



Dynamics of Forms of Treatment in Portuguese Spoken in Angola

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To cite this article:

João Pedro. Dynamics of Forms of Treatment in Portuguese Spoken in Angola. *International Journal of Applied Linguistics and Translation*. Vol. 7, No. 4, 2021, pp. 133-140. doi: 10.11648/j.ijalt.20210704.12

Received: October 19, 2021; **Accepted:** November 12, 2021; **Published:** November 23, 2021

Abstract: This research, whose title focuses on the "Dynamics of forms of treatment in the Portuguese spoken in Angola" aims to (i) describe the phenomenon of alternation of forms of treatment, precisely in the employees of the Municipal Administration of Luanda and the Provincial Office of Education of Malanje; (ii) to characterize the main cases of functional opposition of the forms of treatment in the municipal administration of Luanda and in the Provincial Office of Education of Malanje; (iii) contribute to the knowledge and understanding of the forms of treatment of Portuguese broadcast in Angola. For the implementation of the research, an oral and written corpus was used, the sources of which are the statements extracted from the interviews and questionnaires applied to the employees of the Municipal Administration of Luanda and the Provincial Office of Education of Malanje. For the treatment of the data, I proceeded to the comparative analysis of the forms of treatment used in the different contexts (proximity vs. distancing) between the speakers, with the intention of understanding the significant difference in the scope of their placement. I also realized that the dynamics of the forms of treatment in the institutions under this provide the possibility of their employment, implying several sociolinguistic factors, with an enhancement to the social hierarchy, formality vs. informality, education, age, etc. Thus, it seems to me that the use of forms of treatment is complex, because the sensitivity of the speakers of the two cities, with regard to the use of the forms of treatment is visibly diverse and, it is denoted, ignorance about the correct use of them. The results show that languages are dynamic and non-static systems and that the Portuguese language has its own particularities in the different national norms.

Keywords: Dynamic, Forms of Treatment, Portuguese, Angola

1. Introductory Considerations

The aim of this study is to describe the alternation of forms of treatment in Portuguese in Angola. The complexity and instability of its system has aroused the interest of several linguists and, although there are many studies on this subject, the forms of treatment are considered part of the grammar not very well described and clarified [1].

The forms of treatment mark at the discursive level the face of the announcer and interlocutor, but also underline the aspect of courtesy, which should characterize the discourse, in order to avoid communication disturbances and ensure the realization of communicative intention. All societies have a set of norms, the 'good manners', as well as the notion of courtesy, which allows the announcer to choose a more or less formal form of treatment depending on the degree of

proximity he establishes with the interlocutor. This more or less formal treatment must take into account the appropriateness to the social and spatial context in which [2].

Since then, dozens of studies and articles have been published in an attempt to analyze this fundamental subject on forms of treatment. In particular, Brown and Gilman (1960), Cuesta e Luz (1971), Cintra (1972), Wilhelm (1979), Medeiros (1985), Hammermüller (1993), Carreira (1995), Lešková (2012), Pedro (2020), Acevedo (2011), Modesto (2006) and many others.

2. Contextualization of the Study: Summary Approach

The analysis and synthesis of the detailed grammatical and

theoretical bibliography in the specialty were essentially useful to me to know the dynamics of the forms of treatment in public administration, that is, the interaction between employees, users and other actors, in their professional lives and, precisely, in the Luanda Municipal Administration and the Provincial Office of Education of Malanje.

Since the study in question is descriptive, as I said in the introduction, the methodological alternative for doing so was the constitution of a significant corpus through interviews and questionnaires addressed to technicians from the Luanda Municipal Administration and technicians from the Provincial Office of Education of Malanje.

To carry out this article, I used an oral and written corpus whose sources are the statements extracted from the interviews and questionnaires applied to the employees of the institutions under study. Samples were then scanted and transcribed [3, 4].

The choice of the interview as a research methodology is thus justified Mundin [4]: Given the "... of organizing an appropriate corpus on forms of treatment in terms of actual use, I realize that our study turns to linguistic attitude. Thus, the best way to collect the data would be through interviews and questionnaires that presented the same situation for all informants (p. 22) [4].

In general, the vast majority of informants readily understood the proposal of the interview and naturally produced various forms of treatment.

3. Language

In the perspective of [5], language is a grammatical system available to all members of a community, which allows them to exercise the faculty of language. Being the creation of a society, the language is by no means immutable since it follows the natural evolution of the society that created it. We have, for example, the Portuguese language, the Kimbundu language, the Umbundu language, the English language, etc. (p. 22).

According to [6], "language is a system of signs articulated and related in a specific way according to the community to which they belong; therefore, it is an instrument of communication of a given community" (p. 274).

In the view of [7], "language is a social product of the faculty of language and a set of necessary conventions, adopted by the social body to allow individuals to exercise this faculty" (p. 34). Language is a communication system that allows us to express and share feelings.

Outside the scope of structural linguistics, language "is the fundamental element of any culture. Where there is no language you can't form a people and you can't develop any culture." [8]. Language is a mirror that reflects the world and culture of a community.

Language is the source of socialization. Through it each individual assimilates the models of behavior, the rules, the representations of natural and social reality. It is the means of communication par excellence that expresses sensations, emotions, concepts and allows a reflection on these

dimensions, as it can be assessed in [9].

Therefore, thus, it is understood that the presence of language in all known human societies suggests that it is a product of the biological evolution of the species: in no animal societies there are communication systems with the characteristics of human language; on the other hand, no human societies are known devoid of language, check in [10].

4. Grammar

Grammar is, for many scholars, the linguistic component, which they consider the most important in their investigations. The term grammar designates a normative instrument of the language, which prescribes the rules of how to speak and write a language well.

According to [10] "grammar must be conceived as a dual-purpose instrument: regulating the linguistic behavior of speakers and allowing them to access the comprehension of texts" (p. 41).

Thus, grammar should be available to listeners and readers in order to understand and appreciate its purpose. In general, two types of grammar are distinguished: normative and descriptive, because if, on the one hand, there is a need to prescribe rules of use, on the other hand, "grammar must intend to explain scientifically what is happening in linguistic activity" [11].

4.1. Portuguese Grammar

Portuguese grammar studies the constitutive elements of the Portuguese language, that is, the sounds, the word, the phrase and defines the norms based on the use that good writers made of it or make, so that we can write it and speak with correctness, clarity and purity [11]. In the light of the linguistic disciplines, many authors, such as Cunha and Cintra (2014), Cuesta and Luz (1971), Moura (2006) and Matos (2010) have structured Portuguese grammar in five parts, namely phonetics and phonology, lexicology, morphology, syntax, semantics and pragmatics.

The study of one of these aspects has been done in two perspectives: prescriptive or the definition of an ideal standard for all individuals in the community and descriptive or the systematization of linguistic forms already established in the speaking community. For a better understanding of these two perspectives, we will talk below about normative and descriptive grammar.

4.2. Normative Grammar

Normative grammar recommends how to speak and write according to the use and authority of the correct writers and enlightened grammarians and lexicographers. Therefore, for normative grammar, all language production that is outside the standard established as ideal is said to be wrong, such as "You go". However, error for descriptive grammar is what does not occur systematically in the language, that is, a construction that compromises communication between two

speakers, "*Vai nois.*", for the author, would be constructions like "a boy" - which could only occur by mistake in the speech of a native speaker - and hypercorrections such as "you go" and "you know", instead of "you go" and "rearview", arising from mistaken hypotheses about the functioning of the language. [12]

In the same vein, Bechara understands that "it is up to normative grammar, which is not a discipline with scientific but a pedagogical purpose, to list the facts recommended as models of idiomatic exemplary to be used in special circumstances of social life" (p. 37). [12]

I also cited examples found in [14], work of situations where artifice is used to distinguish the "right" structure from the "wrong" (p. 37). Let's look below:

- 1) No one has not seen the director.
- 2) He saw nothing.

The first structure is considered wrong, unlogical, incorrect before normative grammar, so by the standard standard as well. Due to the justification that in this case the use of double denial (no one + no), which would be used to prove a statement, that is, no one stopped seeing the thief.

Therefore, the standard would be correct. However, in the second case the same situation occurs, the double denial (nothing + nothing), but unlike the first one accepts the "logic", because it would leave it as follows that he saw something, thus also results in a statement. For both structures, the same criterion was used to judge which one was correct, but the existing difference is merely superficial in the communication process, since the speakers of a different variant to the standard would perfectly understand the negative meaning as much as the standard speakers would understand in the same way.

With this, one cannot consider from the linguistic point of view a "right" or "wrong" structure or "beautiful" or "ugly", because according to Bechara, what is considered "wrong" is neither linguistically better nor worse than what is considered "right"; it is only what differs from the norm of prestige, socially privileged." [13]

This assumption guides the activity of a linguist as opposed to the activity of the language teacher. The latter professional acts on the basis of the logic of right and wrong, having adopted normative grammar as the work resource for the education and training of the talking subject, in a formal situational context of communication, mainly. In this case, the term normative grammar is synonymous with the standard norm of a language, among the other linguistic variants spoken in a given country.

4.3. Descriptive Grammar

Descriptive grammar is a scientific discipline that records and describes (hence descriptive, so it is not up to it to define) a linguistic system in all its aspects (phonic-phonological, morphosyntactic and lexical). According to [14], "it is only up to descriptive grammar to record as it is said in a functional language. Because it is scientific in nature, it is not concerned with establishing what is right or wrong at the level of elocutive knowledge, idiomatic

knowledge and expressive knowledge [13].

Descriptive grammar is in various ways, to which we are listed: structural, functional, structural and functional, contrasting, distributional, generative, transformational, stratified, dependencies, valences, uses, etc. [14] states, on the other hand, that the functional structural grammar conceived by It's Coseed [34] applies to the apprehension and description of paradigms of grammatical meaning, of grammatical structures of a particular language.

5. Norm

The standard has been commonly defined as a pattern of written and spoken use appropriate to formal situations of linguistic intercommunication. In this perspective, the norm is associated with the upper and educated classes, that is, it is a mark that distinguishes these classes from the other classes little or nothing instructed.

According to Soares, when we are asked to define the concept of linguistic norm, it is already frequent to start from the lexical morphology of the term as being derived from two adjectives: normal and normative; used with completely opposite meanings. Since normal designates what is usual, usual, frequent, usual, regular; and normative, what is prescriptive, imperative, ideal (pp. 32:33) [14].

This is the issue, and it is certain that, in Angola, the cultured norm is already demarcation of the standard standard. Remember, therefore, that "just as the culture of a society imposes patterns of behavior, it also imposes linguistic standards". In fact, "the patterns of linguistic behavior of community speakers who have school education and greater social prestige [is] the cultured norm."

Thus, it is clear that cultured norm and standard norm "are not synonyms [terms] and between both occurs a complex interaction that makes them difficult to distinguish. In Portugal, the cultured standard is quite uniform and approaches the ideal standard" [14]. In Angola, being officially the standard standard corresponding to the European Portuguese, the same does not happen.

Still on the issue described above, it is important to mention Castro (2002) mentioned by [3], who stresses that the approach of the norm in works that are intended purely linguistic did not always deserve consensus on the part of many authors. However, we agree with Clyne, when he states that 'the standard needs the linguist and he also needs it, even for strictly professional reasons' [20].

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5.1. Error and Deviation

The notion of "error" in language comes from the same conceptions of what is "right or wrong" that circulate in society, so it can be noted that throughout history this notion

is tied to sociocultural issues resulting from the world view, value judgments and ideologies that in the course of time undergo significant changes.

The copy of the right must be carefully distinguished, because they belong to different conceptual plans. When we speak of the copy, one speaks in an accepted way between the various forms of speaking that constitute the historical language, which is why the elected is neither correct nor incorrect. When we speak of the correct, which is a value judgment, one speaks of a conformity with such or what structure of a functional language of any diatopic, diasteric or diaphasic variety. It wishes to know whether this is in conformity with a way of speaking, that is, with the functional language, with the idiomatic tradition of a community community (p. 53) [13].

The most common notion of error is that it stems from normative grammar: it is an error everything that escapes the variety that was elected as an example of good language" (p. 78). That is, a strictly prejudiced view, because the speaker escapes the rules of a so-called "standard or cultured" norm without considering the factors that contributed to him escaping the grammatical rules imposed.

No one misses because he wants or because he is unable to produce the right sentences, the speaker only uses a different variant, the so-called "correct", thus obeying the grammatical rules proper to an internalized grammar, which is the result of his linguistic knowledge [12].

So, linguistically, the error does not exist; what exists are different ways of using the resources potentially present in the language itself, although in grammatical design the error is present in situations where the cultured standard is not being enforced according to the rules provided to them.

However, from the point of view of [15], agrammaticality of a given expression constitutes what is called "negative evidence"; this type of evidence demonstrates the inadequacy of a hypothesis or set of hypotheses (p. 23).

Agrammatical constructions are thus the "laboratory material" of linguists. In situations of real use of language, they can occur as lapses of the speakers, attributable to distraction, tiredness (when they become aware of these lapses, the speakers tend to correct them, especially if these lapses disturb communication [17].

Lyons et al. [17] understands that "grammaticality is the linear organization of the linguistic elements that constitute a sentence thus promoting the understanding of the message" (p. 79), that is, the error will only occur as the speaker constructs sentences with the disordered elements without any understanding of the receiver, soon to result in agrammaticality [18]. Let's look at the following examples:

- 1) How many books have you written? - Grammatical
- 2) What a book you know a person who wrote it. – Agrammatical

Moreover, the term "grammar" refers, as we have described previously, to different realities. This term is divided into three concepts associated respectively with three conceptions of language: normative, descriptive and internalized grammar.

The first, according to [18]"is the systematic set of norms of good to speak and write" descriptive grammar "is a system of views that describe the facts of a language (p. 32). Internalized grammar, on the other hand, corresponds to the linguistic knowledge that a language speaker develops within certain limits imposed by his own human genetic endowment, under appropriate social and anthropological conditions" [17].

Thus, the conception of error varies according to the concept of grammar, that is, there is an error in the face of normative grammar, in which the non-compliance with the established linguistic standard is considered wrong. However, descriptive grammar considers error what the speaker produces assystematically in his mother tongue. Therefore, it is wrong in language what will be incomprehensible to the understanding between speakers of the same language [4].

5.2. On linguistic Variation

The Portuguese is a prototypically pluricentric language, in the sense, institutionalized by [19], "of which presents different national varieties, each with its own norm, namely the European Portuguese (PE) and the Brazilian Portuguese (PB) and other developing standards, especially the Mozambican Portuguese (PM) and the Angolan Portuguese (PA)" (p. 1).

Thus, the variation occurs both in time (diachronically and during the very life of the speakers) and in the geographical space and can be motivated by the contact between languages, by the social and cultural belonging of the speakers or by the communicative circumstances [10, 23, 35]. Linguistic variation designates the use of two or more shapes in the same context, with the same semantic or true value [20-22].

With regard to the study of internal variation, that is, present in the same linguistic system, it is important to identify the "variants attested in the productions of the speakers in order to define patterns of functioning (...), to define contexts of occurrence of these variants, to build explanatory rules" [16].

Thus, it is possible to determine "grammars coexisting simultaneously in the language, compare them with each other and thereby draw conclusions about the language system" [23].

This type of analysis sometimes reveals itself to be quite complex; such complexity lies essentially in the difficult discernment between the following aspects: i) variation while using a right variant and a wrong variant, ii) variation towards the acceptance of two possible variants/options in the system and iii) variation from the point of view of the standard standard, i.e. standard variant vs non-standard variant (from a non-normative perspective, the non-standard variant is not necessarily synonymous with the wrong variant) [16].

5.3. Official Language

Official language is one that is used by members of a speaking community for social and institutional interaction; it

is, respectively, the vehicular, school, administrative, legislative and media language. All social functions of a State's national and international forum are usually done through the official language [24].

Angola is a multilingual country, where in addition to vernacular languages (local African languages) and their varieties, most of them of Bantu origin, but some not Bantu, belonging to the family of "khoisan" languages and disseminated in the southern region of the country, Portuguese as the official language arises. Other foreign languages, such as lingala, French, Spanish or English, also circulate [25].

For the above authors, the official language is that which is "used in the framework of the various official activities: legislative, executive and judicial of a sovereign state" [26]. In the Angolan case, Portuguese has been, since the colonial era, the main language of the media, pedagogical and technical discourse, scientific, army, literature and the most distinguished national artistic and/or cultural sectors, departing from the status of official language [27].

In countries of high linguistic diversity such as Angola, it is essential that, in addition to the official language, human and material conditions are created for the conservation and promotion of other linguistic families through descriptive studies (normalizers) that will allow the development of various teaching materials.

6. The Portuguese Language in Angola: Status and Function

I will talk about the status and function of the Portuguese language in Angola, in order to understand that the colonial rule of which triggered a process of acculturation that entailed the large-scale destruction of the economic and social structures of the colonized peoples [28] and, together, the imposition of the Portuguese language on the native languages, which, however, have remained in the most inland regions of the territory, and, together, the imposition of the Portuguese language on the indigenous languages, which, however, subsisted in the most inland regions of the territory, far from the major urban centers, where the Portuguese imposed itself as an official language in the colonized territory, but not reaching all the strata of the population and being, almost to the present day, practically confined, first to the coast and, then to large urban centres [4].

The choice of Portuguese as an official language after independence weighed the fact that the other Angolan languages have a circumscribed diffusion zone, each of which is limited to a certain point in the national territory – which in itself would constitute an obstacle to national unity.

Thus, the solution was the choice of a language that did not rival the values of each ethnic group in context, being, in this case, the Portuguese language. Being no one's tongue could be everyone's language [29].

Thus, given the sociolinguistic reality of the country and aiming at the interest and/or political project of national unity, these characteristics, unique in the linguistic context,

are the main factors in the choice of the Portuguese language as the official language.

However, the Portuguese language has a multifunctional character, because it is used as an intranational language (in the activity of government agencies, including teaching) and international. The status conferred on it takes place "in exchange for the advantages of not being injured internal sensitivities and enabling the maintenance or establishment of dialogue with the outside world [30].

7. Language Policies in Angola

Portuguese colonial policy consisted of eliminating native languages, considering that they constituted a threat to the colonial system. Without colonizing the languages, subordination would not be effective and a sector of society would escape the control of the colonizer. To this end, [31] state that "the Portuguese used monolingualism" (p. 101) as a communication criterion for the imposition of the Portuguese language.

Thus, the neutralization of African languages was a policy followed to the letter by the Portuguese. One of the measures for the implementation of this plan was the teaching of the Portuguese language throughout Africa [32].

During colonial times it was forbidden to speak the local language, with the exception of Portuguese. The colonizers imposed and injected the transmission of cultural values into the minds of the local people. This was only possible through subordination and imposition that presupposed the esteem of other people's values to the detriment of themselves.

Therefore, the Portuguese language was not settled throughout The Angolan territory, because it was limited to assimilated, this caused, in rural areas, the local languages to remain intact, a phenomenon that is no longer the case due to contact with the media and the influences of other Western cultures.

However, it is becoming increasingly evident that, on the one hand, the trend in the future will be to accentuate the differences between the standard standard and the cultured standard and, on the other hand, that teaching still cannot overcome these differences.

In consolidating and assuming the different Portuguese standards, the descriptive studies of these varieties will naturally play a major role, which, because they are still insufficient, should be strongly stimulated and supported, since the better the Portuguese of Angola and its specific drift, the easier it will be to assume that, increasingly, it makes sense that the Angolan nation, which elected Portuguese as the official language and national unity, now has its own norm, specifically Angolan, without, however, failing to preserve the Portuguese language system.

8. Results Obtained from the Luanda Municipal Administration

In this section, we presented, in the light of the table

below, the brief data resulting from the analysis of the forms of treatment obtained by the Municipal Administration of

Luanda, illustrated in the [33, 34] line, that natural languages are dynamic and non-static systems:

Table 1. Occurrence of forms of treatment to people with whom there is no intimacy.

Category	Treatment Forms	Variable	Frequency
		Intimacy	
How do you address the person (s), with whom you have no intimacy?	The Lord / the lady	9	30%
	You (2 nd singular)	8	27%
	You (2 nd person plural)	12	40%
	You (2 nd plural of modesty in Portuguese)	1	3%
Total		30	100%

As illustrated in table 1, the purpose of which was to carry out the analysis according to the proximity vs. distance between the speakers, that is, if the speaker does not know the interlocutor, what would be the form of treatment selected, that is, if the construction of the 3rd person of the singular you, 2nd person of the singular you, or the 3rd person plural you.

As can be seen in the table on the previous page, of the 30 dear ones, 9 who make up (30%) chose the form you/you have chosen; 8 representing (27%) preferred the form you; 12 representing (40%) used the form you and only 1 (3%) used the form you.

This statistical analysis aimed to verify how the use of treatment forms varies among employees of the Luanda Municipal Administration to interact with users, with regard to different situations (proximity vs. distance between speakers) and the age of users (announcers), that is, the intention was to know, for example, whether an unknown person, treated in view of the appropriate forms of treatment.

Table 2. Occurrence on: How do you address the older persons?

Category	Treatment Forms	Variable	Frequency
		Older than	
How do you target the older persons?	The Lord / the lady	13	43%
	You (2 nd singular)	5	17%
	You (2 nd plural of modesty in Portuguese)	10	33%
	You (3. ^a pessoa do plural)	2	7%
Total		30	100%

This analysis served to specify whether there was variation in the use of the form of treatment with regard to the age of the interlocutor, to which he determined that 13 (43%) chose the form of you / the lady; 5 (17%) preferred the form you; 10 (33%) opted for you and only 2 (7%) if you were reviewed in the form.

Once the results were noted, I noticed that there are slight variations between the ways you/the lady and the way you. Although we find a greater predominance in the use of

you/the lady, it is necessary to list that the form you are almost widespread especially among younger people, that is, when the announcer realizes that he is in the same age group as the interlocutor, there is a greater probability of treating him for you, and the way you are on the way to extinction.

9. Results Obtained from the Provincial Office of Education of Malanje

From the universe of questions formulated, I elaborated the following descriptive table on the dynamics of forms of treatment in the employees of the Provincial Office of Education of Malanje:

Table 3. Occurrence on: Why do you use the form of treatment you when interacting with users?

Category	Why do you use the form you when you interact with users?	Numerical frequency	Percentage frequency
Variable	To express respect	8	27%
	To express superiority	0	0
	As an equal employment	6	20%
	Because I don't know the person	10	33%
	I don't know its use	6	20%
Total		30	100%

The data of the above occurrences illustrate the occurrence of the pronoun you, in the context of interaction with users and we found that 8 (27%) preferred the way you preferred, as a way to express respect. For the second option, there was no occurrence, that is, no one signaled the variable in reference; for equal employment, we found that there were 6 occurrences that make up (20%), which is understood to have little knowledge about their employment.

The option with the greatest choice was "because I don't know the person." This led us to believe that there is certainly ignorance of this form of treatment, since it should be used, according to [35] within the family, or when there is intimacy between the interlocutors.

Table 4. Occurrence about: When should you use the form of treatment?

Category	When do you use the form of the lord to interact with users?	Numerical frequency	Percentage frequency
Variable	When you're an unknown person?	10	33%
	People of little familiarity	8	27%
	Adult or unknown people	10	33%
	As an equal employment	2	7%
	Total	30	100%

As we can see from the results of the table in reference, 10 of the indiar ones representing 33% used preferably when it comes to an unknown person and 8 (27%) claimed to use the aforementioned structure for those people with whom they are not related, while 10 (33%) opted for adult or unknown people.

As for equal employment, there were only two options, and finally, 2 that make up (7%) focused on equal employment.

In the examples above, we have seen the alternation in the use of the forms of treatment, so the pronoun you agree with the verbal forms in the third person, which allows its replacement by you, he/she, your excellence [36].

According to Miguel [30], "the pronoun "you", in the variant of the Portuguese of Angola, is not exclusive to formal treatment" (p. 93).

It is currently used in popular language, in parity with the "you", transferring to that the verbal form to this correspondent, in the following terms:

E.g.: You know me.

You weren't calling me.

I would point out, however, that even in middle and higher education announcers, we witness the use of this pronoun (you) in the treatment of a person, although without the discrepancy between the verbal form and the pronoun of treatment, as the use that characterizes popular language.

E.g. If you see Njinga, tell her I want to talk to her.

You get there and they don't even give you a beer.

The alternation we have seen at this level has to do, above all, with the combination of the various personal and possessive pronouns, whose employment is random.

10. Conclusions

From the descriptive approach on Dynamics of treatment forms in Portuguese carried out in Angola, I concluded that there is oscillation in the forms of treatment, to which we believe it was possible to describe and study them, through the methods and techniques of investigation used to carry out this research.

There are an incipient number of linguistic studies on the forms of treatment in Portuguese of Angola, although Angolans, that is, the employees of the Municipal Administration of Luanda and the Provincial Office of Education of Malanje oscillate and demonstrate different uncertainties and attitudes towards their use, noted the ways in which you, you, you, you, you and you, although the latter is endangered, are pronouns that, although there are other forms, have focused primarily on this study.

The dynamics of the forms of treatment in these cities provide the possibility of the use of forms of treatment, depending on various sociolinguistic factors, i.e. social hierarchy, formality vs. informality, education, etc. Thus, it seemed to me that the use of treatment forms is very complex and, therefore, the sensitivity of Angolans regarding the use of treatment forms is quite diverse and there is a denote ignorance about their correct use.

Therefore, the description of the study of the forms of treatment in Angola led me to assess that currently has a triple system: you for intimacy, you to interact with unknown people and you / the lady for older people and unknown people, that is, people with whom the announcer has no intimacy. And your use seems to be restricted to very formal situations to religious discourses and nominal forms of high courtesy in protocol language.

Another aspect, which I consider worthy of highlighting has to do with the pronoun you, which is not, according to some theorists, a form totally accepted according to the current norm in Angola, since its occurrence is strongly conditioned by social and pragmatic factors such as social hierarchy, intimacy vs. distance existing between speakers, age, schooling.

The results of the questionnaires and, concomitantly, the results of the interviews showed that the structure of the forms of treatment in the Portuguese language still seems incipient to present itself to us as a stabilized study.

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