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ABSTRACT
One of the linguistic ideas of the beginning of the 20th century was that the linguistic object should be identified with a part of the reflection material of the oral, verbal and written forms. In the second half of the century, Sociolinguistics represented and still represents linguistic diversity by introducing the concept of linguistic variations. This article aims to present a review of the assumption swhere the speaker is categorized as the agent producer of his discourses, as a result of the idea of the flexibility of language as a legitimate place for the construction of speech in the spaces where it occurs. This article aims to rescue some of the history of pre-language studies that contributed to the constitution of the Variationist Sociolinguistic Theory. In this sense, we briefly recover the history of languages from the 18th to the 20th centuries, taking into account important facts concerning linguistic diversity and variation, in the context of the following methods: comparative studies, historical comparison. subjects, neogrammatics, dialectology, Structuralism.

Keywords: Sociolinguistics, Historical Influences, Sociolinguistic History

1 INTRODUCTION

To know the scientific practice of a given science means to know a way that incorporates its arguments, methods and controversial systems to which a theoriacorresponds. Knowing the constitutional history of the method of this science presupposes that all scientific work is solitary and historical, and the stage we reach during the research is occasionally the starting point for reflections on theory in the future.

Moreover, under each method or scientific practice - as a very long historical practice of time and space - there is always a structure for epistemological or methodical boundaries from which scientific action originates. Thus, there is always, in scientific practice, a combination of different interpretations or hypothetical theories of the same event and the assumption that certain systems of opposition come to signify the recognition of theory as a scientific practice. Thus, the practice of science somehow involves assuming a position in the classification, for example, of the research object itself, defining what belongs to it and what is outside it. With this, the fragments or features produced by the object are left aside and can only be discovered by other points of view established within the same or new method, emerging as a reaction to previous approaches. Therefore, it is the very nature of science that maintains its temporal status and guarantees continuous movement in the history of science (GERALDI, 1990).

All the knowledge that we process and that constituted us from the theory, somehow provokes us and the reaction we have in relation to the way we understand a certain object makes him afraid of the

challenge of analyzing it. Some examples that we can highlight are situated in the field of linguistics study. Thus is the Variationist Sociolinguistics a complex theory in which the studies of linguistic variants are approached as the central object The result of this reflection leads us to believe how complex a method of analysis is for Sociolinguistics or the Theory of Variation, because, in view of this theoretical perspective, the speaker moves in the spaces from which he speaks to try to justify the behavior of "speaking" of them. On the other hand, this study is justified in such a way that, in order to understand this linguistic behavior, it is necessary to establish a rupture of theoretical barriers in the face of the study of the object of way that does not disorient the researcher when we talk about the "cultured norm" versus the linguistic variants. This is due to the prestige value that the "cultured norm" has in society.

Although words, language and grammar are commonly used, they are not devoid of meaning, as there are different conceptions of the linguagin which they explain their objects in different ways. There is a close relationship between different language ideas and grammatical ideas. Before addressing this issue, let's consider some common language problems. These concepts are associated with the perception of social groups, that is, the individual use of language:

> [...] in a diversified and stratified society such as the Brazilian one, there will be numerous linguistic norms, such as the characteristic norm of traditional rural communities, those of rural communities of a certain ethnic descent, the characteristic norm of urban youth groups, the characteristic norm(s) characteristic of populations of urban peripheries, the informal norm of the urban middle class and so on (FARACO, 2002, p. 38).

In view of the history of Linguistics, in particular, the various theoretical pathways should not be understood in terms of direct development of the theory itself, that is, in terms only of accumulation of information over time that promote changes in this science, but rather in terms of fragmentation of different reflections of opinion among researchers, that may exist throughout history.

Saussure, creator of modern linguistics, constituted from the publication of the course of General Linguistics the relationship between the dichotomy language and speech. In the relationship between these, the Saussure dichotomy constitutes the language as:

> A social part of language, outside the individual, who, by itself, cannot neither create nor modify it; it exists only by virtue of a kind of contract established between the members of the community [...] (SAUSSURE, 2021, p. 58).

Thus, the language is constituted as all internalized knowledge that we have of its manifestation, while speech would be the realization of this knowledge, and it is also through this manifestation that all modification in the language is perceived. Thus we perceive the whole distinction between this dichotomy when Saussure establishes the dichotomy between language and speech, displacing the study of speech and giving possibility of being " (SAUSSURE, 2021, p. 58).

The same is true of the treatment of different themes and the change of language, because, although there are different ways of speaking, these acquire different meanings and meanings, due to the intellectual

changes of each epoch. Logo, understanding each of them portrays the possibility of being able to distinguish the implicit ideas of each theory, a work that can be best performed when known as the history of philosophical thought and language, "the basis for a better understanding of development" (KOERNER, 2014, p. 124) of specific lines of research, and in our case linguistics is generally.

The linguistic practices of social groups in which people participate and introduce elements of identity to the extent that they are associated with certain social and cultural norms, intertwine and influence each other, and mix. Thus, language is unique and powerful, as well as social work, which includes diversity. And, it is similar to the variety in which 'default' is defined:

> The expression cultured norm should be understood as designating the linguistic norm practiced, in certain situations (those involving a certain degree of formality), by those social groups more directly related to written culture, in particular by that historically legitimized by the groups that control social power (FARACO, 2002, p. 40).

The culture developed is associated with some social norms: the subjects who practice it, who may have a higher level of education, assume social roles that require the formal practice of the use of "speaking" in which it predominates written culture. Some of the developments of language diversity are represented in a mediatic way by urban areas, such as newspapers, magazines, books, etc. The practice in the ways of speaking has increased exponentially both in written and spoken ways. It is because of the diversity of growing culture that there are writers, such as Marcos Bagno, who says:

> there is no homogeneous linguistic behavior on the part of 'educated speakers', especially (but not only) with regard to the spoken language, which presents variation of all order according to age group, geographical origin, professional occupation, etc. (BAGNO, 2002, p. 179).

For this reason, this article aims to present part of the history of pre-language studies that contributes to the constitution of Variationist Sociolinguistics, campo that privileges the research of diversity. With this in mind, we hope to illustrate not only the historical movement that led to the emergence of Variationist Sociolinguistics, but also the epistemic foundations that guide this investigative practice.

Andin our understanding,

> [...] researchers need to develop an awareness of the assumptions underlying the practice in their fields, so that they can, if necessary or appropriate, consistently consult these assumptions. They also need to develop a continuous awareness of the relationships between their own fields and others – and of the historical antecedents that constituted their field – sometimes providing a quadro against which professionals react. (MILROY; GORDON, 2003, p. 1).

For this reason, this article aims to present part of the history of pre-language studies that contributes to the constitution of Variationist Sociolinguistics, a field that privileges diversity research for interpretation. With this in mind, we hope to illustrate not only the historical movement that led to the emergence of Variationist Sociolinguistics, but also the epistemic foundations that guide this investigative practice. In our view,

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2 THEORETICAL APPROACH TO THE EMERGENCE OF SOCIOLINGUISTICS

Language is usually associated with the concept of the same language determined by standard grammar as we briefly address ed in the introduction, this plays a decisive role in which it seeks to reduce diversity by being a "supraregional index (FARACO, 2002, p. 42). As a result, the standard standard is often confused with language itself.

Koch (2002) observes language at the same time as a set of social practices that first emerges as a set of objects that manifest themselves at different levels of organization (phonological, morphological, signtactic, semantic). However, this happens from the space through which the speaker circulates, that is, where he is. Our proposal, goes against, on the one hand, with construction of the structure of language as a system, and on the other hand, in the "speaker", alluded to the mudança of the language. The concept of language structure in this case refers to the question of how language functions as an instrument of communication through its code structure, which, in order to perform should be produced by those speakers in society.

The interest in Sanskrit, contributes to this understanding of the constitution of language studies and being part of this construction of knowledge, we highlight a group of ideologues and philosophers who contributed to the development of science in the late eighteenth and nineteenth centuries. could be more complex than today. Thus, "the reconstruction of ancient languages (ancient German, ancient Slavic, Indo-European) through a systematic study of ancient writings, became the prehistory of the knowledge of their speakers and ancestral cultures" (CAMACHO, 2013, p. 87).

The belief, of which the old languages would produce new languages, greatly guided the work of comparative and linguistic differentiation of that time, assuming that some elements of the languages could be related to the systemic issues of languages European. We can say that Franz Bopp is considered one of the first linguists of the century

He contributed through his understanding research from the comparisons between languages , in which he investigated, the verbal system, where the hypothesis constituted, as a simple system of comparison of the lexicon. Thus, this is considered the founder of Comparative Linguistics, which according to Faraco created the comparative method that is between:

> (...) elements of related languages there are systematic (and not just random) correspondences in terms of grammatical structure, which can be established by careful comparison. With this, we can not only explain the kinship between languages (i.e., whether or not a language belongs to a particular family), but also determine , by inference, characteristics of the common ascending language of a certain set of languages. (FARACO, 2005, p. 134).

Therefore, the science of language develops in society, being defined by the same process of the constitution of society and the production and reproduction of language in spaces of use. In this way, language can mean all new things produced by social life. The language system is thus constantly changing in a lenta way, leading us as speaking actors on this stage of production and reproduction of language. For Hartmann and Santarosa:

> Language, in fact, has been the object of curiosity and inquiry from the moment man began to think of his existenciais conditions going back to the first studies written in Greece plato. This demonstrates, among other aspects, the central importance that language exerts in human life. We can say that it is the language that makes humanization possible as we perceive it. On the other hand, we cannot think of man without language; on the other hand we cannot think of language distancingfrom life in its social, cultural and historical aspects. (HARTMANN, SANTAROSA, 2011, p.24)

Later, the linguists Rasmus Rask (1787-1832) and Jacob Grimm (1785-1863) combined the concept of history in comparative studies, thus producing the Historical Guistic Sin. Through the process of comparing history, he was interested in language change in the axis of time. With this characteristic, the studies of this period were dedicated to diachronic studies, through the development of language studies to identify the historical path or even observe some existing historical link that kept it. This practice was considered, until the end of the 19th century, the only way to scientifically study language and, therefore, it could be said that the main foundations of modern language flourish from these philosophical assumptions with the study of ancient written texts and with the aim of reaching the language original.

In addition to Bopp, Rask and Grimm, another important representative of comparative history was the German August Schleicher (1821-1868), when concentrating his studies on the ancient languages of Europe, began to use this method in the study of European-based languages in Latin, a practice known as Philology or Romance Linguistics Schleicher became the first scholar to try to articulate Bopp's ideas, using, in this case, tree paintings, representing linguistic historical relations, without considerar, however, linguistic diversity. This image is known as the genealogical model of language that will conceive the language, from a living organism. This is what is present in his essay written in 1983 according to Souza:

> Languages are organisms of nature; they have never been directed by the will of man; they rose, and developed themselves according to definite laws; they grew old, and died out. They, too, are subject to that series of phenomena which we embrace under the name of 'life'. (Souza 2010 apud, pag.97, Schleicher, 1863, p. 20-21).

Regarding the change in the conception of structuralist studies over time, somehow, it will present itself through the saussurian dichotomies. One example is the synchrony and dicronia dichotomy dichotomy that triggered a rupture of conception, given the positions ofpositivist grammatical studies, among others, which criticized these theoretical currents and that began to establish research mechanisms that would constitute as object the speech. Speech from this context was taken as an object.

Sociolinguistics appears around 1960, having as main representative William Labov, who when presenting himself at a congress granted as guidance, assumptions of "linguistic and social variation" in

the United States. It was together with these studies that began research aimed at changing speech structures in communities. These changes can be in different ways in the same community. At the same time, in addition to intralinguistic factors , other factors should be considered of paramount importance, among which are the age, gender and origin that contribute to detect the linguistic behavior manifested by the speakers. Therefore, it constituted a model for the studies of linguistic phenomena of a given community, from this perspective. We have ratified our words, based on Tarallo's speech:

> The initiator of this theoretical-methodological model is the American William Labov. Not that he was the first socio-linguist to emerge from the linguisticresearch scene. Past models farther away, and also the most recent, certainly inspired him in his conception of a new theory. (TARALLO,1990, p.7)

The studies of Variationist Sociolinguistics are manifested from the studies of antropology in which the thought of language and society studies are inseparable, strongly influencing this science and criticizing sausurian structuralism that did not contemplate these historical and social characteristics that could affect a group of speakers through the use of a variant.

However, it is worth mentioning that before Labov, Antoine Meillet already contradicted Saussure's studies, constituting differences entre the dichotomy between language and speech. Meillet, uses in his studies the terminology language in his conceptions in which, itself, exists due to a social group and its ability to understand it. Language and speech are defined indistinctly. For him, language and speech constitute a social fact, with its particularities and concreteness. Labov, on the other hand, said that language is a social fact of the exteriority of the speaking community. The notion of language for Antonie Meillet according to Silvia and Milani:

> is different from the other linguistics studied here. Language, in Meillet's conception, "the very reason for the existence of the social group", is not an innate capacity. Meillet, now speaks language, now speaks a language, and defines them indistinctly. Language is a social fact, and every language, and every language, witha particular and concrete notion, is also a social fact. (SILVA; MILANI,2013, p.4)

Regarding the speaking community, its constitution takes place, from the insertion of the speaker, in a community, thus establishing, to this, a series of experiences due to the contact of this individual with other speakers, as well as his contact with other aspects of language and speech. Communities in general have traits organized in speech, which give distinct characteristics from one to another. These traits arevisible depending on age, level of education, sex, professional activities, religious belief, being more visible these traits from the divisions of social classes.

With regard to linguistic variation, this can occur by the appropriation of these variations in a community. Linguistic variation in turn is defined as the set of varieties that can occur in a given social group in a community and that will occur according to cul tural geographic social historical context determining the different ways of speaking of that community. To detect a variation it is necessary to have

in mind some aspects, that is, principles that guide an analysis in this theoretical field. However, it is important to point out that linguistic variation is established synchronously. According to Bagno:

> If we believe in the myth of the single language, there are millions ofpeople in this country who do not have access to that language, which is the literary norm, cultured, employed by writers and journalists, by official institutions, by the organs of power — are the languageless. Of course, they also speak Portuguese,a vaity of non-standard Portuguese, with its particular grammar, which, however, is not recognized as valid, which is unprestigious, ridiculed, [pg. 16th] the target of mockery and derision on the part of standard Portuguese speakers or even those who, not speaking the standard Portuguese, take it as the ideal reference—so we can call them tongueless. (BAGNO,2007, p.16)

That said, by reflecting on the constitution of the language in society, we can establish that it was established based on rules established by a usual norm among the members of society. However, when we move the studies of the manifestations of speech in the language, we observe that it comes to print its own characteristics, taking into account its manifestations from a method that addresses many of the social phenomena of language.

Resuming about linguistic variation we have its caracterization in the capacity that the language transforms and adapts according to some components. These components are related to history, that is, the time in which this language is used, to the social groups that use it, the country where it is spoken and also in relation to style, that is, the situation of use of this language.

3 LINGUISTIC GEOGRAPHY AND SPEAKER RECOVERY IN BRAZIL

Brazil, as we know, has a vast geographical territory and to the detriment of this we can say that, together with this element and related to linguistic variation, there is a huge plurality of variations in the language, in this case the Portuguese language.

As previously addressed, the relationship of the historical component of linguistic variations is today based on the fact that the different groups of ethnicgroups and social groups have had and have contact with the language in our historical period.

When wereflect under the use of the language, considering it in terms "wrong" or "right", or even if there is a variation "worse" or "better", first, what we should consider, is the identification of the variants in the speeches of social groups and then define a standard form. That said, as we know there are different institutions in different social spaces and not unlike that, there are different individuals who circulate through these social spaces. It happens that social spaces determine the vari linguistic actions, what we should keep in mind in relation to individual/space/variation is to remember the sociological question, and that the existence of an error, regardless of degree, will depend on the distribution of this individual in the " pyramid ofclass s", which will also be a pyramid of linguistic variations.

If we imitating value judgments about a given variant we can create a discrimination of the speakers by the use of these variants, since these distinct forms of speaking constitute a perfect system for the

communication of these, in the spaces they circulate. This determines that, as a result of the different regions inBrazil, there are marks on pronunciation and different vocabularies between them.

When we reflect on traditional grammars and dictionaries that, in a way, determine the standard norm of the language, they may not contemplate linguistic variationand in an exclusionary way do not appreciate the forms learned by speakers in various social spheres.

In the teaching space, for example, it may happen that students arrive and come across the standard Portuguese, and both they and the teachers identify their linguistic differences , and it may occur that the knowledge that this student has of speech, is repressed and is later printed terms of the cultured norm, of stouting the student or even imposing the this is the cultured norm as definitive and unique.

Still in this context, when we think of the school, it becomes a privileged space of those who hold power and practice teaching according to the rules established by the State. In other words, they determine what should be transmitted, i.e. whether linguistic variation or standard language. If we talk about public schools we know the diversification of students who live in different social groups and bringwith them their forms of variants. What seems to be done in this case is to constitute what is right and what is wrong in the speech of these students. Not different, society itself does not consider the variants present in the speech of a given community, giving pres tigiothat follows the rules established by the cultured norm. If we think about these variants, these come to present specific characteristics of a particular community. These linguistic variants can be identified geographically byresearching from an appropriate method as a product of history and, at the same time, of the permanent evolution of language. Thus, we believe that there would be no need to conceive differences in linguistics between diachrony and synchrony. In the end, the different languages would be the result of different interpretations and understandings made by the speakers in the society in which they live, that is, the linguagem would shape their perception of the world.

When resuming on the term "Sociolinguistics", this was coined in 1964, in a conference organized by William Bright, in which participated several linguists, such as John Gumperz, Einar Haugen, William Labov, Dell Hymes, John Fischer among others. The activities presented at the conference were based on the premise that Sociolinguistics should reflect the formal diversity of language and social diversity. In other words, it associates the linguistic diversity of a society with the diversity existing in the structure of that common society. The first proposal for this area was to identify a set of socially defined characteristics, which should be related to linguistic diversity. We can consider that sociolinguistics has ties to the studies of the early twentieth century by Franz Bozz, Edward Sapir, Benjamin L. Whorf, in the modern era with Linguistic Anthropology, in which language, culture and society are seen as inseparable events.

In 1962, Dell Hymes proposed a new field of research, Speech Ethnography, later renamed Communication Ethnography. With a multidisciplinary character, he sought contributions in areas such as Ethnology, Psychology and Linguistics in which the domain I saw am defining and interpreting the behavior of language in a cultural context. Communication Ethnography shifts the traditional focus on

language code to define language functions based on speech recognition and social norms thatapply to each community.

When we highlighted, William Labov, in which he published in 1963 a study analyzing the island community of Martha's Vineyard, Massachusetts in the United States, highlighting the critical role of social factors in the interpretation of diversity linguistics. Labov was able to demonstrate the relationship between factors such as age, gender, occupation, ethnic origin and attitude towards the virtues of the Vineyard language, in particular in pronunciation. In 1964, Labov conducted an English social classification study in New York, where he developed a model for the definition and interpretation of language in the context of urban societies - known as Varianationist Sociolinguistics or Various Theory, of great influence in modern english L.

Sociolinguistics focuses on the study of linguistic attitudes, multilingualism, linguistic planning and language practice policies. Therefore, sociolinguistic practices cover a wide range of subjects that have attracted the attention of scholars and researchers and can contribute significantly to the teaching of literature experts. These methods have enriched the discussions of variacionistudies mainly related to linguistic change, individually and collectively, and, therefore, deserve further research in order to contribute to the definition of a range of linguistic diversity and practices in its use..

Studies in Brazil onsociolinguistic theory indicate that today it is possible to find about 180 native languages spoken in Brazil. According to Lucchesi (2012), most of them are on the verge of extinction, with some older speakers. It is essential to keep in mind that the decline mainly in the number of indigenous languages is due to the disappearance of native speakers, due to: 1) campaigns of extermination or poaching, promoted by Europeans, descendants and agents; 2) epidemics of infectious diseasesintroduced by the colonies; 3) the continuous reduction of their hunting and planting areas (their means of life); 4) Forced or brought to white cultures. It is worth remembering that the extinction of indigenous languages occurred in large numbers during colonization. Inthis way, the colonization process was one of the major responsible for the disappearance of some languages spoken in Brazil.

In one of his studies on the Portuguese language in Brazil, Guimarães (2005, p. 24-25), establishes four characteristic periods where he considers a relationship between the Portuguese language and the languages already existing here in Brazil. The first momenstarts from the beginning of colonization and extends until the dutch leave Brazil in 1654.The second that goes from the departure of the Dutch until the arrival of the Portuguese royal family in 1808 in Rio de Janeiro. The third period begins with the coming of the royal family and continues until the formulation of the question of the national language of Brazil in 1826.And the fourth moment, in turn, goes from 1826, extending until 1930, with the strengthening of the process of Brazilian immigration.

> During this period Portuguese the country coexists, in the territory that is today Brazil, with the indigenous languages, with the general languages and with Dutch, the latter the language of a European country and also colonizer. The general languages were Tupi languages spoken by the majority of the population. They were the languages of contact between Indians of different tribes, between Indians and Portuguese and their descendants, as well as between Portuguese and their descendants. The general language was thus a lingua franca. The Portuguese, as the official language of the Portuguese State, was the language used in official documents and practiced by queles that were linked to the administration of the colony. (GUIMARÃES,2005, p.24)

Rodrigues (2000, p. 543) points out that the Portuguese who came to live in Brazil, mostly, were men who were not accompanied by women, and therefore began to live with indigenous women and had separated children, called Mamluks, which did not please the Church and neither did the State. The situation worsened in the sixteenth and seventeenth centuries, however, in the vicinity of the administrative center, which was Salvador, this fact did not happen, because, in this region, the number of women between the colonies was so great whenit was in Portugal, most of them orphans would marry Portuguese. Therefore, it is fair to say that the Portuguese language was limited in these areas.

In some spaces, where division became resistant, half-breeds often adquwould go to their mother tongue and later learn their father's language. With the disappearance of the "pure" Indians, the Tupi language modified and made the common language or Nheengatu (meaning 'good language).' This language was a communication tool adopted by the Portuguese to unite indigenous workers. The common language was also used by the Jesuits in the teaching of the Indians, thus facilitating the conversion of the Gentiles. For a long time, the Portuguese and the common language coexisted together. Notice what Teyssier has to say, quoting

Father Vieira:

> In 1694, Fr. Vieira that 'the families of the Portuguese and Indians in São Paulo are so connected today with each other, that women and children are created mystically and domestically, and the language spoken in these families is that of the Indians, and the Portuguese go the boys to learn the school.' [...]. (TEYSSIER, 1997, 94-95).

Referring to African slaves, these were classified as rogues or boçais. The Ladihad some knowledge of the Portuguese language and, with that knowledge, enjoyed certain privileges. According to Silva Neto (1963 [1951], p. 39), the Rogue slaves already spoke the Creole-Portuguese when they lived on the African coast. The boçais, on the other hand, did not know Portuguese. With the growing need to maintain communication and seek social supremacy, Portuguese became the second African language, as it was the language of honor, the language of the elders. Thus, more knowledge of thenew language was needed. According to Mollica:

> The vast majority of the pidgins and creole languages currently known were formed in the bulge of European Colonial expansion between the 16th and 19th centuries. Pindginization, as it is a broader phenomenon has occurred in many diverse contexts since individuals of different languages maintain prolonged contact, for reasons of trade, or for joint realization of some productive activity. (MOLLICA,2016, p.74)

Studies of cryolization in Brazil. is limited because there are no pidgins and creole records. However, since the end of the last century and throughout this century, one can observe the fragmentation of these peocessesos that has caused the Portuguese language spoken in Brazil to become, so distinct due to the violent and broad process of industrialization and urban growth, which results in profound socioeconomic changes. On the other hand, the European standard ceases to have such a profun effect on the structure of the language, spoken in Brazil with the diversification of language between the middle and upper layers, due to the interaction with the lower layers. On the other hand, there is a linguistic imbalance in the reaction of the indigenous and Brazilian languages, which were led to the disappearance. However, some of its strongest brands are integrated into the Portuguese language spoken in Brazil and with its history.

Other traces of these characteristics are creole , which can be found in some isolated Afro-Brazilian rural communities (such as in the Helvécia area, south of Bahia). Therefore, we must understand the development of the socioeconomic history of Brazil since it acts as an important set, clarifying linguistic interaction in the history of the national language, but also to adequately explain the actuality.real of Portuguese language spoken in Brazil.

4 FINAL CONSIDERATIONS

After having carried out a brief review of the historyof philosophical and linguistic thought between the end of the eighteenth and mid-twentieth century, we observe the different ideas that involve studies in the field of Linguistics, and their involvement in different issues forming different perspectives of language such as: natural, comparative and historical systems; and an intangible system of symbolic relations of language stucco.

Despite the differences, they all have similarities. However, the fact that they have developed similarities, some perpectives keep the studies separated by their historical, social and cultural contexts of the linguistic communities.

Thus, "the reaction against the order of language" is stimulated (FIGUEROA, 1994, p. 1) by the field of social language, born in the 1960s, in the American context. Integrating various investigation processes. The studies of Linguistic Variation and Change come with the commitment to be "research on the structure and variability of language, in the contexto of society" (LABOV, 2008 [1972], p. 216) and with the commitment, therefore, to relate the linguistic world to the social world.

And in this wake of studies on sociolinguistic theory, we found that political and planning issues, who have affected important aspects in the process of constitution of speaking in Brazil and other societies as well, as some situations are rooted in multilingualism, which, with the state intervention, culminating in the emergence of a single language.

Regarding what has been said so far, it can be concluded, first, that studies of the transformation processes reflect the departure of the Portuguese language from a common standard of european nuances

and changes in the formation of Portuguese Brazilian. Thus , the processes of transformations that reflect the differentiated Portuguese of Brazil, may reflect effects "from the bottom up", resulting in the increasing communication of these various linguistic and vernacular dialects that have been observed since the turn of the century by the theoric of Sociolinetica.

To conclude, I turn to Du Bois (1985), who when examining the meaning of language theory from a captive searchthat sees language systems as dynamic systems, observes, first, the connection between internal and external forces. When external forces enter the language domain, they combine and interact with internal forces.

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