

**Nitobe Symposium:  
"Esperanto and Interlinguistics and Their Relationship to the Disciplines"**

**Lisbon, Portugal, 4-5 August 2018**

INTRODUCTION

Teaching and research on Esperanto and interlinguistics is flourishing in universities across the world, but there is a need for more coordination and more integration into mainstream courses. This was the general conclusion of the Nitobe Symposium organized by the Esperantic Studies Foundation in Lisbon, Portugal, on August 4 and 5, 2018. The Symposium, which brought together 50 invited professors and researchers from some 20 countries around the world, offered particular insights into courses and programs in universities in Poland, Germany, the USA, Spain, Costa Rica, and India, and addressed such problems as the need for more, and more comprehensive, textbooks, the importance of developing continuity in existing programs, and ways of expanding the offering of courses to additional institutions.

The field of interlinguistics is concerned with planned languages such as Esperanto, and with the relationship between planned language and language planning.

Increasingly, undergraduate courses in planned languages are expanding to embrace not only the history of languages planned for international use, but also the field of imaginary and fictional languages. A repeated emphasis of the symposium was that the phenomenon of planned languages offers important insights into general linguistics and into planning language use at the international level.

In addition, participants noted the numerous possibilities for reciprocally positive synergies present in related fields of the social sciences, i.e. empowering interlinguistic elements in courses and research on sociology, history, political science, anthropology etc., but also adapting theoretical frameworks and methodologies in the social sciences to promote research and teaching in interlinguistics and Esperanto.

ESF convenes Nitobe Symposia every few years. The immediately previous symposium was in Reykjavik in 2013 and the next is planned for Montreal in 2020. The Symposia are named after the Japanese diplomat Nitobe Inazo, deputy secretary general of the League of Nations in the 1920s and an advocate of Esperanto.

## SUMMARY OF DISCUSSIONS

The symposium took place on August 4, 2018, in Lisbon, Portugal, immediately after the 103th Universal Esperanto Congress in that city. It was chaired by Humphrey Tonkin and organized by Javier Alcalde. Javier Alcalde and Yevgeniya Amis wrote this summary.

### FIRST DAY

#### *Introduction*

Tonkin opened the proceedings by presenting the purpose of this Nitobe symposium:

1. To discuss and plan the future of Esperanto and interlinguistics (E&I) in teaching and research in universities.
2. To consider the relationship between, on the one hand, the various disciplines and, on the other hand, E&I. There is a gap between the core disciplines and our activities. We must think about how to bridge this gap. How can we make E&I an integral part of the teaching of general linguistics, the teaching of language policy, etc., and can we incorporate these disciplines into the teaching of E&I? How can we do this for other disciplines?

#### **Sabine Fiedler (University of Leipzig)**

##### ***Esperanto as a research project in sociology / interlinguistics***

We must encourage sociological research on the Esperanto community. At present, such socio-linguistic research, if it is done at all, is carried out by amateurs. As a result, stereotypes about Esperanto persist among sociolinguists. Fiedler offered the following advice and suggestions:

#### **1. Tasks (ideas for research, etc.)**

- a. Esperanto as an applied language (the synchronic plane). Researchers often do not know that one can, for example, organize an event in Esperanto, etc. Linguistic structures, idioms etc.
- b. The variety of Esperanto (the diachronic plane: language change)
  - diversity of genres: from scientific lectures [and their terminology] to poetry;
  - layers of meaning;
  - spoken Esperanto v. written Esperanto;
  - youth language.
- c. Esperanto as a language / specialty among others: morphology, genre, greetings – all the topics of normal language research, helping us to see Esperanto as a normal object of study. We must "normalize" the study of Esperanto.

## 2. Needs

- Include Esperanto in conferences on related topics: linguistic justice, etc. Esperanto is a fact and reality that should be studied as such.
- Contribute to other fields, e.g. minority languages, "contested languages".
- Study of interlinguistics should remain in the field of planned languages.
- Take part in debates on topics that can touch on Esperanto.
- Disseminate information on *Tekstaro* and on corpora generally.
- Track changes in the language: the historical aspect.

### **Ilona Koutny (Adam Mickiewicz University, Poznan, Poland)**

#### ***Debate on the current state of studies and research in E&I***

Koutny asked whether Esperantology is a subdivision of interlinguistics or a separate field. Esperantology consists of the study of the philology of Esperanto in all its forms (not only linguistics - also culture, so as a broader phenomenon). In this context we can call Esperanto a natural language with a planned origin. Koutny offered the following advice and suggestions:

1. We should locate interlinguistics in the field of applied linguistics
2. In this connection, essential studies are:
  - Esperanto in intercultural communication
  - Denaskismo (the phenomenon of "native Esperantists")
  - Lexicography and terminology
  - Language policy
  - Esperanto as a social movement
  - Esperanto literature, translation
  - Pragmatics of Esperanto
  - Philology – which is more extensive than simply the study of languages.

Koutny raised a question about the language of Esperantology. Do we need publications primarily in Esperanto, in national languages for an external audience, in English as the most widely disseminated (but discriminatory) language? We need to "feed" work in E&I to publications in other languages.

#### **Other interventions:**

**Tonkin:** Discrimination is a reality; but there is no alternative (but English speakers should at least provide help to non-native speakers writing in English); you need to submit to the regime in order to change that regime. To fight against it only guarantees our marginalization: it is necessary to penetrate the English-speaking world of the most prestigious journals and to inform the experts from within.

**Stria:** Let's try to do both: publish in English with summaries in Polish, etc.)

**Leoni:** How long does it take for articles to be published in international journals? The period is often too long.

There followed a general discussion of the current needs for studies and publications. It was stressed that we need basic works on the linguistics, literature, movement, culture, etc. of Esperanto.

Some participants emphasized the need for good material in Esperanto linguistics and on interlinguistics in general. Might Barandovská's new textbook, written for the UAM program (Poznan, Poland), be suitable, perhaps translated into other languages? Should we add material on imaginary languages of the kind emphasized by some experts with the aim of piquing student interest?

Participants pointed to books about Esperanto as a phenomenon: Janton, Auld, Schor; and on literary studies: Sutton's (English-language) encyclopedia and Minnaja and Silfer's (Esperanto-language) history.

Above all, we must give scholarly attention to the Esperanto community, from psychological, historical, sociological points of view.

### **Juan Diego Bautista (University of Seville, Spain)**

#### ***Report on the teaching of Esperanto in universities***

The report, prepared for this seminar, was broad in its approach. Details can be found at *kunagade.org*. We must continue the work, gathering information on courses and university activities, including information that does not appear in *Edukado.net*. On the map we can see not only courses *about* Esperanto, but also places where Esperanto is embedded in other courses (psychology, etc.). The report does not cover material in specialized journals, nor on exchanges related to recruitment in universities.

**Kováts.** How do we define courses? What is the minimum length? A semester? A weekend? How do we make people update information on courses? How can we create a common database?

### **Maria Majerczak (Jagiellonian University, Krakow, Poland)**

#### ***Debate on Esperanto and the university***

Majerczak addressed the question under five sub-points:

**1. Contacts:** Contacts between teachers of Esperanto and potential teachers who do not feel sufficiently prepared. How do we make such contacts? How do we help and encourage isolated professors to teach Esperanto-related courses?

**Baláž.** Should UEA launch such a project (compiling a list of courses, etc.)? We need models to stimulate others.

**Kováts.** *Edukado.net* already contains downloadable material for modifying programs for a specific university or course. We can add model lessons. It's important not to start over but to take advantage of what is already available.

## 2. Instructional material: What do we have? What do we need?

**Kováts.** We should devote more attention to translation of learning materials.

**Tonkin.** We should avoid good conferences that produce zero results (the 2008 Amsterdam conference, although it was lively, with many good ideas, had only minimal effect).

**Koutny.** Be sure to extract materials from existing courses. Try to make sure that people who teach courses have a continuing appointment, thereby guaranteeing the possibility of continuity.

**Tonkin.** Might we produce a book that could be easily translated so that others could use it, perhaps with modifications?

## 3. Cohesion. How to reduce the gap between linguistics and sociology on the one hand and interlinguistics on the other?

**Dubourg-Glatigny.** How many linguists are willing to work with us? What about interdisciplinary projects? Is it possible to attract specialists from a variety of fields: linguistics? Social sciences? Should we organize a forum to reflect on and propose participation in such projects?

**Alcalde.** A concrete example: World War II broadly examined. We could discuss World War II through stories and historical sources in Esperanto. People from various fields could contribute. Might Esperanto facilitate a transnational approach to the war?

**Tonkin.** How do we make sure that such information goes beyond the Esperanto environment? We operate in a closed circle, much as specialists in linguistics are closed in by their discipline.

**Goodall.** All specialists struggle with the same problem.

**Viau.** Would specialists in pidgin and creoles be interested in Esperanto?

**Kováts.** Should we launch a competition for some deliverable program, such as developing a university course?

**Raola.** The Esperantology Conference might focus on this topic (developing a course) next year.

## 4. Research. How do we attract researchers to research projects?

Participants pointed out that Esperanto and related questions are a rich field for sociology and other issues. They added that we should define interesting topics and then provide research support (e.g. through ESF). In addition, the importance of cooperation with ILEI was emphasized.

## 5. Goals. What aims should Esperanto activities have in universities?

**Leoni.** Connect with minority languages. It is possible to create a normal project related to minority languages in a way that touches on Esperanto, in a university environment.

**Koutny.** Develop people with a positive approach to Esperanto in our field.

**O'Riain.** Stress that Esperanto is actually used as a language and has a community.

**Keefe.** Create databases etc. that provide sources for the actual situation of Esperanto. Currently available sources are insufficient to begin research.

## **Duncan Charters (Principia College, USA)**

### ***Presentation of activities of ILEI (International League of Esperantist Teachers)***

Charters described ILEI's potential role in research and in the university teaching of E&I. He pointed to contacts between ILEI and Monica Heller, president of the American Association of Anthropologists, who has written positively about Esperanto. He referred to co-operation between ILEI and the International Academy of Sciences, to a possible role for the Amsterdam Chair, and especially the work done in the recent ILEI congress in Madrid.

He suggested that ILEI could play a leading role in:

- Creating a basic textbook on interlinguistics translatable into other languages.
- Panels / discussions / colloquia to connect Esperantists and non-Esperantists, for example in professional conferences.
- A platform to facilitate contacts (dissemination of materials / presentations to assist in teaching interlinguistics and Esperantology).

## **SECOND DAY**

### **Mireille Grosjean (International League of Esperantist Teachers)**

#### ***Discussion on ILEI activities***

Continuing yesterday's discussion of the priorities and initiatives of ILEI, Grosjean mentioned programs to strengthen teaching skills, mainly in France, in collaboration with *Edukado.net*, both online and in person.

**Majerczak.** We could repeat the Paderborn experiment to demonstrate the learning effectiveness of Esperanto, ideally with participation of a US or Canadian (Québécois?) university, possibly with help from Monica Heller.

**Grosjean.** Propose collaboration between (some canton of) Switzerland and France.

**Koutny.** Take inspiration from the experiment carried out in Budapest – though now difficult to achieve because in many countries English is already taught from the earliest grades.

**Tonkin.** Decide what our goals are with such an experiment. Carry out studies not only in Europe, but also Asia, Africa etc. On Springboard to Languages, see the article in *LPLP*, which suggests that Esperanto is not more advantageous to learn than other languages (Karen Rohr-Brackin and Angela Tellier, "Esperanto as a tool in classroom foreign language learning in England," *LPLP* 42 [2018] 1: 89-111). See also Fantini and Reagan (available at *esf.org*).

**Koutny.** Put more credence in the interlinguistics studies program in Poznan. For example. around a third of the participants in the current symposium are related in some way to this program.

**Keefe.** Use our intellectual strength to review what's happening now. Let's not just repeat some previous experiment, but let's think more openly about this topic.

**Kováts.** Officialization by national authorities, however, can allow us to do things on a large scale.  
**Grosjean.** ILEI wants to follow such discussions and is willing to collaborate, for example through our two magazines. ILEI is an association of teachers at all levels (including universities), of Esperantists and for Esperantists.

### **Roberto Garvía (Universidad Carlos III, Madrid)**

#### ***The Esperanto movement and research in social sciences***

Garvía's presentation centered on sociology, social movements and history, with examples from Spain and Catalonia. In the last 10 years there has been much research on Esperanto, including books by Okrent (not a scholarly work, but a bestseller that made Esperanto very visible), Korĵenkov's biography of Zamenhof, Adams' *From Elvish to Klingon* (Oxford University Press), Künzli's biography of Zamenhof, Sikosek's *Die Neutrale Sprache*, Lins, Gordin, Schor (which also helped increase the visibility of Esperanto), Garvía.

There are many theoretical debates where the Esperanto movement can help advance research in social sciences. Among them:

- **Labor history.** E.g. SAT (Sennacieca Asocio Tutmonda) as a research topic: An international non-hierarchical working class association, what challenges they had, what decisions they made, which (endogenous and exogenous) variables can explain its history.
- **Social history / social movements.** Traditional research (in comparative sociology and historical sociology) favors simplification, as it allows falsification tests. We study actors with closed boundaries, well-defined identities, goals, internal homogeneity, etc. But real life is more complex, messy, fuzzy, open, unpredictable, without neat colors, closed boundaries and stable identities. If we study Catalan Esperantists at the turn of the 20th century we see that people moved across movements, experimented with their lives, worked together and made 'unnatural' alliances.<sup>1</sup>

The mainstream history of Spain suggests that the Franco regime was a wasteland for voluntary organizations. There was no civil society: organizations were simply part of the transmission belt of the regime and the Church and there was no room for reconciliation. But this overlooks the re-establishment of the Spanish Esperanto Federation in 1947: leading members came from both sides of the trenches. How did this happen? The Esperanto movement is international, present in every corner of the world. It is useful for comparative social research, of the kind done by Lins. We should compare it in different

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<sup>1</sup> Prominent members of the spiritism movement, theosophical movement (practical idealism), return to nature (naturalism, nudism), vegetarians, radical feminist anarchists (*Mujeres Libres*), etc. were interested in Esperanto. From this perspective, interesting people who would escape the traditional analysis include Joan Font i Giralt, an open-minded priest (president of IKUE, the International Esperantist Catholic Union), killed at the beginning of the Spanish Civil War; meanwhile, most of the main figures of the Catalan Esperanto association were Catalan nationalists; but there were also Spanish nationalists, including (president of Spain) Lerroux, honorary president of an Esperanto group; surprisingly, SAT members in the city of Sabadell met at the headquarters of the employers' association, even while they were killing each other in the streets (in the 1920s).

regimes, for example Spain and communist Germany, to understand how authoritarian regimes work. This kind of research will increase the visibility of Esperanto.

**Goodall.** Did this transversality happen only among Esperantists?

**Garvía.** There is a bigger need for cooperation among Esperantists – to practice the language, to create a community, etc.

**Goodall.** When you learn a language, the commitment and the attachment is more important than, for example, being a nudist.

**Keefe.** Since the 1980s, UEA membership has declined, as in many other associations and movements.

**Charters.** When *Kataluna Antologio* appeared, how unique was it? Were there other similar attempts to publish Catalan literature in other languages?

**Tonkin.** See Lloancy's article on the Barcelona Esperanto Congress in 1909, a time of extreme political tension. Zamenhof, embarrassed by the political situation, gave his shortest congress speech. How in 1953-1990 did Esperantists in Eastern Europe accommodate to those regimes? There is a good dissertation about the Esperanto movement in Bulgaria by Anna Velitchkova (University of Notre Dame). Current students should write on these topics.

### **Michele Gazzola (University of Leipzig)**

#### ***Esperanto and interlinguistics (E&I) and the social sciences***

Introducing the debate, Michele Gazzola gave examples of Esperanto-related work in such fields as:

- Economics: macroeconomics (Grin), microeconomics (Pool, Selten)
- Political science: diplomacy, international relations, political philosophy (linguistic justice), public policy, administrative science, political systems, elections
- Sociology of language and sociolinguistics
- The study of institutions: e.g. family, religion, culture
- Psychology: psycholinguistics (Corsetti, Tellier, Frank), social psychology (Piron)

He then offered a range of research questions:

1. The effects of linguistic diversity / Esperanto / linguistic hegemony on
  - Political variables: the power / role of the State
  - Economic variables: money / decision-making
  - Social variables: relations / equality-inequality
  - Psychology: language learning
2. The "Esperantic" point of view on such problems: equality of communication and other values of the Esperanto movement
3. Activities of the Esperanto movement in the political, social, economic spheres.

**Tonkin.** We should study language use and opinion at the United Nations. Simply asking the UN to use Esperanto doesn't work. The leaders are disinclined to recognize that there is a language problem. On the other hand, no one asks the opinion of the rank and file.

**Gazzola.** Find an interesting topic and study its linguistic dimension. For example, language as the cause of inequality and discrimination. Such issues will be of interest to *LPLP's* new editorial team.



**O’Riain.** In the UN in an informal atmosphere, English is always used. In a formal atmosphere, people insist on using their own language (if it is official). More and more diplomats talk about multilingualism.

**Gazzola.** In the social sciences few people are aware of language problems and their consequences.

**Mánzano-Arrondo.** Within the framework of repression studies, there is oppression in universities. We should study Esperanto as a solution to this problem.

**Gazzola.** We must make Esperanto visible in universities, for example the symposia in Berlin, or the session recently organized by Alcalde in an Italian political science conference. We should organize such colloquia at major conferences.

**Reinvar.** Language problems appear in many sectors of society, e.g. hospitals etc.

**Koutny.** Add cultural and intercultural variables, including the educational role of Esperanto (propaedeutic value); also its value for the elderly.

**Grosjean.** Calculate how many winners of the Nobel Prize are English speakers (as Piron once suggested).

**Baláž.** This calculation already exists.

**Grosjean.** Piron said that quite a lot of Esperantists have won the Nobel prize. Either we are geniuses or there are more Esperantists than we think.

**Raola.** We must keep the torch burning until conditions are right to introduce Esperanto into scientific circles.

**Gazzola.** We must pay attention to *current* language problems.

**Baláž.** We should also make ally ourselves with other organizations, e.g. Erasmus +. We should write articles for newspapers. We should contribute to a change in the world language system, away from English. One possibility is DIEM25, as Ana Aleijo says in the welcoming message for this symposium.

**O’Riain.** We should pay attention to the EU's linguistic regime, including the Ombudsman's recent language questionnaire.<sup>2</sup>

**Keefe.** We should also pay attention to discrimination in the use of English. Even among accomplished speakers of English, native English speakers have an advantage and can readily recognize the difference between first and second-language English.

**Mánzano-Arrondo.** We should ally ourselves with international university movements working to establish the use of their own languages.

## **Vicente Manzano-Arrondo (University of Seville, Spain)**

### **Cognitive biases with respect to English**

In his courses on methodology (in psychology) Manzano-Arrondo offers students the opportunity to explore Esperanto. At the beginning, they know nothing about it. By the end, many of them know a lot, several are interested in learning more, some learn the language, and two of them are now at the International Esperanto Youth Congress.

One of Manzano-Arrondo’s research projects is proceeding in co-operation with Alcalde: an analysis of the perceptions of residents of Europe on the dissemination of English. The main initial result, based on a survey of 400 people from several levels of study, etc., is that people systematically overestimate its

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<sup>2</sup> See <https://www.liberafolio.org/2018/08/30/uea-instigas-respondi-guste-al-eu-enketo/>

diffusion. For example, in Spain, according to Eurostat (also used by Michele Gazzola, by the EU Commission etc.) 6% of people know English well. Yet the general perception is 30%. Of course, it is important to consider the methodology used, e.g. by Eurostat. but the gap is so large that it allows us to form certain conclusions and hypotheses. The authors have identified two cognitive biases: (a) People who have a good command of English imagine that "everyone else knows English"; (b) people who have no knowledge of English imagine that "they are the only ones who don't know it." The study will eventually expand to study every EU country. Provisional results show that these cognitive biases exist not only in Spain, but in different degrees in other countries.

Such cognitive biases are potentially important discoveries in many ways, and can be explored both (1) as a cause and (2) as a consequence. For example, as a cause: when people ask "how is it useful to learn Esperanto if everyone knows English?", we can answer by drawing attention to the existence of these biases, which are likely to be responsible (at least partially) for such misinformed arguments. And as a consequence: it is worth exploring why these cognitive biases are created in the first place. Are they spontaneous, or planned?

**Baláž.** There's a book (in English) about such myths in Sweden.

**Gazzola.** There are other problems in relation to language that we should pay attention to, for example language tests that migrants have to complete.

**Kováts.** We should explore the degree to which these biases occur in other countries. Some people systematically underestimate their linguistic knowledge of Esperanto. We should explore whether they underestimate or exaggerate their knowledge of their own languages.

**Kiselman.** In some countries in Africa and Asia, local and national languages are getting more space, which means that English and French are losing it.

**Keefe.** Such results are preordained: there's a secret language of language testing. There are financial interests, particularly the language-testing industry.

**Rao.** A World Bank study of 800 people concluded that there's a mix of underestimation and exaggeration.

**Goodall.** Similarly biased perceptions exist regarding refugees. Their numbers are exaggerated. How can we establish scientifically that these results do not simply mean that people are bad sociologists?

**Kováts.** The point here is to emphasize that Manzano-Arrondo got his students to work on Esperanto.

**Manzano-Arrondo.** You can do the same thing in any field.

**Tonkin.** The Eurostat data are not perfect. Many other measurements are worth exploring.

**Garvía.** See the article by Ammon about the fear of Germans to speak English.

## **Grant Goodall (University of California San Diego)**

### ***Which languages should be taught in the university?***

Goodall outlined the factors that are used in his university to decide which languages are taught:

- **Importance.** Widely spoken languages, languages of the countries with which we have relationships.
- **Demand.** We need students, so we must offer languages that they demand.
- **Teachers.** Are professionally competent instructors available? It's a bigger issue than many think.
- **Materials.** Sometimes if there are not excellent teachers, there are excellent materials.

- **University.** Needs of the university itself. Relationship of the languages taught to the disciplines offered. Courses are sometimes needed even if the numbers are small.

Goodall compared the situation of American Sign Language to that of Esperanto, which is similar: it is difficult to find teachers and good materials; the students think that Esperanto is so easy that they do not have to study. In his university a course in Esperanto is possible when there are a lot of students (especially in summer).

**Leoni.** Since 1992, in the University of Costa Rica, Esperanto has been taught in the philology department, but not in modern languages. Even so, it is taught as a living language.

**Alcalde.** We must think more ambitiously. Is it absurd to think about using Esperanto within the university language regime in ways that go beyond the concept of Esperanto as an instructed language?

**Koutny.** We can use Erasmus + for exchanges between colleagues. If you have a good position, you can teach without remuneration and that's allowed. Some of us work in this way for part of our time.

**Goodall.** We can think about exchanges between universities. For example, first learn Esperanto and then go to an International Youth Conference.

**Majerczak.** Here are three examples. (1) There was once a brigade of Esperantists; our students worked with them and that made the language attractive. (2) The university gives money to advertise the languages taught by the university. (3) In our university there are science groups – for both students and scientists. One can join these circles and use Esperanto contacts: financial assistance is available from the university. It is important that we provide moral support to these circles.

**Charters.** We need a good university-level course on the web.

**Díaz Bautista.** We need to create a community. And we should set up a working group, including Angela Tellier, academic coordinator for ESF. We need to create a 'discourse', as Manzano-Arrondo says in his part of the long report.<sup>3</sup>

**Kováts:** We should use the database part of *edukado.net*.

## Conclusions

Tonkin commented on the conclusions of the University of Amsterdam conference of 2008 on the teaching of Esperanto and interlinguistics in universities. The participants in the present symposium found that they were still mostly valid, and that action was still needed on several of them.

On the basis of the present discussion, Tonkin suggested the following action items:

1. Complete the report on *The University and Esperanto* at *kunagade.org*.
2. Continue to use the website *edukado.net*.
3. Develop customizable textbooks and manuals on E&I based for example on the textbook by Vera Barandovska-Frank developed for the Poznan program and also the collection by Kiselman *Aliroj al Esperanto*.

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<sup>3</sup> See <http://kunagade.org/raporto-esf-2018/>

4. Continue the Modern Language Association bibliography. Natalia Dankova has agreed to take this on.
5. Continue high-level seminars such as that at the University of Costa Rica.
6. Organize E&I sessions, panels etc. in large scholarly conferences.
7. Continue collaboration with ILEI (the International League of Esperantist Teachers) and recruit university professors to join ILEI.
8. Stimulate research on E&I through financial and other stimuli, by informing interested parties about possible sources of support, and by establishing research collections (such as that of the Austrian National Library).
9. Take advantage of the options of exchanges, including Erasmus +.
10. Possibly establish a working group to produce a book on "Esperantists as pioneers" in order to increase the prestige of Esperanto outside our circles.
11. Continue to explore ways of preserving Poznan's program the longer-term future.
12. Establish a working group on an online teaching platform (including professors' films, etc.).
13. Collaborate with language museums.
14. Establish a working group or a specialized association, or utilize existing structures (e.g. CED), to co-ordinate university-level interest in E&I in relation to sociolinguistics, interlinguistics, and the social sciences; also collaborate with the ILEI committee on universities.
15. Set up colloquia etc. in non-Esperantist scholarly conferences.

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