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5 **Abstract**

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7 **Index terms**—  
8 based on a relationship between the foreign language and the mother tongue (Brazilian Portuguese), associated  
9 with the cultural aspects of this learning.

10 Considering that the school, as institution, occupies a representative place in the society, I propose in this  
11 paper a reflection on the process of disciplinarization of the English language in Brazil, promulgated by the  
12 law that manages Brazilian National Education -Laws of guidelines and bases of National Education 2 , as told  
13 LDBEN (BRASIL, 1996) -as well as the National Curriculum Parameters 3 , known as PCN (BRASIL, 1999).  
14 Moreover, I propose an analysis about the teaching-learning process of the English language, considering the  
15 implications of the insertion of this language in Brazilian public schools to the learners.

16 For that, the devices of Discourse Analysis, discipline founded by Michel Pêcheux (1969; 1975; 1983) -CNRS,  
17 France -will constitute the theoretical and analytical support of this work, taking into account the socio-historical,  
18 and ideological, conditions in which speeches were produced. In addition, considering that the question of  
19 historicity in the production and transmission of knowledge produces its effects on subjects learners, we also seek  
20 an interface with the History of Linguistic Ideas, since it allows us to better understand this relationship in it  
21 social dimension, in view of its effects in the constitutive relationship that is established between learners 3

22 In the original language, Brazilian Portuguese: Parâmetros Curriculares Nacionais (PCN) and the language  
23 in learning, especially with regard to the Brazilians and their mother tongue 4 .

24 4

25 These questions are part of my reflections in my doctoral thesis, guided by Professor Silmara Dela Silva at  
26 the Federal University Fluminense / Brazil, supported by the Brazilian organization Capes, as well as under the  
27 doctoral supervision of Professor Christian Puech at Sorbonne Nouvelle University / Paris III. This investigative  
28 work was presented on Feb / 2018 under the title, in Brazilian Portuguese, "Do silêncio ao eco: uma análise dos  
29 dizeres sobre a língua inglesa e o seu ensino que ressoam no discurso do aluno" (From silence to echo: an analysis  
30 of the sayings on the English language and its teaching which resonate in the pupil's speech). Such questions  
31 about the relationship between subject and language persist in my post-doctoral internship research, carried out  
32 at the University of São Paulo/ Brazil, under the financial support of the funding agency FAPESP (Process n°  
33 2018 / 13017-2).

34 According to the Law of Guidelines and Bases of National Education -LDBEN - (BRASIL, 1996), the insertion  
35 of a modern foreign language is mandatory in the school program and it's at the discretion of the school  
36 community, as we can see in the article 26, fifth paragraph of this law:

37 In the diversified part of the curriculum, it will be mandatory, from the fifth grade 5 onwards, to teach at least  
38 one modern foreign language, the choice of which will be the responsibility of the school community, within the  
39 possibilities of the institution 6 .

40 Despite the aforementioned document -LDBEN guaranteeing the mandatory teaching of this language could  
41 be decided by the school community, English is systematically offered in the educational system as the only  
42 possibility to learn a foreign language, especially in Brazilian public schools, considering its relevance in the  
43 contemporary scenario. In this context, the process of disciplinarization of the foreign language in Brazilian  
44 schools is established through a hierarchical relationship between the English language and the other languages.

45 The disciplinarization of language is constitutively ideological, considering that it encompasses the practical  
46 aspects of the structure of knowledge to be learned, as well as the question of historicity in which this language is  
47 regularized (CHISS; PUECH, 2010). In this context, we can observe the ideological character of the emergency  
48 character of disciplinarization of the English in the Brazilian educational system, taking into account the

### 3 III. THE EFFECTS OF TEACHING ENGLISH LANGUAGE IN BRAZILIAN PUBLIC SCHOOLS

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49 "hegemonic role of the USA through international exchanges in relation to culture, education, science, the world  
50 of work [...] 7 " as 7

51 In the original language, in Brazilian Portuguese: [...] papel hegemônico dos Estados Unidos da América nas  
52 trocas internacionais em relação à cultura, educação, ciência, mundo do trabalho [...] " (BRASIL, 1999, 22).

53 Due to the changes in the Basic Education organization chart in Brazil, the fifth grade currently corresponds  
54 to the sixth year of Elementary Education.

#### 55 1 London

#### 56 2 II. THE ISSUE OF DISCIPLINARIZATION OF THE 57 ENGLISH LANGUAGE: AN ANALYTICAL-DISCURSIVE 58 PERSPECTIVE ON THE LAWS OF NATIONAL EDUCA- 59 TION

60 The disciplinarization of knowledge is far from being a simple and neutral process, since it includes aspects related  
61 to the laws that manage its rules, as it implies a hierarchical relationship between certain aspects, such as the  
62 content to be transmitted, the number of hours by discipline to be taught and so on.

63 According to Auroux (2009), the institutionalization of knowledge allows different modes of significance of  
64 it, insofar as it formalizes and legitimizes it through an effect of evidence of these senses. Thus, the process of  
65 institutionalization/disciplinarization of the language is part of a movement to regularize a memory about this  
66 language in the society. It's not simple in a global society considering that there are cultural factors involved  
67 in. Considering the effects of globalization, the teaching of the English language enters the Brazilian educational  
68 scenario under an urgent character, in order to allow the insertion of subjects in the new society. In this context,  
69 the diffusion of the language becomes a matter of the State, which provides its regulation and standardization  
70 through its laws. asserted the PCN National Curriculum Parameters (BRASIL, 1999, 22). In this scenario,  
71 the Anglo-Saxon language is often signified as the language of success that allows the subjects the entrance in  
72 the professional world, giving to them new personal possibilities also. Despite the relevance of this language,  
73 the process of English teaching-learning is often based on minimum standards of teaching quality. Specially in  
74 public schools, in which are over than 40 students per classroom and different level of understanding of the idiom.  
75 Besides, the teaching process is guided by decontextualized textbooks, mostly focused on methods of memorizing  
76 isolated verbs and phrases, teachers have lack of opportunities to improve their practices by means of specialized  
77 courses, since they do not receive incentives both financial and time available -of the institutions to which they  
78 are affiliated. As we can also see on the PCN aforementioned, the transmission of the English language in the  
79 school context takes place pari passu to reproduction of Anglo-Saxon culture 8 often signified as universal.

80 As stated by Auroux (1992), linguistic instruments are responsible for modifying the constitutive relationship  
81 between speakers and the language, insofar as they contribute to an identification of the learners to the language  
82 being learned. In this context, the socio-historical conditions of transmission of a language are a part of a political  
83 linguistic, assuming then its ideological character.

84 Faced with evidence about a hierarchical relationship between English language over our native one (Brazilian  
85 Portuguese), the discourse materialized in the laws that manage Brazilian Education legitimizes an overvaluation  
86 of English in our society. In this context, the process of disciplinarization of the English language in Brazil is  
87 largely part of a hegemonic configuration already inscribed in the colonization of the country through language  
88 and culture, producing 8

89 The spread of this lifestyle is very often noticed by the very name of the company, as in the case of the  
90 famous CCAA -Anglo-American Cultural Center; or English Culture whose avowed mission is: The intellectual  
91 and cultural development of people learning in the same form as their teams. We can also observe it during the  
92 spread of gastronomy in the "fast food" style in Brazil.

93 their effects in the relationship between Brazilians and mother-tongue.

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96 As we can see so far, the process of forming a people does not take place outside of ideology, since it is intrinsically  
97 linked to the policy of languages that pre-determine the spaces of enunciation, and circulation, of this language  
98 in a given social formation. This is the case of the Portuguese language that prevailed in formal contexts, such  
99 as schools, present in the laws and disseminated by Jesuit missionaries, while the native language, called by the  
100 colonizer as a general language, circulated in restricted spaces and, more commonly, in family contexts. Since  
101 the learning of the Portuguese language was restricted, above all, to the nobles and elites, the language of the  
102 colonizer (the Portuguese language) became the language of the ascension while the general language remained  
103 on the margins. Under the discourse of speaking right or wrong, of a prestigious language to the detriment of  
104 another, there is an increasing tension constituting the process of linguistic colonization in national territory,

105 which contributed to an inaccessible Portuguese language imagery that resonates in Portuguese language classes  
106 in schools even today.

107 As we have seen so far, it is also due to the functioning of a game of images (or representations) about the  
108 English language, nation and people, that the disciplinary/ institutionalization processes of the language have  
109 taken place in Brazilian territory. According to Pêcheux (1988 [1975]), the images -as representations that the  
110 subject makes of himself, of what he says and to whom he says -as well as the conditions of production of the  
111 speeches are constitutive of the discursive process.

112 In attention to studies on the ideology and apparatus of the State (ALTHUSSER, 1970), Pêcheux also states  
113 that the functioning of ideology is inherent to the discursive process, whose function is to direct the subjects to  
114 respond London Journal of Research in Humanities and Social Sciences to the demands of the dominant ideology.  
115 Thus, the speeches are apparently evident by the naturalization of the senses. The evidence of senses about  
116 the English language -understood as a successful language -linked to the transmission of a supposedly universal  
117 culture produces a memory about a place for this foreign language in society, directing the subjects' practices.

118 Under the effect of evidence of these senses, the Anglo-Saxon language occupies a privileged place in our  
119 society, being largely present in sports products, symbol of status in pieces of decoration and Brazilian fashion  
120 magazines. Speeches by leading characters in soap operas who usually use the English language to promote  
121 an illusion of refinement. In the gastronomic sector, the franchises of major brands, in turn, disseminate not  
122 only the language (English) that identifies the dishes but also the different eating habits, promoting, then, the  
123 reproduction of an exogenous lifestyle. Pêcheux (1999 [1983]) states that discourses are not structured randomly,  
124 but aim at the regularization of a memory, producing in the social heart remembrance or forgetting, reiteration or  
125 silencing of certain senses related to the interests of current ideology. In this bias, as the author states, memory  
126 is the structural element of discourse. Conceived as "mobile space of disjunction, displacement and resumption,  
127 of conflicts of regularization, a space of unfolding, replication, controversy and counter-discourse", it updates the  
128 senses, making them others insofar they are in different socio-historical and ideological contexts (PÊCHEUX,  
129 1999 [1983]).

130 However, as we have seen, the teaching of the English Language, taught through linguistic instruments that  
131 are often out of context, promotes a reproduction of this memory about the representation of an overvalued  
132 language and its supposedly universal culture -guided by an idealization of a society.

133 This discourse on the English language is in line with the dominant ideology. We live in a capitalist society  
134 whose foundations are based on the relationship between work and (to) profit. The minimum condition for  
135 teaching and learning the English language in Brazilian schools made it possible to memory about the impossibility  
136 to learn this idiom in the school environment and, thus, the proliferation of private language courses giving to  
137 the learners the illusion of learning this idiom "fast and easy", promoting to the students the seduction for  
138 learning this language supposedly under direct transposition from the mother tongue to the foreign language;  
139 mainly, provide them with the imaginary of learning a special language in which they will achieve professional  
140 and personal success, like a magic formula.

141 Taking a psychoanalytical approach to understanding this process, Melman (1992) states learning a foreign  
142 language is a part of a complex process as result of the subject's effort to learn it. As one of the consequences  
143 of the imaginary of this learning without hindrance is the frustration -inversely proportional to the enchantment  
144 -of apprehension of the language, causing many learners to give it up during this process.

145 Considering the disagreement between language discourse and language teaching in schools, we can realize the  
146 high number of students who fail on this learning, contributing to the suppose impossibility to learn this idiom at  
147 school. Especially in Brazilian public schools, where students have a lack of economic condition, the attraction of  
148 learning the language often causes disgust for students for this learning due to the poor performance of students  
149 in English classes. In this context, this effect is even more devastating for these students, as it is related to their  
150 insertion in the new society and, moreover, to their relationship with their mother tongue, culture and history,  
151 with implications for subjectivity, therefore.

152 According to the author (PÊCHEUX 1988 [1975]), the subject's identification to certain senses is also a relevant  
153 factor so that discourses are established or not in society. Naturalization of this kind of discourse about English  
154 language still contributes to the student's identification for private language courses as the only possibility to  
155 learn English. The other consequence to the students is the high London Journal of Research in Humanities and  
156 Social Sciences level of rejection of English learning in Brazilian classrooms.

157 In her studies on the discourses about the English language in the media, Grigoletto (2007, 215) affirms what  
158 she calls "spectacularization" of English learning in the media" is fostered by the discourse of constitution of  
159 globalized identities as a consequence of a world without restrictions produces effects on national representation  
160 over our country and people; then, in the constitution of the Brazilian national identity, influencing, or even  
161 determining, the way in which we are summoned to relate to the languages (mother tongue or foreign language)  
162 with which the subjects identify themselves.

163 The process of teaching and learning English is linked to the reproduction of Anglo-Saxon culture in our  
164 society, present in social practices due to the appropriation of that culture, as a process of a supposed social (and  
165 cultural) evolution of a community. In this context, the process of instrumentalization/manualization of that  
166 language in the Brazilian educational system promotes not only an overvaluation of the Anglo-Saxon language  
167 in relation to the mother tongue, but also directs the senses towards a hierarchy among peoples. Thus, the

## 5 IV. FROM DISCURSIVE PRACTICES TO SOCIAL PRACTICES: LANGUAGE, SUBJECT AND IDEOLOGY, SOME FINAL CONSIDERATIONS

168 interdependence of the American language/ culture, as understood in our social formation, poses a particular  
169 question: Would we be the inhabitants of a "new world" called globalized, or colonized by a nation whose culture  
170 is widespread, especially in countries with less economic power?

171 In her book Linguistic colonization, Mariani (2004) presents an overview of the processes of formation of the  
172 Portuguese language in Brazil and the role played by the Anglo-Saxon language as a colonizing language in the  
173 New World. The spread of the English language on the world stage was driven by mercantilism that occurred  
174 in the 17th century, and was carried out, in general, through the teaching and diffusion of the language, aiming  
175 at linguistic pragmatism, in order to respond to the consolidation needs of the new land. In this context, the  
176 establishment of English manuals for travelers, such as the creation of "phrase books" and the language dictionary,  
177 became essential to promote the accessibility of the language and, later, of the Anglo-Saxon culture, as well as  
178 their reproduction.

179 In the middle of the 16th and 17th centuries, these linguistic instruments functioned mainly as a linguistic  
180 policy that, consolidated from 1783 -in the 18th century, therefore -functioned as a support to this practice of  
181 knowledge transmission, institutionalized with the creation of schools in order to catechize the indigenous and,  
182 later, the Africans, but, above all, to teach them to read and write in English and to reproduce through language  
183 (gem), the English way of life in the new land (MARIANI, 2004). In this sense, Mariani (2004, 28) states that  
184 Linguistic colonization is the order of an event, produces changes in linguistic systems that had been constituting  
185 separately or, still, causes reorganizations in the linguistic functioning of languages and disruptions in stabilized  
186 semantic processes. Linguistic colonization results from a historical process of encounter between at least two  
187 linguistic imaginary constituting culturally distinct peoples -languages with memories, histories and policies of  
188 unequal senses, in conditions of production such that one of these languages -called the colonizing language -aims  
189 to overlap on the other (s), called colonized (s) 9 .

190 Still according to the authoress, the effects of this linguistic colonization process are present in different  
191 ways, opening up possibilities for displacements, ruptures, resistance to ideologically over-determined senses  
192 (and positions) that are marked in and by language. This is because, in the discursive approach, the 9 In the  
193 original language, in Brazilian Portuguese: "a colonização linguística é da ordem de um acontecimento, produz  
194 modificações em sistemas lingüísticos que vinham se constituindo em separado, ou ainda, provoca reorganizações  
195 no funcionamento linguístico das línguas e rupturas em processos semânticos estabilizados. Colonização lingüística  
196 resulta de um processo histórico de encontro entre pelo menos dois imaginários lingüísticos constitutivos de  
197 povos culturalmente distintos -línguas com memórias, histórias e políticas de sentidos desiguais, em condições  
198 de produção tais que uma dessas línguas -chamada de língua colonizadora -visa impor-se sobre a(s) outra(s),  
199 colonizada(s)". senses are fixed from a game of forces that is inscribed in the language, in view of the socio-  
200 historical-ideological conditions in which the subjects are involved in the production of their discourse.

### 201 4 London Journal of Research in Humanities and

202 The historical-social and ideological processes of the insertion of the English language in our country bring to  
203 mind the process of worldwide spread of the language as a result of the rise of North American hegemony. Based  
204 on the effects of senses presented here, we could think that we are facing a process of linguistic colonization, with  
205 the consequences discussed above including a behavioral mimesis of Brazilians to Anglo-Saxon culture, often  
206 meant as universal, in silence of their mother tongue and its culture.

207 We can observe that language is fundamentally heterogeneous, taking into account the historical-ideological  
208 aspects are inherent to it. In this sense, there is no neutral discourse, nor is there a transparent language to  
209 which the subject can have free access through learning without obstacles. Therefore, with Althusser (1970) it is  
210 understood that it is the function of ideology to hide its functioning in language, in order to direct the subjects to  
211 occupy their ideologically predetermined places in the social sphere. For this, the naturalization of certain senses  
212 provides an evidence effect that makes the subject believe there is in an absolute truth. Based on our reflections  
213 and analyzes, we still will make some considerations in view of the way that ideology works into subjects and  
214 senses.

## 215 5 IV. FROM DISCURSIVE PRACTICES TO SOCIAL PRAC- 216 TICES: LANGUAGE, SUBJECT AND IDEOLOGY, SOME 217 FINAL CONSIDERATIONS

218 As seen earlier, the social conditions of production/transmission of knowledge contribute to a representation  
219 about the language to be learned. In this regard, the precarious conditions for the transmission of English  
220 language knowledge, linked to the fact that students, especially in Brazilian public schools, rarely have access to  
221 other forms of culture, demonstrates the paramount importance of the role of the school and, more particularly,  
222 the preponderance of the teacher's role in the formation of the Anglo-Saxon language in our society, since it has  
223 implications for their relationship with the mother tongue.

224 The discourse of teaching-learning of the English language as a condition for insertion in the globalized society,  
225 combined with the impossibility of learning the Anglo-Saxon language in regular education, contributes to a  
226 representation of an elitist language to which few people can have access. In these terms, the legal discourse

227 materialized in the teaching practice operates the exclusion of contemporary society, considering those who do not  
228 have access to private language teaching, given their socioeconomic conditions. The discourse of teaching-learning  
229 of the English language as a condition for insertion in the globalized society, combined with the impossibility of  
230 learning the Anglo-Saxon language in regular education, contributes to a representation of an elitist language  
231 to which few people can have access. In these terms, the legal discourse materialized in the teaching practice  
232 operates the exclusion of contemporary society, considering those who do not have access to private language  
233 teaching, given their socio-economic conditions. Furthermore, it contributes to the legitimating of a hierarchical  
234 relationship between languages and peoples, producing a conflicting relationship between the native people and  
235 the mother tongue, through a memory of the foreign language overvalued in our society.

236 From the reflections and analyzes undertaken so far, we still have a question: Are we Brazilians re-living a  
237 movement of language policy, or rather, of learning the English language, in a colonial context?

238 We observe that the discourse in the laws of Education, as well as the entire process of disciplining the language  
239 in the country, legitimizes practices of overvaluing the English language, in order to satisfy the demands of a  
240 capitalist ideology that reinforces the supremacy of a nation, a language and a people. The effect of a Brazilian  
241 behavioral mimesis vis-à-vis the modus vivendi related to the North American people, supposedly superior to the  
242 Brazilian London Journal of Research in Humanities and Social Sciences people and their native language, directs  
243 us to what I call a cultural anthropophagy inside out 10 , intrinsically related to the excessive consumption of  
244 goods and values associated with American culture as a status symbol.

245 The notion of cultural anthropophagy is founded by Oswald de Andrade, whose meanings are related to  
246 the process of "ingestion" and "digestion" of the different cultural matrices existing in the national territory  
247 (Portuguese, African and indigenous), with a view to the production of a contemporary culture "Genuinely"  
248 Brazilian. From this notion emerges the anthropophagic movement related to the Modern Art Week of 1922.

249 When articulating this conception to our research work, we propose to think, then, of an anthropophagic  
250 movement inside out, since Oswald de Andrade's cultural anthropophagy did not foresee an overlap of these  
251 matrices, as with what happens with the English language and culture in our territory national. With the  
252 establishment of new social practices based on an ideal of people and representation of society, despite the erasure  
253 of the historicity inherent to the formation of the country, we observe a culture of domination and exploitation,  
254 consistent with the interests of the Market, putting at stake the identity relations between Brazilians and their  
255 country.

256 From our analytical gesture, it is possible to understand that the insertion of the English language in  
257 the educational environment aims at a homogenization of the senses and the subjects, with a view to their  
258 objectification. Under this bias, such discursive and social practices are materialized in school environment-  
259 either by the linguistic instruments and enunciative acts of education professionals, or by a behavioral mimesis of  
260 students in the North American way of 10 This work is the result of research, reflections and analyzes pointed out  
261 in my doctoral thesis entitled "From silence to echo: an analysis of the sayings about the English language and  
262 its teaching that resonate in the student's discourse" (DARÁ?"Z, 2018), where I look at the political-ideological  
263 questions about the teaching of the English language in Brazil, taking into account the movements of identification  
264 of the student with the language being learned. life -guided by a relationship of domination/ exploitation of the  
265 American power over our language and our culture. Then, we can observe teaching and learning English process  
266 in Brazil is much more a colonial movement to keep a hierarchy between these cultures than effort to insert  
267 Brazilian people in a Global community as a decolonial one.

268 According to Pêcheux (2004), the concept of a merely utilitarian language is a powerful weapon to erase the  
269 dissymmetry that constitute social relations, as it allows to erase the power games that are inherent to them.  
270 Starting from my problems related to the practices of English teachers in public schools in Brazil, it is worth  
271 mentioning that one of its objectives is to better understand the effects of the disciplinary process of the English  
272 language in regular schools, mainly in Brazilian public schools, as well as its impacts for these students, because,  
273 in my view, it implies their learning and, mainly, their subjectivity. Thus, this article also aims to denaturalize the  
274 senses and discourses about the English language naturalized in our society, in order to provide new possibilities  
275 for reading from our gesture of interpretation. If the love of language produced (and produces) such concerns,  
276 the title of this paper emphasizes that, being an inherent treasure in every society, language deserves the struggle  
277 of its speakers for its establishment and, mainly, for its value in our community. <sup>1 2 3 4</sup>

<sup>1</sup> In the original language, Brazilian Portuguese: Lei de diretrizes e bases da Educação Nacional(LDBEN)

<sup>2</sup> In the original language, in Brazilian Portuguese: "na parte diversificada do currículo será incluído, obrigatoriamente, a partir da quinta série, o ensino de pelo menos uma língua estrangeira moderna, cuja escolha ficará a cargo da comunidade escolar, dentro das possibilidades da instituição". 5

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<sup>4</sup> Volume 23 | Issue 3 | Compilation 1.0 © 2023 London Journals Press English Language Teaching and Learning in Brazilian (De) Colonial Context



Figure 1:



**5 IV. FROM DISCURSIVE PRACTICES TO SOCIAL PRACTICES:  
LANGUAGE, SUBJECT AND IDEOLOGY, SOME FINAL CONSIDERATIONS**

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