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Un CD audio pour la classe - On y retrouve toutes les activités enregistrées de la méthode - dialogues, chansons, interviews, activités de phonétique, etc., ainsi que les activités complémentaires du guide pédagogique.

Mastering the language of schooling is essential for learners to develop the skills necessary for school success and for critical thinking. It is fundamental for participation in democratic societies, and for social inclusion and cohesion. This handbook is a policy and working document which promotes convergence and coherence between the linguistic dimensions of various school subjects. It proposes measures to make explicit – in curricula, pedagogic material and teacher training – the specific linguistic norms and competences which learners must master in each school subject. It also presents the learning modalities that should allow all learners, and in particular the most vulnerable among them, to benefit from diversified language-learning situations in order to develop their cognitive and linguistic capacities.

Some numbers include phonorecords.

'A deeply intelligent and searching book, one that makes you re-consider the narrative of your own life and reframe the story you tell yourself' Hilary Mantel
"There was a question that had come to trouble me a bit earlier, once I had taken the first steps on this return journey to Reims... Why, when I have had such an intense experience of forms of shame related to class ... why had it never occurred to me to take up this problem in a book?" Returning to Reims is a breath-taking memoir of return, a family story of class, sexuality, gender and of the shifting political allegiances of the French working classes. A phenomenon in France and a huge bestseller in Germany, Didier Eribon has written the defining memoir of our times.

Alors que la majorité des innovations en didactique des langues se manifeste dans la création de nouveaux outils pour l'enseignement, le projet "Médiation culturelle et didactique des langues" a choisi une autre voie, en adoptant une démarche de formation à la recherche par la recherche. C'est dire qu'il a tenté de rassembler plusieurs défis : vivre la pluralité des cultures de formation des enseignants comme une source d'innovation, plutôt que comme un obstacle ; adopter un cadre pluridisciplinaire, introduisant des références en usage dans les sciences sociales pour développer une réflexion sur le rôle des langues dans la cohésion sociale ; apporter un faisceau de réponses à une question jusqu'à maintenant peu présente dans le champ de la didactique des langues et des cultures "Quelle est la place de la médiation culturelle ?" (4e de couv.).

SCIENCE AND EMPIRES: FROM THE INTERNATIONAL COLLOQUIUM TO THE BOOK Patrick PETITJEAN, Catherine JAMI and Anne Marie MOULIN The International Colloquium "Science and Empires - Historical Studies about Scientific Development and European Expansion" is the product of an

International Colloquium, "Sciences and Empires - A Comparative History of Scientific Exchanges: European Expansion and Scientific Development in Asian, African, American and Oceanian Countries". Organized by the REHSEIS group (Research on Epistemology and History of Exact Sciences and Scientific Institutions) of CNRS (National Center for Scientific Research), the colloquium was held from 3 to 6 April 1990 in the UNESCO building in Paris. This colloquium was an idea of Professor Roshdi Rashed who initiated this field of studies in France some years ago, and proposed "Sciences and Empires" as one of the main research programmes for the project to organize such a colloquium was a bit of a gamble. Its subject, reflected in the title "Sciences and Empires", is not a currently-accepted sub-discipline of the history of science; rather, it refers to a set of questions which found autonomy only recently. The terminology was strongly debated by the participants and, as is frequently suggested in this book, awaits fuller clarification.

In 1996 physicist Alan Sokal published an essay in *Social Text*--an influential academic journal of cultural studies--touting the deep similarities between quantum gravitational theory and postmodern philosophy. Soon thereafter, the essay was revealed as a brilliant parody, a catalog of nonsense written in the cutting-edge but impenetrable lingo of postmodern theorists. The event sparked a furious debate in academic circles and made the headlines of newspapers in the U.S. and abroad. Now in *Fashionable Nonsense: Postmodern Intellectuals' Abuse of Science*, Sokal and his fellow physicist Jean Bricmont expand from where the hoax left off. In a delightfully witty and clear voice, the two thoughtfully and thoroughly dismantle the pseudo-scientific writings of some of the most fashionable French and American intellectuals. More generally, they challenge the widespread notion that scientific theories are mere "narrations" or social constructions.

The body is an emissary. We know little of our own feelings or the feelings of others, but that ignorance is mediated through our organ of touch, the skin. The term 'consensuality' stands for the co-presence of perceptions on the skin, which is the backcloth to sensation and thought. If the intelligence of the body is the basis of both sense and consent, consensuality also has to do with human relations based on the sense of touch, particularly the mother-child couple and the relation of desire, love and loss. This book touches on a range of cultural figures including Gide, Princess Diana, Kafka, Gautier and Rilke, and such films as *Gattaca*, *The Talented Mr Ripley*, *Being John Malkovich*, *The Piano* and *The Truman Show*, together with theories of the caress, phantom limbs and replacement children. Connecting all these is the work of psychoanalyst Didier Anzieu, who wrote on group psychology, psychodrama, psychic envelopes, creativity and thought; he also published a study of May '68 written from the heart of Nanterre. He was analysed by Lacan, not knowing at the time that the latter had treated Anzieu's mother. His *Le Moi-peau* (*The Skin-ego*) shows how the psychic skin holds, protects and communicates but can also constrict or tear. If love enwraps and loss flays, how do we mourn?