre pays africains, à savoir la RDC, le Congo-Brazzaville, l'Angola et la République Centrafricaine (RCA). La RDC compte le plus grand nombre de lingalophones avec approx. 12,5 millions dont 5,5 millions de personnes parlant le lingála comme langue maternelle et 7 millions de personnes qui le parlent comme deuxième langue.<sup>1</sup> Par contre, *Ethnologue* ne fixe le nombre de lingalophones qu'à 2.146.210, ce qui est très douteux.<sup>2</sup> Néanmoins, les données statistiques d'*Ethnologue* et *Omniglot* sont plus basses que celles fournies par d'autres sources selon lesquelles il y aurait à peu près 25-30 millions de lingalophones. Ces désaccords sur les données confirment la thèse du Prof. Bokamba (2009) selon laquelle il n'y a pas de statistiques fiables; mais il n'existe que des différentes estimations allant d'à peu près

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<sup>1</sup> See Omniglot, "Lingála." [www.omniglot.com/writing/Lingála.htm](http://www.omniglot.com/writing/Lingála.htm) (page consultée le 27 juillet 2016).

<sup>2</sup> Cf *Ethnologue* - Languages of the World, "Lingála." <http://www.ethnologue.com/language/lin> (Page consultée le 6 juin 2016).

2 millions à 30 millions, soit au maximum à peu près 37% de la population.

La popularité du lingála est due à au moins quatre facteurs. Primo, il est la langue officielle de l'armée nationale congolaise depuis 1932, la gendarmerie et la police (1960). Secundo, il est la lingua franca de Kinshasa, la plus grande ville (ca. 10 millions d'habitants) et capitale de la RDC. Tertio, le lingála est la langue favorite de la musique congolaise moderne, dont 70% des chansons sont en lingála (Kafungu and Bokamba, 2009). Quarto, Bokamba (1976 & 2009) souligne le fait que le lingála était devenue la langue officielle de l'Archidiocèse Catholique de Kinshasa depuis le 20 juin 1966.. Tous ces faits montrent que le lingála a toujours joué un rôle crucial dans la quête d'une identité nationale congolaise.

Le lingála provient de l'ex Province de l'Equateur, et plus précisément de Mankanza, dans le bassin de la rivière Ngiri au nord-ouest de la RDC. Le lingála de Mankanza ou le lingála des bangala est le lingála standard. Il est grammaticalement plus correct que le lingála de Kinshasa dont la grammaire est très simplifiée. Frangala (français + lingála) est un neologisme qui caractérise le lingála de Kinshasa, lequel emprunte beaucoup de mots au français aussi bien au kikongo et au swahili. Lingála facile est aussi le nom du lingala de Kinshasa. Dans une certaine mesure, ce phénomène constitue une menace au lingála standard. Mais certains linguistes pensent qu'il fait partie de l'évolution dynamique du lingála.<sup>3</sup>

Outre le ngbaka, ma langue maternelle, laquelle je parlais chaque jour à l'école primaire, j'ai aussi appris le lingala, lequel j'ai parlé surtout du CO au lycée, dont les élèves appartenaient à plusieurs groupes ethniques différents. Bien entendu, le français était obligatoire, étant la langue officielle du pays. Tout était mis en oeuvre pour forcer les élèves à parler la langue de Voltaire, y compris des punitions et des prix. Par exemple, à la fin de la première année du CO, j'avais reçu un *Dictionnaire Lingála-Français/Français-Lingála* pour avoir été le premier de ma classe et le meilleur élève en français. Le meilleur élève en mathématiques avait reçu une culotte. Franchement, j'aurais bien préféré la culotte au dictionnaire,

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<sup>3</sup> For an informed study of the language's main dialects, see several studies: (1) "A polylectal grammar of Lingála and its theoretical implications." In Michael R. Marlo, Nikki B. Adams, Christopher R. Green, Michelle Morrison, and Tristan M. Purvis, eds. *Selected Proceedings of the 42<sup>nd</sup> Annual Conference on African Linguistics*. Somerville, MA: Cascadilla Proceedings Project; pp. 291-30 (2012); (2) André MOTINGEA Mangulu's Lingála courant: grammaire pédagogique de référence; etc.

mais je n'en avais pas le choix. Il a fallu attendre des années plus tard pour me rendre compte de la valeur académique et culturelle de mon prix.

**Transits, Transitions et Traductions:  
Du *Dizionario Italiano-Lingála/Lingála-Italiano*  
au *Dictionnaire Polyglotte de Poche Lingála-Anglais-  
Français-Italien***

Lorsque j'étais étudiant à Rome, j'étais agréablement surpris quand ma copine italienne avait exprimé son intérêt au lingála. Elle m'avait d'abord posé la question de savoir si le lingála était une langue écrite et ensuite si je voulais lui écrire quelques mots en cette langue. C'était la toute première fois qu'une européenne m'avait demandé une telle chose. En tant qu'africain provenant d'un pays autrefois colonisé par la Belgique, je me considérais presque toujours comme celui qui avait besoin d'apprendre les langues européennes et jamais comme celui qui pouvait également enseigner des langues africaines aux Européens en Europe. La demande de ma copine représentait l'amour et le respect qu'elle avait non seulement pour moi, mais aussi et surtout pour mon pays, mon peuple et la culture africaine en général.

Je lui avais écrit des mots et phrases tels que *bolingo* = amour; *mbote!* = salut! *Nsango nini?* = Comment ça va? Etc. Ma copine connaissait un peu d'anglais, mais pas de français. Par conséquent je ne pouvais pas lui donner mon Dictionnaire Lingála-Français. J'étais allé dans quelques bibliothèques et librairies de Rome pour demander si elles avaient le Dictionnaire en question. Malheureusement elles n'en avaient pas. Ce problème m'avait poussé à entamer le travail d'écrire un glossaire Italien-Lingála/Lingála-Italien. Pour ce faire, j'avais dû utiliser deux sources, à savoir le *Dictionnaire de Poche Lingála-Français/Français-Lingála*<sup>4</sup> e *Dizionario Garzanti Italiano-Francese/Francese-Italiano*.<sup>5</sup> Le *Dizionario Italiano-Lingála/Lingála-Italiano* contient 5154 mots, dont 2949 per la partie Italiano-Lingála et 2205 mots pour la partie Lingála-Italiano.

Je n'étais pas sûr de trouver une maison d'édition pouvant accepter de publier mon travail. Heureusement le gouvernement de la Province de Rome m'avait aidé à en trouver une et à financer le coût de publication. En 1990, Curcio Armando Editore avait publié mille exemplaires de mon *DIZIONARIO ITALIANO-LINGÁLA/LINGÁLA-ITALIANO*. Je me trouvais déjà aux Etats-Unis où quelques exemplaires m'étaient envoyés par le

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<sup>4</sup> Editions CEP, Limete-Kinshasa.

<sup>5</sup> Aldo Garzanti Editore, XIIa edizione, aprile 1978.



canal de l'UCSEI. Il est important de noter que la genèse du *Dizionario* coïncidait avec le moment d'une attention particulière aux conditions de la vie des étrangers ou européens en Italie. Cette attention s'était manifestée moyennant la Loi 943 du 30 décembre 1986. Il y avait de nombreuses activités culturelles dans les écoles italiennes pour combattre la xénophobie et promouvoir le dialogue entre les peuples. *La Settimana dei Popoli* ou la Semaine des Peuples en était la plus importante. J'y ai participé personnellement en ma qualité d'un des représentants de l'UCSEI juste avant mon départ pour les USA en 1990.

Dans les Préfaces du *Dizionario*, deux dirigeants du monde politique et religieux italien expliquent l'importance et le besoin de l'oeuvre de la manière suivante:

Pendant plusieurs années la Province de Rome a sponsorisé beaucoup d'activités pour promouvoir l'intégration sociale, civile et culturelle des immigrés, surtout ceux qui proviennent du Tiers Monde. La Province a jugé bon de contribuer à la publication du tout premier Dictionnaire Italien-Lingála. Cet ouvrage sera utile pour les zaïrois [congolais] qui résident en Italie. Il sera également utile pour les italiens qui doivent voyager au Zaïre [RDC] comme touristes, hommes et femmes d'affaires, et chercheurs. Le dictionnaire sera utile pour le bassin du Congo tout entier où le Lingála est la langue la plus parlée.

Je dois confesser que j'étais surprise d'apprendre qu'un tel dictionnaire n'a jamais été publié dans notre pays. Pendant presque deux siècles, notre pays a maintenu de fortes relations avec l'Afrique. Dans ces relations, les études africaines ont joui d'un prestige spécial. Nous ne pouvons plus accepter ce manque d'instrument de communication indispensable aujourd'hui, car il y a beaucoup d'étudiants parmi les personnes qui viennent dans notre pays. Le dictionnaire est nécessaire pour l'intégration de diverses cultures. Il est nécessaire pour un minimum de communication orale et d'entente réciproque.

En comblant ce vide, le jeune chercheur zaïrois [congolais] Zekeh Sua Gbotokuma a donné une grande contribution, non seulement à la culture de ses compatriotes, mais aussi à notre culture. A travers le dictionnaire, il a facilité l'entente culturelle. Nous espérons que cette entente va devenir beaucoup plus grande et qu'elle va inclure d'autres nations, groupes ethniques et communautés linguistiques aussi bien d'Afrique que du monde entier.

Maria Antonietta Sartori, Présidente, Province de Rome

Dans sa préface intitulée “Un Enrichissement culturel,” (*Un Arricchimento culturale*, en italien), Don Remigio Musaragno parle de l’importance du *Dizionario* comme suit:

Ce Dictionnaire est une collaboration interculturelle importante. Outre sa non-existence jusqu’en ce moment, il est important de souligner le fait que son besoin a été ressenti par un *lingalophone* et un étranger en Italie. Le Dictionnaire contribue à l’enrichissement de notre langue [l’italien]. La décision prise par la Province de Rome, Editore Curcio et l’UCSEI de le publier doit être vue comme leur engagement pour la coopération interculturelle. Heureusement cette coopération est un des symptômes d’une nouvelle culture d’immigration dans notre pays [...].

En outre, du point de vue culturel, il existe une émergence d’intolérance à l’égard de la diversité. L’ignorance est la cause de cette intolérance. C’est pourquoi la publication de ce Dictionnaire doit être considérée comme une très positive contribution à la diversité et j’en recommande une large utilisation. J’espère aussi voir la publication d’autres ouvrages semblables pour ouvrir notre langue à d’autres cultures.

Don Remigio Musaragno, Directeur de l’UCSEI

Ces préfaces de Mme Sartori et Don Remigio concernant le *Dizionario Italiano-Lingála/Lingála-Italiano* sont également valables pour ce *Dictionnaire Polyglotte de Poche Lingála-Anglais-Français-Italien*. Celui-ci est une continuation de celui-là. Ces deux ouvrages témoignent de mon engagement au service de l’enrichissement humain moyennant le multilinguisme et le dialogue interculturel. Il importe aussi de mentionner que le présent ouvrage a également bénéficié, inter alia, d’une autre oeuvre relativement récente, à savoir le *Lingála-English Glossary*. Cette oeuvre était publiée en ligne par Kasahorow Communication Group en 2009 et faisait partie de *Pan-African Living Dictionaries Online*.<sup>6</sup>

La genèse et l’évolution de ce nouvel ouvrage multilingue constitue, dans une certaine mesure et mutatis mutandis, un addendum ou plutôt un post scriptum à mon livre intitulé *GLOBAL SAFARI*. (Gbotokuma, 2015). Il s’agit de mes memoires basées sur mes voyages dans le monde en quête et conquête d’une nouvelle identité cosmopolite à travers de nombreux transits, transitions et traductions. C’est une façon de résumer mes voyages et expériences vitales de la RDC à l’Europe occidentale et aux Amériques.

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<sup>6</sup> See Athinkra & Zekeh Gbotokuma (Eds.), *Lingála-English Glossary*. Pan-African Living Dictionaries Online. ©2009 Kasahorow Communication Group. <http://www.dictionary.kasahorow/com/ak/browse/ln>. Unfortunately, this service has been discontinued.

Tout au long de ces voyages et coexistence, j'ai dû non seulement faire de nombreux transits portuaires et aéroportuaires, mais aussi de multiples transitions linguistiques et culturelles. Autrement dit, je suis passé de ma langue maternelle et culture ngbaka de la RDC à la lingua franca lingála. Et ensuite je suis passé de ces deux langues congolaises et africaines de goupes soudanais et bantou aux langues et cultures européennes ou occidentales représentées par le français, l'anglais, l'italien, l'allemand et, dans une certaine mesure, l'espagnol, sans oublier le latin et un peu de grec classique. Les traductions ont joué un rôle crucial dans toutes ces transitions, lesquelles sont ma Tour de Babel. Les dictionnaires ont toujours été présents sur et dans mes bureaux.

Pendant mes deux premières années d'études universitaires à Rome, je traduais souvent mes notes de cours de l'italien en français, surtout lorsque les professeurs étaient des francophones avec lesquels on pouvait faire certains examens en français. Cet usage était monnaie courante dans les universités pontificales de Rome, lesquelles étaient très internationales et dont la plupart des professeurs étaient polyglottes. Outre l'italien, la langue officielle du pays, l'anglais, l'allemand, l'espagnol, et le portugais étaient, en cas de force majeure, utilisés par les étudiants étrangers pour faire leurs examens et pour rédiger leurs dissertations. L'habitude de traduire mes notes de cours en français m'avait aussi servi lorsque j'avais rejoint une équipe de traducteurs pour traduire un livre écrit par un sénateur italien en français. Je ne saurais donc imaginer ma vie sans dictionnaires et sans traductions. J'ai une grande estime et beaucoup de respect pour les traducteurs, interprètes, auteurs et éditeurs de dictionnaires, glossaires et ouvrages de référence multilingues. Le présent ouvrage est en quelque sorte ma modeste façon de réciproquer un service dont j'ai profité plusieurs fois dans ma vie personnelle et professionnelle. L'ouvrage est aussi un travail académique par lequel je voudrais rendre un petit service à toutes les personnes qui sont poreuses à tous les souffles de la diversité positive et qui sont activement engagées dans la promotion de l'interculturalisme et de la citoyenneté mondiale ou '*cosmocitizenship*' (Gbotokuma, 2015) à travers les langues et cultures du monde.

## **Polyglottes en Action pour la Diversité, 'Cosmoportisme' et cet ouvrage**

L'engagement pour la promotion de la diversité positive à travers le multilinguisme et l'interculturalisme est ce qui m'a poussé à créer Polyglottes en Action pour la Diversité (PAD). Celle-ci est une organisation sans but lucratif. Elle a été fondée le 8 septembre 2005 dans

la ville de Baltimore, dans l'Etat de Maryland, aux Etats-Unis d'Amérique. Le but principal de PAD est de promouvoir la diversité culturelle moyennant le multilinguisme. Ses objectifs sont entr'autres, de donner aux personnes bilingues et multilingues l'opportunité de pratiquer et d'améliorer leurs talents linguistiques; développer et promouvoir la compétence internationale, interculturelle et la Cosmocitizenship. Le présent ouvrage est en accord avec le *Cosmoportisme* ou ma philosophie de l'éducation internationale. Celle-ci accorde une importance particulière à la connaissance des langues du monde comme faisant partie intégrante de la compétence internationale.<sup>7</sup> Il est donc évident que le *Dictionnaire Polyglotte de Poche Lingála, Anglais, Français et Italien* fait partie des activités et services interculturels de Polyglottes en Action pour la Diversité.

## **Pourquoi le multilinguisme est-il important? Quels sont les bénéfices des langues du monde?**

S'il est vrai comme le dit un proverbe, qu'une personne qui parle deux langues en vaut deux, alors il doit également être vrai qu'une personne qui parle plusieurs langues en vaut plusieurs. Le multilinguisme est important pour de nombreuses raisons dont voici quelques unes:

### **Une excellente capacité de communication à l'échelle planétaire:**

Le multilinguisme permet aux polyglottes d'assumer de multiples personnalités et de communiquer avec des personnes sans frontières nationales et ethniques. Cette capacité communicationnelle leur permet de participer un peu plus pleinement à l'humanité dans un nouveau monde qui est interconnecté comme une toile d'araignée.

**Nouvelles expériences et Perspectives d'autrui:** "L'apprentissage de plus d'une langue permet d'entamer de nouvelles conversations et de faire de nouvelles expériences. [...]. Les enfants multilingues peuvent être meilleurs que les enfants monolingues. [...]. Les enfants qui vivent dans des milieux multilingues ont des expériences sociales qui leur donnent des routines leur permettant de considérer les perspectives d'autrui..." (Katherine Kinzler, 2016, 10).<sup>8</sup>

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<sup>7</sup> Cf. Zekeh Gbotokuma, *Global Safari*, Chapitre 13, "Cosmoportisme," pp. 233-245.

<sup>8</sup> Kinzler, Katherine. "Bilinguals' Superior Social Skills." *The New York Times*, Sunday, March 13, 2016: 10 (Ma traduction de l'anglais).

**Capacité du cerveau (Brain Power):** Selon une étude faite par la neurologue Andrea Michelli (2004) de College University de Londres, l'apprentissage d'une langue étrangère peut développer et améliorer la capacité du cerveau. Ce n'est donc pas par hasard que le thème de la National Foreign Language Week 2016 des Etats-Unis était "Languages Enrich Your Brain" [Les Langues Enrichissent Votre Cerveau].

**Bilinguisme et Résistance à la démence:** Selon une étude faite sur 44 vieilles personnes bilingues parlant l'espagnol et l'anglais, une équipe de chercheurs dirigée par Gollan (2011) de l'Université de Californie, San Diego a trouvé que les individus qui ont un plus haut niveau de bilinguisme étaient plus résistants que les autres à l'attaque de la démence et d'autres symptômes de la maladie d'Alzheimer: un plus haut niveau de bilinguisme correspond à un retardement de l'attaque.

**Bénéfices académiques:** Les enfants qui apprennent une autre langue réalisent des scores plus élevés en lecture et en mathématiques.<sup>9</sup> Les élèves qui apprennent une autre langue ont une meilleure performance que les autres aux examens américains connus sous les noms de SAT et ACT.<sup>10</sup>

**Habilité cognitive et Adaptabilité:** L'apprentissage d'autres langues et cultures améliore l'habileté cognitive et favorise l'adaptabilité à de nouvelles situations.<sup>11</sup>

**Enchérissement de la langue maternelle:** L'apprentissage d'autres langues améliore la capacité pour les élèves d'utiliser leurs langues maternelles et augmente leur sensibilité à leur propre culture.<sup>12</sup>

**Avantages de voyage:** La connaissance des langues et cultures d'autres pays facilite les voyages et séjours dans ces pays.

**Intérêt et sécurité nationale:** Les attaques terroristes du 11 septembre 2001 aux Etats-Unis ont rappelé à ce pays de considérer la connaissance des langues étrangères comme faisant partie de la sécurité nationale (Gbotokuma, 2008).

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<sup>9</sup> Rafferty, Eileen. *Second language Study and Basic Skills in Louisiana*. Baton Rouge: Louisiana Department of Education, 1986.

<sup>10</sup> Angoff, William H. and William B. Schrader. "A Study of Alternative Methods for Equating Rights Score to Formula Scores. *ETS Report Series 1* (June 1981): 1-15. Voir aussi Educational Testing Service 1981.

<sup>11</sup> Cf. Foster K. and C. Reeves. "FLES Improves Cognitive Skills." *FLES News*, 2.3 (1989).

<sup>12</sup> Cf. Masciantonio, R. "Tangible Benefits of the Study of Latin: A Review of Research." *Foreign Language Annals* 10 (1977): 375-82.

**Diplomatie culturelle et résolution des conflits:** Le multilinguisme est un outil très puissant au service de la diplomatie culturelle et publique (*public diplomacy* en anglais). C'est bien à travers une langue que l'on peut mieux comprendre et apprécier la culture d'un peuple. C'est dans ce sens bien précis que le philosophe allemand Johann G. Fichte (1762-1814) avait dit que la langue d'un peuple est son âme [*Die Sprache eines Volkes ist seine Seele*, en allemand]. Le multilinguisme est aussi un outil très efficace pour la résolution des conflits et pour le maintien de la paix dans le monde.

**Avantages économiques et opportunités de carrière:** La connaissance d'autres langues est essentielle dans plusieurs professions y compris entr'autres la police, l'armée, les services médicaux, l'enseignement, les affaires, etc.

Les nombreux avantages du multilinguisme nous amènent à partager l'opinion du philosophe autrichien Ludwig Wittgenstein selon laquelle "Les limites de ma langue signifient les limites de mon monde" [*Die Grenzen meiner Sprache bedeuten die Grenzen meiner Welt*, en allemand] (Wittgenstein, 1961, §5.6). Le multilinguisme permet aux polyglottes de vivre et travailler aussi bien dans leurs pays d'origine que dans d'autres pays. Bref, les polyglottes ressemblent aux détenteurs d'un passeport contenant plusieurs visas et plusieurs entrées. En d'autres termes, le multilinguisme est un outil nécessaire pour l'interculturalisme, la cosmocitizenship et la 'netizenship' ou la citoyenneté dans notre monde-réseau.

## A propos de l'anglais comme *lingua franca* mondiale

Selon le classement des langues du monde par *Ethnologue*, l'anglais est la troisième langue la plus parlée après le chinois (le mandarin) et l'espagnol. Le chinois est parlé dans 35 pays par presque 1,3 milliards de personnes. L'espagnol est parlé dans 31 pays par 421 millions de personnes. L'anglais est parlé dans 106 pays par 339 millions de personnes.<sup>13</sup> Ces chiffres sont basés sur les langues qui comptent au moins 50 millions de personnes qui les parlent comme leurs langues maternelles. Si nous ajoutons les personnes qui parlent le *Globish*, c'est-à-dire l'anglais comme deuxième langue ou comme langue étrangère, alors presque 1 milliard de personnes dans le monde sont anglophones; ce qui fait de la langue de Shakespeare la

<sup>13</sup> Cf. *Ethnologue* – "Languages of the World Summary by Language Size," especially Table 3: Languages with at least 50 million first language speakers. [www.ethnologue.com/statistics/size](http://www.ethnologue.com/statistics/size)