

The process of teaching learning of french as a foreign language in the light of law 10639



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ABSTRACT

This paper proposes to present a study about the francophonie, which, according to our investigations, has been defended as a form of cultural cohabitation, respect for diversity, solidarity between peoples. Law No. 10,639/2003 guarantees the teaching of the History of Africa and Afro-Brazilian Culture in all subjects of the

Brazilian school curriculum, Elementary and Secondary Education. The didactic materials, also containing cultural elements can contribute to the promotion of education for ethnic-racial relations in the teaching of French as a Foreign Language (FLE). This research aims to investigate how the teaching of culture associated with francophonie and law 10.639/2003 is a teaching that also aims at the education of ethnic-racial relations. This research, characterized as an action-research, of interpretivist character, will be developed in an environment of public language center and, by concluding it, we hope to contribute to the reflection on the insertion of culture in the teaching of languages as a provoking element of reflections, debates, formation of the individual, construction of new social perspectives and also deconstruction of values related to race and prejudices cultivated in our environment.

Keywords: Francophonie, Teaching, Tongue, Law.

1 INTRODUCTION

Francophonie has been defended as a space for cultural exchanges, respect and cordiality between peoples, especially among francophone peoples. These assumptions are also disclosed by the International Organization of the Francophonie (OIF), a political entity that brings together several countries linked to the French language. From this perspective, we believe that francophonie can be a positive element for the promotion of the teaching of culture in the classroom.

The general objective of this proposal is to analyze the contribution of francophonie in the French class through FLE didactic materials and to verify the possible contributions of Law No. 10,639/2003 to the teaching of FLE in a Brazilian context.

In the case of the teaching of FLE, the francophonie and the law 10.639/2003 can be considered as important supports for the teaching of culture in the classroom. Therefore, the specific objectives of this project are:

- To verify how the insertion of the Francophonie theme in FLE classes can promote the teaching of culture.



- Articulate a teaching focused on the valorization of ethnic-racial diversity in the school context.
- Present actions that enable teachers and students to acquire the French language through teaching that stimulates constructions, reconstructions, rescues and reflections on cultural and identity visions.

So we have the following research questions:

- How can we use the Francophonie theme in language culture teaching in FLE class?
- How does Law No. 10,639/2003 help us to rethink the francophonie for the teaching of FLE and for the education of ethnic-racial relations in a Brazilian context?
- What are the effects of the didactic material prepared according to the guidelines of law 10.639/2003?

2 THEORETICAL FOUNDATION – CULTURE AND LANGUAGE TEACHING

Pennycook (2007) draws the attention of applied linguists to the need for a critical positioning on our part, since we deal with language and education, factors that are "essentially political of life". Going along with the author's ideas, we assume that we also have, as applied linguists, our political function. According to the author, our world is marked by child deaths, ecological problems, oppressions arising from issues of gender, race, sexual orientation, social classes and various other inequalities. Given this, Pennycook believes that such problems should not be of interest only to "political leaders" and that we should "perceive ourselves within a set of power relations that are global in their essence" (Pennycook, 2007, p. 21). Therefore, we agree with the author in recognizing that we are part of a system in which our positions as professionals will interfere in what we do and influence third parties. The author invites us to consider "[...] the cultural and ideological underpinnings of our work and our lives in an attempt to understand how these foundations can perpetuate these great iniquities." (Pennycook, 2007, p. 22).

In my view, societies are unevenly structured and are dominated by hegemonic cultures and ideologies that limit the possibilities of reflecting on the world and, consequently, on the possibilities of changing that world. I am also convinced that language learning is intimately linked both to the maintenance of these inequities and to the conditions that make it possible to change them. Thus, it is the duty of Applied Linguistics to examine the ideological basis of the knowledge we produce. (Pennycook, 2007, p. 22)

This excerpt translates an important concern of this research, which is to seek, including through the teaching of languages, to reflect critically on our reality and also to provoke in our students these reflections. Pennycook (2007, p. 23) states that "[...] in favor of a critical approach to Applied Linguistics that is more sensitive to social, cultural, and political concerns."



Kubota (2013) suggests to teachers ways to conduct topics related to culture and race in the classroom. The author shows us that despite the development of a range of innovative didactic resources that are available in the area of language teaching, cultural issues are brought up in these materials in a generalized way. The most recurrent themes are "food, fashion, shopping, travel and holidays", while issues related to race "are avoided because they are controversial or uncomfortable" (Kubota, 2013, p. 130). From the author's statements, we see that when dealing with the teaching of culture, we have the choice to do it superficially, without major questions, using common themes such as cooking recipes, fashion, tourism, among others, without provoking reflections, nor teaching our students to have a critical reading of the world, of social relations and postures, in short, making up reality, refraining from touching on issues related to social problems. We also have the option of doing what we think is the best thing to practice in a classroom and that is even the function of the school: to provoke in our students a more judicious appreciation of this diversity and to raise questions about behaviors, social organizations, ways of seeing the world.

Given the above, we affirm the importance of culture in language teaching since it reflects values, ideologies, social actions. Therefore, it is necessary, when dealing with the cultural component in the classroom, to be aware of what our position is as educators, what values we are bringing to our students, to the community in which we work. Kubota (2013) pays attention to a critical stance in the teaching of culture and issues of race, themes that we assume are pertinent to education, even more so when it comes to the community in which this study was conducted: a mostly black and socially disadvantaged community.

3 LAW 10.639/03

Law No. 10,639, promulgated on January 9, 2003, amends the Law of Guidelines and Bases of Brazilian Education (LDB) in its articles No. 26-A and 79-B, making mandatory the teaching of Afro-Brazilian History and Culture, History of Africa and Africans, the struggle of blacks in Brazil, black Brazilian culture and blacks in the formation of national society, rescuing the contribution of black people in the social, economic and political areas, pertinent to the History of Brazil.

The obligation of the Law covers all subjects of the school curriculum, Elementary and Secondary Education and includes in the school calendar the "National Day of Black Consciousness", day 20 of November. Cavaleiro (2006), when discussing the values that are transmitted through education throughout the history of the country, states that:

[a]o locate the concept and process of education in the context of black collectivities and people and their relationship with social spaces, it becomes imperative to debate education at the service of diversity, having as a great challenge the affirmation and revitalization of the self-image of black people. (Cavaleiro, 2006, p. 13)



The author also states that, even today, as a result of the discriminatory dynamics that have occurred throughout the history of Brazil, it is necessary to demand equal conditions among Brazilian citizens in the most diverse spheres of society and that education is a powerful means for the defense of the rights of the black population and for the extinction of social and racial disparities. Based on the statements of this author, we realize that it is a position in the sense of joining forces with theorists and educators in defense of education as a means of awareness and transformation of a society.

According to Cavalleiro (2007), Law 10.639/2003 is also the result of one of the actions taken by the Brazilian State in Durban, South Africa, in 2001, during the III World Conference against Racism, Racial Discrimination, Xenophobia and Related Forms of Intolerance. Brazil brought an Official Document to this conference, in which it declares itself historically responsible for the injustices and discrimination suffered by the descendants of Africans and undertakes to carry out actions to repair such facts. The author always emphasizes the importance of the work and participation of the Black Movement in the claim of these actions:

In view of the developments in Brazilian education, we observe the efforts of several fronts of the Black Movement, especially those of Black Women, and the commitment of the Nuclei of Afro-Brazilian Studies (NEABs) and related groups created in universities, which seek the structuring of a national education policy based on anti-discriminatory and anti-racist practices. (Cavalleiro, 2006, p. 19)

We see here the importance of the militancies, the positions, the political engagement of the movements mentioned, in the search for an egalitarian and just national policy.

In view of the publication of Law No. 10,639/2003, the National Council of Education approved the Opinion CNE/CP 3/2004, which establishes the Curricular Guidelines for the Education of Ethnic-Racial Relations and the Teaching of Afro-Brazilian and African History and Culture to be carried out by educational establishments of different levels and modalities, and it is up to the education systems, within its jurisdiction, guide and promote the training of teachers and supervise compliance with the Guidelines. (Cavalleiro, 2006, p. 19)

Thus, we understand that the teaching of languages that will be taught at the Centro de Cultura e Referência Negra Graça do Axé, which is the environment of this project, should also turn to ethnic-racial education, since there is an official document that regulates such activities and Lei 10.639/2003 covers all Brazilian school contexts.

Praxedes (2010) in his article *The racial issue and the overcoming of Eurocentrism in school education* reiterates a change of attitude on the part of those involved in the educational process and draws attention to respect for diversity.

We live in a multicultural society, where countless ethnicities coexist and it is no longer accepted that only the knowledge provided by the Eurocentric, white, Catholic and male worldview are represented in the way we set up school curricula. (Praxedes, 2010, p. 39)



We consider for this work Praxedes' definition of Eurocentrism:

By Eurocentrism is meant the tendency to evaluate the physical appearance of individuals, ideas, customs and behaviors, religions and forms of knowledge such as literature, the arts, philosophy and the sciences proper to European societies as superior in relation to human beings, cultures and civilizations of other regions of the world. (Praxedes, 2010, p. 43)

The author defends the training of teachers critical of Eurocentrism, since this is a historical stance that has been established in the educational sphere. Praxedes (2010) also clarifies that a critical stance does not mean exchanging Eurocentrism for Afrocentrism, but that the various worldviews are respected.

With regard to the teaching of FLE, which is one of the objects of this study, carried out in the light of Law No. 10,639/2003 and considering all the essential positions of the theorists referred to here, we seek in this work to reflect on the influence of this law to rethink the teaching of FLE in Brazilian schools.

Faced with this reality brought by Law 10.639/2003, we recognize the need to explore new pedagogical postures, new possibilities of critical training of our students in relation to ethnic-racial and multicultural issues.

We consider the francophony a rich contribution to the promotion of the education of ethnic-racial relations in Brazil, in view of the premise of diversity and multiculturalism. The francophone universe is composed of several African countries that can be an important element to favor the application of Law No. 10,639/2003 in FLE classes. How many poets, thinkers, artists make up the African universe and can be introduced to our teachers and students? The possibility of promoting ethnic, racial and learning teaching can be considerably profitable and enriching, according to the attitudes of educators and the choice of didactic materials.

4 TEACHING MATERIALS

Almeida Filho (2008, 2015) presents us with four actions that make up the process of teaching languages, actions that integrate what he calls the Global Operation of Language Teaching (OGEL). According to the author, in order to achieve teaching, the language teacher performs the following activities:

- (1) the planning of the units of a course;
- (2) the production of teaching materials or the selection of them;
- (3) the experiments in, with and about the target language carried out with students mainly inside but also outside the classroom, and



(4) the evaluation of students' performance (but also the teacher's own self-evaluation and students' evaluation and/or external evaluation of the teacher's work) (Almeida Filho, 2008, p. 17)

The author states that these stages are influenceable among themselves and are guided by an approach, which would be "a philosophy, a hanging, an approximation, a treatment, a read" (Almeida Filho, 2008, p. 18). In Figure 1, we can observe the model of the Global Operation of Language Teaching by Almeida Filho (2008).

According to the OGEL model, presented by Almeida Filho (2008), after planning a course, the next step would be the production of teaching materials or the selection of them. Thus, we understand the didactic materials as resources of great influence in the teaching of languages and that deserve a careful look not only at what they can provide in the linguistic scope, but also in the ideological context, that is: what are the concepts, ideas, values, power relations that would be present in these materials.

Barbosa (2013) pays attention to the prominent role of the LD in the national context due to its wide use, and also draws our attention to the fact that the LD is for many people "a depository of truths" and "opinion former" (Barbosa, 2013, p.150).

In view of this, we can infer that not only LDs, but MDs in general, are loaded with ideologies, representations, stereotypes, etc.

Given the above, we understand that language teaching is also responsible for the construction of black identity, for the awareness of our students about our origins and our conditions.

5 FRANCOPHONIE

The term "francophonie", according to Pinhas (2004), was coined by the French geographer Onésime Reclus in approximately 1880 to refer to the linguistic and cultural community of the French colonial empire. According to Araújo (2005), Léopold Sédar Senghor resumed the term in 1962, which "applies to this geographical, linguistic and cultural reality that brings together all those who make use of the French language as a mother tongue, second language, language of communication or culture." (Araujo, 2005, p. 1)

According to the International Organization of the Francophonie (OIF), today the word francophonie:

- (with a lowercase f) refers to the promotion of the French language and the values it conveys. It also concerns a group of people who share the French language.
- (with a capital F) refers to the international organization that brings together 84 French-speaking states and governments, the OIF itself.



According to data from *the Observatoire de la Langue Française 2014*, French is the fifth most spoken language in the world, with 274 million speakers and is present on five continents.

The OIF is an intergovernmental institution composed of 84 states and governments, and within the 84 states, 54 are member states, 26 are observer states and 04 are associated states.

Table 1- OIF member, associate and observer countries, our translation.

<p>Western Africa Benin Bukna Faso Cape Green Costa do Marfim Ghana Guinea Guinea Bissau Mali Niger Senegal Togo</p> <p>Central Africa and Indian Ocean Burundi Cameroon</p> <p>Central African Republic Congo congo rd Gabon Equatorial Guinea Rwanda Sao Tome and Principe Chad comoros Djibouti Madagascar Mauritius Mozambique Seychelles</p> <p>North Africa and Middle East Egypt United Arab Emirates Lebanon Morocco</p>	<p>Mauritania Tunisia qatar</p> <p>America-Caribbean Argentina Canada Canada New Brunswick Canada Ontario Canada Québec Costa Rica Mexico Dominican Republic dominica Haiti saint lucia Uruguay</p> <p>Asia Pacific cambodia South Korea Laos New Caledonia Thailand vanuatu Vietnam</p> <p>Europe Albania Andorra Armenia Austria Kingdom of Belgium Bosnia and Herzegovina Bulgaria Cyprus Estonia</p>	<p>Croatia Former Yugoslav Republic of Macedonia France Georgia Greece Hungary Kosovo Latvia Lithuania Luxembourg Mondalvia Principality of Monaco Montenegro Poland Czech Republic Romania Serbia Slovakia Slovenia Switzerland Ukraine Federation "Wallonic-Bruxelles"</p>				
		<table border="1"> <tr> <td>Caption:</td> </tr> <tr> <td>54 OIF member states and governments.</td> </tr> <tr> <td>26 observer States.</td> </tr> <tr> <td>04 Associated States.</td> </tr> </table>	Caption:	54 OIF member states and governments.	26 observer States.	04 Associated States.
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Source: Available in < <http://www.francophonie.org/-80--Etats-et-gouvernements-html>>. Access in 02.Jan.2017.

According to the OIF, this entity implements political actions and multilateral cooperation for the benefit of French-speaking populations. Its work is subject to respect for cultural and linguistic diversity and to the service of the promotion of the French language, peace and sustainable development.

Here we see the French language as an instrument of political articulation. It is interesting to note that not all OIF member countries have French as the main language of the country. It is necessary to observe how the OIF seeks to carry out the actions mentioned above.



Jean Calvet, in dealing with language policies, gives us examples of political action on languages. According to the theorist, when political intervention is intervened on the form of the language, for example, "fixation of a writing, enrichment of the lexicon, struggle against foreign influences" (Calvet, 2007, p. 87), this intervention is considered an "action on the *corpus*" of the language. In characterizing the action on *the status* of the language, Calvet states that:

In situations of plurilingualism, States are sometimes led to promote one or another language hitherto dominated or, on the contrary, to remove from a language *a status that it enjoyed, or to ensure respect for a balance between all languages, that is, to administer the status and social functions of the languages in question.* (Calvet, 2007, p. 117, emphasis added)

Based on this statement, with regard to the OIF, it is noted the search of this political entity to maintain the status and international prestige of the French language, so this is one of the main interests of this organization.

Historically, "the diffusion of French culture abroad passes through the diffusion of the French language" (Calvet, 2007, p. 131). The French position in relation to the European Union is also one of defense, especially in relation to the English language.

It is then perceived that France's policy towards Europe is divided between these two principles: the linguistic management of Europe and the defense of the French language. Behind this is the idea that the future of French is at stake in the European Union, that it is necessary at all costs to prevent English from becoming the only working language [...] (Calvet, 2007, p. 135)

Thus, we agree with Calvet in stating that Francophonie becomes a political asset of maintaining the international status of the French. According to the author,

If the international status of French is symbolically at stake in Europe, its statistical future is decided in Africa, where demography and the possible progress of schooling guarantee the language an immense reservoir of potential speakers. And that brings us to another side of France's language policy: that which refers to the Francophonie. (Calvet, 2007, p. 135)

The author states that there are two ways of seeing and analyzing the francophonie. The first is that it is a sociolinguistic reality, a result of colonialism that made the French language occupy a prominent place in the world. The French language is spoken in several countries. Like this

[d]e in any case, regardless of the accuracy of the numbers, these people live in very different sociolinguistic situations, ranging from places where French is a highly dominant language (France, Quebec, a part of Belgium) to countries where it is only the language of the state (i.e. of education, administration, justice, etc.), spoken by approximately 10% of the population is the case in the countries of Francophone Africa). These situations are also differentiated by the languages with which French is confronted there. There are countries where French coexists with practically only one language, such as Tunisia; others where it coexists with dozens, even hundreds of languages (Senegal, Cameroon, Zaire). And finally, these situations are differentiated by the types of relationships between languages, where French can be the dominant language (as in Africa) or the dominated language (as in Canada or Louisiana). In some of these countries, an important sociolinguistic problem arises: they find themselves in



a situation of diglossia, but with the particularity that the majority of the population does not speak the "high variety", the official language is therefore de facto excluded from public life, teaching, etc. (Calvet, 2007, p. 137)

The second way of treating Francophonie, according to Calvet, is as a "geopolitical concept" (Calvet, 2007, p. 137). It is the *political association* of countries around the Francophonie. According to the author, "the list of 'francophone' countries in the geopolitical sense is slightly different from that of sociolinguistically 'francophone' countries, but it is equally varied" (Calvet, 2007, p. 138). The fact that there are countries where French is not an official language or is not even spoken shows the political character of these alliances.

However, France tends to take the side of the French language (and therefore of individual promotion) in its bilateral policy, while the multilateral French-speaking bodies, largely financed by France, are increasingly voting, but with fewer resources, for the second direction. (Calvet, 2007, p. 139-140)

The banner of linguistic and cultural pluralism preached by France is not always raised in the same way by the country. Calvet further states:

But it turns out that this linguistic and cultural pluralism, evoked whenever French is threatened, is practically forgotten when its positions are more secure, as in France or Francophone Africa. (Calvet, 2007, pg. 142)

In this way, this study proposes a teaching of the French language that goes beyond the usual Eurocentrism and is more expansive, that meets globalization, respect between peoples and cultures, that seeks to know other faces of the French-speaking world, that favors exchanges and mutual respect.

In addition to Calvet's vision, we bring to this work the perspective of the Senegalese Ndiaye (2014), sociologist and researcher in history, regarding the Francophonie in the African continent. The author presents some questions about the "relationship that the French-speaking African speaker has towards the French language" and states that it is necessary to "end the myth of French conceived as an African language". For Ndiaye (2014), according to the author, like Senegal, such a myth is due to the strong acculturation of African elites. Ndiaye (2014) states that the position of the poet and former Senegalese President, Léopold Senghor regarding the French language, also contributed to the overvaluation of the French language in the country. Senghor stated that

[...] French would no longer effectively be a foreign language given the condition of extreme acculturation that would have led the Senegalese elites to think of French and to express themselves better in this language than in the mother tongues, replete, in essence, of "Frenchisms" in the cities. (Senghor apud Ndiaye 2014)

Ndiaye (2014) draws attention to the status of the French language in countries whose languages used are from the same language family as French such as Romania, Portugal and Italy, but



where French is considered a foreign language. However, in African countries, where the languages spoken have no Latin origin, French is not considered a foreign language. The author clarifies that this reality is "the fruit of an unconsciousness that was wisely maintained by the colonial administration and the local francophone elites." (Ndiaye 2014).

The author explains that French, compared to the African languages that were established centuries ago in the country, is a language imposed by colonization and that linguistically it has "no structural kinship" with African languages and that it should have the status of a foreign language. He states that "Francophonie is the pursuit, in dulcified form, of the colonial project of affirming the values of the civilization of France."

We consider the statements presented here to be of great relevance, because we can see in the words of the Senegalese philosopher that there are other not so fanciful positions regarding the reality of the French-speaking African countries.

6 METHODOLOGY

When discussing research in education, Lüdke & André (1986), affirm that research inevitably brings with it the load of values, preferences, interests and principles that guide the researcher. Thus, this research is based on qualitative paradigms. We seek to verify how the teaching of culture in FLE classes can be based on the francophonie theme and also promote an education focused on ethnic-racial relations.

To carry out this research, we adopted the qualitative paradigm of interpretivist character. According to Creswell,

Qualitative research employs different philosophical conceptions; research strategies; methods of data collection, analysis and interpretation. Although the processes are similar, the qualitative procedures are based on text and image data, have unique steps in data analysis and make use of different research strategies. (Creswell, 2010, p. 208)

Therefore, we recognize here the importance of considering and evaluating all the views presented throughout the research, both of the participants and the researcher. Interpreting requires sensitivity to many elements that make up the context of the research.

7 RESEARCH CONTEXT

This project will be developed at the Graça do Axé Black Culture and Reference Center, a public affirmative policy space in the Presidente Roosevelt neighborhood.

Two classes of level corresponding to Level A1^a will be assembled. There will be 12 classes lasting 1 hour and 20 minutes each, corresponding to two modules and the evaluations will be prepared



by the proponent teacher. One module will deal with the francophonie theme and another module will emphasize issues related to the application of Law 10.639/2003.

The students who will participate in this research have never studied French, aged between 14 and 18 years. Most attend the 9th grade of elementary school or the 1st year of high school. Among the students, some declared themselves brown, black and some white, according to the classification of the Brazilian Institute of Geography and Statistics (IBGE).

8 THE DEMAND FOR A SYSTEMATIZED PEDAGOGICAL WORK FOR ETHNIC-RACIAL EDUCATION

Developing the racial theme in the classroom, more specifically in a language course could be something commonplace, however, we have not yet approached the ideal desired by the various education experts and militants of the Black Movement against racial discrimination, Munanga (2008), Gomes (2008), Praxedes (2010). In an interview with the electronic magazine *Brasil de Fato*, Silva (2017) states that the education of ethnic-racial relations still needs greater attention from educators, because after years of implementation of law 10,639/2003, the racial theme is not included in the pedagogical plans of school institutions in practice.

9 THE LANGUAGE CLASS: A SPACE FOR ACTION

The foreign language class is also a space for the search for humanization, for debates that revolve around social problems, identity constructions, relativizations, development of critical thinking.

10 FINAL CONSIDERATIONS

In this work, we will seek to verify if the insertion of the francophonie theme in FLE classes will promote the teaching of culture in the classroom. We understand that francophonie can be used in a positive way for the teaching of culture from a more social, critical, questioning perspective.

The use of the Francophonie theme is enriching to provide the change of the Eurocentric approach commonly given to the teaching of FLE and make students experience other possibilities, such as the study of francophone countries located on other continents and also the francophone African countries.

In FLE's class, when using the Francophonie as an instrument for teaching culture and as a means of discovering the African countries that use the French language, it is important to make students deconstruct some misconceptions about the culture of these countries. By carrying out these actions, we infer that we work guided by the law 10.639/2003 and carry out an education for ethnic-racial relations, because we provide students with contact with African countries as well. Therefore,



we consider that Law No. 10,639/2003 helped us to rethink the francophonie for the teaching of FLE and for the education of ethnic-racial relations in the Brazilian context.

We are convinced that the effects of the teaching materials prepared in accordance with Law No. 10,639/2003 have favored all those involved in the process of teaching and learning the French language through a didactic focused on ethnic-racial education, for the development of critical thinking and identity construction of all those involved in this work. There was learning from both parties: students and teachers. There was the expansion of the notion of francophony, the reflection on issues of race and prejudice, the valorization of discussions and the promotion of the search for other themes and concerns that touch our young people in their relations with the world.



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