

PUBLIC AND LANGUAGE POLICIES: STRATEGIES AND CHALLENGES IN COMBATING SOCIAL INEQUALITIES IN MOZAMBIQUE

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Introduction

The freedom to express thoughts, to live a life with rights and duties are important aspects that motivate the development of public and social policies. It is the responsibility of governments to develop innovative public and linguistic policies that meet the needs of the population. Bringing the debate in light of the policies in force in Mozambique pointing out ways that can help focus the country's development is the objective of this article.

In order to think about sociolinguistics and social inequalities, this work belongs to a broad paradigm of the need to contribute to dynamize and innovate policies and research in the various forms of governance, citizenship and power. It is the central objective of this research to find consensus in the definition of strategies and challenges in a multilingual and multicultural context as is the case in Mozambique. Parallel to this aspect, the specific objectives are outlined: a) to discuss the relevance of public and linguistic policies in contexts of social inequalities; b) to reflect on the importance of linguistic policies in the elaboration of strategies and challenges in the fight against social inequalities; and c) to contribute to the improvement of public and social policies to mitigate the impacts of social inequalities.

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In order to achieve these objectives, the following research questions are raised: how are public and linguistic policies developed, taking into account the challenges of social inequalities in Mozambique? What factors impede the efficient implementation of communication strategies for the development of sociolinguistic research? How do language policies contribute to the mitigation of social inequalities? It is considered that the public policy area had four founding “fathers”: H. Laswell, H. Simon, C. Lindblom and D. Easton Laswell (in 1936) who introduced the expression “policy analysis” as a way of reconciling scientific/academic knowledge with the empirical production of governments and also as a way of establishing a dialogue between social scientists, interest groups and government (Souza 2003).

Souza (2003) summarizes the public policy as the field of knowledge that seeks at the same time to “put the government into action” and/or to analyze this action (independent variable) and, when necessary, to propose changes in the course or course of these actions (dependent variable) (Souza 2003, 23). The formulation of public policies is the stage at which democratic governments translate their purposes and electoral platforms into programs and actions that will produce results or changes in the real world.

Public policies in Mozambique serve a minority coming from upper classes or affiliated to the political regime of the day. The majority of the population is deprived of public policies because most decisions do not meet the interests of the population. The population is rarely heard and answered. Another problem that sickens the Mozambican society, especially of low economic classes, is the lack of knowledge of their rights. Many pamphlets and manifestoes are written in Portuguese and not in Bantu languages, which are most commonly spoken by Mozambicans. There is a greater diffusion of the duties than the rights, which means that the population does not know how to act in the face of adverse situations. Since 44.9% of Mozambicans are illiterate (Vicente 2015), they often do not know how to charge or insist that the problems of their community, neighborhood, block and city be solved. The rise of the Portuguese language (LP) to the detriment of Bantu languages (LB) in Mozambique reveals the postcolonial linguistic policy adopted by the then one-party government. It is essential to formulate linguistic policies that reflect the Mozambican reality and serve as a vehicle for Mozambicanity in the context of national unity. Unfortunately, although the country adopts the democratic system, its language policies continue to fail to mirror the daily life of what is, in fact, a democratic country.

For a better understanding, it is necessary to return to the Portuguese colony’s matrix to establish a bridge between the post-independence and

democratic periods regarding the issue of public and linguistic politics. Linguistic policy is understood as the “determination of major decisions concerning relations between languages and society” and linguistic planning as “its implementation” (Calvet 2007, 11). In the accomplishment of the present study, we gave priority to the bibliographical research of diverse documentation (articles, speeches, communications, official reports, dissertations and theses) that discuss on the subject. The study may contribute to a reflection on the public and linguistic policies in force in Mozambique, but also to elucidate some strategies and challenges to face the **Social Question** in Mozambique. We understand by **Social Question** “the set of expressions of social inequalities of modern capitalist society (such as: social exclusion, structural unemployment, extreme poverty, among others) [...] and as a rebellion for involving individuals who experience these inequalities and for them resist and oppose” (Iamamoto 1998, 28).

The challenges posed in everyday life point to a profound reflection on public and linguistic policies, especially for the education of young people and adults in their relations with languages as a starting point for the construction of social changes, in order to make language policies a guide for the present that allows to see the future of the local languages in Mozambique. Linguistic policies are necessary to make the revolution. They will be located in the center of scientific’s systematization, sociolinguistic and sociocultural management of the existence of peoples.

The importance of establishing public and linguistic policies favorable to the people explains the apprehension raised by the African Declaration on the Power of Public and Social Policies in Education and Training of Young People and Adults, by the Charter of Development for Africa and by the Declaration of Language Rights ratified in 2006. In this context, Morakinyo (2011) warns of the importance of adequate education and quality so that they can be fully literate. According to Morakinyo (2011), if young people today are not well equipped with exposure of skills, education and guidance needed to meet the challenges of tomorrow, a better tomorrow dies prematurely in our inexperienced hands. In this way tomorrow dies prematurely when public and linguistic policies are poorly designed for an adequate education, of excellence and for all.

The political, economic and social reforms characterized by economic and political liberalization, aimed at modernizing the Mozambican state to make it more efficient and closer to the citizens, led to the decentralization of public and administrative policies in Mozambique since 1988. It was in this context that the opening up of citizen participation in the governance process in Mozambique has emerged. Linguistic policies and the reform of local governance, on the other hand, assume as a fundamental premise the

recognition and institutionalization of traditional power in its various forms of organization and functioning.

Local development is usually associated with the innovative and mobilizing initiatives of the community, articulating local potential in the conditions given by the context. Communities seek to use their specific characteristics and superior qualities in order to specialize in fields where they have a comparative advantage over other regions. It represents, in this sense, the result of a joint will of the society that gives sustentation and political viability to initiatives and actions capable of organizing energies and promoting the dynamization and transformation of reality (Castells and Borja 1996). In these aspects, there is a lack of political will on the part of the Government in power to promote the dynamization and transformation of the Mozambican reality. For political or economic decisions have not played a decisive role in the restructuring and elaboration of social policies. The elaboration and development of linguistic policies always require some form of participation in the mobilization and initiatives of local actors around collective projects.

Due to several factors, there are still more problems that we can mention: the disarticulation of existing interests between local communities and State structures in the definition of public and linguistic policies; lack of effective communication strategies for the promotion of social equality; problems of social organization and financial, human and social capital of local communities impeding the promotion of social and multicultural justice; in other words, several factors acting in combination or in isolation impede the efficient promotion of language policies within the Mozambican justice system. In this context, it is necessary to elaborate the public and linguistic policies to establish the forms of articulation of the local languages in order to find possible solutions or consensus in the solution of the problems of inequalities and social justice. The challenges in mitigating social inequalities are many and we will list them throughout this article.

Focusing on language policies

Mozambique is a Lusophone country characterized by linguistic diversity. It is a country with little more than 24 million inhabitants and with seventeen Bantu Languages with standardized spelling according to Ngunga and Bavo (2011). According to Ngunga and Bavo (2011, 14-5), the four most dominant languages in the country are emakhuwa (26.1%), portuguese (10.8%), xichangana (10.5%) and cisena (7.8%). Although the Constitution of the Republic of Mozambique (2004) assumes the

Bantu Language as a national and cultural patrimony, and the Portuguese Language only aims to be the official language, it is prestigious not only for being official, but for being supported by the Constitution of the Republic of Mozambique (2004). It has become an instrument that gives little relevance to Mozambican Bantu Languages spoken by the majority of the population. Although the majority of the population lives in rural areas, with low educational level, they preserve their cultural mosaic and speak their various Bantu Languages. In addition to these African languages, Mozambique has five Asian languages (Gujarat, Memane, Hindu, Urdu and Arabic) spoken by Asian communities living in the country and by the Islamic community rooted mainly in northern Mozambique (Timbane 2013, 2).

However, literacy has often been presented as a “magic” solution to the expansion of opportunities and the creation of a more egalitarian society, reifying the notion of a job market with equal opportunities, whose determinant is the meritocratic value. Unfortunately, this is a difficult condition to achieve in a context of extreme inequality, where the elite tends to trigger mechanisms of distinction that invariably pass through education and culture (Scalon 2011, 63). And here we can think of the theoretical argument developed, so properly, by Bourdieu (1984; 1989).

Education is an investment of great importance that has a fundamental impact on public and linguistic policies for the young generations. However, investment in education is indispensable for the promotion of equity and social well-being, even though it has no direct and immediate impact on the poverty and vulnerability of underprivileged groups. The Mozambican school does not debate the variations of Portuguese in society, not even the textbooks allude to this. Therefore, we are living in an atypical and confused moment with regard to educational policies. This attitude causes the reduction of the greatest cultural patrimony that the human being has – the language. Data from the last population census of 2007 clearly showed how the number of Bantu Language speakers reduced to the detriment of the Portuguese Language.

There is still prejudice with regard to Mozambican Bantu Languages and for this reason they are still banned in school campuses. The context is to enable and situate the insertion of Bantu Language speakers and beginners in the past of the community where they lived or live, since when they interrogate the linguistics or the local language and local sources they will find answers and references in older people, known places, identification of the vestiges of the past in their community, allowing an empathic understanding of the sociolinguistic and sociocultural groups that have made and still are part of different moments of history, developing linguistics in children, students and researchers habits and speech

skills, understanding and research skills. Contributing in this way to the development of the capacities of the same ones and to the others interested in the development of the public policies and linguistics like identity or matter of each region or nation.

Public and linguistic policies, when implemented from the bottom up, will prove the authenticity of the sources and enable a solid introduction to the teaching of linguistics, since in situations where the young student is confronted with events in regions very distant, it leads him to consider this science as a mere invention. According to Lopes (2004), language policy consists of a body of ideas, laws, regulations, rules and practices that aim to materialize the intended linguistic change in that community. It is worth mentioning that linguistic planning is subordinated to linguistic policy, giving account of the materialization of the guidelines that the policy describes.

Currently, linguistic policies are disjointed in the sociolinguistic context of the country. However, there is a need that they be revised to cover linguistic-cultural diversity and to fit into the political-administrative system of the State many ethno-linguistic groups or even people who feel excluded from the homogenized society, taking into account that the culture that unites us is also the culture that separates us. According to Lopes (2004, 91), linguistic planning “consists of a set of activities that aim at linguistic changes in a given community of speakers, and whose intention, at the level of the competent authorities, is based on the maintenance of civil order, cultural identity and the improvement of communication”.

Citing Firmino (1998, 252), “Portuguese arrived in Mozambique as a colonial language and has been used for many years as an official means of communication in colonial and institutional contexts”. In Mozambique, language policies are carried out by advances, but also express forms of resistance. These policies emerged as a response to the various forms of social inequality suffered in the colonial period. With the independence of Mozambique in 1975, waves of social mobilization began to emerge in the design of Public Policies, which called for the need to create a new linguistic political culture in the country that would safeguard, among other premises, the defense of human rights, social commitment and the construction of citizenship.

Speaking of the exercise of citizenship goes beyond the discussion about the concepts that distinguish them, going through a ‘kind of’ controversial particularity, which deals with citizenship in relation to inequalities, often confused with totalitarianism, generating prejudices and discriminations in the face of differences. The right to equality before the law can be distorted by the particular interests of dominant groups. For

this and other reasons, citizenship and the rights of citizenship are not defined as universal rights, since they are inserted in the Constitution of each nation. They are variable according to the determinations of each country, recommended in its Constitution. Benevides (2009) explains that citizenship and citizenship rights are related to a certain legal-political order in a state that also defines and guarantees who is a citizen.

Mozambique is a nation of many traditions characterized by multilingualism. These changes are considered as attempts to find the solutions needed to meet the various challenges. However, many of the failures of these changes stem from the lack of operational strategies for the definition of public policies consistent with the documents that incite the Mother Law that governs a country to, from them, draw language policies to combat the social inequalities that accompany episodes of everyday life in the country. The first section discusses the issue of public and linguistic policies, questioning their elaboration taking into account the challenges of social inequalities.

Discussing the socio-historical contextualization of Mozambique

Mozambique is considered one of the poorest countries in the world. The Human Development Index (HDI) in its 2009 edition ranks the country in the 172nd position among 182 countries considered, with an HDI of 0.402. The average life expectancy of the population is only 52 years. The number of people living below the poverty line, 45% of the Mozambican population, continues to live on less than a dollar a day and does not have access to basic services, such as drinking water, schools and medical facilities (Suárez and Borrás Jr. 2010). Considering the current situation in Mozambique, marked by the lowest Human Development Index within SADC, PALOP and CPLP, the way to reverse the present stage is long and hard, dominated by the worsening of deprived and limited choices of access to decent life. Mozambique is a developing country, affected by the impact of the deliberations of the main world financial organizations. Poor competitiveness, coupled with the scarcity of adequate human resources, has made the path to marginalization inevitable, despite recordings in recent years of encouraging signs of remarkable economic growth.

Although the Mozambican Government and donors invest considerable effort and resources in the development of socio-economic policies and poverty reduction, the key socio-economic indicators are still very serious: GDP per capita is \$ 1,100 and adult literacy rate is 48.1%.

Despite some progress, the country's illiteracy rate remains among the highest in the world, especially among women, whose illiteracy rate is higher (64.2%) than men (34.6%), and more in rural areas (81.2%) than in urban areas (46.1%). After the proclamation of national independence on June 25, 1975, the illiteracy rate stood at 93%. This meant that in every 100 Mozambicans only seven could read and write. This has led the Government to place literacy as one of its priorities on its agenda. According to the National Statistical Institute (INE) projections, only in thirty years will the life expectancy of Mozambicans reach the average level currently registered in the world, but according to the UN it will be even later (INE 2010).

Inequality has never ceased to appear with some emphasis on the history of mankind. It is a complex and multifaceted phenomenon that has diverse impacts, especially on the conditions of poverty and precariousness. Reflecting and discussing strategies and challenges in the fight against social inequalities in Mozambique is to rethink important aspects of building a basis for overcoming social inequalities that need to involve a significant part of the population, both in the elaboration and implementation of policies that meet interests and needs of local actors. Phillips (1997) emphasizes the importance of clarity between three stages of action planning: the formulation of policy; the actual planning of the action; and the organization for the implementation that requires the detail of the administrative action. However, little or nothing is known about the perceptions and evaluations that the population makes, in the planning of the policies, both of the situation of inequality and lack in which it is embedded and of the initiatives taken to overcome this situation.

Scalon (2011, 55) demonstrates the importance of a deeper discussion of values, perceptions, attitudes and opinions regarding social inequalities, since it is they that “conform socially valid definitions of what is acceptable or not in terms of the distribution of goods, resources and services”. However, the structure of inequality is reproduced and transformed into interaction with the cultural code of each social group or society. For each society has its own language and language to legitimize or delegitimize equality and social inequality. For Tvedten et al (2009) language is cultural practice, so “it is important not only to be able to communicate and have access to information, but also to have a deeper understanding of the changing world where people live” (Tvedten et al. 2009, 25).

National unity presupposes a common language, and the urgency to promote and solidify this unity has led the Liberation Front of Mozambique (FRELIMO), since the time of the national liberation struggle, to opt for Portuguese as the national language. According to Grusky (2008, 13), “the task of identifying the main dynamics behind social change has been central

to Sociology, but nowhere is this interest more developed or more essential than in the field of analyzes of inequalities". To do so, we experience the episodes of the neoliberal ideology. It stimulates individualism, where each one has to find the means to provide the basic necessities and indispensable conditions for the reproduction of life, it is valid and fundamental the responsibility of other sectors of society for the execution of social policies in the fight against exclusion and inequality, clarifying the distinction between exclusion and inequality.

[...] inequality implies a hierarchical system of social integration. Who is below is inside and its presence is indispensable. On the contrary, exclusion is based on a system of hierarchical equality more dominated by the principle of segregation: it belongs to the way in which it is excluded. Who's down is out. These two systems of social hierarchy thus formulated are ideal types, since in practice social groups are inserted simultaneously into the two systems, in complex combinations. If inequality is a socioeconomic phenomenon, exclusion is, above all, a cultural and social phenomenon, a phenomenon of civilization. In other words, in the hierarchical system of social integration the presence of social inequality is evident. While exclusion is in the same system more commanded by the principle of segregation in complex combinations (Santos 2006, 280-1).

We must consider that when the costs and chances of participation are so uneven, we are often faced with a situation in which those included increase their relative advantages over the excluded by appropriating more effectively the benefits generated by society or the state. The phenomena of social exclusion have deserved much attention from researchers. Some researchers, such as Kowarick (2003), Lesbaupin (2000), Proença (2005) and Sen (2000) consider social exclusion a recent concept introduced by René Lenoir in 1974, covering a variety of socioeconomic problems in the states. Therefore, the dynamics of the relationship between State and society, in which the practice of public policies is inscribed, is crossed by inequalities in the distribution of power: be it political, economic, social, intellectual or symbolic. From this relationship, it is important that inequality be seen as a political problem. As a starting point, it is necessary to recognize the close relationship between democracy, social justice and equal opportunities.

Mozambique is no exception. There are local inequalities based on opportunities, education, employment and income, geographic location, political affiliation, gender, age and social isolation resulting from various factors such as HIV-AIDS and physical disabilities. We understand, as a social perception, that the existence of inequalities is a characteristic intrinsic to any society. In this context, the idea of social justice, understood as the access to job acquisition opportunities and status, is defended as a

way to create conditions for egalitarian competition and, consequently, to reinforce a meritocratic system in the allocation of individuals.

According to Isaacman and Steffan (1984, 240), lately Mozambique has made curricular reforms aimed at accommodating citizens of both sexes, reinforcing the cultural valorization between school and community traditions. In an effort to build a society where access to education should contribute to development and challenges to combat social inequalities. Castiano (2005, 42), “understands the value of culture as a by-product of a capacity inherent to any human and by all of us performed”. Mozambique has its beliefs and great riches. A mosaic of racial, ethnic, cultural and linguistic diversity in which national identity is built based on plurality and intercultural dialogue. For Castiano (2009), this dialogue between cultures is the basic condition for the formation of a ‘national identity’.

According to Geertz (1989), culture can be considered from its various symbolic manifestations. Obviously, talking about the fight against social inequalities means dealing with challenges, norms, experiences and traditional education. Aspects that should be carefully discussed and studied at various levels in a cross-cutting, inclusive and participatory fashion: from traditional and religious leaders to traders, academics, culture makers, politicians, teachers, nurses, parents, students and other mindmakers, to the development of an education that strengthens public policies that consider the factors that perpetuate social inequalities. For Dias (2002, 56), education is an instrument for maintaining social inequalities when public education policies do not consider the factors that perpetuate inequalities over generations. In this context, we are of the opinion that the teaching and the union of all the living forces will be able to undertake a collaboration that is certain in order to sow ideas and practical political questions that will bear fruit future trajectories in the “Indian pearl” that is Mozambique.

We try to reinforce the idea that if we do not look at the disadvantages faced by women in rural areas, varying from lack of infrastructure, education, employment and income, aggravated by social isolation resulting from several factors such as physical disabilities, cultural taboos and others; political discourse on gender equity and education for all will be a utopia, as inequalities will persist. A number of efforts have been made to combat social inequalities and poverty, both through government social programs and initiatives of non-governmental organizations and the private sector. There are major and important changes in gender relations. In most developed countries, and in some developing countries. Mozambique is no exception. Around the world there were important transformations in gender relations.

According to the Annual Report of the Inter-Parliamentary Union

(IPU 2015), Mozambique is a Lusophone country with the largest number of women in parliament. Globally, Mozambique ranks 13th, with 39.6% of seats in parliament filled by women. There was an increase in opportunities for access to education, in the number of jobs and employment for women, as well as in the qualification, in the educational level and in their presence in parliaments. But did all this lead to citizenship and social equality for women? There are still huge differences in women's access to resources, such as the difference in wages paid to women and men, entrepreneurs, businessmen, and the number of traditional leaders, religious and male and female politicians.

For women who can increasingly have access to education, good jobs, leadership, a place in parliament and other political positions, there has been an increase in opportunities to achieve full citizenship. For those who cannot access education and good jobs, especially older women or minority ethnics, rather than opportunities, the problems are getting bigger and bigger for full citizenship. The Mozambican woman fought and continues to struggle to occupy her space in society. After independence in 1975, the gains made by women in schooling are encouraging, countering the colonial period that severely excluded access to education for all Mozambicans.

For Bordieu and Passeron (1975) this did not mean that access to education was democratized, because the chances of majority access depended on areas with favorable objective opportunities and the strengthening of state-provided access mechanisms in various regions. By this we mean that between the rural areas of Mozambique and the cities where there are supposed to be access facilities, different factors have conditioned access to education for all.

In this perspective, Nyerere (apud Castiano 2005), although in his view does not focus on the discrimination of women in access to education in colonial times, in the Mozambican case we can note that, of Mozambicans who could not read or write, 60% were women, as a result not only from colonial practices, but also as a result from traditional education that kept women in a state of ignorance, "the woman's place was to be a good mother, domestic and servile, limiting the social role of women" (Isaacman 1984, 222). Despite the position that Mozambique occupies and the percentage of places filled by women in parliament, the country faces major challenges in the production, appropriation and use of knowledge on public policies that can contribute to greater effectiveness in combating social inequalities.

It is necessary to emphasize the construction of the public and linguistic policy instruments in the Executive, for the development of policies aimed at women, in order to deal with more structural aspects that base the search for a perspective of equality. This is why the search

for alternatives to reduce inequalities goes through two simultaneous paths: the formulation of new development models and the definition and implementation of public policies that allow a more equitable distribution of social assets and resources.

Challenges in combating social inequalities

In Mozambique the challenges in combating social inequalities are and will be permanent. However, several initiatives still have a limited scope and can be more easily identified in the documents and recommendations than through practical action. As a challenge, the projects and programs of community-based organizations, civil society organizations, governmental and non-governmental organizations linked to the promotion of Human Rights, for example, should dedicate themselves to the presentation of proposals related to the issue of social inequalities, resulting to a large extent from the work of the Inter-Sectoral and Interministerial Working Groups to valorize the fight against inequalities and the elaboration of social policies.

We can also highlight as challenges: community activities aimed at the social promotion of children and young people through school reinforcement, professional activities and education aimed at the exercise of citizenship; activities to support and stimulate microentrepreneurs – this activity involves training in knowledge related to business administration and professional qualification –; stimulation and expansion of access to higher education. Press the government to promote and organize conferences that relate to building a state of social, multicultural and democratic justice; strengthen the Role of Affirmative Action in public and linguistic policies in a democratic and contemporary way. The action plans must be developed in terms of public policies. This document, together with the National Human Rights Plan, should express governmental guidelines for combating social inequalities in Mozambique. These are, among others, some of the initiatives that illustrate the existence of a mobilization of different sectors of society towards the adoption of policies to promote equality. These are, among others, some of the initiatives that illustrate the challenges for the mobilization of different sectors of society towards the adoption of policies to promote equality.

According to Souza (2006), we must seek solutions that are not simply the repetition or copy of other imagined solutions to situations in which there is also discrimination and prejudice, but in a different context from ours. It is better, therefore, to seek a more imaginative solution. From the construction of a democratic relationship and instruments for the elaboration and control of public and social policies. It is important to find

support mechanisms in various spheres of government to boost the reach of actions, in addition to redressing the most blatant discrimination, which requires reinstating universal-based social protection, while recognizing the right of the unequal to reach universality through affirmative policies, allied to general redistributive policies (Phillips 1997). The social and cultural diversity in Mozambique produces several dichotomies (Loiane 2013) that in Psychology can be summarized in the concept of 'double bind'. A similar view is found in Castiano (2005), who explores the aporias in education in Mozambique between national identity and particular cultures, between 'education for all' and 'quality for the few', between autonomy and dependency and general education and training for work.

Hirata (2002), in her studies on the current configurations of the sexual division of labor, insists on the persistence of a strong and fundamental contradiction between the entry of women into the labor market and the permanence of a traditional division of labor among women and men, in particular, but not only, in the domestic sphere. The construction of social policies that focus on this logic is therefore central to changing the dependency relationships of women.

The sexual division of labor is understood here not as a descriptive but as a structuring concept in the social relations of sex (Kergoat 1996). The construction of a platform of public policies to combat social inequalities includes, in our perspective, the existence of a body responsible for its articulation and implementation within the Executive, whose objective is to translate a programmatic vision into action and actions that, in its varied scope, reflect the struggle for egalitarian social relations. And respond to the pressures from here and now with the prism of a future project. To that end, each country, each society has different realities and values and, therefore, Ngoenha (2000) enlightened that cultural relativism imposes as standards the respect for differences, tolerance, belief in the plurality of values and acceptance of diversity.

In order to do so, we believe that the Mozambican State, in its various instances, has not yet shown the necessary commitment to the elaboration and implementation of public and linguistic policies to minimize the impact of social inequalities. Even in the projects and programs that have already been implemented, it is possible to identify the insufficiency of material and human resources that guarantee their good progress. It is also noted the discontinuity of the same and the lack of sensitivity of many technicians and employees to incorporate the fight against social inequalities in their daily work.

Social inequalities caused by linguistic constraints

Mozambique's public institutions serve citizens in the official language. In a country where it is known that Portuguese is spoken by the minority, how can one admit that Portuguese is the only language of use in public institutions? It means that those who do not speak Portuguese lose their rights. If this were not the case, the State would provide interpreters to resolve the situation. The question that does not want to remain silent is: how do deaf-mute people make requests to solve their problems? How many sign language schools exist to serve these citizens? The answer we have at the moment is that they are on the sidelines. It is a population that is ignored by the State as if it did not exist.

Let's look at another example that manifests itself in justice: the Universal Declaration of Human Rights (1948) states that "every human being has the right, in full equality, to a fair and public hearing by an independent and impartial tribunal to decide on his rights and duties or the ground of any criminal charge against him" (UNESCO 1998, article 10). The lack of mastery of the language in its various faces limits the application of the expected justice. The mere knowledge of the oral expression of a language cannot be synonymous with the domain of its interpretation or translation. Included here are interpreters in various Mozambican Bantu Languages, Mozambican sign language and foreign languages in general. The presence of these professionals would bring more security and fidelity to the evidence and the statements made by the citizens in the interrogation, denunciation and in other legal documents that are drafted at the police level.

Mozambican cultural tradition has played a leading role in social justice within communities. Rural society respects the power of the rulers as authority and as an area of social justice. Beyond the figure of the ruler, the rural society respects the power of the "elder people" (elders) of the village or of the community as advisers and guides of life in society. These are the judges whose resolve in the first instance all the disputes of the community. What is the language used by community leaders? Obviously, it is a local Bantu Language. This example clearly shows that the functioning of a society revolves around its language. We believe that many campaigns of mobilization, sensitization, electoral and others, if done in local languages, would have more impact than when done in Portuguese, especially in the rural areas where the majority of the Mozambican population is concentrated.

The next example will illustrate how politicians understand very well the importance of language policy, but unfortunately do not wish to

do so because of their own will: we have observed in almost every rally that presidents (of the Republic and municipalities), deputies (Republic, Provincial and Municipal) and the candidates for the elections have always provided an interpreter or translator in their meetings of propaganda and rallies. Why do they take this attitude? They are aware of the fact that Portuguese does not fully respond to the communicative needs of Mozambicans. They know very well that their messages can only reach their fullness using the language of the population. It is this language that is rejected by the Language Policy; it is this language that is rejected in public institutions; it is this language that is worthy of belonging to the political and intellectual elite. Our position is clear and compelling with regard to linguistic diversity. Multilingualism should not be a problem for Mozambicans, but a solution. But this solution will only come when there is the appreciation of the various African languages that are instruments of expression of the culture and the ways of being of the Mozambican people.

Thus, among others, they emerge as social inequalities resulting from linguistic limitations, such as special education. It implies to consider the linguistic policies, especially the presence in the schools of diverse Bantu Languages speaking populations that constitute the country in historical ways. From the cultural and sociolinguistic diversity, we can analyze the social inequalities caused by the limitations, especially of people with disabilities and illiterate, including the complex relationships that involve the places of difference in legal propositions and in school practices.

Combating social inequalities

The fight against social inequalities is directly linked to the identification of what are the 'tolerable limits of inequalities'. But these limits are always flexible and vary according to how inclusive a society looks or expects to be. Here, social perceptions about who have the right to benefit from the resources of society and also about who defines political and symbolic boundaries are crucial. In this context, it is important to discuss deeply about values, perceptions, attitudes and opinions regarding social inequalities. According to Reis (2004), values, perceptions, attitudes and opinions conform the socially valid definitions of what is acceptable or not in terms of the distribution of goods, resources and services. According to the author, it is impossible to understand the distribution patterns of a society without comparing them with the notions of justice and equity that prevail in it; because it is through the cultural code that each society legitimizes or delegitimizes the notions of equality and inequality. "This is because the structure of inequality is reproduced and transformed into

interaction with the cultural code of society. The latter, in turn, provides the language to legitimize or delegitimize equality and inequality” (Munch apud Reis 2004, 55).

If we recognize that the sense of equality is socially constructed and therefore there is a socially shared code that justifies or condemns inequality, we must also recognize that public policies that do not take into account the values and behavior patterns of society are policies destined to failure. We call attention to the incompleteness of the Human Capital Theory that, for decades, has concentrated all our hopes of eliminating poverty and promoting equality in raising the educational levels of the population. The importance of education is undeniable, including as a factor of socialization and transmission of the sense of belonging to a given culture. As it is undeniable that the increase in schooling also affects the capacity for participation, social organization and willingness to claim rights.

The participation of all individuals in social, cultural and leisure activities plays a crucial role in social cohesion, as emphasized by Wixey et al (2005, 18), and contributes to improving health, employment, education and reducing crime by improving the quality of life of the general population. According to Putnam’s (2000) thought, increased education, participation, social organization and willingness to claim rights are indispensable components for generating solidarity in the sense of “generalized reciprocity”. Although schooling continues to be often presented as a “magic” solution for expanding opportunities and creating a more egalitarian society, reifying the notion of a job market with equal opportunities, whose determinant is the meritocratic value. Unfortunately, this is a difficult condition to achieve in a context of extreme inequality. Bourdieu, in his developed theoretical argument, so properly warns us that the elite tends to trigger mechanisms of distinction that invariably pass through education and culture (Bourdieu 1984; 1975).

It is also difficult to suppose that education alone is capable of reversing a scenario of inequalities that are expressed in several dimensions of capacities and produces situations of extreme deficiency in health, nutrition, stimulation and disposition, among other factors, which creates differences in the appropriation of educational opportunities. Not to mention that there is in the quality of Mozambican education a huge gap between the schools designed to accommodate the children of the elite and the schools that receive the children from the popular classes. Moreover, even grassroots education often incorporates logics and values far removed from the social reality in which its target audience is inserted, which helps to explain the high rates of disapproval, repetition, and dropout. It should also be remembered that education is a long-term investment that has an impact

mainly on the young generations, but also excludes the adult population.

In this context, investment in education, which is indispensable for the promotion of equity and social welfare, does not always have a direct and immediate impact on the poverty, inequality and vulnerability of underprivileged groups. Indeed, the reduction of absolute poverty is strongly conditioned by the reduction of inequalities, not only when it comes to income disparities, but also when we consider other dimensions such as health, education and politics. Looking at this thinking, the search for alternatives to reduce social inequalities goes through two ways simultaneously. One is the formulation of new development models. The other is the definition and implementation of public and social policies that enable a more equitable distribution of social assets and resources, which can expand the opportunities for a greater number of individuals. Distributive policies are indispensable for improving the living conditions and well-being of the vulnerable population; even small changes in income distribution have a significant impact on relative or absolute poverty reduction.

Adopting the Rawlsian concept of justice, Rawls (1993), equality of opportunity, ultimately, is the key element for a just society. It can only be achieved through public action that aggregates and combines different strategies. Thus, both the state and the private sector and civil society organizations can play a relevant role in promoting equality through social policies, which continue to be the fundamental mechanisms for expanding access to rights and generating opportunities.

The intervention of linguistic policies in the reduction of social inequalities

Portuguese, being the only official language most used in Mozambican courts of justice, inhibits and blocks the expressiveness of the defendant or suspect, being limited in his arguments in defense or prosecution. Although police stations and call centers respect these linguistic differences and look for ways to fill up by calling an interpreter or translator, as the case may be. This work could have a participation and multisectoral representation to be coordinated with the Ministry of Justice. The judiciary should have within the framework of the effective official interpreters and specialized translators that could eventually serve the country's police stations. It does not seem fair to a citizen to be questioned or heard in a foreign language. Mozambican linguistic wealth is not a problem for our society, but what concerns it is the way citizens face forensic language. There

is not one language better than the other. Portuguese, although spoken in almost all provinces, cannot be considered the best.

Linguistic policies for social development have to devise a strategy that allows all efforts and activities to be directed towards the aspects and objectives that are decisive for its success. Simply put, it is a question of whether we do the right things. In fact, policy success depends not only on a skilful strategic orientation, but also on the degree of coherence and inter-adjustment between all activities. This requires a large number of communication mechanisms articulated among themselves. It is asking if we do things correctly. This coordination function based on a viable strategy is assumed by the agreements and rules on structures and processes. Those involved also spontaneously assume this function when they understand the strategy and its role is clearly defined.

In addition to strategic orientation and coordination, public and linguistic policies must have a shared meaning horizon and a culture of cooperation so that those involved can, in each case, act and react to the whole. This horizon of meaning answers the question why and for what we do something. It can be created, for example, through a joint vision elaborated in a participatory way and the reinforcement of the common identity. A shared horizon of meaning plays a number of important roles in the coexistence, cooperation and success of social policies.

It is not possible, in public and social policies to combat social inequalities, to regulate all details in a definitive and unambiguous way through strategic guidelines and implementing norms. This would also not be desirable, since in a dynamic and volatile environment this would lead to the immediate blocking and failure of social development projects and programs. People have the ability to organize themselves, articulate and use the margins of action created by the strategic orientation to solve problems in a creative way and take advantage of the opportunities of interpretation to act in function of the whole. Thus, strategic orientation promotes the self-responsibility of the actors involved.

The horizon of meaning also has a promoting effect insofar as it inspires security and allows those involved to properly interpret dubious or even contradictory events and to understand and tolerate dissonances. Finally, a shared meaning horizon helps to enthuse those involved to the common task. Thus, strategic orientation is the foundation that creates margins of action, reinforces self-responsibility and stimulates the creativity of those involved in the design and implementation of public policies. Public policies that provide for equality or equity have been part of the international agenda since the Beijing Conference in 1995. Poverty reduction and social inequalities have been part of the Government's central objectives since the

early days of the National Independence Day for Mozambique.

Among several initiatives, in 1999 the Mozambican government outlined the Lines of Action for the Eradication of Absolute Poverty, one year later the lines were transformed into the Plan of Action for the Reduction of Absolute Poverty (2000-2004), aiming to reduce poverty and promote equal opportunities for women and men. As strategies to combat social inequalities, it is essential to articulate between universal policies and focused policies. Although these policies have a distinct character and apply to different situations, they are not practically mutually exclusive or necessarily conflicting. We can understand them as complementary strategies. We must recognize and understand that universal policies have their limits at their cost, while focused policies have limits to their scope.

The multidimensional nature of social inequality requires the combination and articulation between universalization and focus. How to combat social, racial or gender inequality if we do not focus? On the other hand, some rights, such as health and social security, are universal. Some of the important steps for the public and linguistic policy agenda are improving the quality of advocacy, communication strategies and information on the social mechanisms and processes involved in the production and reproduction of inequalities. Notably, it has an immediate impact on the elaboration or design of policies and, therefore, on their chances of success. In this sense, it is fundamental to evaluate the public and linguistic policies effectively implemented. There is a shortfall in the evaluation and monitoring system and so we know little about the history of failures and successes of these measures.

Strategies for developing public and linguistic policies

Here we face two very interesting questions. In addressing the relevant concept of strategy, the most appropriate will be the one that best serve the objectives to be achieved, and on these also depends the most appropriate way of operationalization and measurement. The concept of development is a “living” and complex concept – which has undergone many dramatic changes, especially in the last 50 years and in particular in the last 200 years. Over the past few centuries we have witnessed an extraordinary change in the quality of life, economic growth and population, with the advancement of urbanization processes, industrialization and the technological innovations involved. In public policies and development cooperation projects, ‘capacity and strategies building’ means the process that puts people, organizations and society in a position to shape its own development of strategies and methodologies in a sustainable way to adapt

to the changes in framework conditions.

According to Sten (2002), two pillars form the basis for development strategy: building an investment environment that facilitates investment and growth, and enabling poor people to participate in this growth. This affirmation confirms that investment in public and social policies duly elaborated, planned and implemented according to the needs and realities of local beneficiaries, public or private sectors, is crucial for the attraction of individual and collective initiatives that, with the production of goods and services, contribute to the improvement of the well-being of individuals and society. Public and linguistic policies to mitigate social inequalities must/can be designed based on projects and programs to support capacity development and strategies precisely in the three-level concept: individuals, organizations and societies. In this context, the level of society can be differentiated and subdivided into its component elements, the “systems of cooperation” and the “field of political action”. From the point of view of the formulation and implementation of strategies, a definition of the concept that encompasses the entire process is particularly useful in the management of projects and organizations.

There are not always easy solutions, perfect organizations and methodologies, but we can always work to improve them, especially if we can identify and address the root causes of problems by maintaining a positive, conscious and apprentice attitude. For post-war Mozambique and in the process of reconciliation, the education sector is a first-line challenge, not only in its economic but also social and political valence (Ngoenha 2000, 216). Indeed, if ideology is the link between education and linguistic politics, it is necessary to be attentive to the effects of political power in education. Add to this diversity another one existing between rural and urban schools, public and private and/or mixed, and consequently a whole set of ideas and conceptions that express the vital interests of classes and social groups. In view of this diversity, the importance of language policies for the identification of values common to all Mozambicans becomes a giant undertaking.

Final Considerations

We can consider that in Mozambique, although there are still problems related to the elaboration of public policies, linguistic and social inequalities due to several factors, the current educational system theoretically establishes equal opportunities for both sexes, although not all Mozambicans access teaching the same way. Although women’s continued struggle has not yet conquered her space in society in an objective way,

the advances made by women in schooling are encouraging, contrary to the colonial period that has severely excluded access to education for all Mozambicans.

There is no justice in a space where there are no rights and duties. The Mozambican State could play its part, because resources exist as long as there is such political will. As we could see in the debates, the lexical, grammatical and other tone have great importance in the Mozambican Bantu Languages when confronted with forensic interpretation. Without the mastery of these competencies, it is difficult to achieve the desired objectives in articles 250, 252, 253, 254 and 255 dealing with “the questions” in the Mozambique Code of Criminal Procedure (2014).

Therefore, discussing issues of public and linguistic policies: strategies and challenges in combating social inequalities, runs through different thematic fields. For their origins are as manifold and varied as their unfoldings and consequences. It is also important to focus on the analysis of the link between constraint and freedom, between structural constraints and voluntarism. Studies by Tvedten et al (2009, 4) have identified external conditions that also have direct consequences on poverty, and social inequalities. It is important to highlight the gender issue, since the “highly patriarchal system of Mozambique” has implications for women’s poverty and well-being.

According to Léon (2011), the concept of empowerment guides us to recognize social constraints that the category is subjected to and the need to think about collective and individual social practices to reverse this situation. Therefore, looking at this line of thought, public policies, and even sociolinguistic studies are important and necessary both for understanding and interpreting the mechanisms and factors involved in the production and reproduction of inequalities, as they are essential for the definition of solutions in the field of public and linguistic policies.

Lowi (1964) developed the perhaps more well-known typology on public policy, elaborated through a maxim: public policy makes politics. With this maxim, Lowi meant that each type of public policy will find different forms of support and rejection and that disputes around its decision go through different arenas. For Lowi, public policy can take four forms. The first is that of distributive policies, decisions taken by the government, which disregard the issue of limited resources, generating more individual rather than universal impacts, by privileging certain social groups or regions, to the detriment of the whole. The second is regulatory policies, which are more visible to the public, involving bureaucracy, politicians and interest groups. The third is that of redistributive policies, which reaches more people and imposes concrete and short-term losses for certain social

groups, and uncertain and future gains for others; they are, in general, the universal social policies, the tax system, the social security system and are the most difficult to address. The fourth is constitutional policies, which deal with procedures. Each of these public policies will generate points or groups of vetoes and of different supports, thus being processed within the political system in a different way (Souza 2006, 28).

In Mozambique, competing with the influence of “new public management” on public policies, there is an attempt, in development, to implement public or linguistic policies of a participatory nature. Driven, on the one hand, by the proposals of the multilateral organizations, and on the other hand, by constitutional mandates and the commitments made by some political parties represented in the parliament, several experiments were carried out aiming at the insertion of social groups and/or interests in the formulation and monitoring of public policies, especially in social policies. Examples of this attempt are the various advisory councils; community councils, etc. Aimed at social policies, as well as the General State Budget.

Decisive forums such as community councils and approval of the State Budget would be the political equivalents of efficiency. Despite the acceptance of several theses of ‘new public management’ and experimentation of delegation of power to community social groups and/or interest groups, the Mozambican government continues to make decisions about problem situations and design policies to address them, even if it delegates some of its responsibility, especially implementation, to other bodies, including non-governmental bodies.

Language policies do not value Bantu Languages. Only Portuguese is recognized by the Constitution and those who speak Portuguese are assured of their rights. Many Mozambicans are judged in an unknown language. In the police, citizens are interrogated in Portuguese, which is an unknown language. In hospitals, patients report what they feel in the unknown language. In public institutions, those who do not speak Portuguese cannot be cared for. In schools, many children from regions where Portuguese is a second or third language repeatedly fail in the same class. These examples show that an ill-considered policy creates a direct impact on people’s lives. We must overcome these impasses.

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ABSTRACT

The democratic world in which most African countries are inserted has created problems, rather than solving problems that affect the population directly. Mozambique has a new state because it reached independence in 1975 and went through five electoral processes. Most of these electoral suffrages are not recognized by the opposition. This research aims to discuss the influence of public and linguistic policies on the life of Mozambicans and show possible ways for a policy that serves the interests of the population. By using a bibliographic method and searching for researchers who discuss public policies and linguistic policies, it has come to the conclusion that there is a need to involve society (in the true sense of the word) in making decisions and solving social problems. It was concluded that Portuguese is an official language, but at the same time, it segregates a majority that is not literate. We need to discuss ways of overcoming the linguistic and social differences, thus creating an environment sane and harmonic.

KEYWORDS

Public policy; Language policies; Mozambique; Democracy.

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