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**(CONTEXTS IN) BRANDS  
AND MECHANISMS  
OF SILENCE AND  
SILENCE IN THE (SELF)  
NEGATION OF THE  
HOMOAFFECTIVE  
SPEECH OF THE  
MASCULINIZED  
BRAZILIAN BLACK MAN**

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**Abstract:** This search was based on the Analysis of the Critical Discourse, the Context and the Interpersonal Modalization Assessments of the Systemic-Functional Linguistics, contributing to a situation in which there are Brands and Mechanisms of Silence and Silence in (Self) Denial of the Brazilian Black Men Homoaffective, highlighted discursive in different social contexts.

**Keywords:** Critical Discourse Analysis, Homoactivities, Blackhood.

## INTRODUCTION

This work began in 2001 in the two disciplines of Individual Studies with Professor Dino Pretti at the Pontifical Catholic University of São Paulo (PUC-SP), exclusively on the topic of Homoaffectiveness (terminology that we have recently chosen despite not being dictionaryised, as we believe that, in addition to sexuality, this theme brings affections, which we will consider in the development of this). We entered the Masters in Portuguese Language at the same University in 2006, in which there was interest in also developing the theme of Negritudes due to ethnic-racial prejudice. The completion of this course was not possible due to financial problems. Thus, after studying, as a listening student, a special student at USP and being a professor at the state network of the São Paulo State Department of Education (SEESP), the subjects in Social Anthropology and Portuguese Language at the Faculty of Philosophy, Letters and Human Sciences (FFLCH) of the University of São Paulo (USP), we were signaled the possibility of joining the themes of Homoactivities and Negritudes in a Master's Dissertation.

The interest in Norman Fairclough's Critical Discourse Analysis was already prominent, lacking the contact with Halliday's Systemic-Functional Linguistics, which we came to have after, and then relativizing the meaning of its application and satisfaction, having also

in view of the need for contact with the studies of the book *Discurso e Contexto* in Teun A. Van Dijk, which proved to be more complete for the coverage of the material raised as a corpus.

Nowadays, we are enrolled in the PPGHDL master's degree at FFLCH at USP.

## (CONTEXTS IN) BRANDS AND MECHANISMS OF SILENCE AND SILENCE IN THE (SELF)NEGATION OF THE HOMOAFECTIVE SPEECH OF THE MASCULINIZED BRAZILIAN BLACK MAN

### JUSTIFICATION OF THE RELEVANCE OF THE TOPIC

To justify these themes, it is first necessary to address what each one of them is: the 'Homoactivities' and the Negritudes, choices of our work.

Homosexual in Bechara (2011, p. 671) is the person "1. Who is attracted to or has sexual relations with a person of the same sex". This adjective currently reaches the Civil Union union between people of the same sex and the adoption of children by the homosexual couple for the constitution of a family. In specific literature, the identities of a homosexual person are found in a number that reaches dozens at the same time, having as a starting point the LGBTT, for example: Lesbians, Gays, Bisexuals, Transsexuals, Transgenders etc, having reached the LGBTTQIA+ (Q = Queer, I = Intersex and + = Pansexuals).

In Bechara (2011, p. 899-900) Negro, "2. It is said of those who have black skin: black men. [...] 6. Black-skinned person; deny: *Brazilian blacks are rescuing their culture*'. [...]". And in Cashmore (2000, p. 388) "NÉGRITUDE Movement started in the 1930s by the Martinique-born poet, Aimé Césaire, and other French-speaking black artists who wanted to rediscover ancient African values

and ways of thinking, through which they intended to promote the sense of pride and dignity in their heritage. In its broadest sense, négritude was the awareness and development of African values”, according to Leopold Senghor (*president of senegal*), which helped to develop the original ideas and transform them into a coherent political movement [...]”. (CASHMORE, 2000, 388 et seq.) (Excerpt that was highlighted by us).

It is necessary to mention the identities of the Brazilian black man, homoaffective, in addition to being poor, also with little social, economic and political participation and, because he is in this condition, he ends up suffering double or multiple prejudice. We delimited the theme in Homoaffectivities and Negritudes.

The masculinized black ‘homoaffective’ man is a double pariah, as he suffers prejudice both for his color and for his sexual orientation in general in society. In addition to suffering prejudice for his color, he suffers prejudice from the heteroaffective black man himself for being homoaffective.

## THEORETICAL FOUNDATION

### SYSTEMIC-FUNCTIONAL LINGUISTICS OR SYSTEMIC-FUNCTIONAL GRAMMAR

By definition:

In the systemic-functional perspective, language is a resource for making and exchanging meanings, used in the social environment so that the individual can play social roles. It is the instantiation of a broad potential of meanings, which can simultaneously build experiences and establish social relationships in an organized way. (Webster, 2009). **Language, then, is a way of acting.** (Excerpt that was highlighted by us) (FUZER, C.; CABRAL, S. R. S., 2014, p. 21)

More than going into the explanations of the five principles that guide the dimensions of

organization that define the functional system - realization, metafunctional organization, paradigmatic organization of systems, syntagmatic organization of structures and instantiation, which we will go through when analyzing, and we will see them in exchange with each other, there is a character of them that matters more to us in our immediate framework, which is the **dynamic character** intrinsic to these dimensions because they relate to **identities**, and in this character (Excerpt that was highlighted by us):

Reflective resource status derives, in turn, from its potential **for the construction of the human experience**, both in terms of the physical, biological, social and semiotic world, **how much of the inner psychological experience.** (Excerpt that was highlighted by us and the Author) (SEGUNDO, 2011, p. 6)

It is divided into three parts considered metafunctions to Linguistics or Systemic-Functional Grammar, which are: Ideational Metafunction, Interpersonal Metafunction and Textual Metafunction. We will stick to the Interpersonal Metafunction:

[...] by the proposed concept of Actional Meaning and by the necessary link between the construction of discursive action and the spheres of domination and legitimation, which necessarily involve the construction of social relations and the positioning of social actors engaged in interaction in a *continuum that opposes power and solidarity, alternative and hegemonic, complacency and resistance.* (GONÇALVES SEGUNDO, 2011, p. 144)

This metafunction is justified by assuming:

[...] privileged role in the construction of action and identity meanings, considering that its resources act directly both in the formation of the *style, that is, the way of being* of each social actor, how much of his *way of acting*, revealed, among other resources, by the way in which the social actor negotiates the *status* of the self and the other(s) in the interactional process. (Author’s emphasis) (GONÇALVES SEGUNDO, 2011, p. 153)

Then:

The approach focuses, fundamentally, on the linguistic-discursive modes of construction of the subjective presence of writers or speakers in relation to both the representations engendered and the other social actors with whom they interact in a given discursive event. Thus, valuation is directly associated with Identification Meanings (both individual and social/collective), considering that identity is discursively manifested by styles, which, in turn, are intimately related to the network of interpersonal resources, insofar as the instantiated evaluations, the social actor's degree of commitment in relation to what he says and his strategies for building power and solidarity constitute central aspects of his way of being in society.

(GONÇALVES SEGUNDO, 2011, p. 170)

### The Appraisal finds

[...] echo in Actional and Representational Meanings. In the former, the resource patterns of *engagement, attitude and gradation*, they function functionally in the construction of intersubjectivity, instantiating social relations in discourse, in order to demand different responsive attitudes from textual consumers, **in addition to being responsible for the optimal performance of certain rhetorical steps in different genres or discursive traditions.** (GONÇALVES SEGUNDO, 2011, p. 169)

## CRITICAL DISCOURSE ANALYSIS

We think it is good to use the studies of Critical Discourse Analysis in relation to a 'recontextualization' of the studies of Systemic-Functional Linguistics:

The third chapter, "Functional Systemic Linguistics and Critical Discourse Analysis" is intended to deal with Fairclough's **recontextualization** of Halliday's Systemic Functional Linguistics (FSL). At LSF,

Halliday conceives three macrofunctions present in texts: *ideational, interpersonal and textual*. These elements are interrelated and, therefore, must be analyzed equally. It is precisely these three macrofunctions that Fairclough recontextualizes, suggesting the splitting of *interpersonal function in identity and relational*. This division is justified by the fact that it is important, according to Fairclough, to emphasize the constitution of identities, since this factor is closely linked to the modes of operation of ideology, as well as to power relations and social changes. Only in the work published in 2003, Fairclough presents the great changes made in the LSF: "[...] he proposes an articulation between Halliday's macrofunctions and the concepts of genre, discourse and style, suggesting, in place of language functions, three main types of meaning: actional meaning, representational meaning and identificational meaning" (RESENDE; RAMALHO, 2006,

for. 59), in which the first "focuses on the text as a mode of inter(action) in social events" (p. 59), the second concerns social relations and the third "refers to the construction and negotiation of identities in the speech" (p. 59).

The discussion continues by analyzing correspondences between ADC and LSF. 1) Correspondence concerns the *national meaning and gender*. The explanation of different genres and elements such as intertextuality, direct and indirect speech, are indicated as essential factors for the identification of power relations, verifying which voices are included and which ones are excluded or the use of direct or indirect speech and the consequences for the appreciation or depreciation of what was said and of those who make the speeches. 2) The correlations between *representational meaning and speech*. The main highlights of this discussion are: the speeches have a greater or lesser role depending on the degree of representation of their social actors; interdiscursivity becomes essential to unveil the particular perspectives and lexical choice that influence discourse; and the

concept of “representation of social actors” (VAN LEEUWEN, 1997 apud RESENDE; RAMALHO, 2006) is essential because it is possible to identify the ideological positions of those who deliver the speech. 3) Another relevant analysis category for representational meaning is “word meaning”, considering that, according to Fairclough, there is no individuality in the choice of words and the lexicalization of meanings. 4) The correspondence between *identification meaning and style*. The analysis starts from the understanding of identity and difference in Cultural Studies, through Stuart Hall and Thomaz Tadeu da Silva, in addition to Castells, who claims that any and all identities are constructed, and it is then up to identify “how, from what, by whom and for what purpose this happens” (CASTELLS, 1999, p. 23 apud RESENDE; RAMALHO, 2006, p. 77). They also explain the three forms of identity construction according to Castelo (legitimacy, resistance and project), articulating them with the ADC, along with categories listed for the identificational meaning. Among these categories, the authors highlighted three to be addressed: evaluation, modality and metaphor. The first concerns evaluative statements (value judgments), statements with verbs of **affective mental process** (they use as an example “hate”, “like”, “love” something) and evaluative presumptions (explicit and implicit information). Modality is a concept often used by Halliday that has been reworked by Fairclough, adding that “how much you commit is a significant part of who you are – so modality choices in texts can be seen as part of the process of texturing self-identities. “ (FAIRCLOUGH, apud RESENDE; RAMALHO, 2006, p. 85). Finally, the discussion falls on the category “metaphor. Using contributions from Lakoff and Johnson (2002)<sup>5</sup> A table is presented in which metaphors are classified into: conceptual, orientational and ontological. (Araujo, D. C. de, Educar em revista) <http://dx.doi.org/10.1590/S0104-40602009000300018> (Excerpt that was highlighted by us).

We only remember that *Homoaffectivity* can begin to be based on this *affective mental proces* which in the future can be arranged and composed by other theories. The newspaper: *O Globo* from Rio de Janeiro uses the terminology homoaffectivity.

## CONTEXT

The Context and Discourse studies maintain a correspondence with the studies of Systemic-Functional Linguistics:

[...] “the main question of a treatment of context, namely how the properties of a social situation of interaction or communication are systematically related to grammar or other properties of discourse, is a fertile and productive area of LSF.

Context and Discourse are ideal for analysis in the sense that they also address the topics addressed, as follows:

[..] There is also a practical and political dimension to this issue. Problematizing gender differences and simplistic gender polarizations between women and men must not be an excuse for denying the relevance of studying the domination of women by men, and the relevance of resisting it. It is precisely the essentialist differences between women and men as constructed by sexist ideologies that are used as a basis for discrimination against women (and gays, etc.). (Dijk, 2017: 219)

In addition to the theme of Homoaffectivities, the question of Negritudes, are also raised:

Indeed, one of the implications of the influence of a complex context is that racism and classism (and sexism) often go together. Thus Augoustinos, Tuffin and Every (2005: 315-340), in their study of Australian students talking about affirmative action, found that racism is typically disguised or denied in terms of ideologies of individual merit (see Kleiner, 1998: 187-215). ). Such a combination of gender, race and class as a basis for models of contexts of contexts can also be observed in institutional

decision-making, as is the case of West and Fenstermaker's (2002: 537-563), who analyzed the meeting of the Superior Council of the University of California during the affirmative action discussion. (Dijk, 2017: 220)

All or part of the project can be redone adapting to the Research Line 1 Powers and Interventions of the PPGHDL of the FFLCH at USP. Or I make myself available to develop the project that is proposed to me.

## **RESULTS ACHIEVED (INTERVIEW) QUIZZ**

We will use interviews prepared and carried out to compose the corpus. The interview is spontaneous. The usefulness of what is answered will be decided posthumously to the their making. The first group addressed will be men, preferably over 40 years old, married or not, grandparents or not, with homosexual practices or not, assumed or not, being necessary the identity of hetero affective practices as well, since the merging of these two identities is random. and important for work. Here's the interview:

BASE DATA Identify yourself or choose from – 1 to 10 – or from – A to Z –, or choose a nickname: How old? Married? Work? Fun? Do you have Children, Grandchildren, Brothers, Cousins, Uncles, Grandparents, Friends, Colleagues, Strangers that come to your mind and who are gay and black?

## **BLACK MALE HOMO AFFECTIVE IDENTITY**

1 – A) Someone from the Children, Grandchildren, Brothers, Cousins, Uncles, Grandparents etc. or acquaintances, friends, neighbors or distant people who are black or brown or white, blond, red-haired, from a black father or mother, for example, or any other mixed family constitution,

whether with Indians, Orientals or other European nationalities that are 'more or less like this...' (homo affective)?

2 – A) There is a speech-language pathology statement about the choice to be this or that way in childhood (sic). The child is the one who would decide his image and identity, despite the influence of the environment and parents. What do you think of effeminate mannerisms in famous people or not, gay men, black or not, in public spaces, on the streets, at work, at home, in certain places and times? Are they 'more women than men'?

B) What do you think of black boys playing with white dolls?

C) Are these children, despite being black, more black than white, more girls than boys about and regardless of what they are likely to think of their own identity?

D) Do they like you more or less?

## **CHILDHOOD, ADOLESCENCE AND YOUTH**

1 – A) How do you believe that a child, an adolescent and a young person in their early youth see themselves, see themselves as being homo affective and black (or descendant of a black person of the first, second or more generations, since Brazil is highly mixed)?

## **EXPERIENCES**

1 – A) As childhood, adolescence and youth are ages of discovery, what do you think about a possible male homosexual experience in these phases?

B) And in adulthood, what do you think must, must or must be the black male homo affective identity?

C) What would you say, what appreciation would you make, would you make any judgment about this identity in formation, or formed?

D) Do you have an opinion on who judges you positively or negatively?

#### MEDIA

1 – A) What do you think about old and new soap operas, period and contemporary, with black characters or who also have this ethnicity in their family tree, who are openly homoaffective? Mostly men.

B) What do you think about their identity, what they are like, what is their image for you, who are they?

C) What do you think about a gay male black man, famous or not, coming out as gay: is it a loss or gain of time, useful or useless, is it a sign of courage, is it an example?

D) Regardless of whether someone famous is gay male black, being on television to represent gay male black male roles in soap operas, for example? Are these roles played in fiction adequate to the reality of this identity in the country, in soap operas or other period or current programs, in the sense of professions performed? A black actor playing a (homo-affective) black slave man, a servant in television programs of the time or temporarily as a poor man, hairdresser, janitor, or even a security guard, private driver, etc. does it convey the reality of this identity in our society timelessly?

2 – A) Uzoamaka Nwaneka Aduba, black, won two Emmy Awards, the American television Oscar, for best actress and thanked everyone without any comment about blackness. Viola Davis, black, also won the Emmy Award for best actress most recently, an opportunity in which she declared the difficulty of protagonism and receiving awards for black actors in general. Do you agree with her declaring it, or not?

#### REAL LIFE

1 – A) Besides fiction, in real life, does this also happen? A (homoaffective) black man be (slave, servant,) poor, hairdresser, janitor, or a security guard, private driver, etc.?

B) Do you believe that black male homosexuality has always existed in human history at different times and places?

C) How do you believe this happens here in Brazil?

D) And how does this happen in the world? Do you have any references?

E) What do you think about their identity, what they are like, what is their figure for you, who are they?

F) Do they suffer prejudice? In what way?

G) Do they cause prejudice? in what way?

H) Are they self-prejudiced?

#### NON-HOMOAFECTIVE

A) If there were some ethnic-homophobic prejudice against a non-homosexual adult black man? And if he suffered ethnic prejudice in a biased way or in an open way, who would be the person who would exercise it for you?

B) And if he were to be 'capped', a flirt, in code or declared (scrachada), what do you think of the situation and how would you see the person who exercised the same?

#### NEXT

1 – A) If any ethnic-homophobic prejudice happened to someone you knew, your family or friends from your parental or amicable circles, or who was still unknown, someone far away, and that you came to know: in childhood, adolescence or even in the youth of these people, that someone approached them in the sense of manifesting themselves negatively or aggressively, verbally or physically, who would the subject causing this action be for

you?

B) How would you conceive this prejudiced ethnic-homophobic situation against this homoaffective black man?

#### PERSONAL ISSUES

1 – A) And from the question above, what was put, if that happened to you? Did you have any childhood experiences, any innocent play as a teenager, or in your youth, where someone approached you in a prejudiced ethnic sense?

B) Did you have any ‘innocent’ homosexual experience when you were a child, a joke in your adolescence, or a madness in your youth in which someone approached you in this sense?

C) Do you think that you ‘would have taken care of’ these two situations of approximation even if you categorically denied them?

#### DOUBLE PREJUDICE

1) – A) Have you ever suffered prejudice, expressed or not (indirect or in code)? Can you tell us?

B) How was that for you? What did you think of the person? Who is she to you: racist?

C) Have you ever been picked up, expressed or not (in code)? Can you tell us?

D) How was that for you? What did you think of this person? Who is she to you: ‘faggot’, homosexual?

#### HISTORY, HEALTH AND LEGISLATION

1 – A) In view of the Caó Law, which criminalizes racism, with all due respect, could you tell us if you had any prejudiced ethnic experience?

B) If not, do you believe you can or can have it?

C) With all due respect, could you tell us if you had any homosexual experiences?

D) If you haven’t, do you believe you can or can have it one day?

2 – Considering that around 1980, the World Health Organization removed ‘homosexuality’ from the ICD’s list of diseases, which is the ‘medical bible’ of all existing cataloged diseases, what do you think about it?

#### FINALIZATION

The that you would comment to us about the maxims (In studies of the Contexts are the denials):

A) “When you don’t ‘do’ at the entrance, ‘do’ at the exit”?

B) “If the person is homosexual, it is their problem”?

2 – Do you have any final considerations to make?

#### **CONCLUSIONS OR FINAL CONSIDERATIONS**

The interview will still be put into practice.



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