

traduction française :

Epistémologie et éthique linguistique

Introduction

Le mot « éthique » désignera ici un ensemble de devoirs et d'interdits, de règles s'imposant à un individu ou à un groupe, découlant d'une activité considérée comme un tout autonome. On peut dire dans ce sens qu'il existe ainsi une éthique de l'art, de la science, de l'amour, du jardinage... et dans notre cas, une éthique de la linguistique.

Certes, dans un sens, on ne peut pas considérer a priori le cadre de la seule activité scientifique, en faisant abstraction du cadre social général. En cherchant à préciser quels devoirs l'activité scientifique crée aux linguistes, on ne peut éviter de se demander dans quelle mesure d'autres fonctionnements sociaux interfèrent dans les problèmes scientifiques : mais c'est là « enfoncer une porte ouverte », et ouvrir un autre chapitre. C'est donc par hypothèse de travail que nous ne considérons que les exigences théoriques de l'activité scientifique « considérée comme un tout autonome ».

« Ethique », ici, s'oppose à « morale », car les fondements que nous cherchons sont intellectuels, et non sentimentaux, sociaux ou métaphysiques. On ne considère pas ici les multiples contraintes qui motivent le chercheur ou qui rendent l'activité scientifique possible : statut social, ressources financières, pressions idéologiques directes, etc. Par exemple, nous n'aborderons pas le problème des droits des informateurs sur leur voix et sur leur image, ou celui du plagiat. Ces questions sont évidemment sérieuses, mais renvoient à un ordre surtout juridique ou moral : une étude plagiée, ou portant sur des données illégalement collectées, n'est ni plus vraie ni plus fausse qu'une étude plus licite.

Même définie aussi restrictivement, ou naïvement, cette question de l'éthique se révèle féconde au niveau théorique. Car, comme toutes les questions de principes, elle force à formuler des exigences fortes, et à revenir de façon critique sur nos pratiques scientifiques courantes.

Nous nous appuierons sur des aspects divers de la réalité linguistique : les données empiriques de langage oral, la normativité, la dénomination des langues, et enfin, l'analyse des langues de l'Europe et du discours des linguistes à ce sujet. Nous montrerons à travers ces exemples que les exigences scientifiques, considérées seules, nous amènent à de véritables impasses, et qu'en confrontant l'éthique à une réflexion épistémologique, avec le secours de l'ethnométhodologie, on est à même de reconsidérer l'exigence éthique posée a priori.

1 Les données empiriques

Si l'établissement et le rôle des données empiriques est un vaste chapitre dans toutes les sciences et toutes les théories épistémologiques, les travaux portant sur le langage oral ont donné aux linguistes et sociolinguistes une expérience particulièrement riche de cette question. Ces travaux ne sont pas marginaux, si l'on admet que l'oral est la réalité fondamentale du langage, l'écrit étant à bien des égards dérivé,

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