

EDITORIAL

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Cartography (ies) of Lusophony (ies)*

Language, in Brecht's old way, removes passivity on the banks and intimidates the river into being plural; the stream that was narrow and gentle, is now flowing, and makes use of healthy rebellion. Because the nature of water (of culture) is to move down the valley or climb the mountain in a reciprocating struggle with the vain pressure of men. And if the bank touches the river, the river kisses the bank in an aquatic doubt without limit of accuracy.

ONDJAKI: 2004, p. 344.

"I think it's important to question the idea of Lusophony. And realize that the concept is plural: there are Lusophonies. The idea of the Lusophone community is a construction that corresponds to particular political interests. Cultural creators must be able to inquiry this unique model proposed to us"- As Mia Couto says,

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in an interview to the newspaper *O Estado de S. Paulo*, motivated by the participation of the famous Mozambican writer in the 21st. Book Biennial of São Paulo, when asked what he considered to be essential to discuss in the debate on Lusophony, proposed for that edition of the Biennial (BRITO: 2015, p. 298).

José Eduardo Agualusa, a well-known Angolan writer, proposes that Lusophony should be seen as “one of those elastic concepts in which each one understands in his own way” (2018, p. 43). However, it does not fail to define what it calls horizontal Lusophony: “a Portuguese-speaking space in which all parts participate freely, on an equal basis, without being dominated or by dominating” (2018, p. 46). In 2003, in the PUBLIC Supplement of *Jornal Público* of July 27, this author had already stated that

Many of the people who oppose Lusophony, accusing the Portuguese of hidden neocolonial intentions, do not oppose the concept of Lusophony, even if they suppose such a thing, but only the expression. ... It may be worth thinking together about another expression. Something like Brotherhood. Fraternity; or rather, as recently suggested by the Timorese writer Luís Cardoso, during the Lusophony Festival in Lisbon, the Fraternity of Speech.

This where the inspiration for the reflexive exercise that is proposed when dealing with the *Cartography (ies) of the Lusophony (ies)* comes from, because, in essence, from the perspective we take, Lusophony is fundamentally plural. Thus, dealing with Lusophone (s) supposes to debate aspects that highlight the role of the Portuguese language as a tool for constructing multiple identities (linguistic, cultural and social) of the subject in Lusophone countries – Angola, Brazil, Cape Verde, Guinea-Bissau¹, Equatorial Guinea, Mozambique, Portugal, Sao Tome and Principe and Timor-Leste – in other spaces with significant presence of diaspora Lusophony communities, as well as regions such as Galicia and Macao.

We know that the culture we are in and the language we speak refer to our experiences; we express facts, ideas or events that can be communicated precisely

1 This country has only recently joined CPLP (2014) and has not yet implemented a language policy to integrate the Portuguese language.

because they refer to a 'stock' of knowledge about the world and that can be shared with others because, according to Kramsch:

The words also reflect the author's attitudes and beliefs, his viewpoint which is also others', and therefore "language reflects cultural reality" and more "language also incorporates cultural reality" through its verbal and nonverbal. Members of a community or social group express experiences as well as create experiences through both verbal and nonverbal languages. We can add that cultural reality is symbolized by language, because the interlocutors identify themselves through the use of language that is considered the symbol of cultural identity. (1998, p. 3).

Thus, the language considered as a symbol of cultural identity, provides the understanding to speakers of each of the Lusophone countries, not only of the isolated meaning of words, but also for the construction of the interpretation of events. We also need to understand and respect the specificities of each ideological-cultural and situational context of the Lusophone community.

Referring to essentially postcolonial contexts, it should be remembered that language can be linked to the responsibility of the colonizing process during the colonization period, but after independence it is the new leaders who make the choice of new policies. following languages. These are, in our case, mostly multilingual and multicultural countries, so one would expect native languages, or at least some of them to take their proper place, but rarely, so the language of the colonizer (see, for example, the current situation in Latin America) (cf. SOARES, 2014). Nevertheless, the construction of these plurilingual identities has implications of various orders (political, ethical and social). Accordingly, globalization poses new challenges from the point of view of social cohesion and integration, as they seek to unify the multiple.

On the other hand, when this option to revalue local languages while maintaining the official foreign language occurs, such a decision has sparked identity claims (see SAGARA, 2008; VAN DEN AVENNE, 2012), although Fettes (2003, quoted by García 2007) "Recognize that in a strongly globalized world, the language policies that united language with identity and which worked throughout the century. XX, no longer work (SOARES: 2014, p. 77). Although Byram

(1992) warns us that language and its variants are open manifestations of the (linguistic, cultural and social) identity with which we are confronted in everyday life. Thus, each speaker uses, more or less consciously, a linguistic variant to reveal his or her social identity, sometimes adjusting it according to the situation and interests. It is noted that “in a post-colonial and globalization context in the XXI, a “heteroglossic” view is being reached, in which the relationship between language and culture is not unidirectional, but in which language contributes to the construction of multiple identities” (SOARES: 2014, p. 141).

For the reasons mentioned above, it seems to us important to argue for the construction of a Lusophone identity, proposed by Brito (2013, p. 123) and which would include the ability to “respect particular experiences, distinct values, cultural specificity and their approximations, the proper way of experiencing the reality and the worldview that each community of the Lusophone universe fixes on the variety of Portuguese”. And here we have to remember that in today’s world, integration into a wider community where the binding element is language becomes fundamental. The junction of “each community of the Lusophone universe” eventually gave rise to the Community of Portuguese-Speaking Countries (CPLP), established in 1996. It refers to

[...] a new political project based on the Portuguese language, historical link and common heritage of the Eight [at the time] – which constitute a geographically discontinuous space, but identified by the common language
[...]. The CPLP’s general objectives are political concertation and cooperation in the social, cultural and economic fields. (CPLP, 1996, p. 14)

Amélia Mingas at the opening of the International Symposium “Interpenetration of Language and Cultures of / in Portuguese Language at CPLP, held by IILP / AULP, in S. Vicente, Cape Verde, in 2010, stated, in a subsequent line with Brito:

It seems unquestionable to us that the historical verification that the Community of Portuguese-Speaking Countries results from the contribution of various sociological, linguistic, political and cultural realities, in an effort to identify values that do not undermine the identity of each of the member states. (MINGAS, 2010, p. 13).

She further acknowledged that

The CPLP has established itself on the basis of a common language of identification, but it is no less certain that this common identification will be defined with the fingerprints of the various particular and specific nuances of the parties, that their enrichment will be greater the freer and more creative they are. are the impulses of these shades and that the universality of this value – the use of the Portuguese language – is still far from being achieved in many of our countries” (CPLP, 1996, p. 15).

However, the cultural and economic potential of the Lusophone space cannot be bleached even though it has aroused a great interest in the language to the East (it leads the language to be booming, as it happens in the Popular Republic of China).

It should be noted that CPLP and Lusophony (s) are not coincident, since the community is part of States / Nations and not, as mentioned above, “spaces with significant presence of diaspora lusophone communities”.

In addition, the study of Lusophony (or Lusophonies) is concerned with the recognition of the different norms of Portuguese, with analyzes of the linguistic policies developed in each space, with processes aimed at the diffusion of the Portuguese language in multilingual contexts and also with reflections on the internationalization of Portuguese in the 21st century.

Naturally, from the point of view of the colonized peoples, it is difficult to dissociate the colonial historical past from the meaning that the word Lusophony brings in dictionaries: on the etymological level, the abstract noun **Lusophony**² is linked to “Lusitania”, a Roman province belonging to Hispania, inhabited by the Lusitanos: the **Luso** form, from Latin *Lusu*, refers to Lusitano, Portuguese, relating to Portugal and the (Greek origin) **phon** is related to sound, voice, word, language. It is from this path, therefore, that its most evident and widespread concept is taken: that of encompassing Portuguese-speaking countries, that is, “the symbolic linguistic and, above all, cultural space within the Portuguese language and its linguistic varieties” (BRITO: 2010, p. 177).

2 See Brito and Bastos (2007), who suggest the need for a resemantization of the term “Lusophony”, disconnecting it from the etymological perspective.

However, as Ivo Castro writes, “the language we call Portuguese is originally from Galicia and also from a Minho-Douro region that at the time was also Galician; therefore the language already existed, when the country was drawn south of the Douro river and transplanted [...]. In Lisbon, as in S. Paulo and Maputo, it is a language that came from outside” (2004, p. 279). In a slightly broader concept, the term “lusophone” is then usually applied to individuals who share the Portuguese language and who share multiple cultural and historical elements.

The affirmation of Lusophony must stem essentially from the richness and inspiration of Lusophony, diasporas scattered around the four corners of the world and lusophiles, passionate about the Portuguese language and the diversity of Lusophony cultures. The time seems to have come for the Portuguese-speaking countries and the various Lusophone communities to show respect for the cultures that conjugate / conjugate in the plural, through a geography that is strategically pertinent to contemporary history and challenges. Lusophony must have in itself values and universality that traverse time and space, and project itself into the future, or as Ondjaki would put it, “returning to language an adequate face to face futures” (2004; p. 345).

In fact, the term Lusophony comes from the living and constant contact of diverse cultures and languages present in the cartography (s) of lusofoni (a). In this drawing, dialogically, the texts that compose this issue of *Linha d'Água Journal*, which opens with the article *The International Institute of the Portuguese Language of the CPLP, Aspects of the Management of an Original Political-Linguistic Organization*, by Gilvan Muller Oliveira, which presents an analysis of the functioning and achievements and their limitations in the promotion of the Portuguese language as a pluricentric language of the four moments of IILP's life, periodized in 1. Conception; 2. installation; 3. Consolidation and 4. Expansion.

In *The Promotion of Portuguese as a Global Language in the 21st Century – a scenario from Brazil*, the researcher Edleise Mendes discusses the development and expansion of Portuguese promotion, projection and diffusion policies in the world, highlighting Brazil abroad, especially in Brazil. institutional level; It analyzes problems and challenges faced and comments on initiatives that have already

been taken and others that are underway, and considers the issues and perspectives on the issue in the 21st century language promotion scenario.

Luisa Antunes Paolinelli's third article, entitled *The Incipit in Portuguese and Brazilian Historical Novelists: Alexandre Herculano, Almeida Garrett and José de Alencar*, turns to the Lusophone literary question. The author approaches incipit as a departure for a place, as the origin of an unknown narrative itinerary, pointing to Alencar's romantic irony, by making the description incipitate a true institution, aggregating in itself objectives linked to the construction of the identity narrative.

Lucia Vidal Soares, in the fourth article of the volume, whose title is *Portuguese in the Timorese Multilingual Context – Between Staying and Leaving*, discusses the linguistic situation of Timor-Leste, addressing the relations between Portuguese and the other languages that circulate in that territory, both from the point of view. from the point of view of linguistic policy, as well as within the representations of the subjects.

Idioms are the theme of Flavio Biasutti Valadares who discusses, in the fifth article – *Interconnections in Lusophone Integration* – the possibilities of interconnection in the Lusophone area, based on the idea of identity construction through the use of idioms, highlighting integration in the world of lusophony, with the objective of discussing the question of lusophone identity in relation to common languages in various production environments, emphasizing such space as conducive to the discussion of interculturality.

In *Scenes of Writing in the texts of Adília Lopes*, the sixth article of this work, Olga Kempinska comments on the aesthetic and ethical functions in the poems and narratives-fragments of Adília Lopes, which ensures that it is an intense interaction with the tessitura of death and a significant shift from his representation of the tradition-dominated domain – that of flowers, bones, and shells – to the realm of writing materials.

Vicente Paulino is the author of the seventh article, entitled *Cartography of Portuguese-speaking Portuguese in the world and in Timor-Leste*, in which the scholar reflects on the political discourses and the discourses of the co-workers who offered, and still offer, their service. to Timorese teaching in / in Portuguese, with a view to consolidating Portuguese in the East Timorese context, highlighting the

concepts of “lusophony” and “national conscience” around the intangible heritage, which is the Portuguese language.

As for the closing article of this volume, we have *Lusophone Awareness in “A language policy”*, by Celso Cunha, in which Sônia Maria Nogueira, Patrícia Leite Di Iório and Wemylla de Jesus Almeida analyze the proposal of language policy presented by Celso Cunha in a conference, at the Ministry of Education and Culture, in 1963, seeking an understanding of the political-linguistic-educational context in which the discourse is delivered and also seeking the conceptions of language and language politics that are immanent in the text.

In the Review section, the highlighted work is entitled *Contributions of academic research to the field of teaching Portuguese as a non-native language*. The reviewer, Maria do Carmo Ribeiro, deals with this collection of chapters located in the area of teaching Portuguese as a Foreign Language, written by recognized professors and researchers working in the academic field with the aim of showing theoretical and methodological issues in this important segment of the diffusion of Portuguese.

With this set of texts, *Linha d'Água* invites the reader to travel with us through Brazilian, Portuguese, African and overseas islands, hoping that the studies will provoke new research.

The publication of this issue was assisted by the Department of Classical and Vernacular Studies, DLCV of the Faculty of Philosophy, Arts and Human Sciences and the Support Program for Scientific Periodic Publications of the University of São Paulo / SIBi, which we thank for allowing the maintenance. *Linha d'Água*, indexed on the Web of Science, the Institute for Scientific Information, scientific citation database, maintained by Clarivate Analytics, in the areas of Social Sciences, Arts and Humanities.

The process of submission and selection of articles in the journal has and editorial board and ad hoc referees, a procedure that makes this issue of high quality and a group of Portuguese-speaking reviewers. It also has Professor Roseli Serra from the Catholic University of Pernambuco, which allows the journal to maintain the excellence of the *Linha d'Água* review. With everyone involved, the journal becomes an open space for publications related to Portuguese language studies,

discursive linguistic studies and their relationship with teaching, maintaining a constant dialogue with research conducted in Brazil and abroad.

With this issue, the Editorial Board seeks the journal internationalization by publishing articles written by authors from different Brazilian and foreign universities, attempting to respond to the demands of the University of São Paulo and international agencies.

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São Paulo, August, 2019.