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DISCOURSES ON AND AROUND ENGLISH TEACHING: THE CASE OF A BRAZILIAN CURRICULUM

DISCURSOS SOBRE E EM TORNO DO ENSINO DE INGLÊS: O CASO DE UM CURRÍCULO BRASILEIRO

Gilberto Alves Araújo[1], Gizélia Maria da Silva Freitas[2]

ABSTRACT

This paper intends to explore discursive representations by a Curricular Proposal (CP) for English teaching from Tocantins, Northern Brazil. It considers not just the curriculum's authors (state regulators, school administrators, among other stakeholders) but also representations of English teaching in high school, as well as discursive roles played by teachers in that CP. It also resorts to French Discourse Analysis and its concepts of forgetting subjection and ideological and discursive formation. The methodology is based on Orlandi's procedures. Initial findings suggest that the Tocantins curriculum portrays English language teaching with a wide range of expectations regarding its importance, legitimacy, and impact on daily life. The document appears to place excessive emphasis on scientific and literary discourse while marginalizing the voices of educators and their daily practices. The curriculum also seeks justifications for teaching English within a capitalist economic context, particularly in a predominantly rural and socioeconomically disadvantaged region. The identities of the document's authors seem to be expressed through various contradictions between wholeness and fragmentation.

Keywords: *High school curriculum; English teaching; French discourse analysis; representation; ideological formation*.

RESUMO

[1] PhD in Media Discourse Studies from the University of the Witwatersrand (WITS), where he also serves as an associate researcher; assistant professor at the Universidade Federal do Pará (UFPA), and researcher at PPGEL/UFPA-Cametá. Among his recent publications, one can mention *English Teaching in the Amazon Region: beliefs toward native and non-native English-speaking Teachers* (2023) and *Cultura preta, representatividade e antirracismo: os discursos e disputas em torno de A pequena Sereia* (2022). Orcid: https://orcid.org/0000-0002-8177-0730.

[2] Master's Degree in Applied Linguistics from the Universidade Federal do Pará (UFPA), where she also works as an assistant professor. Her last publications include *Afro-migrantes em jornais do Sul Global: 'Criminosos', 'Samaritanos' e 'Vítimas'* (2023) and *A review on discourse studies concerning migrants in media publications from Brazil and South Africa: towards more Afro-Latin perspectives* (2022). Orcid: https://orcid.org/0000-0003-4685-1188.

Este artigo pretende explorar as representações discursivas presentes em uma Proposta Curricular (PC) para o ensino de inglês no Tocantins, Norte do Brasil. Considera não apenas os autores do currículo (agentes do Estado, gestores educacionais, entre outros participantes), mas também as representações do ensino de inglês no ensino médio, bem como os papéis discursivos desempenhados pelos professores nessa PC. Recorre também à Análise do Discurso francesa e seus conceitos de esquecimento, assujeitamento, e formação ideológica e discursiva. A metodologia é baseada nos procedimentos de Orlandi. Resultados iniciais sugerem que o currículo de Tocantins retrata o ensino da língua inglesa com um vasto espectro de expectativas sobre sua importância, legitimidade e impacto no dia a dia. O documento parece dar ênfase excessiva ao discurso científico e literário, enquanto marginaliza as vozes dos educadores e suas práticas diárias. O currículo também busca justificativas para o ensino de inglês dentro de um contexto econômico capitalista, especialmente em uma região predominantemente rural e socioeconomicamente desfavorecida. As identidades dos autores do documento parecem ser expressas por meio de diversas contradições entre totalidade e fragmentação.

Palavras-chave: Currículo do ensino médio; ensino de inglês; Análise do discurso francesa; representação; formação ideológica.

1. Introduction

This study is part of a larger research project carried out in Tocantins and Pará states, where our research group has been working, in greater depth and extension, on the representation relations between teacher's discourse, English language discipline in high school, and States' curricular documents and practices concerning this subject, among other topics. Therefore, considering the limits of this paper, our prime goal here is to present some discursive representations built in the referred document regarding foreign language teaching, the teacher's role, and the curricular proposal authors themselves – refer to the following paragraph. In this sense, only the Tocantins curricular case is an object of discussion, while the Pará case is going to be addressed elsewhere.

The selected document for this study – Tocantins State Curricular Proposal for High School (henceforward CP) – was produced from 2005 and 2009 under very adverse circumstances, in different historical occasions and distinct social spaces (Tocantins-SEDUC, 2009). Those enunciative conditions – such as the state schools' distressing results in the national assessment system (ENEM-National Exam for High School) and the country's economic and educational policies before the UNESCO (The United Nations Educational, Scientific and Cultural Organization) or the World Bank and the IMF (International Monetary Fund) – affected in several forms a considerable number of locutors and interlocutors who collaborated in the preparation of the CP, as we will indicate further on while discussing capitalism/silencing effects through the CP's discourse.

In 2007, for instance (INEP, 2008), students from Tocantins public high school system obtained the last ranking position in the exam (41.98 points in the general average of a scale that goes from 0 to 100). This fact generated numerous debates in the state legislative chamber and a general commotion among the education professionals and the secondary school teaching community (DiCom, 2008a; 2008b). The former Secretary of Education was summoned to provide clarifications in the plenary of the Assembly (DiCom, 2008c), and the press echoed the numbers achieved by the youngest state in the country (Conexão-TO, 2008).

From that point onward, the state government endeavored to provide a plan for positions, careers, and salaries to the professionals in the educational area, and the remuneration of public school teachers became one of the highest in the country. In 2008 and 2010, Tocantins was respectively in the last and the third-last place in that exam (INEP, 2011).

An assessment of a foreign language (FL) was only included in ENEM ten years after its creation (2009), and the justification given by the coordinator of INEP (Anísio Teixeira National Institute of Educational Studies and Research), Maria Inês Fini, is that "high school does not teach foreign languages for real" (Folha Online, 2001).

In the same vein, the National Curricular Parameters – PCNs, published to complement the 1996 LDB (Guidelines and Foundations Law) – recognize the deteriorating state of foreign language teaching (Brasil, 1998, p. 24):

> The first observation to be made is that foreign language teaching is not seen as an important element of a student's education but as a right that must be secured. On the contrary, this discipline often does not have a privileged place in the curriculum, being taught in some regions in only one or two grades of basic education. In others, it has the status of a simple activity without the character of promotion or retention. In some states, Foreign Language is still placed outside the curriculum, in Language Centers, outside regular hours, and outside school. Out, therefore, of the context of a student's global education[3].

However, the same documents propose to restore FL courses' quality, confirming the public school as a place for learning foreign languages, although they also recognize the existence of private institutions leading the teaching of such languages. The mentioned documents do not prescribe which languages should be taught, but they provide some clues when mentioning the criteria for inclusion. There would be, therefore, three types of factors to be considered as guidance in such a choice.

The first one is a historical factor that positions English as the most used language in the business world and its nearly monopolistic situation at universities. Spanish is also considered for the increase in economic exchanges between the nations that make up the Southern Cone Nations Market (Mercosul). Secondly, there are factors related to the local communities: it is recognized that the Portuguese language can be taught as a second language in indigenous or deaf communities. Finally, there is the cultural factor related to French.

Regarding the justification for FL/English inclusion, the PCNs also inform (Brasil, 1998, p. 20):

> The inclusion of an area in the curriculum must be determined, among other factors, by the role it plays in society. In relation to a foreign language, this requires a reflection on its effective use by the population. In Brazil, taking as an exception the case of Spanish, mainly at national borders, and that of some languages in the spaces of immigrant communities (Polish, German, Italian, etc.) and native groups, only a small portion of the population has the opportunity to use foreign languages as a communication tool orally, inside or outside the country. Even in large centers, the number of people who use knowledge of the oral skills of a foreign language in work situations is relatively small.

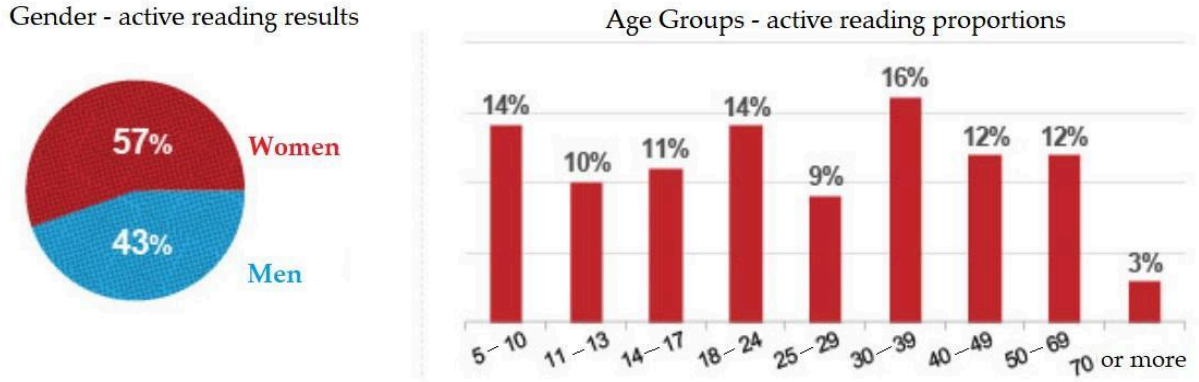
In this sense, PCNs show us the perception that the choice of FL based on "effective use" and the emphasis on "reading skills" attract to this fragile teaching at school a series of other obstacles that, in turn, require further mitigating measures. Namely, against the "effective use" argument, it weighs the fact that only 5% of Brazilians are fluent in English,

[3] From this point on, all translations are the authors' responsibility.

according to the British Council, and that only 36% of formal workers are considered advanced or fluent in the same language (Amorim, 2012).

The focus on "reading skills" is compounded by the fact that, according to data from CERLALC (Regional Center for the Promotion of Books in Latin America and the Caribbean), more than half of Latin American readers do not carry out their mandatory readings at formal education settings, even less for leisure – except for Argentina where 70% of the readers declare that they do it out of pleasure (Terra, 2012). In addition, only 24% of the Brazilian population (data from Fundação Pró-Livro and Ibope – Brazilian Institute of Public Opinion and Statistics) have a reading habit; that is, they read at least once a day. While among people over five years old, about 50% read at least one book every three months, among teenagers aged 14 to 17 (high school age group), the percentages are even more alarming (O Globo, 2012):

Figure 1 – Proportion of active reading by gender and age group



Source: adapted from O Globo (2012).

If, on the one hand, these two alternatives (reading and socioeconomic/cultural power) by the PCNs appear to be viable for the revitalization of FL (Foreign Language) teaching in formal education settings, on the other hand, they require – far beyond the school environment – numerous actions coordinated not only with aspects of educators' and students' sociocultural and economic life but also with other disciplines and their respective programs.

In the face of such realities, this paper explores discursive representations of EL (English Language) as a school discipline, retrieving values attributed to FL learning-teaching throughout the dispersion of statements in Tocantins' high school curriculum. Consequently, this work also identifies discursive positions and displacements, which are apprehensible in official speeches or declarations. It seeks to understand how they function to make the EL emerge as a discipline in formal education. Ultimately, therefore, this work problematizes such representations' incidences or implications for teaching foreign languages in Brazil, providing comparable standards for other countries in the Global South[4].

2. A look back at curriculum, educational practices, and discourse

[4] Global South refers to regions in Latin America, Africa, and Asia, characterized by historical, economic, and social disparities and exploitation by/from the Global North.

Previous studies on discourse relating to the English language have been mostly concerned with textbooks and students'/teachers' representations of such an object. Traditionally, the analysis of learners' and educators' discourse, for example, has been promoted through different theoretical-methodological frameworks, mostly from Discourse Studies and Educational Theories, carried out across several nations and many distinct learning settings. In this previous literature, teachers' and students' perceptions of English as a foreign language suggest multiple forms of resistance against colonization in the case of the Global South (Araujo, 2019; Assis, 2020), conceptions of multiculturalism and diversity, constructions on other (co)interactants in English language (Araújo, 2010; Emílio, 2008; Harklau, 2000), as well as different positionings concerning the success of teaching-learning practices in formal education or a lack thereof (Jesus, 2016).

More recently, international studies on this topic of discourse on the English language at school have almost entirely been investigated by analyzing textbooks. The examples are numerous. In such cases, the representations of English as a discipline/tongue are almost never the focus of debate. However, the language teaching materials are taken as the medium where certain elements are constructed and projected onto learners and teachers. In this sense, researchers have applied themselves to understanding how English language textbooks discursively build up notions/representations of knowledge (Guo; Feng, 2015), multiculturalism (Setyono & Widodo, 2019; Yuen, 2011), neoliberalism (Xiong; Yuan, 2018), inter alia, or positionings/instantiations regarding identity markers, such as race and gender (Lee, 2014).

In Brazil, despite the significant instances of discussion on English language representation through textbooks (Silva, 2020), research seems to lean much more toward an exploration of education actors' realization of the foreign language itself (Gimenez et al., 2019; Mota, 2014), indicating English as a substance or tool for dreams and expectations (Guedes, 2013), which often lead instructors and learners closer to a horizon of anticipation, anxiety, desire (Nunes, 2008), disappointment/frustration (Oliveira, 2017) or unfulfilled ambition (Brito, 2010; Nascimento, 2008).

However, other Brazilian researchers, such as Finardi and Porcino (2014; 2015), would rather examine the dual role of English in Brazilian education, focusing on its formative and instrumental functions within globalization and internationalization. They highlight the tension between promoting English proficiency for global engagement and the challenges of balancing local and global language policies. Using a hybrid methodology, the studies find English crucial for academic and professional opportunities while addressing policy complexities. They also explore the impact of technology and teaching methodologies, emphasizing the need for English proficiency and digital literacy. Both studies (Finardi; Porcino, 2014; 2015) advocate for integrating technology into language teaching to meet global demands and enhance educational outcomes.

When it comes to the curriculum itself, some initiatives take it further the tradition marked by Paulo Freire in his groundbreaking *Pedagogy of the Oppressed*, that is, the investigation of discursive notions and implications of [English language within] a hidden curriculum (see. Kamasak et al., 2020; Lee, 2014). Other scholars choose to explore not how English language curricula are discursively designed but how their implementation, in practice, leads to additional reproduction and reverberation of discourses, as we can notice from Banegas' (2014), Elyas and Badawood's (2016), and other researchers' work (Onotere *et al*., 2021; Liu, 2016).

Just like the approaches adopted in relation to textbook analysis previously mentioned, some investigators continue to discuss the representation of sociocultural or theoretical elements such as literacy, gender, culture, and certain types of discourse but now throughout

the materiality of curriculum texts (Ho, 2002; Durrani, 2008; Dinh, 2017). Very few studies dedicate themselves entirely to exploring discourse on the English language as a discipline (cf. Allison, 1996). Even rarer are the occasions in which producers of just a curriculum have their discourse construction strategies and auto-discursivization processes brought under exclusive scrutiny, as we intend to do in this paper.

Accordingly, the potential of this work lies precisely in the fact that it brings up an emphasis on discursive representations concerning the English language itself as a formal course without neglecting the role or the agency of those who, as socio-discursive interactants, become the locutors sustaining the official text of the curriculum. These actors, as we shall see later on, are not just the intermediators between the state and society in the conflicting terrain of language education, but they may (un)wittingly function as spokespeople for the context and conditions in which such a specific type of discourse (a curriculum) becomes the baseline for all educational practices in foreign language across numerous schools in a state, a region or a nation.

Furthermore, and unlike previous research projects, this work relies heavily on a close identification of the linguistic-material evidence upon which analysis is carried out and discussions are maintained. In this sense, the selection of French Discourse Analysis and Eni Orlandi's methodology, as shown below, make it less forceful for us to carry out such a mission. Instead of initiating and keeping debates on a highly detached or abstract level, pushing enunciative-material evidence to the background, we strive to reach the nuances of discourse by depending on the concreteness of the data explored, retrieving them as much as possible, therefore, sustaining critical elaborations which are as closer to them as possible.

3. Theoretical Principles

Pêcheux (*apud* Alves Araujo, 2019, p. 72) defines *Discursive Formation* (DF) as "a project of cohesion and coherence, which, under a certain conjuncture and state of the classes struggle, determines what can and should be said (articulated in the form of a speech, a sermon, a pamphlet, a report, a program, etc.)". In this sense, the French discourse analyst realizes that "a pretense homogeneity or univocity of the DF would be, indeed, a simulacrum, since its essential nature is heterogeneous, considering that ideology is constantly interpellating the subject, what significantly affects/alters discourses and their conditions for manifestation" (Pêcheux *apud* Alves Araújo, 2019, p. 73).

Associated with the DFs, there are at least two processes that facilitate the reproduction and circulation of discourses. These two kinds of *forgetting* influence not only the subject constitution in discourse but also its integration with certain DFs. The first type can be regarded as unconscious and ideological, giving the subject the impression that he is the origin of his own discourse, neglecting everything that cannot be included in his DF. Such an operation creates an illusion that the subject is an Adamic enunciator. The second kind of forgetting might be considered ante-conscious/semi-conscious. This way, the subject tends to prioritize determined forms and ignore others while constructing its different sayings. Ultimately, he is able to believe in "a meaning univocity of his saying". Nevertheless, this belief is actually his "struggle against heterogeneity and a longing for coherence and cohesion of his own being, saying-doing" (Alves Araújo, 2019, p. 73).

When it comes to *Ideological Formation* (IF), likewise, we need to note that heterogeneity is essential to it, given its elementary constitution by different DFs. In this sense, IFs might be taken as "superstructures even more extensive and, many times, subtle, able to direct not only discursive practices but also the subjects therein" (Alves Araújo, 2019,

p. 73). More strictly speaking, IFs work as a "complex grouping of attitudes, signification practices and, therefore, representations more or less connected to the positioning within classes, which are always in conflict with each other" (Pêcheux *apud* Alves Araújo, 2019, p. 73). In more practical terms, however, IFs could be regarded as "a set of modal practices for accessing, interpreting, experiencing the world, a prime mover that is able to determine/delineate struggles between social classes" (Alves Araújo, 2019, p. 73).

By the way, it is also through IFs interpellation that individuals become subjects. Accordingly, subjecting is not just "a result of several processes of identification" with several DFs, but likewise, a "consequence of an ideology's work" (Alves Araújo, 2019, p. 73), as observed in the modalities of subjecting, later on, this section. While "subjects constitute 'form', they also keep displacing themselves through positions they occupy/project, regulated by coercive and situational forces; hence, there are subject-form and discursive positions" (Alves Araújo, 2019, p. 74). This *subject-form* is called historical, or universal, or even epistemic, particularly because it points out the basic/persistent way through which the subject identifies himself with a given DF, which in its turn constructs him, constrains him, and offers him the idea of unity.

On the other hand, the *subject-position*, also called enunciator-subject, can be defined as "a relational platform, an imaginary map in which it is possible to visualize the social places that the subject keeps assuming through the process of discursive mobilization or subjecting (before DFs and IFs)" (Pêcheux *apud* Alves Araújo, 2019, p. 74). By looking into the internal workings of subject-positions, the complex interactions between discursive key elements they are characterized by, and, ultimately, the meaning effects produced or the power relations enacted in each communication context, we are able to infer who the subject is and what he does.

Now, concerning the subjective modalities, we admit at least three. One is the process of "*identification* between the knowledge that characterizes the universal subject and the individual that is rooted and recognizes himself within a given DF" (Pêcheux *apud* Alves Araújo, p. 74). This operation presents itself so wide-ranging and effective that from his positions, the subject imagines himself as an autonomous enunciator, a master of his own saying.

The other type of subjective modality is called *counteridentification* or passive resistance. This movement goes from the subject-position against the subject-form. "Through inquiring and doubting, altercation, revolting, conjunction with other DFs/FI's, the enunciator [or subject-position], although he does not deny the knowledge of his universal being [subject-form], starts to attribute other meanings to knowings and values that conform him" (Alves Araújo, 2019, p. 74). Despite all this struggle against his universal being, the individual keeps invested in his subject-form; thus, his moving inside it turns partially into a contradiction, a very restricted type of resistance.

The third kind of subjective modality is called *disidentification* or active resistance. It indicates that in his subjecting, the individual no longer seeks to contest the subject-form but to reorder it. His rebellion now is against the IF while aiming to dislocate himself towards another. Such a disidentification process enables the enunciator to become "a subject within science, who starts to appropriate its conceptions, its allegedly neutral discourses so that he can reidentify himself under another political-ideological formation, which conforms each and all scientific work" (Alves Araújo, 2019, p. 75).

4. Methodology

This study primarily works on interpretation, presenting a qualitative-interpretive

approach. This also means that the methodology seeks to process, through linguistic concreteness, inherently subjective data, such as discourses and other elements that in/from them move and are constituted: representations, projections, semantic phenomena, values, ideological positions, and social performances. This means that analysis often starts within the lexical and semantic levels of the text and proceeds to sociopolitical and discursive dimensions, or vice-versa.

In this sense, French Discourse Analysis provides tools to explore how language policies are articulated through various discursive practices. By examining official documents, policy statements, and curricular materials, such as the selected CP, researchers can understand how language policy discourse shapes social structures, influences teacher practices, and affects learner identities. This perspective can highlight the role of discourse in constructing social reality within educational settings.

By analyzing the discourse surrounding English language education, one can reveal how certain ideologies and power relations are maintained and reinforced through curriculum design. This approach can help identify whose interests are served by promoting English and how it may contribute to social stratification and inequality.

Language policies are also vehicles for broader ideological agendas. French Discourse Analysis allows, in this sense, the exploration of the ideological constructs that underpin English language policies. For example, the promotion of English might be linked to neoliberal economic policies, globalization, and cultural hegemony. Understanding these ideological underpinnings can help critique and question the motivations behind policy decisions. Evidently, this requires cautious and interpretative work.

Interpretation consists of a gesture, a movement, or a set of acts within the symbolic order. The latter is naturally incomplete, marked by its relation to silence (Pêcheux, 2016). In this sense, the analyst's role would be reconstituting "vestiges of possibilities" and, interpellated by IFs that submit him, rebuild their relations with history and interdiscourse, in which interpretation is materialized and exposed (Orlandi, 2020, p. 15-18).

Therefore, following Orlandi's guidelines (2012), in the first stage, we deal with the concreteness of language and – by including analysis of semantic phenomena such as paraphrase, polysemy, metaphor, and anticipation – we also work toward the constitution of DFs. In the second stage, we try to identify connections and interactions between DFs and IFs, as well as there are attempts to relativize the first in the face of the latter. The last stage is the structuring of the results from the two previous phases, where we have a chance to get a larger picture of the "discursive constitution and organization that (re)produce meanings, both in the empirical and symbolic dimension" (Alves Araújo, 2019, p. 76). In other words, a situated apprehension of meaning effects that arise from linguistic tangibility, DFs, and IF in interaction with subjects whom they impose themselves onto, whom they relate with, or through whom they come to life.

5. Results and discussion

5.1. The curricular proposal: images of itself

We notice that the introductory text in CP consists of an excerpt of Fernando Pessoa's poem. This insertion is not fortuitous. If we analyze the possible meanings that this quotation by the Portuguese poet might rouse (Excerpt 1, Appendix A), we will come to quite interesting conclusions. On the one hand, we interpret the association of the locutors with the systemic and hologrammatic principle, according to which the "earth/terra" is within the

"universe/universo" and the latter within the former. There is also a commitment to the Paradigm of Complexity, especially by adopting the ecosystemic view, by which peoples and states ("the village/a aldeia") are solidary and work in collaboration, not being superior to one another, but as parts equally integrant and respectable ("as any other land"). Additionally, the notion according to which the subject's viewpoint builds himself and the objects seems to indicate an identification with the scientific DF, the one presenting the Complexity nature, by which subjectivity and objectivity integrate into and complement each other. Therefore, there would be no precise tangible frontier between these two dimensions [line 1, Excerpt 1, Appendix A (Tocantins-Seduc 2009, p. 9-10)].

From lines 4 to 21, Excerpt 1, we observe how other interdiscursive elements intertwine in the CP text patchwork. They are undeclared voices, but they profusely constitute the saying of the state's locutors, or at least the saying of its technical-scientific body: judicial discourse regarding the age of penal and civil majority through acts in public life (line 8); geographic science's discourse (lines 12-14); the discourse concerning life as a biological process (lines 26-28); political discourse about diversity and the inclusion of multiplicity (lines 5-7; 20-21; 25-26).

The latter could be considered a circumscribed resistance (counteridentification). A position that, before the IF under which Western society lives, does not actually cause a revolution but is simply a sign of discord. In general, instead of desidentifying the subjects, those types of resistance only work in favor of the same IFs permanence.

From line 4 on, we have a series of metaphors and paraphrases that reiterate the natural attributes of the Tocantins state, re-signified in discourse, in order to make this territory a community, a unity that is imaginarily and contradictorily constituted within multiplicity (Excerpt 1, lines 5-7). There, Stuart Hall (1995; 2012) explains the trajectory of identity constitution in post-modernity, concluding that physical and biological features achieve representation within the anthropological dimension.

Effectively, both CP, with its several subjects-authors, and Tocantins state's image cast themselves into this process of searching for the assertion of their own identities. Thus, they imbricate with one another as an organic and ecological whole, in which the parts compose the whole simultaneously while the latter comprises them.

In order to be consolidated, this constitutive process also resorts to paraphrasing, since in lines 4, 11, 18-20, and 22 (Excerpt 1), there is a resumption of literary discourse, similar to José de Alencar's (1829-1877) in The Guarani or to the conception of 'Noble Savage', by Jean-Jacques Rousseau (1712-1778).

By the way, this meaning of effect is caused by the contact between mercantilist societies, with their emerging bourgeoisie, and the Americas, which that IF had not yet subjugated. Under the influence of the latter (IF), European societies developed the notion of civilization and Enlightenment progress at the time of the 'discovery' of the Americas. Consequently, from a practical viewpoint as well as from a scientific and philosophical one, Europeans acted toward colonies under two tendencies: one showing 'superiority', by which technological artifacts, European ways of being and living would be more evolved, therefore, more acceptable; and another in favor of fascination and admiration in the face of the exoticism they used to encounter.

However, in the literary men's DF, such as José de Alencar, and in CP, the second tendency is incorporated and prevalent. This happens in such a way that a clash of civilizations, or perhaps between 'civilized' people and 'barbarians', generates an idyllic atmosphere, in which Indigenous or native is a good and full form of humankind on the brink of being corrupted by 'civilized' society. Thus, we must imagine whether Tocantins inhabitants, characterized by that discourse in CP, would now occupy the discursive positions

intended for these indigenous people.

At this point, CP text, in search for a meaning hegemony and a harmonization of discursive elements in relation to which 'authorship' is built, seems to contrast the notion of savage/natural man/landscape (Excerpt 1, lines 1-6, 16, 22) with the idea of civilization (lines 23-26). There is universal subjecting on one side, as the locutors allow themselves to be interpellated by the IF, believing in a univocity of what they say (without questioning it). On the other, there is disidentificatory subjectivity, through which the locutors are impelled to respect and accept the difference and adopt cultural relativism, which might be nothing more than a transposition of the noble savage myth into science.

At this very point, the notion of metaphors as internal to paraphrases emerges. Possibly, those 'figures of speech' concerning nature, human beings, and the native reality have been transported from the colonial/literary discourse into the ecological discourse (Excerpt 1). Moving from a DF of the 'discoverer' into another scientific DF of the 'discovered', the meaning effects of those figures have been slightly altered. Now we realize that a metaphorical effect has taken place and not just a paraphrastic one; firstly, because even in literary works (source of this paraphrase), these figures already are metaphors; and secondly, because a word in particular (as we will show in the next paragraph) enables us to understand that some meanings have been transported and not only reformulated/reinscribed.

The pleasantness around the "cerrado"[5], "the moon", "the river's kiss", "the Amazon forest", and the "sun" starts to be reinterpreted in view of an apparently slipped and contrasting vocable, "scalding/escaldante" (Excerpt 1, lines 18-19); a vocable that might indicate the functioning of *forgetting number two*, in which one selects the forms as he believes in the unity of meaning. It is precisely at this point that the polysemic quality of language arises. The words are not exactly the same each time they are pronounced because the intradiscourse becomes another, and so do the identification relations in the interdiscourse.

Perhaps it is possible to notice an intense dislocation internal to this mechanism of paraphrasing, in which, within the national identity, one attempts to distinguish the Tocantins state to consolidate its identity afterward based on its territorial or material limits. An example of this dynamic is a game with representational images of Tocantins (lines 7-10) and images of a chronologically old Brazil (lines 15-18). It is a very common maneuver within the discursive constitution of identities, the emersion of a univocal being-doing by distinguishing it from others.

To this end, CP's locutors seem to resort to an official historical age in order to inscribe the Tocantins state into the symbolic order of the identity built from it. However, those subjects appear to be impelled to chronological age, which is based on a form of a capitalist organization regarding time-space (lines 15-18). This age, in the judicial discourse, obtains a meaning of youthfulness, responsibility, maturity (newly maturated), and the transition from what is "unripe/verde" toward what is "new/novo" (lines 7-10).

The literary men's DF really seems to occupy a large space in CP's introduction. So much so that the text locutors, by maintaining a considerable number of reiterations around the idea of "land/soil/earth/terra", invest this notion with a certain literariety, and they do not seem to realize the paraphrastic devices that determine them. They themselves appear to be the sources of their own saying, ignoring meanings that are beyond literary or scientific discourse, which could be regarded as *forgetting number two* – although the resumption of the "land/soil/earth/terra" notion might illustrate a movement of an element from ecological discourse to a non-literary one (see. Tocantins-Seduc, 2009, p. 9-10).

[5] A tropical savanna-like ecoregion in northern, central-western, and southeastern Brazil.

The ideas on indigenous people, land/soil/earth/terra, nature, and Romanticist literature seem to pervade these first words in CP text (Excerpt 1), both by serving the purpose of identity reinforcement or construction and by organizing a proponent discourse. The selection of discourse components, built-in CP, appears to insist on a univocal identity that also accepts the conception of multiplicity (Excerpt 1, lines 1-7; 20-21). Through this dynamic, one is able to translate the tension between universal and counteridentificatory subjecting. The first, since it is an identificatory maneuver, requires unity from the subject, cohesion, and coherence – and that is why the Romanticist narrative, as a byproduct of capitalist IF, becomes the literary form for building a life in post-modernity. As we have already said, the second turns into a mere point of resistance (which is inoffensive and does not reduce the efficacy of the IF functioning) among many others within the capitalist view of the world.

In addition, this Tocantins identity might be built through mechanisms that are internal to *forgetting number two*, by which subjects select the available elements within their DF, believing in a univocity of what they say, because, in the distinctive nature of that identification, they think building, they do not realize that there is a plurality of meanings.

Throughout the CP text, we could not trace relevant evidence to the recognition of any other knowledge apart from the scientific one. Other types of knowledge are not presented, not even as alternatives. Apropos, the notion of alternative brings with it the idea of standard, a sense of norm. Accordingly, an alternative would be out of this ruling/standard; therefore, it would be marginal or subordinate. This perspective of ignoring other forms of knowing is absolutely unproductive, according to Santos (2018), who argues in favor of a more solidary, just, and ecological view toward the appreciation of types of knowledge produced by several human communities, in particular those with less access to the exercise of power.

5.2. Images of English language teaching-learning and teachers therein

Firstly, the dialectics between a propaedeutic high school (HS) system and another focused on the world of work stands out in CP. These two dimensions seem to polemize discussions about learning and direct the "search for identity" of this HS, as we notice on lines 6-7 from Excerpt 2, Appendix B (Tocantins-Seduc, 2009, p. 16).

We reiterate that this eagerness for consumption and establishing of identities (Hall, 2012; 1995; Bauman, 2006) is a result of capitalist interpellation and an effect of a post-modern crisis (Excerpt 3, lines 2-6, ahead), which took from humans and objects the certainty and cast them into the dispersion of a multidimensional universe that continues to expand. Perhaps, for this reason, this conception of HS identity is much pursued in CP – Excerpt 3, Appendix C (Tocantins-Seduc, 2009, p. 14).

We must remember that, from the FDA perspective, CP authors' search for the identity of teaching-learning in HS might also reflect the locutors' conformation to universal subject-form, configured by the relative rupture from Theocentricism and by the conjunction with a juridical dimension (subject of rights/duties, subject of law).

Furthermore, CP attempts to build an identity for HS, supposedly by surpassing the duality between the world of work and further tertiary education. However, it refocuses again on university entrance exams and the academic world (Excerpt 4, lines 3-4, below), or on preparation for the job market and citizenship, or upon "understanding about scientific-technological foundations of production processes" – lines 8-10 from Excerpt 4, Appendix D (Tocantins-Seduc, 2009, p. 15).

By introducing the element of the law that lies in interdiscourse and by maintaining the former in intradiscourse, CP admits that education "should guarantee senior students a

further tertiary education, preparation for life and, therein, the assurance of their inclusion into the world of work". That is our perception in lines 1-4, from Excerpt 5, Appendix E (Tocantins-Seduc 2009, p. 29).

Concerning the reiteration of that legal device and the apparent attitude of surpassing it, we regard it as an instance of shown discursive heterogeneity. However, apart from that, the Excerpt above shows that the strategy is a simple resumption, a paraphrastic device. This would again indicate *forgetting number one*: through a counteridentification strategy, CP's subjects attempt, but are unable, to recognize other discursive elements beyond the DFs that determine them. Accordingly, they retrieve the juridical concept of HS, although they do not explicitly admit it.

Thus, education would doubly serve capitalism, either by means of techno-science or by professionalization and direct effort of youth as a qualified workforce: "the young people as vigorous warriors, whose strength and desire to contribute should be embraced and integrated into transformation, in order for them not to get lost in the wrenching pathway of self-destruction" (Tocantins-Seduc 2009, p. 43).

The abovementioned "transformation", if it is compared to other elements of intradiscourse, seems to be simply a mechanism of maintaining the same IF. Subjects are unlikely to disidentify from their form, rebelling against their IF.

Acknowledging the shortage of time and space at schools, CP's subjects argue for a conception of teaching-learning based on abilities and competencies, as we infer from Excerpt 6, lines 3-7, Appendix F (Tocantins-Seduc 2009, p. 29)

Incidentally, before approaching the abovementioned matter, we must point out that the understanding of time and space in schools, a perspective inscribed in the curricular document, might result from socio-organization and modes of production imposed by capitalism.

A strong perception of extension, contraction, and distension of time seems to have been intensified throughout the consolidation of capitalism during the period of the Industrial Revolution, sometime between the 18th and 19th centuries. The liberal and bourgeois state-nation solidifies and cooperates through the capitalist mode of production in order for time and space to be segmented, numbered, controlled, measured, and computed.

This dynamic applies to time because the production processes of goods, commodities, and services start to be organized into a logic of machinery, according to which chronological time is coordinated and employed rationally and maximizingly, exactly as Isaac Newton's laws of classical mechanics would suggest. It is from this perspective that, around the same period, Benjamin Franklin presented the motto' time is money', revealing an indelible capitalist connection between the two elements (Weber, 2020).

Spatial planning – after Europeans arrived in the Indies, in the East in general, and in the Americas – indicated that humans now had enough knowledge and, therefore, control over the planet's geography. With no uncharted areas, time and space are equally measurable and controllable.

Accordingly, the assumption that time-space is insufficient to meet the subjects' needs at schools might indicate how rationed that time and space have become (Excerpt 6, lines 5-7, above). One of the reasons for this rationing might be found among economic motives and limitations in the state apparatus when it comes to offering its "citizens/cidadãos" basic conditions for a critical-emancipatory process (Tocantins-Seduc 2009, p. 26-27).

Well, the following fact possibly constitutes another contradiction in the intradiscourse. The same CP that argues for the liberation of the subjects now admits that time-space is insufficient to make it happen in the fullness of what is expected; thus, it

defends teaching based on abilities and competencies. To some extent, the state teacher-technician's DF compels CP's subjects to maintain a motivating and proponent discourse for the masses, to appease the class struggles through meanings of peace and hope[6], unity and exaltation of natural beauties within the state's empirical territory (Excerpt 1). The clash between elements from the abovementioned DF and the technical-scientific DF rouses the functioning mode of capitalist imaginary and the way the latter conceives space-time.

In addition, there might be a conflict between the juridical subject-form's right-duty and the IF's purposes that determine him. Points of resistance might create this reality that the scientific DF generates within the set of capitalist ideals. Such points include building new knowledge types and ideas concerning justice, equity, opportunity, solidarity, income redistribution, education, tolerance, and respect. That is why CP locutors say they reclaim a libertarian education – which "new legislation intends to promote" (Excerpt 3, lines 1-2) – when they probably cannot perform it, at least not through the state that governs them or in the insufficient time and space. We notice that in the situation, there is an operation of both modes of passive universal subjecting and *forgetting number two*, by which the subject believes in being coherent and cohesive when several values within the DFs dispersion impel him towards contradiction.

In addition, CP obviously resorts to economic interests within Mercosul (South Common Market) and to the capitalist and hegemonic power of English-language countries to justify the prestige/selection of Spanish and English, respectively. One must realize that while the former is optional – probably because Brazil maintains less imposing economic relations with the countries that use Spanish – the latter is mandatory – due to the political power of nations that have English as an official language and massively invest in its expansion (see. Tocantins-Seduc, 2009, p. 187).

To some extent, IF interpellates the subjects through the conception of language as capital. Language is 'power', and that is why English remains in the schools' curriculum. It was the only one considered for this status, say CP locutors (idem, p. 183) – since Spanish would be implemented subsequently (idem p. 184). We must not forget that those positions emerge as a reverberation of political actions imposed onto Brazil by the World Bank and, indirectly, by UNESCO itself, as we have indicated in the first paragraphs of this text. More recently, also as a result of Brazil's alignment with Donald Trump's administration (Roussef, 2019) and despite protests from the scientific community (Abralin, 2021), the far-right government of Jair Bolsonaro (former president of Brazil, 2019-2022) has started a political-administrative and legal set of procedures to actually remove the Spanish language from the curriculum and from ENEM all at once; therefore, from the national baseline curriculum as well (Borges, 2022).

Underlying those dislocations or resumptions that reveal the slip act, other incongruences constitute intradiscourse in an exo-endomorphic movement. Close to views of language as a "communication and interaction axis" (idem, p. 143), "dialogic space" (idem, p. 144), and "cultural asset"; arise meanings regarding it as "tool/ferramenta", susceptible to the wrong and right poles or to "correction/correção". Indeed, teaching students to speak a language "correctly/corretamente" (idem, p. 190-191) seems to be one of the goals that escape within the series of meaning dislocations throughout CP.

Concerning the EL teaching approach, a communicative-interactional one seems to prevail in the concept of literacy (idem, p. 186). However, we observe that the literacy notion inserted in CP appears to be restricted to the autonomous model, so precious to market laws (idem, p. 144), as discursive disidentification and ideological turn (mechanisms that would

[6] (see Tocantins-SEDUC 2009, p. 13).

enable a subject to say the opposite, to defend critical literacy more openly) might be regarded as trouble/threat against the maintaining of capitalist domination.

Despite this discourse about the communicative approach, teachers are routinely obliged to follow a table with minimum grammar contents (see. Tocantins-Seduc, 2009). From a formal viewpoint, its monitoring is strict at schools, and through administrators' discourses, it is beyond simple suggestions.

Evidently, still concerning this question, a clash between two discourses under the same DF arises. One determines the state technical-teaching body, and the other crosses through the life of liberal professional teachers or public employees. The conflict of interests seems to be latent, although the state apparatus enters the scene to present itself as a third party in the struggle. With its institutional network, the state ends up imposing itself somewhat on subjects from other classes. Therefore, the minimum grammar content is not problematized by CP authors, who remain silent.

Despite these and other teaching conditions, CP seems to prioritize orality instead of writing (Tocantins-Seduc 2009, p. 192-193). From a communicative approach viewpoint, this predominance appears to result from a strong theoretical alignment. From a practical and real context viewpoint, perhaps this dynamic cannot be confirmed since the demand for oral English use is not noticeable in Tocantins' everyday life.

Finally, we will approach the teacher's image in this CP and, when possible, its relation to the teaching-learning process.

CP keeps interweaving the teacher's image under the concept of "utopia" (idem, p. 42). The polysemy in that marked word is extremely fruitful. Accordingly, it is under its signification layer that CP conceives a teacher as a "transformative intellectual" (idem, p. 38), social activist, political agent (idem, p. 38), social or reactionary worker (under Freire's perspective, idem, p. 39), militant of social justice and classroom researcher (idem, p. 41).

Given these conceptions, it is possible to anticipate the difficulty, not the impossibility, that teachers will have to perform those representations of their professional identity to achieve social change without even being able to change their own situation.

Contrary to pedagogical discourse, teachers' DF (the everyday professional) do not always admit utopia or dream of transforming the world. It should be noted that throughout history, these elements seem to have been increasingly losing ground in Brazilian Education. Within teachers' discourse, these components are little understood, or their implications and suscitations might be extremely negative and depreciative.

CP projects both a teacher that transforms society and another that only reproduces its organization – that is what we deduce from the extensive table of minimum grammar contents attached to CP, intended to be used for three years throughout one or, rarely, three weekly classes. In other words, on the one hand, there is an activist/political militant teacher, and on the other, a teacher that just exercises the profession in its most mechanical and elementary sense. Nevertheless, CP elects as an ideal teacher the one who "develops a systematic understanding of the conditions that shape, limit or empower his action". More than that, it is the one who has the duty of "establishing himself on the good judgment, enlightened by knowledge" (idem, p. 40); the one who, from classroom praxis (idem, p. 189), applies himself to the "utopia of building a new world where citizenship and true competence are prioritized" (idem, p. 42).

Some opacity is formed when CP locutors build these images about teachers: firstly, the meaning of this "good judgment" remains unclear; secondly, there is no certainty about what "true competence" means. Whereas the former seems to have its origins in a morality

universe, the latter appears connected to classical discourses about science as truth to be pursued, as we suggested before.

Through polysemy attributes, as well as through possibilities opened by *forgetting number two*, the teacher represented in CP seems to stay between socio-political activism, the judgment of moral virtues (good, bad, wrong, right), and a search for a truth that science, moved by the concept of competence (or competition) might offer. Perhaps this is a discursive image of a utopic character (impossible) in the sense that, determined by the post-modern juridical form, only one viewpoint might be presented to him, relating to duties but not rights.

From a class struggle perspective, this seems to be understandable. Much beyond rights, obligations, and responsibilities are imposed on the proletariat. These onera sustain the bourgeois predominance and maintain a larger workforce within the limits of what capitalism prescribes. Due to time contraction/shortage, there is no room to reflect on one's self-condition under work demands. We reiterate that the 'liberator', who cannot free himself because he is absorbed in work imposed by the IF, will unlikely be able to do the same to (assist) others.

The idyllic atmosphere from the text opening is resumed at certain points in the sections on EL teachers (Tocantins-Seduc 2009, p. 43). This time, the contrast seems to be greater, not only because it is a formal speech genre, in which literariety is not expected, but also because mechanisms of capitalist reproduction and its emergences appear to contrast with given images of romanticist literature, which transforms learners into "vigorous young warriors". Teachers become "momentary certainties in a sea of uncertainties", and Tocantins state, which was previously genuine, now is a land of pilgrims (idem, p. 42-43), a fountain that satisfies their thirst.

Finally (idem, p. 43), as an influence of mechanistic scientific discourse intertwined with a literary one, nearly everyone starts to be designated as poets, artists that create and multiply energy, followers of the universe laws, who, under the discourse of Complexity, exceed the concept of a machine in order to cast themselves into the conception of chaos, disorder; a systemic, entropic and auto-recursive organization.

6. Final considerations

CP seeks to silence direct critiques or references to Tocantins' current EL teaching situation. So far, CP has silenced all debates mentioned in the introduction of this work regarding the state performance indexes in ENEM. Furthermore, arguments about the fact that "English is not taught for real" at schools[7] were ignored. It also omits the notorious idea that students finish public/private high school without the expected proficiency in language comprehension and production skills, both in writing and orality.

In fact, the document rarely exposes some utterance through which it would be possible to rebuild the meanings attributed to EL teaching by teachers of state public schools or by the common sense of the Tocantins population. Many could argue that in a CP, due to its nature, it would not be easy to find references to real practices in EL teaching. However, not even in the first pages of the document, in which a panorama on Tocantins education is presented, is it possible to find any sign of that. The innumerable text reiterations, paraphrases, and transpositions from other national documents make Tocantins CP an unreceptive space to hundreds of state teachers' voices, whereas the literary and scientific discourse occupy spaces that could be allocated to everyday subjects-teachers (or students) and their point of view.

[7] See: <http://www1.folha.uol.com.br/folha/educacao/ult305u3798.shtml>.

CP, to the detriment of space for teachers' saying, seems to privilege scientific DFs. Unlike the PCNs (Brasil, 1998), CP does not relate classroom voices with the long theoretical utterances from academia, José de Alencar's prose, or even Fernando Pessoa's poetry.

Regardless of the reasons, we notice a considerable receptiveness to literary discourse, especially in the opening of the document. As expected, values from this same discourse are resumed throughout the text. When this does not happen, it is possible to observe a transition between a scientific and literary one. Accordingly, EL teaching, in its concrete dimension, is lifted to a more abstract stage and re-signified into expectation, as there is no space for voices of everyday school.

In general, we would say CP is the project of a future that, somehow, has been suspended within the literary/scientific world while neglecting the voices of people who build education from the past and present. We question if that is the most productive type of project to promote fair and socially relevant education. That is, the school community needs an educational process engaged with real or concrete problems beyond ENEM indexes but without disregarding them.

To EL teaching, CP attributes values of intellectual independence, cognitive and political-ideological re-dimensioning, work, humane education, and opportunities for geo-cultural mobility. The possibility for students to select the language they want to learn does not seem relevant; thus, the authors choose and justify the language that must be taught/learned at school. In this sense, students' voices are also silenced, and the expectation of building a more democratic school abates. Although in CP, there is a more noticeable tendency toward utilitarianism of the language, this inclination subsides due to the interference of a DF in its strand of Complexity, which in turn emphasizes more humanist factors.

Interpellated by capitalist IF, CP authors search within the economic system (its use/usefulness) for answers to questions relating to the justification of EL in Tocantins – confirming IMF and World Bank discourses. Likewise, they add, to the margins of that position, the propaedeutic role of high school, so commonly imputed to this educational level and probably very popular among many teachers.

CP also indicates that English is a means to access cultural assets. Since we live in a capitalist society/school that is still discriminatory, excludent, and elitist, we could regard those 'cultural assets' as classical literary works, scientific productions, and other scholarly works. This state of affairs, actually a simulacrum, would be strange to English use in leisure and informality occasions.

According to what FDA helps us understand, there are powerful changes in positions. Sometimes, the subjects-writers identity emerges as eagerness for completeness, unity, and centralization toward adoption of the Complexity Theory; other times, it is reprojected with visionary nuances and literary enchantment. In some occasions, it is taken by uncertainty and dispersion; in other instances, it re-emerges again with univocity features.

In restricted moments dedicated to approaching didactic-pedagogical praxis in a classroom, we notice that CP discourse silences teachers' and students' voices concerning schooling life since scholars' voices fill most of the space. Consequently, the Theory of Complexity, previously defended and applied in an attempt to contextualize and democratize concrete education, now seems to abate. CP presented in the introduction cannot be sustained in the theoretical foundation section, nor could it be in the didactic aspects and sequences section.

These CP sections seem to have their own characteristics, backgrounds, and forms of organization. These elements promote *forgetting number two* even more in such a way that

CP prioritizes scientific DF in an attempt to submit a considerable part of the values that come from other DFs. It is as if almost every saying should be attested by science/literary criteria, a knowledge kept apart.

Forgetting number one functions in a certain position undertaken in CP opening, by which subjects-writers of the document become motivators, founders/revelators of the local community identity. Based on how artistic/literary DF determines shades of meanings in these sections of the genre, we can say that behind all praises dedicated to building Tocantins identity, we would be able to find a peripheral state. The last place in ENEM assessment rank, "without an identity", without maturity or representativeness, disperse in the immigration liquidity, with no anchor of linear history to establish throughout time a 'who I am', 'why I am' and 'where I am going to'.

Through Alencar's prose, figures of indigenous people and warriors emerge. By maneuvers of resumption, metaphors, and paraphrases, CP becomes the scenario in which original narration arises, revealing what many seek to know: who are we? In the cadence of the utterance parts, CP suggests that we find the narrative able to answer this intriguing question. Although it is a text that is much more descriptive-argumentative than narrative, we can say that its collective-biographic nature is present and raises Tocantins as a system of signification in which every inhabitant should accomplish his identity existence.

We observe capitalist IF stimulating the following movements: the construction of physical identity unity, that is, the sense of tangible and defined frontiers (in this case, rivers Tocantins and Araguaia) or even a suggestion of mutual belonging to those who are within these limits (we all are teachers, we serve the same people, as one people, in one land, under the same government); a reinforcement of the illusory consciousness of continuity within time fluidity (in CP references and resumptions, positioning itself in the past, present and especially in hope for tomorrow); and, at last, the sense of coherence, effective unification of a being-existing promoted by *forgetting number two*, which we have mentioned so many times (see. Pollak, 1992).

These displacements indicate auto and alter-discursivization, and they are typical of social subjects (in this case, CP writers) compelled to recognize themselves in every text passage. To that end, they seek to maintain certain discursive traits in order to accomplish identity, connect themselves to a social body, and simultaneously distinguish themselves from the multitude of many other documents, building up their 'profile'.

Despite enormous efforts to build a comprehensive analysis and discussion on English language teaching policy, this study might have neglected the voices of everyday subjects, such as teachers and students, who are directly affected by the language policies. This may create a gap in understanding the practical implications and challenges faced by these stakeholders.

Also, the present study heavily relies on ideological formations (IFs) and discursive formations (DFs), backgrounding the nuanced, lived experiences of individuals within the educational system. This can result in a somewhat abstract interpretation that might overlook specific, context-dependent issues and solutions. In other words, while the analysis delves deeply into the discursive construction of policies, it might insufficiently address the practical outcomes and effectiveness of these policies in enhancing language proficiency and educational equity. This practical dimension is crucial for evaluating the real impact of language policies on students and teachers.

On another note, the current study aligns with previous research in recognizing the importance of English proficiency and the impact of global economic forces, underlining English's instrumental and formative functions amidst globalization (cf. Finardi; Porcino, 2014; 2015). It also provides a unique perspective by focusing on the discursive silencing of

practical voices within the curriculum. This adds a critical dimension to the understanding of English language education policies in Brazil, emphasizing the need for a more inclusive and practical approach that addresses the lived experiences of teachers and students. These findings call for integrating local voices and experiences into curricular design to create a more balanced and effective language education policy.

The present analysis equally expands on the impact of technology and teaching methodologies (cf. Finardi; Porcino, 2014) by examining how the selected documents reflect such elements, yet it criticizes the lack of practical implementation strategies and the silencing of teachers' voices in the curriculum. While previous studies might focus on textbooks (cf. Guo; Feng, 2015), for example, the current research delves into a broader curricular document, offering a relatively comprehensive view of how such an element, rather than just textbooks, contributes to the ideological formation of English teaching in a specific regional context.

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APPENDIX A – EXCERPT 1

1. ‘Da minha aldeia vejo quanto da Terra se pode ver no Universo... Por isso a minha aldeia é tão grande como outra terra qualquer Porque eu sou do tamanho do que vejo’. (Fernando Pessoa)
Tocantins, rica terra, abundante água! Coração do Brasil. Coração que **5.**pulsa com a força do sangue índio, do sangue negro, do sangue branco, do sangue mestiço, sangue do homem e da mulher de todos os pontos que conduzem ao centro... E aqui, sujeitos da história! E que história! No ano em que o Estado alcança a maioridade (dezoito anos), decisões e ações pertinentes com a maturidade, a força e o vigor da **10.**sua idade! Decisões e ações dignificantes! Decisões e ações que se inscrevem na história como verdadeiras epopéias. Do estado do Tocantins, terra da transição entre o cerrado e a floresta amazônica, olhamos para este imenso país, perscrutando em trezentos e sessenta graus, toda beleza natural, todo patrimônio sóciocultural, todo **15.**investimento político econômico, bem como todos os subprodutos menos nobres da história de quinhentos e seis anos de construção como nação.
Do estado do Tocantins, terra do sol escaldante, da chuva fecundante; definimos, e buscamos construir e viver, de forma poética e **20.**antropoética, o projeto social onde cabem todas as cores, todas as vozes, todas as crenças e todos as presenças.
Do estado do Tocantins, terra da lua que da serra desce a beijar o rio, discutimos, refletimos e acordamos o projeto educativo focado no grande projeto social na perspectiva de contribuir, sobretudo com os **25.**jovens, para que todos, sem exceção, estejam nele incluídos, como sujeitos, que coletivamente, e de forma intergeracional, participam da construção da dignificação da vida humana e da preservação e recuperação do ambiente natural onde tudo acontece.
Para o Tocantins, como parte deste projeto educativo, apresentamos o **30**.presente documento, a Proposta Curricular do Ensino Médio, que, juntamente com a do Ensino Fundamental, passa a constituir a Proposta Curricular da Educação Básica deste Estado.

APPENDIX B – EXCERPT 2

1.Portanto, não se trata de acreditar ingenuamente que orientar seus pressupostos a partir de uma determinada filosofia de educação e definir conteúdos e procedimentos metodológicos apoiados em
5.alguma corrente pedagógica, por si só, sejam condição suficiente para configurar um Ensino Médio que articule as duas dimensões (KUENZER, 2005) e lhe confira a identidade buscada. A compreensão desta relação, portanto, implica reconhecer que não se trata de uma questão exclusivamente pedagógica, ou melhor, esta
10.questão pedagógica está fincada no pantanoso terreno político.

APPENDIX C – EXCERPT 3

1.Especialmente em relação ao Ensino Médio, a nova legislação busca alavancar o processo de construção de sua identidade (cuja ausência, não raras vezes, tem gerado crises que acabam por materializar-se da forma mais desastrosa na base em que o processo se desencadeia: a **5.**sala de aula), bem como superar a histórica dualidade que caracteriza este nível de ensino.

APPENDIX D – EXCERPT 4

1.'O Ensino Médio, etapa final da Educação Básica, com duração mínima de três anos, terá como finalidade:
I – a consolidação e aprofundamento dos conhecimentos adquiridos no ensino fundamental, possibilitando o prosseguimento de estudos;
5.II a preparação básica para o trabalho e a cidadania do educando como pessoa humana, incluindo a formação ética e o desenvolvimento da autonomia intelectual e do pensamento crítico;
III – a compreensão dos fundamentos científico-tecnológicos dos processos produtivos, relacionando a teoria com a prática, no ensino **10.**de cada disciplina'.

APPENDIX E – EXCERPT 5

1.então, em tese, estaríamos correspondendo às necessidades dos educandos, como trabalhadores, e às expectativas dos empresários como empregadores e tudo estaria bem. Entretanto, sabemos que as coisas não são assim.

APPENDIX F – EXCERPT 6

1.Neste enfoque, os conteúdos são tratados em suas distintas tipologias conceituais, procedimentais e atitudinais – e passam à condição de meios para, juntamente com as habilidades e os valores eleitos (éticos), propiciar o desenvolvimento das competências
5.ensejadas, ainda que tenhamos ciência de que pela amplitude e abrangência que tais competências abarcam, o referido desenvolvimento extrapola o tempo e o espaço escolar.