

Possible dialogues between Linguistics of Enunciation and Ecolinguistics /

Um possível diálogo entre a Linguística da Enunciação e a Ecolinguística

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ABSTRACT

This article aims to analyze the possible dialogues between Linguistics of Enunciation and Ecolinguistics, considering mainly the studies of Benveniste and Bakhtin, in the field of Enunciation, and Couto, in the field of Ecolinguistics, especially Ecosystemic Linguistics. This interrelation is proposed since both fields represented a great change in what was being done until their emergence, offering new ways of studying and seeing linguistic phenomena, therefore, they present some points in which they differ and others that they have in common. Thus, one can notice the presence of enunciation theories traces in the presuppositions of Ecolinguistics/Ecosystemic Linguistics, despite the fact that the latter has reworked the concepts and presented a reformulated perspective. The relationship between the theoretical fields is related to the ecology of communicative interaction. However, Ecosystem Linguistics innovates more in the sense of looking at its object in its entirety and not seeing language as the realization of a system that produces a text, but rather as a (communicative) interaction between two people. The whole of the dialogue is emphasized, not just its product.

KEY-WORDS: Enunciation; Ecolinguistics; Ecosystemic Linguistics; Language as interaction.

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RESUMO

O presente artigo tem como objetivo uma análise dos possíveis diálogos entre a Linguística da Enunciação e a Ecolinguística, considerando-se principalmente os estudos de Benveniste e Bakhtin, no campo da Enunciação, e Couto, no campo da Ecolinguística, sobretudo a Linguística Ecosistêmica. Propõe-se essa inter-relação visto que ambos os campos representaram uma grande mudança no que se vinha fazendo até seu surgimento, oferecendo novas formas de se estudar e enxergar os fenômenos linguísticos, portanto, apresentam alguns pontos em que diferem e outros que têm em comum. Assim, pode-se notar a presença de traços das teorias da enunciação nos pressupostos da Ecolinguística/Linguística Ecosistêmica, apesar desta ter reelaborado os conceitos e apresentado uma perspectiva reformulada. A relação entre os campos teóricos se dá no que tange à ecologia da interação comunicativa. Porém, a Linguística Ecosistêmica inova mais no sentido de olhar para seu objeto em sua integralidade e não ver a língua como realização de um sistema que produz um texto, mas como interação (comunicativa) entre duas pessoas. Enfatiza-se o todo da interlocução, não apenas seu produto.

PALAVRAS-CHAVE: Enunciação; Ecolinguística; Linguística Ecosistêmica; Língua como interação.

1 Introduction

This work proposes a dialogue between two distinct theories that have some points in common, Linguistics of Enunciation and Ecosystemic Linguistics – which is a branch of Ecolinguistics. Both theoretical fields advance in relation to the models in force until the period in which they were proposed, therefore, they bring a new perspective within the study of linguistic phenomena.

Linguistics of Enunciation has its roots in Rhetoric, Traditional Grammar and Logic studies. Such fields did not consist of enunciation studies but initiated the concerns that would later give rise to the Linguistics of Enunciation. As it will be better explained in the next section, there are Theories of Enunciation and Linguistics of Enunciation, showing that conceptual unity is an illusion, since linguistics is not homogeneous, there is an epistemological diversity that even allows us to find inter-relationships with other areas.

It is proposed here the search for similarities between Linguistics of Enunciation and Ecosystemic Linguistics, a somewhat more recent area within linguistic studies, but which is increasingly developing and gaining prominence. Both, in their context, advanced in relation to the analysis models in force at the time they emerged. The Linguistics of Enunciation does so because “the study that seeks to highlight the language relations not only as a combinatorial system, but as a language assumed by a subject is consolidated” (FLORES, 2017, p. 12)³. Ecosystemic

³ In the original source: “Consolida-se o estudo que busca evidenciar as relações da língua não apenas como sistema combinatorio, mas como linguagem assumida por um sujeito” (FLORES, 2017, p. 12).

Linguistics, in turn, because it brings a holistic and ecological view not previously considered in language studies, starting from the concept of ecosystem and emphasizing the interlocution, not its product, explaining the interlocutional flow between person₁ and person₂. The system is inferred from the various interlocutionary flows that took place over time.

2 Brief contextualization of Linguistics of Enunciation

When talking about Linguistics of Enunciation, it is first necessary to highlight that there are different perspectives within the field; there are Theories of Enunciation, in the plural, which have points in common, within the Linguistics of Enunciation, in the singular. The origin of the area dates back to Saussure, in his *Course in General Linguistics* (CGL) published in 1916 (FLORES, 2017). Even though the famous Genevan did not dedicate himself to enunciation studies, “all the authors of enunciation refer to the famous *langue/parole* dichotomy, to the notion of system and that of value. It is also true that these concepts/notions were reinterpreted, modified, and even expanded within the framework of enunciation theories” (TEIXEIRA; FLORES, 2011, p. 407)⁴.

Several authors have dedicated themselves to enunciation studies, such as: Charles Bally, Roman Jakobson, Émile Benveniste, Mikhail Bakhtin and Oswald Ducrot. Enunciation is the speaker's language appropriation to speak (FLORES, 2017). In general, the Linguistics of Enunciation turns its gaze to the study of the saying act, that is, the unrepeatable, because language is seen in its singular conditions, that is, in the specific context of the I-you-here-now. In this way, it highlights the unique relationship between the subject and the language. Benveniste and Bakhtin's assumptions will be focused here, due to the prominence that these authors receive in the area. The others will be mentioned briefly as a complementation.

The name of Émile Benveniste (1902-1976) has a certain weight in the area not due to his pioneerism, since Bally temporally precedes him, but due to the extent of his considerations, which were innovative and opened new paths towards different linguistic perspectives. According to Flores (2017), Benveniste presented his reflections in an adverse context: the structuralism

⁴ In the original source: “Todos os autores da enunciação se reportam à famosa dicotomia *langue/parole*, à noção de sistema e à de valor. É também verdade que esses conceitos/noções foram reinterpretados, modificados e mesmo alargados no quadro das teorias enunciativas” (TEIXEIRA; FLORES, 2011, p. 407).

apogee, in which enunciation was viewed with suspicion, as it was believed that factors considered extralinguistic did not contribute to the structural view of language.

Language was seen merely as a system, that is, an organization of similar elements that obey operating principles. It was from structuralism that linguistics gained the status of scientific study. To delimit his study object, Saussure proposed the dichotomy between language and speech, in which language would be a homogeneous system and speech an individual act of language realization subject to external factors. Thus, according to the author, only language could be studied scientifically.

Benveniste retains conceptions from Saussurian structuralism, but at the same time goes further; in this way, he contributed to the expansion of the linguistic paradigm established by Saussure. The author is not dedicated to studying what was left unfinished in the CGL, that is, the Speech Linguistics, as he does not study what is irregular or individual but starts to consider what Saussure defined as external factors to the language. In his works *Problemas de Linguística Geral I* (1976) and *Problemas de Linguística Geral II* (1989), he proposes a study on the subjectivity marks of enunciation in the utterance. In other words, he studies the subject marks in the utterance and not the subject itself, since his interest is the meaning.

He ceases to oppose language and speech and starts to see how language includes speech and vice versa: “the apparatus of formal enunciation erases the boundaries between language and speech, since the elements that constitute it belong, concomitantly, to the two levels” (FLORES, 2017, p. 42)⁵. This articulation is perceived in the author's own definition of enunciation: “enunciation is putting the language into operation by an individual act of use” (BENVENISTE, 1989, p. 82)⁶, which implies that speech is a language “realization”, not that language is contained in speech, as it was always emphasized by Eugenio Coseriu – one of Ecolinguistics precursors – and as it is part of Ecosystemic Linguistics. As it can be seen in Couto (2015, 2021) and in other EL publications, the core of language is communicative interaction, which implies that “language” is part of “speech”, or that systemic rules are part of interactional rules, a fact apparently not yet made explicit. In any case, language and speech are no longer seen separately in an excluding

⁵ In the original source: “O aparelho formal da enunciação apaga as fronteiras entre língua e fala, visto que os elementos que o constituem pertencem, concomitantemente, aos dois níveis” (FLORES, 2017, p. 42).

⁶ In the original source: “A enunciação é este colocar em funcionamento a língua por um ato individual de utilização” (BENVENISTE, 1989, p. 82).

way, only Language Linguistics or Speech Linguistics, but articulated as a single object in the Linguistics of Enunciation.

Considering speech was a gain for linguistic studies, as it also allowed the integration of other issues, such as the language unrepeatability, the subject who enunciates (thus, subjectivity) and the context (scenario, space, time, etc.). With regard to subjectivity and intersubjectivity, such concepts are understood through personal pronouns and deixis. The author works the person categories in terms of subjectivity. For him, the “I” is a subjective person, the “you” is a non-subjective person and the “he” is a non-person. Deixis, in turn, refers to signs that refer to the discourse instance, which can only be apprehended in enunciation (FLORES, 2017).

Ducrot, in turn, in his polyphonic theory, seeks to show that the author of an utterance does not express himself directly, but brings to the scene a certain number of voices, of points of view. The meaning of the utterance, therefore, results from the confrontation between these different points of view. This assumption takes us back to the dialogism of Bakhtin (1895-1975), whose context differs from that in which Benveniste is inserted, since the so-called Bakhtin Circle – a group of Russian intellectuals who met to discuss philosophical, linguistic, and literary themes – criticizes several structuralist principles. Even so, “even if there is effectively marked opposition to Saussurean linguistics, the Circle's ideas on language bring elements that, in some way, contribute to the establishment of a linguistics of enunciation” (FLORES, 2017, p. 45)⁷.

The Bakhtin Circle saw language as a constant interaction process mediated by dialogue and not just as an autonomous system, distancing itself from the approach proposed by Saussure (PAULA, 2013). Language is crossed by various social discourses that sometimes converge, sometimes diverge from each other, in a dialogic relationship that also includes the language ideological and social dimension. This dialogic relationship causes a connection between ideas, people and texts, dialogism. Since every enunciation has a social nature, what an enunciator says does not belong only to him, hence dialogism. In this, EL differs, as it starts from the dialogue with interlocution between two people, not, for example, from intertextualities and interdiscursivities.

Bakhtin's theory also has an ideological bias, since, for him, language is not only dialogic but also ideological, that is, words are not neutral, but value laden. In this way, a sign conveys

⁷ In the original source: “Mesmo que efetivamente haja oposição marcada à linguística saussuriana, as ideias do Círculo sobre a linguagem trazem elementos que, de algum modo, contribuem para o estabelecimento de uma linguística da enunciação” (FLORES, 2017, p. 45).

everyday ideologies and ideas of a particular social group. Such a perspective is related to Marxism, hence the work *Marxismo e Filosofia da Linguagem*, published in 1929, since Marxism sees the processes and relationships that are established within a society in a dialectical way, that is, they never occur in a single sense, but rather interrelating. Thus, language is the arena in which dialectical relationships are concretized through the sign (BAKHTIN; VOLOCHINOV, 2006).

3 Assumptions of Ecolinguistics / Ecosystemic Linguistics

Ecolinguistics is a branch in the language studies field introduced in Brazil by Couto (2007). Its precursors are scholars such as Alwin Fill, Adam Makkai and Einar Haugen, the latter being considered the father of Ecolinguistics. Edward Sapir was the first to establish a relationship between language and the environment, in 1911, but it is with Einar Haugen, in 1972, that the Ecolinguistics basis are founded. The discipline is definitively consolidated, however, with the publication of two introductions to Ecolinguistics, in 1993, one by Alwin Fill (in Germany) and another by Adam Makkai (in England).

In Brazil, the discipline is called Ecosystemic Linguistics and is practiced mainly in the Brasília-Goiânia axis. It consists of the study of interactions that take place in linguistic ecosystems. It can address environmental issues, but it is also applied to any language phenomenon, as environment refers to the locus of communicative interactions, not environment in the sense of environmentalism.

For Ecolinguistics, more specifically Ecosystemic Linguistics (EL), language is not considered an instrument for communication, but rather the (communicative) interaction itself, communication. There are two types of interaction: person-world, which corresponds to reference, and person-to-person, which corresponds to communication. Such interactions are analogous to organism-organism and organism-habitat interactions in the biological ecosystem. “These two interactions form the two sides of the language [...] After all, we communicate by referring to something and we refer to something by communicating” (COUTO, 2017, p. 51)⁸.

Ecosystem, in turn, is a term that is not used in EL as a metaphor, but in its literal sense, since EL does not use Ecology concepts as metaphors. The concepts of biological and linguistic

⁸ In the original source: “Essas duas interações formam as duas faces da língua [...] Afinal, nós comunicamos referindo-nos a algo e referimos a algo comunicando” (COUTO, 2017, p. 51).

ecosystems are, in fact, equivalent, since the biological ecosystem is constituted by a population of organisms (P) living in a certain habitat (T) and interacting with each other (I). Likewise, the linguistic ecosystem is composed of a population (P) in a given territory (T) with its members interacting with each other through language (L). Note that the I gives way to the L, corroborating the idea that language is interaction. In this way, P-T-L are the basis of any ecosystem, and L and T only associate through the people. There are four ecosystems that must be considered: 1) the natural, 2) the mental, 3) the social and 4) the integral. So, environment refers to four different things:

It all depends on the question the investigator asks. If he asks if language is a generic reality, specific to human beings, the answer is yes. After this fundamental question, he may still want to know if it is something natural, mental or social. If you ask if it is a natural phenomenon, the answer will be affirmative, since it manifests itself concretely as sound waves, it is used by beings of a physical (biological) nature, to relate to each other and to the natural world, etc. If you ask whether it is a mental phenomenon, as Chomsky does, you will also get an affirmative answer. Finally, if you want to know if it is social, you will know that it is. That is to say, ecolinguistically, language is all these things at the same time. It is a biopsychosocial phenomenon (COUTO, 2015, p. 56).⁹

Regarding the four existing ecosystems, the natural ecosystem is constituted by the physical elements; it's about a people of flesh and blood inhabiting a physical territory and interacting through the physiological aspects of language. "The difference between them and other linguistic ecosystems is that P and T are seen as physical, natural entities, and L are the concrete relationships that occur between them" (COUTO, 2015, p. 57)¹⁰. Here, phonetics studies, for example, fit in.

The mental ecosystem has as its locus the brain itself, in which interactions between neurons occur. It is the mind at work. According to Couto (2015), every speaker has a mental map

⁹ In the original source: "Tudo depende da pergunta que o investigador fizer. Se ele perguntar se a língua é uma realidade genérica, específica do ser humano, a resposta é sim. Após essa pergunta fundamental, ele pode ainda querer saber se ela é algo natural, mental ou social. Se indagar se ela é um fenômeno natural, a resposta será afirmativa, uma vez que ela se manifesta concretamente como ondas sonoras, é usada por seres de natureza física (biológica), para se relacionarem entre si e com o mundo natural etc. Se perguntar se ela é um fenômeno mental, como faz Chomsky, obterá uma resposta também afirmativa. Por fim, se quiser saber se ela é social, ficará sabendo que ela o é. Vale dizer, ecolinguisticamente a língua é tudo isso ao mesmo tempo. Ela é um fenômeno biopsicossocial" (COUTO, 2015, p. 56).

¹⁰ In the original source: "A diferença entre eles e os demais ecossistemas linguísticos é que nele P e T são encarados como entidades físicas, naturais, e L são as relações concretas que se dão entre eles" (COUTO, 2015, p. 57).

of their territory and language that is used in communicative interactions. Language as a mental phenomenon subsidizes, for example, generativist and neurolinguistic studies, among others. It is not random that the mental ecosystem occupies the central position between the natural and the social, since the mind is the intermediary between the two, between our relationship with the world.

The social ecosystem, in turn, is constituted by the collectivity elements that make us a society. It is the study object of Sociolinguistics and Discourse Analysis, for example. Finally, the three ecosystems together form the language integral ecosystem, seen as a whole, through the holistic vision adopted by EL. In the integral ecosystem, P and T are considered generically.

Furthermore, for EL, language is alive when there are people using it in communicative interaction acts (CIA), which are part of communicative interaction ecology (CIE). The CIE consists of speaker and listener, scenario, and interactional and systemic rules. The scenario consists of the time and space of the interaction, as well as all the elements that compose them. Interactional and systemic rules are part of the interlocutory flow, which is the exchange of turns between two people. Interactional rules are regularities found in interactions in a given culture, which consist, for example, of the appropriate distance between speaker and listener, the tone of voice and facial expression used, taking turns between them, requesting and ending the interaction, among others. The systemic rules, in turn, are all the grammatical elements (phonetics, morphology, syntax) that are part of the interaction, therefore, the systemic rules (grammar) are part of the interactional rules, they are also interactional, as they contribute to the understanding in the CIA.

Ecosystemic Discourse Analysis (EDA) is also part of EL, which is the branch whose objective is to analyze and understand how discourses emerge from linguistic ecosystems and meanings are constructed, considering the natural, mental and social dimensions, through a holistic view. Discourse, for EDA, are the meaning effects and values that emerge in the communicative interaction ecology (CIE), as discourse and interaction presuppose each other, since it is in the interaction that it materializes.

The EDA has as its principles the maintenance of balance and harmony and is based on the Deep Ecology (DE) philosophy by Arne Naess (1989): "The basic question is the search for harmony and respect for the rights of all organisms according to an ecoethics, which requires a

state of communion among the participants” (COUTO; FERNANDES, 2021, p. 16)¹¹. The DE (NAESS, 1989) presents a new way of seeing the world and relating to it, with more responsibility and awareness, having more respect for everything that surrounds us to maintain balance and life. The EDA focuses on the life ideology, having as its basic principles the avoidance of suffering and the preservation of life.

EDA and EL start from the ecological world view, not from the western world view. It is only possible to understand them by abandoning the second and following the first. In this case, both Bakhtin and Benveniste fall into the second.

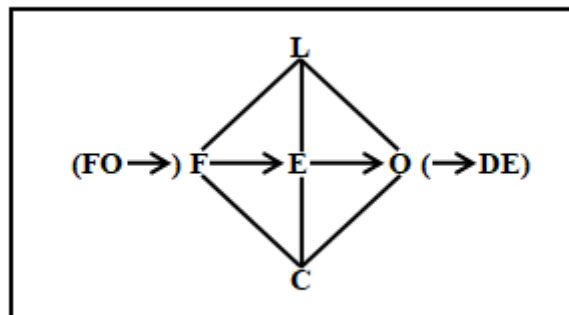
4 Dialogue between the two theories

The Communicative Interaction Ecology (CIE) is the strongest point of relationship between the two theoretical fields. As already mentioned, Linguistics of Enunciation goes beyond structuralist studies and considers aspects related to speech, equivalent to communicative interaction acts. The enunciation study considers aspects that, from a structuralist perspective, were seen as “external to the system”. For Ecosystemic Linguistics, as already mentioned, there are no elements outside the system, but elements of a natural, mental, and social nature, that is, belonging to different ecosystems. Or rather, as for EL the system (systemic rules) is part of the interaction (interactional rules), there is no way to separate them.

Regarding the CIE, Couto (2007, p. 110) presents a communication model that contains seven constituents. They are: speaker (F), enunciation (E), listener (O), language (L), context (C), source (FO) and destination of information (DE), as shown below:

Fig. 1 – Communication model

¹¹ In the original source: “O questionamento básico é a busca da harmonia e o respeito aos direitos de todos os organismos segundo uma ecoética, o que requer um estado de comunhão entre os participantes” (COUTO; FERNANDES, 2021, p. 16).



Source: Couto (2007)

Here it is worth remembering another precursor of Linguistics of Enunciation, Roman Jakobson, who proposes the theory of language functions, in fact, taking up ideas from Bühler, who elaborates a schema containing the world, the speaker and the addressee. For him, “the linguistic utterance is essentially the act of signifying something (representation) by someone (the speaker) to someone else (the addressee). There we have the three functions of language: representative, appealing and expressive” (FLORES, 2017, p. 23)¹². Jakobson extends this scheme, adding referential, expressive and conative functions (respectively referring to code, message, and contact).

It is worth mentioning that none of the other models takes into account the source and the destination of information of Couto's (2007) model, which, even though has its origin in the communication engineers, refer to the presence, even if virtual, of the one(s) or that which is(are) together with the speaker, or that is, their social background, and the one(s) who is(are) together with the listener. These two entities have been called HE1 and HE2, respectively (COUTO, 2021, p. 78-80).

It can be said that speaker is equivalent to sender, listener is equivalent to receiver, language is equivalent to code and context receives the same nomenclature in both models. In addition, Couto (2017) also talks about two interaction types: referencing and communication, equivalent to Jakobson's referential and appellative/conative functions. It is important to emphasize, however, that in EL there is no language reification: it is not an instrument for

¹² In the original source: “o enunciado linguístico é, essencialmente, o ato de significar algo (representação) por alguém (o locutor) a outro alguém (o destinatário). Têm-se aí as três funções da linguagem: representativa, apelativa e expressiva” (FLORES, 2017, p. 23).

interaction, but interaction itself. For it, the language core is the CIA, with their interactional rules. Therefore, it cannot be said that the “system” is the interiority of language.

Furthermore, such models are not exactly the same, since Jakobson considers the receiver as a passive element, who only receives the message that reaches him without presenting a responsive attitude. Couto, in turn, when referring to communication, speaks in an interlocutional flow, in which there is an exchange of turns and the listener becomes the speaker and vice versa – what Benveniste defines as interchangeability.

This responsive attitude also leads us to Bakhtin's theory, which states that “the listener, when perceiving and understanding the (linguistic) meaning of the speech, simultaneously occupies an active responsive position in relation to it: he agrees or disagrees with it (totally or partially), complete it, apply it, prepare to use it, etc.” (BAKHTIN, 2016, p. 24)¹³. For the author, interaction and dialogue are the enunciation central notions:

Bakhtin shows his enunciation conception as a product of the interaction between two socially organized individuals, even if the interlocutor is a representative virtuality of the community in which the speaker is inserted, and proposes, in this way, the idea of verbal interaction carried out through enunciation. The fundamental unit of language thus becomes dialogue (FLORES, 2017, p. 49).¹⁴

Here, once again, the interrelation with Ecosystemic Linguistics is noted, which greatly values the concept of interaction. Bakhtin also brings the idea of dialogism, that there is a connection between ideas, people, and texts, that no utterance is isolated, which corroborates the Ecosystemic Linguistics idea of porosity and holism.

Porosity, also called openness, concerns the exchanges between ecosystems. “Every ecosystem sends and receives energy from adjacent ecosystems. There is a constant flow of energy and information between them because they are not separated by clearly defined borders”

¹³ In the original source: “O ouvinte, ao perceber e compreender o significado (linguístico) do discurso, ocupa simultaneamente em relação a ele uma ativa posição responsiva: concorda ou discorda dele (total ou parcialmente), completa-o, aplica-o, prepara-se para usá-lo, etc.” (BAKHTIN, 2016, p. 24).

¹⁴ In the original source: “Bakhtin mostra sua concepção de enunciação como produto da interação de dois indivíduos socialmente organizados, mesmo que o interlocutor seja uma virtualidade representativa da comunidade na qual está inserido o locutor, e propõe, dessa forma, a ideia de interação verbal realizada por meio da enunciação. A unidade fundamental da língua passa, assim, a ser o diálogo” (FLORES, 2017, p. 49).

(COUTO, 2013, p. 17)¹⁵. Holism, in turn, consists of looking at the whole, since everything is interconnected, and the world is a web of interrelationships. Couto also uses the term dialogic to explain holism:

In the language case, the researcher starts from the communicative interaction ecology, which sees the dialogic process as a whole, comprising the speaker and those who are with him or her, the listener etc. Everything is interconnected in the whole of communicative interaction. The language is closely linked to its speakers, who are closely linked to the environment in which they live” (COUTO, 2013, p. 18).¹⁶

Another analysis category of interest here is diversity. Diversity is vital for the ecosystem survival, making it richer and more solid. Likewise, in the Linguistics of Enunciation, the diversity of theories is not seen in a negative way: “assuming the existence of a field – the linguistics of enunciation – does not mean proposing a hierarchy of theories, but instituting a point of view according to which, considering the differences, it is possible to glimpse unity in diversity” (FLORES, 2017, p. 101)¹⁷. In other words, diversity composes a relationships web so that it is possible to speak of the existence of a study field without homogenizing it. Anyway, in ecosystemic linguistics the concept is much broader.

The enunciation, as already mentioned, is unrepeatable, since, according to Benveniste, the I-you-here-now framework, equivalent to the conditions of person, space, and time, are never the same. This is equivalent to saying that, when analyzing a communicative interaction, the linguistic ecosystem is always unique, since the enunciation (L) depends on the conditions of time, space/territory (T) and people (P). A fundamental difference between Theory of Enunciation, especially Benveniste's version, and Ecosystemic Linguistics is that the former continues to reify language: Benveniste clearly says that his theory is putting language into practice, that is, a realization of the system.

¹⁵ In the original source: “Todo ecossistema envia e recebe energia de ecossistemas adjacentes. Há um fluxo constante de energia e informação entre eles, quando não pelo fato de não estarem separados por fronteiras claramente delimitadas” (COUTO, 2013, p. 17).

¹⁶ In the original source: “No caso da língua, o estudioso parte da ecologia da interação comunicativa, que encara o processo dialógico como um todo, compreendendo falante e os que estão com ele ou os seus, ouvinte e os seus etc. Tudo está interligado no todo da interação comunicativa. A língua está intimamente ligada a seus falantes, que estão intimamente ligados ao meio em que vivem” (COUTO, 2013, p. 18).

¹⁷ In the original source: “supor a existência de um campo - a linguística da enunciação - não significa propor a hierarquização de teorias, mas instituir um ponto de vista segundo o qual, respeitadas as diferenças, é possível vislumbrar unicidade na diversidade” (FLORES, 2017, p. 101)

Importantly, Linguistics of Enunciation postulates system organization as repeatable and universal, while Ecosystemic Linguistics sees systemic rules as part of interactional rules. But, even so, it can be said that the two theoretical fields presuppose the importance of the unique conditions present in each communicative interaction act to analyze the linguistic phenomenon, and, in the communicative interaction ecology, it's notable the meeting points between the two theories.

Finally, there are many similarities between Ecosystemic Linguistics and Linguistics of Enunciation. However, Ecosystemic Linguistics goes far beyond the innovative conceptions of Linguistics of Enunciation. Among the innovations, we could highlight: 1) inserting the study of language, and language itself, in a (linguistic) ecosystem; 2) including not only “I”, “you” and “he”, but also HE1 (which is on the side of “I”) and HE2 (which is on the side of “you”) in the model of communicative interaction; 3), the communicative interaction ecology is more comprehensive than the enunciation of Benveniste and Bakhtin and others.

It is also noteworthy that EL sees in the communicative interaction ecology not a language realization, as this posture presupposes the conception of language as a “communication instrument”, reifying it. Claiming that speech is the language realization, as Benveniste did, for example, implies that speech is subordinated to language, and not that the system (systemic rules) is a construct forged by the linguist observing the various CIA (acts of speaks). This implies that language is a communication instrument, not communication itself. The same can be said about the idea of interaction, which is present in Bakhtin, but with an emphasis on the product (text) of this process, not on the interlocutors as EL does, considering the interlocutional flow as the language core.

It is evident, therefore, that a dialogue between the two theories can prove to be quite productive, since there are traces of theories of enunciation in the assumptions of EL, which reframes them and presents a new perspective. The study of these interrelationships, therefore, can not only elucidate the paths traced by EL for the concept's reformulation, but can also open paths for research that is based on both aspects simultaneously, innovating even more the possibilities of work in linguistic studies.

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