

## GOODBYE, FUTURE

### *ADEUS, FUTURO*

### *ADIÓS, FUTURO*

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**ABSTRACT:** In this assignment I present a critical review of the book *Adeus, Futuro* by Maria do Rosário Pedreira, one of the most respected voices of the Portuguese contemporary literary scene. Published in February 2021 it is the result from a collection of 75 chronicles originally written for the newspaper *Diário de Notícias* one of the most influential Portuguese newspapers. About so many subjects, some chronicles direct and indirectly focus on language questions, literacy and teaching which allow to inquire about rupture between the Brazilian language and Portuguese language in function of cultural values, humanism and respect to the plurilingual diversities.

**KEYWORDS:** Portuguese language. Brazilian language. Rupture.

**RESUMO:** Neste trabalho apresento uma resenha crítica do livro “*Adeus, Futuro*”, de Maria do Rosário Pedreira, uma das vozes literárias mais respeitadas da cena portuguesa contemporânea. O livro, publicado em fevereiro de 2021, é resultado de uma coletânea de setenta e cinco crônicas originalmente publicadas no jornal *Diário de Notícias*, um dos mais influentes entre os portugueses. Entre inúmeros assuntos, algumas crônicas tratam direta ou indiretamente de questões de linguagem, letramento e ensino que permitem indagar sobre a ruptura entre a língua brasileira e a portuguesa em função de valores culturais, do humanismo e do respeito às diversidades plurilíngues.

**PALAVRAS-CHAVE:** Língua portuguesa. Língua brasileira. Ruptura.

**RESUMEN:** En este trabajo yo presento una resección crítica del libro *Adeus, Futuro* de Maria do Rosario Pedreira, una das voces más respectadas da cena literária contemporânea de Portugal. Publicado em Fevereiro 2021 es lo resultado de una colección de 75 crônicas originalmente escritas para lo periódico *Diário de Notícias*, uno dos más influentes de los portugueses. Dentre muchos temas, algunas crônicas directa e indirectamente permite indagar de cuestiones de language, literacia y ensino que permiten indagar la ruptura de la lengua brasileña y la portuguesa en función de valores culturales, de lo humanismo y de lo respecto a las diversidades plurilingüísticas.

**PALABRAS CLAVE:** Lengua portuguesa. Lengua brasileña. Ruptura.

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What is the difference between a mandatory reading and an indispensable book when the subject is to split, once and for all, the Brazilian and the Portuguese languages?

*Goodbye, future* by Maria do Rosário Pedreira, considered by prominent editors to be one of the most respected voices on the Portuguese literary scene, is not a book either exactly or exclusively about linguistic splits or about the urgency of two languages being definitively foreign to each other, even if they are similar, even if less and less so, in this second decade of the twenty-first century. The book, on the contrary, is about many subjects, so many and so diverse that seeing ruptures becomes a sharp exercise, though no less delicate and essential as are the author's own writing.

With the open-mindedness of one who is going to explore the unknown (FIGUEIREDO; BELO, 1985), both as compulsory reading and as an indispensable book, *Goodbye, future* - read in Portugal by Brazilian linguistic eyes like mine, female, not white, not rich, not very fond of the Brazil-New-State-of-Juscelino, and coming out of a doctorate in Linguistics of Portuguese at the University of Coimbra (unfinished) - I believe that in this certainly modest review in the *mainstream* of both academics and laymen of the language, we can at least identify more or less prepared or lacking readers, of certain intellectual resources<sup>2</sup>, for the benefit of some defense of better scientific futures, on the one hand, and fairer, on the other, taking into account not only the limitations suffered by *Brazilian* settlers and colonists living in Portugal for “speaking Brazilian”, especially, in schools and universities, but also the offer of higher quality products and services for ordinary life in general, even if they are chronic<sup>3</sup>.

In this identification of readers, therefore, I consider that an obligatory reading of *Goodbye, future* - belonging to a collection by Quetzal (annoyingly) called “common language” - corresponds to the first group, that of language academics. And as an indispensable book, I identify as readers those who, mistakenly called laymen, end up just excluded (when not withdrawing themselves) from the ivory towers of linguistic studies, especially the more conservative ones. It is clear that, in the end, the book can serve as a great bridge between the two worlds in the task of following, Lusophone and *illusophone*, as Marcos Bagno would say, their own paths.

The book's cover bears the image of a slender, eurocentrically beautiful woman, white, with a tapered nose and sensual chin; her right hand resting on the arm of an armchair or cane,

<sup>2</sup> In Bourdieu's sense, the intellectual as an independent thinker, of specific dignity of the Letters, with the mission of putting his specific authority at the service of public causes.

<sup>3</sup>In Barthes' sense, writing as the satori, which in Zen means enlightenment and a strong (and never solemn) earthquake that makes knowledge, the subject, falter and operates in the void.

with the index finger cocked, indicating power; and the left hand, resting on the legs covered by a thin black stocking, now with two fingers raised, holding a cigarette, indicates so much power that it reproduces a female body capable of achieving independence with security and firmness, as apparently occurred with the author herself, in her many years of career as editor of *Leya* - incidentally, disaffected with domestic work, especially cooking and satisfied with not being a mother - and, who knows, also with the very rare female professors of the Brazilian language of 1827, if they existed.

These professors, if they existed, were concerned with the concept of mother tongue to be taught in the 19th century schools, which, as a rule, was Brazilian, but denied the indigenous languages and the African ones, such as Kimbundo, as can be seen in works on the History of Brazilian Linguistic Ideas (ORLANDI, 2001). I am not implying that an eventual way to conceptualize “mother tongue” in Mrs. Pedreira's head, in today's Portugal, is the same as in 1827, in Brazil. Or am I? Actually, I believe it is almost the opposite, after all, speaking Portuguese in Brazil was never a choice, but a spit-take when, along with the notion of language rupture, a more compatible or adequate nomenclature did not come along, such as *Brazilian language*, instead of *Brazilian Portuguese*. It is natural, therefore, that nowadays intellectuals not only Portuguese and Brazilians are stuck with this glue, even knowing that languages witness the history of speakers and the course of ruptures never stopped.

As a result of spitting, in São Paulo we have the *Museum of Portuguese Language* which, for obvious reasons, should be called *Museum of Brazilian Language*. Moreover, tons of nonsense is uttered and repeated by many people who parrot that Portuguese is the seventh (or fifth?) most spoken language in the world and, as I read in a book review about the description of Brazilian Portuguese (FREIRE, 2021), “this guarantees political power to the *Portuguese* (not the Brazilian, which is not a European language, of course) to claim to be one of the official languages of the UN and ensure that a Portuguese speaker can ‘get by’ in regions where there are nations where Portuguese is spoken”.

I think it's a shame that these people don't know that, if there's one thing we don't need, it's the UN to ‘get by’, at least not in terms of language, especially when the tensions spread throughout the four corners of the world that speak some kind of Portuguese are the real historical problem in which any political power will only be (re)colonization, as many historians, such as Silvia Scott, have already stated (SCOTT, 2016).

“Get by” means exactly what? Not renouncing the molluscan mania of being monolingual and therefore not being interested in learning other languages (besides English, of course) and thereby superficially surviving in other cultures encouraged by cheap

nationalism? Is it having signs at airports written also in...Portuguese? The European Union has twenty-four official languages, and yet official signs are not repeated twenty-four different times. To buy things in supermarkets, which already have Spanish as an option to 'get by', since this is the case, although there are very interesting products with packaging in only French, German, or even Polish, which monolingualism prevents you from getting to know? To trigger polyglot links that fly the flag of Portugal, but written by Brazilians, by requirement of the contracting company itself?

Chronicles aside, I believe that years ago it was possible that, among other factors, the linguistic diversity claimed in the European Union may have inspired Aluísio Mercadante, then Minister of Education, to restrict Brazilian students, via Sciences Without Borders, to Portugal. Behind the scenes of this measure, in a way, maybe there was already an echo of the rupture between languages and their respective identities (after all, to use public money for Brazilians to speak European Portuguese for what? To use mesoclisism?) but, diplomatically, the Minister gave as justification the fact that Brazilian students should make an effort to learn other languages. The Minister's measure was considered unpopular by many (who seemed to have been born in 1827), although, in the aftermath, the Languages without Borders Program was also implanted and implemented in different Brazilian universities which, despite its limitations, made it easier for any student enrolled in a university to have access, free of charge and with quality, to the English language at first (the Program was extinguished and reduced to a TOEFL test, by its current opponents), and then, to the French language.

Maria do Rosário Pedreira, much more astute than a considerable number of modern linguists (among whom those who reduce linguistic policies to 'get by') and lame critics of public policies (who reduce the exit from monolingualism to proficiency certificates), knows that the rupture is not only underway, but needs to be soon assumed for the sake of the very speakers of some Portuguese, including, the Portuguese themselves, in respect to the place they occupy in the past of languages and not in the present, as stated in the chronicle "Língua de For a":

Said the late writer António Alçada Baptista that once, riding in a cab with a friend in a country town in Brazil, the driver asked them what language they were speaking and where they were from. When he explained that they spoke Portuguese and came from Portugal, the comment that followed was surprising: 'for foreigners, they speak our language very well' (PEDREIRA, 2021, p. 73, author's emphasis, our translation).

There is no doubt that, for the most unaware or deluded Portuguese with some Eurocentric superiority, the comment of the taxi driver (an illiterate bumpkin in the minds of

the visitors, probably) was surprising. But the spontaneity with which the notion of mother tongue of the supposed illiterate was uttered, in fact, gives evidence of a rupture that, when not assumed, reinforces epistemological mismatches that could be avoided, among others, in favor of Portuguese elucidation of its own policies of minority language that it actually is (PINTO, 2010). After all, the nervous attacks of “owners of the language” that the Portuguese manifest (with a certain regularity) in Portugal, simply have no effect in Brazil. And, in terms of the European Union, Brazilians would only be left, ironically, with the status of second-class Portuguese. And Mercadante, criticism aside, I think he knew that.

So why are more than two hundred million speakers of a split language forced to say that they speak Portuguese? And it is more than fair that the Portuguese, intellectuals or not, enjoy the freedom to have absolutely nothing to do with us, especially, to guarantee some (foreign) integrity to those who do not make a point of identifying themselves with Portugal. And, aware of her need to overcome the historical contradiction in the conceptualization of mother tongue, the writer seems to inquire for a freedom in the spelling level: “Now, if Brazil throws out its tongue, will Portugal, practically alone, put its foot in an orthography that is not even its own?” (PEDREIRA, 2021, p. 74, our translation).

I believe that “putting your tongue out”, as I have been living in Portugal for three years, would be more of an expression indicating defiance than necessarily acceptance of automated linguistic emancipation (although glued with spit, as I said) in Brazilian heads treated as laymen. At the same time, the author's sensitivity to her (our) emancipation is far superior and more refined than that of 1827, for recognizing that the Portuguese are practically alone in facing an agreement that should be called the “Brazilian language orthographic agreement” and that, incidentally, nobody asked for.

However, it remains that she, not alone, but together with all Portuguese people, are willing to better understand what she classifies as “error”, when Brazilian colonies, of astronomical diversity, populate Portugal and chipping European Portuguese (BEHLING, 2020) gradually, from the publication of dissertations and theses (invariably rejected linguistically) to the notorious cafes and terraces, We can imagine more and more duels of language and values (HUA, 2008) in the different family configurations of the future and the respective intergenerational crises<sup>4</sup>, already very problematic among Portuguese immigrants

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<sup>4</sup> By the way, the rupture between languages in Portugal is such a reality that the secretary of the ‘Casa do Brasil de Lisboa’, when I held a Tertulia there about the Brazilian Portuguese spoken in Portugal, told me that once she was married to a Portuguese man, her children addressed her in Brazilian and their father in European Portuguese. I did not have the opportunity to find out how this was experienced with the paternal grandparents.

who, when looking for schools of their mother tongue in other countries for their sons and daughters, find classes in Brazilian.

In this case, while the rupture does not come, “the importance of delivering an unblemished text” (PEDREIRA, 2021, p. 47, our translation), despite the relative poverty that digital life lends to the writers of current generations, needs to be revisited. And, in the literary market, it is! Just look at the roaring success of *Torto Arado*, Itamar Vieira Junior's novel, which is much more than an “indian to taste” (an expression I heard from a commentator in a “briosa” pub), despite or because of the literary references to the Brazilian state-news that supports it, according to the author, was the winner of a very competitive literary contest of... Leya publishing house, and not for its merits in the use of digital language, but, among others, of the Brazilian linguistic reality. As a matter of fact, since it is very much based on quilombola influences, shouldn't this novel be a watershed and not a relatively new Portuguese discovery in the global literary market? What we have, then, is a veiled reduction of the Brazilian language, once again, to an isolated style (COUPLAND, 2007) of European Portuguese?

Thus, it would be the case, in the chronicle “Língua Madrasta” (PEDREIRA, 2021, p. 61), that we understand that “de facto” is not wrong in European Portuguese, but it is, to say the least, archaic in Brazilian and, also, that it is not “more polite”, for those who still defend jurassic paradigms of conceptualization of the mother tongue:

*In fact*, since the new technologies have dictated a paradigm shift - and mainly because of a lack of reading, but also because of the informality that has been imprinted on communication -, young people use an extremely reduced lexicon and are further away from mastering their mother tongue (PEDREIRA, 2021, p. 61, our translation).

When it comes to lexicon, unfortunately, the author is probably unaware of very interesting works on derivational morphology (RIO-TORTO *et al.*, 2016) that, on the contrary, accuse an unquestionable versatility of languages, particularly the Portuguese, to invent words daily, exposed both in literature and in the urgencies of everyday Portuguese (patobravescos, covidário, etc.), but that, perhaps by the privations offered by the ideal of an unblemished text, is a versatility erased from writing, giving even more leeway to novice writers to see in television language (which I also consider poor) the meaning of narrative creation.

Another thing to consider is that, being two linguistic systems practically opposed - that is, one (the Brazilian) quite diverse, agile and prone to adaptations and the other, more

hierarchical and uniform (Portuguese) - anything considered by “mastery of the mother tongue” will also be practically opposed - which greatly disadvantages children and teachers from Brazil to suffer xenophobia in Portuguese schools, and not only because of the lexicon, but also the forms of treatment, for Brazilians call everyone “você”, a pronoun that Maria do Rosário considers horrible (PEDREIRA, 2021, p. 88, our translation) without realizing that she may be indexing ideologies of the bourgeoisie of large metropolises (Eurocentric) that, within a very own sense of civility (BOYD, 2006) looks at diversity as something provincial, at most exotic or proper of a lower social class (GAL; IRVINE, 1995), perhaps like the girl on the cover of the book, so it would be interesting to review, also, this excerpt of the chronicle “Nem tanto à terra”:

However, perhaps for fear that the exercise of authority would evoke the memory of fascism and would therefore be frowned upon, discipline and admiration for teachers, so necessary for success through learning, soon became diluted in a kind of disproportionate equality that many teachers facilitated (PEDREIRA, 2021, p. 68, our translation).

In terms of reviewing values, we would ask ourselves whether, in fact, it is a matter of teachers facilitating a disproportionate equality between students and teachers, or whether, as a rule, the ephemerality of language has, day by day, invaded education systems around the world and reduced distances between experts and lay people, not only as a pedagogical technology, but as a language policy.

A proof that there is nothing possibly disproportionate about the admiration for teachers and even learning success, in Europe itself generally, is the publication in 2018 of a document called *Common European Framework of Reference for Languages by Council of Europe* (CEFR). According to the presentation of the text

These descriptions were about generalizations of mediation - learning, teaching, assessment - phonological control, sign languages (new aspect since 1971) and young learners involved in plurilingual/pluricultural arms in Europe (CEFR, 2018, p. 26).

Despite its limitations (the encapsulation of language policies in educational spheres), the document is extremely interesting for presenting crucial advances in the (European) way of thinking and acting plurilingually, something that, roughly speaking, diminishes (it is more difficult to exclude) the relative authority of native speakers in relation to other speakers, puts issues of origin to one side, and, consequently, emphasizes the value of sociolinguistic properties that, instead of being right or wrong, are free to be respected:

**Figure 1** – List of changes for specific descriptors from 2001

<b>FORMAL DISCUSSION (MEETINGS)</b>	
C2	Can hold his/her own in formal discussion of complex issues, putting an articulate and persuasive argument, at no disadvantage to <b>native other</b> speakers.
<b>INTERVIEWING AND BEING INTERVIEWED</b>	
C2	Can keep up his/her side of the dialogue extremely well, structuring the talk and interacting authoritatively with <b>complete effortless</b> fluency as interviewer or interviewee, at no disadvantage to <b>native other</b> speakers.
<b>SOCIOLINGUISTIC APPROPRIATENESS</b>	
C2	Can mediate effectively and naturally between speakers of the target language and of his/her own community <b>of origin</b> , taking account of sociocultural and sociolinguistic differences.
C2	Appreciates <b>virtually all</b> the sociolinguistic and sociocultural implications of language used <b>by-native proficient speakers of the target language</b> and can react accordingly.
B2	Can sustain relationships with <b>speakers of the target language native-speakers</b> without unintentionally amusing or irritating them or requiring them to behave other than they would with another <b>native-proficient</b> speaker.
<b>SPOKEN FLUENCY</b>	
B2	Can interact with a degree of fluency and spontaneity that makes regular interaction with <b>speakers of the target language native-speakers</b> quite possible without imposing strain on either party.

Source: CEFR (2018)

Contradictions aside, it is true that the literary market, much smarter than education (for a change), benefits from Torto Arado as a work that fulfills the requirements of the CEFR as a language policy (it diminishes the authority of native speakers, puts origin issues on the back burner, and emphasizes sociolinguistic properties), although this may translate into the famous Brazilian saying: “looking good with someone else's hat”<sup>5</sup>.

However, about ruptures, we can also think more about the ordinary and educational life of Brazilians and Portuguese in Europe, especially in Portuguese territory, when everyone, even Maria do Rosário Pedreira, in the chronicle “Merecer”, talks about something about her educational past, with the end of Salazarism, that we should dream about for the future: “After a categorical and parroting education, it seemed that all doors had finally opened so we could clear our heads” (PEDREIRA, 2021, p. 72, our translation).

Thinking also about the concept of mother tongue which circumvents the idea of the rupture of languages, I add that, to get out not only of a teaching, but of a parroting life, it is not only by resorting to some historical linguistics, lexical wanderings, pedagogical dramas, and graphs corrected in red, that this rupture(s) will deservedly clear our heads. Because, after all, both General and Applied Linguistics are vast and so complex areas of study that we can dream (or demand) that it will not take another two hundred years to help people have a better

<sup>5</sup> In the sense of the philosopher José Gil, something like the effort of the impossibility of giving form to a formless visceral background.



linguistic quality of life, based on cultural values, humanism, and respect for plurilingual diversities.

Speaking of the quality of linguistic life, I now look at *Goodbye, future* as an indispensable book for everyone who is still able to understand European Portuguese in any way. “Somehow” because, as I said before, when it comes to the Brazilian colonies settled in Portugal and their enormous linguistic diversity, recognizing that we speak Brazilian is still, except in interested cases, something pejorative and generic, despite the efforts of the European Union.

After all, we are still at the stage of asking: which Brazilian? From Piauí? From Santa Catarina? From Sergipe? In the gold region? In Alentejo? In Lisbon? I still don't know, quite honestly, how this kind of doubt takes away or puts food on the immigrant table, but I know those who find it of extreme importance. On this point, Maria do Rosário Pedreira puts on a real show by pointing out, with all her respectful literary authority that “[...] ignorance of the language decisively *affects* the understanding of any text of any subject, including those that, at first glance, dispense with words” (PEDREIRA, 2021, p. 62, our translation).

Referring to the ignorance of the language, in this case, the European Portuguese in relation to the Brazilian and *vice versa*, it is not possible to disagree that this ignorance affects the understanding not only of texts, which are not only written - as the complexity that characterizes textual and discursive genres is also very vast - but also “unwritten”, such as the foreign body itself in movement, for example, and its silences or silencing that dispense with words.

About these issues - immigration, body, silence, language - I ask permission to eventual readers to pull the sardine of rupture to the side of a certain playfulness, responsible and responsive, that I have been building between the back of the kitchen where I work, after I left the doctorate, and hours of solitude in an abandoned apartment in Figueira da Foz, and tell them that I have been working on the characterization of a performative genre (literary?) called bodychronics, in which I construct or even describe, from subjective readings of ethnographic data (BEHLING; BLANCO; SARAIVA, 2019) a certain morphology of gesture in Portugal that takes place from the most unusual immigrant situations, hence the name body-chronics (BEHLING, 2021). I have a co-worker, a Portuguese kitchen assistant practically since childhood and deaf from birth, who has helped me a lot because, despite the (very) difficult (for me) speech to understand, produced with the support of hearing aids, she has, at twenty-four years old, an impressive, wonderful sensitivity and gestural vocabulary, especially in the face of the relative basic restraint of the Portuguese body in general.

To deepen the study that gave rise to the body-chronicles, coated with a poetic prose, let's say, unmistakable, because it explores a lot the Brazilian language from different regions of Brazil (and that for my colleague “is all Brazilian”, although, when I ask her to remember Brazilian words, they appear, with sophisticated intonation, “oxente” and “eitapoha”, typical, I think, of some Portuguese hotelier grammar, I don't know) and its impacts on Portuguese daily life, I have also been studying, very recently, at Raquel Freitag's suggestion, facial recognition programs.

However, I understood, through *Goodbye, future*, that in Portugal it is better not to get excited about neural programming studies of facial grammar, because, on the one hand, according to the chronicle “O fim da empatia”,

If, as Manguel [Alberto] states, literature seems to have no obvious utility, science has now shown that fiction has, after all, an inestimable social value, because it makes us more available to the other, which is especially relevant in our days, where a large part of the problems (natural disasters, migratory crises, non-compliance with hum2021s rights...) require collective solutions (PEDREIRA, 2021, p. 82, our translation).

But, on the other hand, the creation of performative genres, associated with computerized body analysis systems, probably contribute very little, or even nothing, to make interesting (or palatable?) the morphology of non-European gestures, different from what happened with studies of ‘indexicalized microsemiotic’ details in Chinese bodies in London (HUANG, 2010), for example, because according to Maria do Rosário herself, when describing the testimony of a friend, in fact, “[...] young people know on the tip of their tongues the meaning of all the *emojis*; but, curiously, they have difficulty identifying, in a series of photographs, whether the subject is angry, happy, scared, upset, or awestruck with amazement” (PEDREIRA, 2021, p. 82, our translation).

I don't think it is this difficulty in identifying emotions expressed by the face exclusive to young people, especially the Portuguese, and especially when it comes to finding collective solutions to problems of a planetary order, such as linguistic xenophobia, and also, especially after the harsh (and we still don't know how traumatic) confinements we faced because of a worldwide pandemic.

And, in fact, from my experience as a student in Coimbra, during the time I attended the doctoral courses, I cannot deny that I also remembered a lot the time at Unesp de Assis, as an undergraduate student and apprentice teacher of PEJA<sup>6</sup> and Unicamp, as a Master's student

<sup>6</sup> Youth and Adult Literacy Program sanctioned by the Pro-Rectorry of Extension that in its original constitution brought together scholarship students from all units of Unesp, undergraduate courses, to compose a laboratory of practices and methodologies of adult literacy and literacy wherever the university unit was installed. Twice a

in the area of Mother Tongue, and I didn't identify myself with that European student atmosphere, nor with my colleagues or with the lack of study and research groups and the lack of permanent offers of jobs, let's say, of more prestige or non-subordinated, because worthy, these Brazilian experiences, of a more committed specialized training, precisely because it is free.

Maybe this non-identification happened because the Brazilian public universities are really public, that is, they are paid with the money from the taxes collected from the population and, as much as this has been changing in an absolutely irresponsible way, they were made for the population, in all its diversity, so the responsibility is greater for answering for something that, at least as far as I can see, Europe in general is unaware of, with some exceptions: the university extension.

Without a university extension practice the revision of the notion of *habitus* as a transforming power of local actions (ERICKSON, 2001) makes student life even more meaningless for the resolution of collective problems, so that it makes a lot of sense, in the chronicle “If you don't know, don't answer” the author points out that “[...] a significant part of Portuguese youth prefers to remain in ignorance than to become informed and intervene responsibly in the destiny of the country” (PEDREIRA, 2021, p. 86, our translation).

Once again, I don't think that it is only proper of the Portuguese youth to keep themselves in ignorance, but it is proper of the youth of the pseudo-great elites, who, in the European case - counting on the Erasmus Mundus program, by financing university tourism, devalues lasting relationships, despises various epistemologies and associates study time to fictitious projects, without effective importance, It keeps life in the city reduced to bars and polyglot parties<sup>7</sup>, but very boring and, worse, clandestine in times of pandemics, like many that occurred in Holland, Italy, Spain and also in Brazil, of course, despite the collective health and respect for the frailties of others, washed down with expensive perfume and cheap (and hot!) beer, which, incidentally, limit data collection for immigrant neuro-facial reading exercises, because all we have are literally still eyes.

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year, in the city of Bauru, the then thirty-five fellows were brought together, together with their respective local coordinators, to exchange experiences, bibliographic references and didactic materials that were often unusual, due to the location of the EJA classes, which ranged from prison classrooms to psychiatric hospitals, sugar refining cooperatives, MST encampments and automobile factory floors. Between the beginning of 2000 and the end of 2001, the project registered the passage of hundreds of people through these classrooms. And we were not even graduating yet.

<sup>7</sup> Some of which, in honor of my “presence”, played the so-called *3B* (*Bum Bum Brasil*) or *pimba*, with its outrageously misogynistic lyrics. When not, it was the most boring mpb, that one, the one that is stateside, in which old unemployed men drool over Carioca nymphets. I even prefer the Christian songs, all in Brazilian, that my deaf colleague listens to at work.

I believe that, on this point, that of generalized apathy, both I and Maria do Rosário Pedreira and “the Corinthians fans” are all in favor of the rupture of the Brazilian language from the Portuguese language, because even if the university rites of passage, for example, are the same everywhere, as well as the xenophobia, from the confection of meaningless and relatively badly written student papers to the tangentially superficial encounters that occur in other social spheres, we may still want to advocate a better future away from biased eurocentrism, without distortions of the roles of young and old in this endeavor, and it is even preferable that programs like Science without Borders be temporarily suspended even, because much more preparation and responsibility is needed to be and to receive exchange students coming from linguistic traditions, in this case, based on the provincial elitism of languages.

In conclusion, speaking of conservatisms, *Goodbye, future*, which also deals with so many other everyday issues and their respective inversions of values, is a wonderful opportunity to ponder, with the support of masterly coherence and cohesion, on the place and value of our respective linguistic pasts in all their diversity in order to, with more lucidity to deal with the symptoms of the lack of immigrant literacy more rigorously, as a practice of emancipation from monolingualism and reconsideration of situated social statuses, based on a broader notion of mother tongue and of linguistic diversity which, in the case of Brazilians, is not a remnant of European Portuguese, as many still consider, directly or indirectly.

It's another language. Goodbye, future.

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