

Indefinition: LexisPlanet[®], an intercultural lexicon for the world

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Abstract

Multicultural education is based upon shared knowledge and knowledge is directly related to language acquisition. This is why a vast undertaking based upon a correspondence between our language resources within the educational environment is strongly required to prepare everyone to a mutual understanding. Considering this, we advocate for the last two decades the idea of implementing a process of indefinition (and no more definition) which consists in paying much attention to our differences or similarities in practice, knowledge, culture, opinion and history. By indefining concepts and notions, from “ocean” to “justice”, from “water” to “health”, from “housing” to “energy”, we therefore advocate such a multicultural communication at the crossroads of our languages, cultures and knowledge. Our contribution here relies upon a theoretical frame for the process of indefinition, as well as a strong recommendation to develop what we call a lexicon for the planet, LexisPlanet[®], established from our multiple points of view. Our intention is not only linguistic or cultural but humanistic in the wider sense. Indeed, we should equally introduce the question of a responsible progress of the humanities. No one doubts today that the current crises open a large question about our ability to defend the world balance, be it environmental, social, political, economic or cultural. Here more than elsewhere, the words reflect our desire for progress. Far from consensual definitions, words are a reflection of our doubts, approximations, or difficulties to be. We suggest that LexisPlanet could be a core of a multicultural and collaborative project, a permanent conference of the humanities where indefinitions should awake to the other, and educate to a shared sense as a guarantee for peace.

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The quality of intercultural communication is at the heart of global issues. Its performance does not only depend on signing contracts or avoiding misunderstandings but also on establishing a peaceful relationship between people and the societies they refer to. Regarding lexical concern, such a quality should alert us to the importance of each lexeme, each unit of meaning. Therefore, far from translations word for word (even

when they are said to be accurate), far from an academic view frozen in marble of a so-called « universal definition », intercultural communication requires the very process of *indefiniton*. This demands constant attention to various changes of worldviews, referring not only to cultures, opinions and knowledge, but also practices and history. This is why we suggest establishing a process of indefinition within any cultural exchange without ensuring its success so far but believing that it will draw material for exploring, learning and thinking rather than judging. We illustrate this approach with its application under LexisPlanet®, an intercultural lexicon for the world.

I. Indefinition

I.1 The bases of indefinition

I.1.1 All words are indefinite

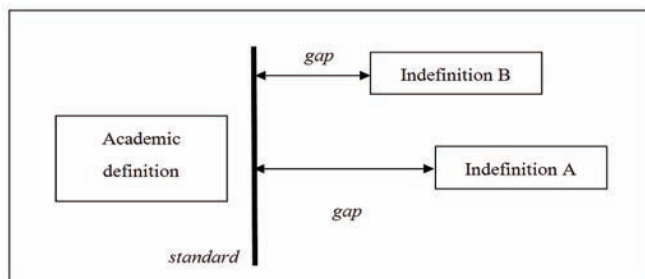
All words are indefinite :

1. The words are indefinite because of the diversity of our **cultures**.
2. The words are indefinite because of the diversity of our **knowledge**.
3. The words are indefinite because of the diversity of our **opinions**.
4. The words are indefinite because of the diversity of our **practice**.
5. The words are indefinite because of their **history**.

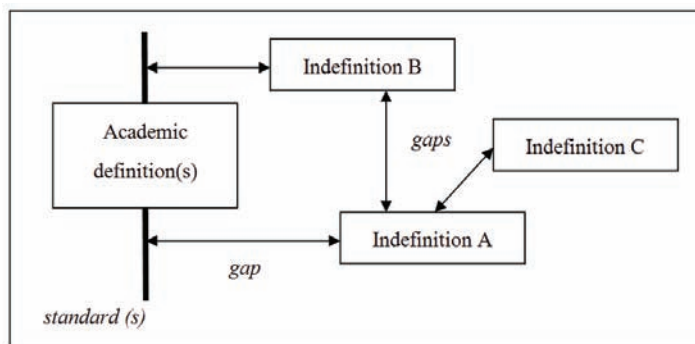
Everyone can produce their own indefinition by answering the following five questions :

Given a word ...	Do cultures influence its meaning?	Which knowledge may I link to it ?	Which personal opinions ?	Which practices ?	How history may affect it ?
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I.1.2 Standards and gaps



If we can easily agree with the variety of possible indefinitions, it is very likely that many will restrain it to a marginal even parasitic function. The academic sense being defined and guaranteed, every indefinition will appear to them in the guise of a differential gap to the standard calling for the correction of such differences, or at least their acknowledgment. We defend here a radically different position.



In granting a true interest to the game of indefinitions, the existence of so many possible variations and gaps may lead to a fruitful intercultural process, each of the five mentioned components providing a vehicle for a deep investigation.

1.2 Indefinition and cultures

We call **culture** « a complex set of values, beliefs, customs, practices, knowledge, techniques, systems, related to space and time, unique to a particular group, acquired by everyone in a long process (of enculturation), revealing a significant part of their identity (and their differences), and which may be transmitted ... »

The interest for the cultural variety is of course a priority to indefinition as it relies on the multiplicity of standards and codes far from a universal definition available on any space. This fosters a continuous reconstruction of meaning. Furthermore, we support here with the poet Kenneth White that culture is not restricted to the transmission of heritage and values. It also relies on a permanent movement, an evolving set which anyone can contribute to. « *For, if culture has a vision of man, a conception of what a human being is, it also stresses that man could be depending on a direction, an ideal to be achieved*» In this sense indefinition appears to us as much as a place of commitment and consciousness of one's own ethical values and a way to access those of others.

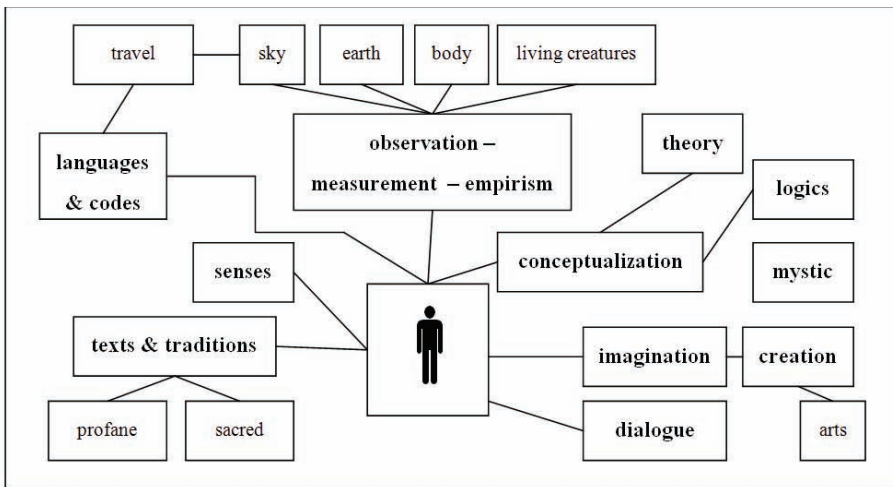
1.3 Indéfinition, a domain of cognition

We call **knowledge** « a process of acquisition and inquiry that could shape the basis

of our relationship to the world and our ability to judge, a process which appears to be variously expanded and updated, and is marked by a personal print because of its own organization of content, type of transmission and its variable ability to be open to others... »

1.3.1 Accessing knowledge

Our ways to access and transmit knowledge are the most diverse. Engaged in the attempt to mention this diversity for the last twenty years, we propose here a general scheme to introduce it. In this sense, from meditative knowledge to empirical investigation, indefinability is again an area of plurality that contributes to lessen the idea of any unique standard.



1.3.2 Sharing knowledge

The Talmud (which means « instruction, learning » in Hebrew) teaches us that one should never leave a friend without having taught something to him or learned something from him. The indefinability reminds us of this invitation. E.g. One of my friends, a carpenter, was explaining to me his relationship to tools and the importance attached to each of them. Among them, the hammer caught in his words an unexpected dimension. Far from restricting it to « drive nails » he reminded me of the importance of balance, and the precision needed to reach it. For example, with a handle of 31 cm and a mass of 270 grams - measures which I must confess I had never thought about, a part of indefinability follows :

Indefinition - **Hammer** - fr. marteau m. - chin. 锤子: « A hammer is a tool consisting of a handle and a head covered by specific measures to ensure their balance, and whose functions were different across the age, for the mason, the carpenter, the miner, the shoemaker ... »

1.3.3 Sciences do not cover the full significance

Taking knowledge into account within the context of definition is often limited to an overview of science. « Water » will be defined as « A clear, colorless, odorless, and tasteless liquid, H₂O, essential for most plant and animal life and the most widely used of all solvents. Freezing point 0°C (32°F); boiling point 100°C (212°F); specific gravity (4°C) 1.0000; weight per gallon (15°C) 8.338 pounds (3.782 kilograms) ». Indefinition does not escape these facts nor intends to. But it suggests we go beyond these limits. For instance, at the end of the day 34,000 people will have died from a lack of water or diseases related to it. The task of definition may be to put this « other » knowledge in a humanistic perspective.

Indefinition - Water – fr. eau f. – chin. 水: While international conferences try to establish whether access to water is a « right » or a « basic need », while the freshwater resources of the ice field are lost in the ocean, while deserts progress and threaten any form of life, while more than one billion people must rely on unsafe water, the weight of this vital element in the fragile global balance continues to grow □ But what exactly is water? ◇ Def. « Current name assigned to a clear, colorless, odorless, and tasteless liquid, H₂O, ... » ◇ Indef. ... and foremost element, from which all life depends and stems □ Its rarity or absence are powerful reminders of the fragility of the life, of its uncertain balance, and of the need to think about its sharing. »

1.4 Indefinition and opinions

«When I learn the words « love » and « sea » without having experienced or seen, I attach to each of them a group of ideas, formed by speculation, which differs from reality. When then I felt love and saw the sea, I gathered a variety of real perceptions, but I am not at all sure they are exactly the same as those experienced by people who taught me these words, and finally neither I nor the very man who taught me the use of these words are sure that after a while they still awake the same perceptions, with the same accessories; or even more, we are quite sure that the age, circumstances and events have necessarily altered them... »

Destutt de Tracy - Memory on the faculty of thinking -1796

We call **opinion** « any vision on a subject that can lead to discussion, heuristic

exchange, conflict, quarrel ... » The variety of opinions strongly contributes to indefinitions. For instance, we can mention the *linguistic Cafes* that we organized for several years in various places. They consist in creating spaces for temporary exchanges on words with the desire to confront opinions in their extreme diversity. For example, what do we think about « exclusion » considering the great difficulty of defining this concept? Two extracts:

« On issues that seem socially or politically sensitive as « exclusion » or « poverty », researchers must first recognize that there can be no absolute definition. These are relative concepts, varying in time and space. It is unreasonable to suggest finding a scientific, fair and objective definition without falling into the trap of categorizing specific populations that are also well aware that the boundaries which distinguish them from other social groups are never clear and valid once and for all. »

Serge Paugam

« All social life is based on determining legitimate membership of inclusions and exclusions. Religion, nation, family, property, company, association: many communities which exclude those who are not members, although this involves injustice or violence against them ».

Jean Sévillia - The intellectual terrorism, 2004

Indefinition - **Exclusion** – fr. exclusion – chin.社会排斥 / 社会遗弃: Etym. The term exclusion (from lat. *claudere* « close », *clavis* « key ») is derived from the Greek context where the keys of the city were removed from a citizen while he was banned. **Ostracism** was practiced against him - banishment of ten years, which was named after the potsherd (*ostrakon*) where citizens eligible to vote, marked the name of the banned
◊ By its etymology, the exclusion therefore refers to the idea of taking the keys away, formerly of the city, today of *the* society, or more exactly of its estimated normal functions (housing, work, health...) ◊ By its opposition, exclusion refers to inclusion and borders that separate them: How do we cross them? In one direction, as in the other? How fast? How this can determine a policy of warning and solidarity?...

I.5 Indefinition and practices

We call **practice** « any relationship to life characterized by the recurrence of an activity or phenomenon, which does not necessarily result from a rational approach. E.g. Having a practice of conversation, walking, cooking rice... »

1.5.1 Reflecting on our practices

The human being is central to diverse practices. Some are raised to the rank of mastery, qualified or not. Others, more numerous, are often carried out without any conscious knowledge. Indefinition pays attention to them all.

E.g. What is our practice of « happiness » ? Marcine, a delightful grandmother, indefines it in the following way : « we really know what is happiness, the day we lose it. » The Tibetan practice extends this regard by ensuring that « happiness does not stand at the end of the road because it is the road itself ».

E.g. What is our practice of « unemployment » ? While dictionaries define it as « a period of economic inactivity due to lack of work », do unemployed people themselves fully recognize it? Where is it in this concise definition, the evocation of violence which stems from this inactivity ? or the frequent loss of dignity that results from it ? etc.

1.5.2 Everything stems from childhood

Practices do not result from an artificial or late construct but from a process that is rooted in childhood. In truth, which parent has not mentioned the first language games of their children and been amazed by their ability to develop an initial corpus and by the creativity that goes with it? « The bee, she took flowers and gives honey on toast. » « An owl is a bird whose head's like a heart. » « A tribe is not a herd, but it sure looks like ». These are excerpts from one of the most beautiful books produced in the dictionary fever of recent decades: *Le Gros dico Tout Petits* (Ed. Lattès). They illustrate with 3,000 words a decisive moment in the adventure of our language building corresponding to Kindergarten (3 to 6 years). This moment seems decisive to us in helping to realize the importance of indefinition through life.

1.6 Indefinition and history

We call history « a series of benchmarks variously documented, updated and put into a system, constituting the reading of time on a long run including what we have been said and what we have been witnesses of (directly or not) ... »

1.6.1 Etymology

Etymology and its constant merits are there or should be there to remind us that words cross space and time changing their meaning or even their form. This dimension must be truly part of indefinition.

E.g. In Chinese « pollution » refers to two characters : 污染. The first character污 designates « pollution of nature » but also « moral stain » while the second refers to

the disease that « contaminates ». Both make use of the key « water ȳ » and therefore immediately attract our attention to one of the major victims of pollution.

For example, the English word « money » or French « monnaie » are attached to the goddess Juno, said *moneta* (lat.) : « which warns » because it was in the temple of this goddess that money was coined. This may remind us the long adventure of money and its decisive role in our societies.

I.6.2 About the influence of three

The contribution of history to indefinition is of course beyond the scope of single words and look at how everyone develops their consideration of time in the long run. We will identify this under three different aspects to be involved in our relation to others, sometimes complementary, sometimes contradictory:

- At first, by our relation to a **universal history** made of big events, which differ from one society to another, and especially by one person to another, according to the education, investigations carried out ... and our memory,
- Then a **collective history**, generally more detailed than the previous one, structuring our knowledge of a society (or group) by gathering many references on our geopolitical and cultural space.
- Finally a **personal history** that each of us will stay the only one to collect and distribute within our heritage and life.

We could imagine how far the indefinition takes care of these three influences, which are fully engaged in relation to others.

II. LexisPlanet®: to create a responsible progress of mankind

« Unless we are able to translate our words into a language that can reach the minds and hearts of people young and old, we shall not be able to undertake the extensive social changes needed to correct the course of development ... »

Gro Harlem Brundtland – « Our common future » 1987

As we said earlier, indefinition should be at the core of a humanistic concern. That's why we strongly believe in the importance and necessity of leading a broad humanities symposium, focusing on the variety of meanings, and based on convergence of indefinitions. This is the goal of LexisPlanet®, an intercultural glossary for the world. Designed in a calendar approach of 52 themes (one per week), such a symposium is a call for an active and heuristic indefinition of many words of our times, tracking the variety of significations related to our differences of culture, knowledge, opinion, practice and history. We shall present below the foundations of LexisPlanet®, its schedule and give

some introductory examples.

III.1 Fundamentals of LexisPlanet

One day, in the future, our children will open a dictionary from our times, and what will they find in it? What will they read below the heading « ice field », « environment », « transport », « starvation », « justice », « sea » or « solidarity »? Will they read in it the calling for our responsibility, which we should set up now? Or will they discover the scale of our amazing lack of concern, of our unbelievable inconsistencies? When will we become aware and brave enough to match « the large sheet of floating ice, larger than an ice floe », sentence which defines the ice field in our dictionary, with the threat upon it, upon every species on earth which depends on the ice field itself, and above all, upon us, human beings ? While our time has to cope with the topicality of all these notions, as well as a hundred others, how can the definitions we are given show our awareness about them, or at least, the awareness we should have? To what extent do the definitions tell us about the current world, its sufferings and its hopes? A glossary about the planet, which will be named *LexisPlanet*, has today a real place, when we are faced with the scale of the contemporary global changes, and with the necessity to call for a collective intelligence, which seems to appear as the only one able to succeed. But beware, this lexicon is not there to collect academic definitions that we would be expected to learn by heart in order to convince us. No, our times seem more conducive to what we call *indefinition*. Because all the quoted words, and those who could join them are indefinite, we must make mention of our convictions, doubts or approximations. If we want to take the right decisions to guide our common destiny, such a consideration of the diversity of our representations is today a major key.

So a huge work about language has to be done. This work has to be led everywhere by anyone who wants to participate (such as schools, institutions, parents, friends...). This venture is based on diversity of languages, cultures, and of subjects, adding all dimensions to their global meanings in order to understand in a clearer way the diversity of the project, and to make some necessary summaries. Gro Harlem Brundtland stated it in her 1987 report on *sustainable development* when she invited us to use a « language that can reach the minds and hearts of people young and old »...

From the *indefinition* of “disaster”, to this of “feel good”, LexisPlanet aims at pointing out some questions about the words, which refer to the contemporary crisis, but also some questions about our willingness to surpass them, in relation to “the responsible progress of mankind” and of course we suggest below a first *indefinition* of this notion. Let’s try together to point at the scale of our discrepancies to build the emergence of our agreements. While the world’s headmasters are devoting themselves to take essential

and difficult decisions, and sometimes postponing them, let's work for the setting up of this glossary at the crossroads of human kind, and let's create together a worldwide platform for mutual thought and of bringing action.

Aiming at asking questions about the meaning of words and the impact of our societies and of our cultures on the building of a definition, LexisPlanet is the opportunity to create a multilingualism platform, providing all the meanings to the function of "communication", which means "put things in common".

III.2 An indefinition of responsible progress of humanities

Indefinition: Given the current crises, and the confusion that surrounds them, the responsible progress of humanities (RPH) calls for the emergence of a contemporary vision of the world. The RPH wishes to facilitate convergence of various forms of intelligence, whether of body, heart or mind. Questioning the nature of progress, linking it to the responsibility of the humanities, the RPH wishes to reconcile the legitimate research of welfare, be it for oneself or another, and the present and future balance of the world, be it economic, environmental, social or cultural. The RPH aims at better understanding and dealing with the complexity of our times, encouraging development of our transdisciplinary, transcultural and translinguistic skills. It refers to the plurality of our systems of thought, education and communication, and suggests thinking to their common evolution. While helping to raise awareness of the fragility of life, the RPH intends to clarify what changes must be essential to ensure a better respect for life, and to invite everyone to get lucidly involved in this. To contribute to that goal, and to promote it, the RPH calls for a standing conference of the humanities.

III.3 52 weeks and themes

We selected these themes in order to cover the main areas concerned by RPH. But of course such a task will surely remain unfinished. We trust in the future to make up for the shortcomings of this first try. For the choice of words, we will begin here with a few necessary words like « health », « family », « economy », etc. But one will also find unusual inputs and suggestions of neologisms. In fact, this choice clearly aspires to be as wide as our worldviews and our perceptions of what is essential or not. Launched on the 22nd of April 2010, LexisPlanet will complete or sometimes renew its topics every year.

Week	Title	Words	Questions
1st week	A glossary for the planet?		What are the words from our time? Which of them are telling the best about the difficulties, the hopes of our time? Can we make a list of them?
2 nd week	A crisis? But which crisis?	crisis	What does the word " crisis " mean? How do we fight against a crisis? How do people live with a crisis? And what about me?
3 rd week	Our planet?	planet	What is " the planet "? What is the relationship between me and the planet?
4 th week	Disasters time?	Natural disasters	What are the " natural disasters "? Why do they exist? Can we foresee them? Are they more numerous today than before?
5 th week	World vision?	World vision globalization world	What is " a world vision "? Is it different for everyone? What is my world vision?
6 th week	Us, here, now?	us	Who are we ? Where does the "us/we" begin? And where does it stop? Who are "they"?
7 th week	What about becoming intelligent?	intelligence	Am I intelligent ? Do human beings intelligent? Can animals be intelligent? How can we recognize intelligence? Is it useful?
8 th week	Having enough to eat?	To eat starvation	Why do so many people on Earth not have enough to eat? What does the verb " to eat " mean? Do we eat well? What does the expression " to eat junk food " mean?
9 th week	The farmer, supplier of comfort?	agriculture farmer	What is the use of the agriculture ? What is worth? What is its principle? What should be its principle? Why are they sometimes not put into practice?
10 th week	Do you remember Minik*? <i>*Minik was an Inuk child, who had been taken to New York at the end of the 19th century</i>	Man Humanity Ice field	What is " a man "? What are his duties? And what are his rights? What is " humanity "?

11 st week	Toward a responsible progress of mankind?	progress	What is the meaning of progress ? Have we progressed in human history? What progress do we still make?
12 nd week	Do you make the sword responsible?	Responsibility Space goat	What is the meaning of being responsible ? What will I be responsible for tomorrow?
13 rd week	Happiness, at the end of the path?	Happiness Comfort	When can we talk of “ comfort ”? Am I happy?
14 th week	Looking for comfort?	Need Comfort	What do I need ? What does the other one need? Can I fulfill my needs? And Him/her? When can we talk about “ comfort ”?
15 th week	The common house?	Economy	What is the role of the economy ? Can economy be fair for all? Why isn't the economy fair all the time?
16 th week	Myths or growth credits?	Development Sustainable development growth	What is the meaning of “ to develop ”? What does his development bring? What are its consequences?
17 th week	Can't money be eaten?	Money Wealth Poverty	What is money ? What is it for? What does « having money » mean? And what is the meaning of “having no money”? Why is there so much poverty ? What is wealth ?
18 th week	To consume in a better way?	To consume To buy	What does “ to buy ” mean? Can we consume differently?
19 th week	Choosing the sharing?	Solidarity Sharing Generosity Greediness Selfishness	Can we share in a better way? What is generosity ? Am I generous?
20 th week	Starting fairly?	Company Commerce Fair trade	What is the goal of a company ? What is the goal of commerce ? Can trade be fair? Why isn't it fair all the time?
21 st week	Does the environment exist in us?	Environment Pollution	What is the environment ? Am I responsible for it? How? Why do people still pollute ? Can they stop polluting?
22 nd week	Two more degrees?	warming	What is global warming ? Can we fight against it?
23 rd week	For a water that doesn't exist?	water	What is water ? Why do so many people not have water? What is the meaning of having no water?

24 th week	The hood which hides the forest?	Forest Tree Hood	What is the forest ? How do we exploit it? In which aims? And with what consequences?
25 th week	More species?	Biodiversity Species	What is biodiversity ? How many species are on Earth? How many do we really know? What is the meaning of the disappearance of specie? How can we protect them in a more efficient way?
26 th week	Only by arms?	Energy Oil Sustainable energies Transport	What are our needs for energy ? Are our needs fulfilled? In which way? With what sources? Are new energy sources possible? Can we reduce our needs? Should we? Why?
27 th week	Foot in water?	Sea To fish	What is the sea ? What are its roots? Is the sea threatened? How can we protect it in a better way?
28 th week	A nails box?	Nail Thing Scrap Recycling	What is a scrap ? How do we produce them? How many? Do we produce them often? Can we reduce them? How? And what about me?
29 th week	A halo around the head of a well person?	Health Disease	What is health ? How do we maintain it? What is disease ? How do we fight against it? Why isn't everyone equal in terms of effect of disease?
30 th week	Exclusions, inclusions?	Society Exclusion	What is the society ? How does it work? What is exclusion ? How can we fight against it?
31 st week	To help others?	To govern Political Citizen	What is the meaning of governing ? What is the meaning of "having a political responsibility"? Would I one day want to govern?
32 nd week	A bowl for your old age?	Youth Elderly Child Generation	What is the meaning of being young ? And being old ? What is « a generation »? How do generations live together? Can they live better?
33 rd week	By the sweat of your brow?	Activity Work Unemployed Leisure Slavery	What is work ? What is its importance? How do we choose it considering times and places? What is slavery ? Does it still exist? What is the meaning of "having a job"? And what is the meaning of "losing a job"?
34 st week	A roof above our heads?	To live in City Country side	How can human beings be housed ? Or not? To what extent? Can we improve the situation?
35 st week	The hand under the hat?	Handicap	What is a handicap ? By what is it defined? How do we live with a handicap? How can we live with a handicap in a better way?

36st week	Richer by our diversity?	Culture Barbarism	What is the culture ? How can we have it? How many cultures exist? How can we discover them? What is it for?
37st week	Where is the problem?	History Peace War	What is history ? How do we learn it? Is it the same for all? How do we explain peace and war ? Can I defend peace?
38st week	Everyone a stranger?	Stranger Migrant Discriminate	Who is a stranger ? When do we become a stranger? How do we behave with a stranger, considering the country and people? Where do prejudices begin? How can we overcome them?
39st week	The complex art of simplicity?	Complexity Simplicity	What is complex ? Does a thing have to be complicated to be complex? Is the search for progress complicated? What is simple ?
40th week	Purpose: languages?	Language To define	What is language ? How many languages do we speak today in the world? Why are half of them threatened? What is the purpose of languages?
41st week	To educate, to lead?	To educate Illiteracy	What is the meaning of educate ? When does education begin? When does it stop? How can we make it change? What is illiteracy ? How do we fight it?
42nd week	To communicate, to listen?	To communicate Media Internet	What is the meaning of communicating ? Do we communicate in a better way than before? Does the Internet make us communicate in a better way? Who knows how to listen? Do I know how to listen?
43rd week	In praise of fragility?	Fragility Bee	What is fragility ? What is fragile? What is not fragile? Am I fragile? Are the bees fragile?
44st week	In the name of the safety first principle?	Safety first principle Risk Security	What are the current risks in the world? Can we protect ourselves from them?
45st week	Transition?	To change	Do we need to change ? What has to be changed? How? Can I change?
46st week	Changing marks?	Mark	What are the most important marks ? And the most important ones for the world? And for me? How do we get them? What are the marks for?
47st week	Get back to the number 1?	Statistics To measure	How do we measure things? And in space, in time?
48st week	To a better world?	Utopia Pantopia Ideal	What is the meaning of a utopia ? Do we make a utopia if we think about progress? If we think about improving the world?

49 st week	Learning how to give up?	Moderation To give up	What can we give up to improve the world? And what about me? Can we restrain our consumption; our behaviors? What do we have to win?
50 th week	Man and woman?	Man Woman	What are the main differences between man and woman ? How can they change?
51 st week	Trust the future?	Trust Future Time	How do we view the future ? Can we trust the future ? How can we build this trust?
52 nd week	Being successful in life?	To succeed	What is the meaning of succeeding in life ? And what about not succeeding in life?

III.4 Examples of indefinición

Crisis - fr. crisis f. - chin. 危机 : Etym. The term « crisis » comes from the Greek *krisis*, meaning « decision ». For Hippocrates, Greek physician (5th-BC), it designates a turning point: either we heal from a illness, or we die □ In Chinese, the first character 危 evokes a man who stands at the edge of a cliff, facing danger! The second character, formerly 機, means « machine » but also « opportunity », « chance » ◇ Definitions : « Abrupt change of state in a disease ... » « sudden aggravation » « Decisive, dangerous moment », « serious economic shortage » ... ◇ Indef. « A crisis is a period during which situations seem confusing and even dangerous, causing anguish and suffering ▢ But a crisis can also be an opportunity, « leading to the port » (lat. *opportunus*) - It encourages us to raise issues and take appropriate decisions (gr. *krisis* : « decision ») ▢ A crisis is a turn, to be negotiated, questioning the direction to take. »

Ice field – fr. banquise f. – chin. 大浮冰 : Indef. « Clusters of ice in polar seas where the cast is a boon for some (commercial, oil ...) ◇ This cast puts at risk an entire ecosystem and all species, populations and cultures that are attached , questioning the fate of humanity itself. »

forest f. - fr. forêt f. - chin. 森林 : In Chinese, it takes no less than five « trees » 森林 for writing « forest » ◇ Because they are involved in the fight against desertification, but also against erosion, because they contribute to a better control of water, because they are major reservoirs of biodiversity, forests play a vital role on the global environmental chessboard ◇ Their mass-destruction, with e.g. the shameless exploitation of exotic woods, provide a good evaluation of human madness! ◇ Def. « Extensive field planted with wood ... » ◇ Indef. « ... To whom we owe much of our natural balance and the fate of all species. »

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