

# Linguistic and Discourse: Methodological Notes of a Brazilian Approach

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### **Abstract**

This work focuses on "studies of discourse in Brazil." The main reflections of this paper is, therefore, the practice of linguistic studies postulated and used in Brazil, under the name of *Discourse Analysis*: an important theory to many Brazilian linguists, with high regard in many universities in that country, and responsible for huge number of printed and virtual publications, on Linguistics in Brazil. To scrutinize the theories of discourse, methodologically, we will show a framework of authors and their ways of thinking over the discourse, which, togetherly, make up the knowledge of Discourse Analysis: Michel Pêcheux, Michel Foucault, Eni Orlandi and Eduardo Guimarães, mainly.

**Keywords:** Discourse analysis, Meaning, Brazilian linguistic, History, Semantic

## 1. Introduction

The theoretical linguistics as grounded in scientific gains strength in Brazil only in the second half of the twentieth century with the work done by Joaquim Mattoso Câmara, tied to a theoretical affiliation of structuralist bias, whose concern was to describe the language as structuralist and studies aimed to establish linguistic ideas, grounded in dialogue with the theories of Sapir and Jakobson, as Brazilian researcher was part of his academic career - as a student and teacher - in the United States. Until the 1960s, few universities in the country offering the course in linguistics, has focused on grammatical and philological traditions.

The study of languages was a quiet quadrille that gathered on one side Grammar survivor, and always respected, and across philology, glorious and Faustian, raise do sensibly to the condition of the flagship 'sciences of the spirit.' The university, which sponsored this strange quadrille was for the republic Mattoso Chamber of silence. But his science and his lesson was imposed expanded (UCHOA, 2007, s/w).

Theories developed in Europe, particularly in France, arrived late to the country and, therefore, established a few conceptual dissonance promoted by late readings and theoretical shifts, which in some way, benefited from the influence of structuralism in the U.S. language that developed in Brazil.

Interestingly, the Brazilian scientific production, not only in language, was often his way, and their fate by the wires led politics, which dictate the ways of doing science and making its way of knowing. Dictatorship and totalitarianism, brands effective governments in the 1930s and 1940, then 1960 and 1970, revealed some de-socialization of human theories, bringing Brazilian linguistic studies that moment more than a transformational-generative theory - hence the reference structure - which a sociolinguistic studies or statements / discursive.

One theory centered on discourse as social and historical object appeared in France in the late 1960's, with one foot already out of structuralism, although it took some of this current theoretical methods. The Discourse Analysis (which many times referred to simply as AD) has emerged as an interdisciplinary field, having political discourse as a privileged object. Centered on a double foundation, through the work, developed separately, Michel Dubois and Jean Pêcheux, the history of Discourse Analysis (theory and their analysts) passes through the French political history, and of course, is intertwined with the production of political discourses<sup>2</sup>.

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<sup>1</sup> Cf. CÂMARA Jr., J. M. *Princípios de Linguística Geral Princípios de lingüística geral (como fundamento para os estudos superiores da língua portuguesa)*. Rio de Janeiro: F. Brigueit, 1941; e CÂMARA Jr. J. M. *Estrutura da Língua Portuguesa*. Petrópolis: Editora Vozes, 1970.

<sup>2</sup> According to Gregolin (2003), observing the moment of the foundation of the theoretical field of Discourse Analyses, (...) Besides, "para Dubois, a AD seria uma continuação natural da Lingüística; tratava-se de colocar um modelo sociológico para estender a análise lingüística à enunciação e o dispositivo de análise tinha como objetivo o controle das variantes de um *corpus* contrastivo. Para Pêcheux, tratava-se de criar um novo campo de investigação e suas preocupações eram a epistemologia, o 'corte saussureano', a reformulação da *parole*" (p. 24). By the way, "em Dubois, há assunção explícita da categoria da enunciação, a partir dos trabalhos de Benveniste e de Jakobson, o que determinava a incorporação do conceito de 'sujeito do discurso' por uma via idealista, sem problematizá-lo. Já Pêcheux, adotando a base marxista, pela perspectiva de Althusser, propõe uma teoria não subjetiva do discurso" (ibidem, p. 24).

The AD was born, then in-call "epistemological crisis of linguistic" in the semantics with the enunciation, came to disturb the structural paradigm of linguistics to resume exclusions Saussure, putting in question the subject in linguistic studies, subject, society and history, because it was not possible to conduct further studies of the meanings with object only by the language (langue). Thus, in a clash with the formal semantics - basic structuralist - and in proximity to a semiology and semiotics, but at the same time, unlike them, Pêcheux, Haroche and Henry in "The semantics and cutting Saussure: language , language and speech", the study proposes a semantic-discursive, in view of the relationship between language and history, through the basic Marxist historical materialism, bringing back to the field of the science of language that the formal language was relegated its outside, or, the conditions of language use.

The main issue surrounding this theoretical field at the time of its appearance was, according Courtine, "to develop a conception of the discourse that made him a central issue for understanding the historical and political realities, a crucial theoretical level of intervention for those who wished, in same time, understand the society and operate its transformation " (2006, p. 38). There is, accordingly, that the AD was intended, from its outset, an alliance between linguistics and history, becoming the interdisciplinary relationship that conferred by a "triple alliance": linguistics (through a rereading of the Course general Linguistics, 1916, Ferdinand de Saussure), psychoanalysis (Lacan's rereading of Freud's work) and historical materialism (returning to the works of Althusser makes a rereading of Marx's work).

The field of Discourse Analysis graduated as a political intervention - equating theoretical and practical political action - as an intervention in actual practice as it sought to enable new ways of reading the political discourse. In this sense, Orlandi Pêcheux takes to show the intrinsic relationship between practice and policy development, not only within the AD, all the social sciences<sup>3</sup>.

He [Pêcheux], the social sciences developed mainly in societies where so dominant political practice aimed to transform social relations within the social practice, so that the overall structure of the latter are preserved. The social sciences are thus in direct continuation of the ideology that developed in close contact with political practice. [...] To Pêcheux, the instrument of practical politics is discourse, "political practice has as its objective the discourse, transform social relations reshaping the social demand" (1990, p.28).

In Brazil, there is a relation, albeit very indirectly, from the initial development, or rather the lack of development and deepening, the studies of discourse analysis with political processes that dominated the country in his time. The years 1960 and 1970 - unlike what occurred in Europe and the United States, in which political struggles were already wide open and showed aspects of the show - were marked by censorship and repression of the military

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<sup>3</sup> Up to the moment we treat the language (langue) as an object, we have a statement linguistic; from the moment we take the discourse (use), it is used to talk about an enunciation linguistic, considering the subject, the social and the history. However, it is necessary to do a brief caveat, because the Saussurian parole (now translated into Portuguese as "speech"), defined roughly as the use of language by the speaker, does not have the same sense that the discourse within the AD, considered the link between language and history.

regime. In this sense, as with the reading of the *Course in General Linguistics*<sup>4</sup>, Ferdinand de Saussure, who only arrived in Brazil in the 1960s, from disclosure through the structuralist movement, and that due to the censorship imposed by the dictatorship was restricted to reading by a few groups, the entry of the founding texts of the AD was also delayed and restricted - as was customary with regard to texts and theories that had any connection with Marxism, and possibly with the political left. Thus, as with the production and circulation of political discourses of resistance, these studies, very rare in Brazil at the time - perhaps the only ones who came, even in 60 years, the discourse analysis proposed in France, have been those linked to the works of Carlos Enrique Escobar and his group at the Federal University of Rio de Janeiro (UFRJ)<sup>5</sup>, which even then had contact with the first Pêcheux texts and also through the Althusserian approach to the theory - also gave a way almost clandestine, inhibited by political persecution. There is, therefore, that just as in France, these early studies had strong political articulation, also linked with the left.

Already in the 1970s highlight the work of Haquira Osakabe, titled *Argumentation and political discourse* (1979), on the proposition that there is an analysis of political discourse linked to the language of the utterance (as a way of thinking the argument) and rhetoric. In their analysis, Osakabe and Pêcheux found in Harris and a conception of discourse and points out two reasons for choosing the analysis of political discourse, "the first, to observe in a given field recurrences characterization that provides the defining domain of discourse within general, the second, to observe, in the same field as these occurrences are linked" (1999, p. 8). There, with that and the proximity to structural semantics, a specification of the political discourse as being homogeneous.

However, only in the 1980s, when the AD in France entered its third season, is the founding texts begin to be read effectively in Brazil, mainly by researchers at the University of Campinas (UNICAMP), presenting new and different interpretations, similarities and differences of the work undertaken by the group around Michel Pêcheux, making room for the emergence of a discourse analysis in / of Brazil, with its ramifications, but this time farther from the political practice that sustained the whole theory in France and part of trying to become effective in Brazil.

Of course, the Brazilian studies have similarities and differences compared to those produced by the group of M. Pêcheux on the ground - not simple - that the theoretical movements are determined by history. Brazil has another history and, therefore, another Discourse Analysis. One reason for this difference is temporal: brought to Brazil in 80years, in France when the AD has overcome many of their early concepts and has

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<sup>4</sup> SAUSSURE, F. *Cours de linguistique general*. Paris: Payot, 1916.

<sup>5</sup> Due to the repression and political positioning, Carlos Enrique Escobar suffered extensive persecution of the military dictatorship that led him to abandon the development of a discursive theory in Brazil. There is, therefore, marks of respect, the initial development of a theory of discourse analysis in Brazil - although not the AD that constitutes a theoretical field consolidated, which has grown and fruited in the country - with the work and practices policies and also in this case, the resistance. Regarding the work on discourse analysis developed by Professor at UFRJ and his group in the 1960s, João Marcos Kogawa in doctoral research under the guidance of Professor Maria do Rosario Gregolin (UNESP / FCLAr), develops a work that seeks to verify the Near the AD and differences developed by Escobar in relation to that which arose in France, and, therefore, give, and consolidate a place in history researcher Rio Discourse Analysis in Brazil, now relegated to the sidelines.

crossed the "three times," the Brazilian papers are contributions of the various movements of the constitution of AD. Another feature of discourse analysis is derived from the Brazilian way it historically was related to the Brazilian Linguistics: having grown and germinated in a soil in which linguistics was dominated by trends Pêcheux called "logic," created the Brazilian AD a field of resistance and confrontation (Gregolin, 2003, p. 31).

The work presented herein is intended to outline a brief overview of discourse studies in Brazil, focusing those developed today, especially by researchers at the Federal University of São Carlos (UFSCar), revealing a conjunction with the studies of the decades of French enunciative 1970 and 1980, their convergences and divergences, and some of its branches, which extend the present without much for them while also demonstrating their relevance. So, draw following a brief overview of three theories of discursive perspectives / enunciative: pecheutian-based Discursive Analysis, Discourse Analysis and foucaultian-based and Semantics of Event.

## **2. Contribution of Michel Pêcheux to Discourse Analysis**

In order to understand our theoretical object of study as proposed by Pêcheux, the idea that the discourse is related to the speak in the direction of Saussurean dichotomy, which was given particular emphasis on language, considered as a homogeneous system without interference from outside, for example, the conditions of production of a discourse. Therefore not considered for their work, only one study of language as a system of signs or formal rules in his view, this was the speech given its etymology, that is, the idea of journey, of course, movement. Thus, in the words of Orlandi (2009), takes up the discourse as a practice of language, like words set in motion, by observing the man talking.

Thus, we seek to understand the language producing senses, while affected by the symbolic, the social, which is the man and his history. That is, how this man is related to their capacity to signify and signify herself. Therefore, discourse analysis is the mediation between man and his natural and social reality. Follow that discourse analysis does not work with the language as a system of abstract linguistic forms, but with the language in the world, ways of producing meaning, with men making sense, meaning their social relationships, becoming subject. Thus, when considering the discursive studies, it is thought the production of meanings and practices of man, decentralizing the notion of subject and bringing into the Linguistic relativity of its object, namely, language.

Thus, we treat the language in its relation to history and society, the very fact that they signify, or historical facts claim senses as well as social (GUILHAUMOU, 2009; ORLANDI, 2009). We seek therefore a relation between the confluence of three key points to discourse analysis, namely, ideology, language and subject. In this respect, it is thought the language as the specific materiality of discourse and how this specific materiality of ideology. Therefore, we move from the conception of language as a closed homogeneous system itself, whose meanings are produced within, without regard to social modes of production, with history and with the subject because, Pêcheux tells us (1975) *apud* Orlandi (2009, p.17), "[...] there is no discourse without subject and no subject without ideology: the individual is interpellated into

a subject by ideology and that is how the language makes sense". We can notice that, by the words of Pêcheux, we should study the discourse considering the subject and history as constitutive of the language, thus constituting the historicity in all forms of language, not only as giving the interdiscourse. Moreover, we see that the very constitution of the subject is given by its relation to the history, seeing it as a producer of meanings, since the story is made up of facts and these complained senses. Thus, for discourse studies proposed here, the meaning is historical. However, before Michel Pêcheux making such shifts in the theoretical study of language in 1960, we could find ways to carry out such studies focused more on content analysis, whereby trying to find "meaning" of a text, responding to the question: what the author meant?, considering the language transparent, as if there were a direct relation between words and world.

With Pêcheux's studies that consider a non-transparency of language, the question that arises is different: as a text mean? As guides in Orlandi (2009). For this bias does not understand what it means seeking a lexeme, a text, but differently, which seek to understand the functioning of the lexeme, that text so that they signify. So we have an initial dichotomy for discourse studies, namely, content analysis, for which the question to be answered is "what a text means?"; Discourse analysis, whose question that arises is "how a text means? ".

With this objective in question can no longer limit ourselves to understand that the senses are the words, in signs within a system so tight, without moving, making a journey of meaning production. Now, it is necessary to consider the movements that go through the senses, the slips they produce, the presence of the specific foreign language. Therefore, we seek to show how the relationship world / thought / language is not made an end-to-end, ie, there is a direct transfer between the terms, a referentiality. Thus, discourse analysis assumes the historical materialism of Marxism brought to the studies of language by Althusser, according to which there is a real story, so that men make history with their social relationships, but that it is not transparent. Hence, in the words of Orlandi (2007, p.19),

[...] Combining the language with the history in the production of meaning, these studies of discourse work which will be called the material form (not as abstract linguistics) the form that is embodied in the story to make sense: this linguistic form is so ahistorical.

Thus, as shown by Pêcheux (1990), we consider how to structure the speech (language) and as an event (the event consisting of the history of the signifier). Therefore, to discourse analysis, there are three shifts essential to be considered, namely: the shift from individual-centered (man) for a subject from the perspective of psychoanalysis, the language as abstract system for understanding the material form and ideology, which causes the tongue to produce directions. So we have the following diagram, as shown by Orlandi (2009, p. 20-21),

- a) the language has its own order, but only relatively autonomous (distinguished from linguistics, it reintroduces the notion of subject and situation analysis of language);
- b) its real history has affected the symbolic (the facts complained senses);
- c) the subject of language is centered as it is affected by the actual language and also the real

story, not having control over how they affect you. This leads to say that the meaning of discourse works by the unconscious and ideology.

The discourse analysis sought to introduce the notion of decentered subject, unlike the one proposed by Benveniste, showing the presence of the unconscious in the subjects. Moreover, the importance of interpretation is brought out by the injunction to interpretation, ie, before an event, an event, the subject is taken by a need to ascribe meaning.

It is working with the illusion of referentiality that the analysis of discourse displaces the scheme proposed by Jakobson (1979), whereby the study of language would not pass the study of communication in which the transmitter sends a message, taken as information to the receiver, which comes to decrypt it, using a code, referring to some element of reality, taken as a reference, according to the following scheme:

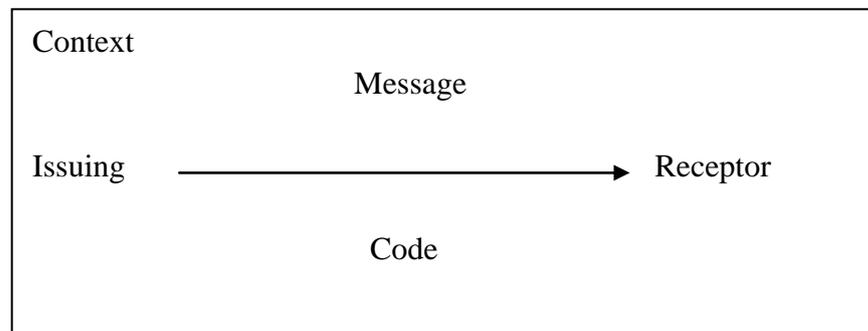


Figure 1. Communication scheme proposed by R. Jakobson

We can not consider in the analysis of speech, just the fact that someone speaks a message to a receiver using a code, so that one only decode this message to understand it. For this theoretical perspective, it is not just the message, but the discourse. Thus, we will consider putting the operation of language and meanings in relation subjects, affected by language and history, producing effects of meaning, not only transmitting information. Thus, we think that language is rather for the purpose of communication, but its operation is not so tight, it also serves to not communicate, because their relations are relations of subjects and directions, which are many and varied effects.

Therefore, the mainstay of Pêcheux, we seek to understand the discourse as "effect of meaning between speakers." This statement also follows another shift in the way of treating the discourse, not to confuse this with what Saussure defines as "speech" and is the dichotomy of "langue / parole." The discourse does not have the same regularity of the language but his own regularly, it works on the history and the social system and the formulation, the subjective and objective, the process and product. However, we do not move away from the notion of language, since it is the basis of discursive processes that speaks Pêcheux, ie it is the condition of possibility of discourse, but should be considered a mistake, a failure. Remember that studies conducted in Brazil in AD in our times are a confluence of epistemological projects proposed by Pêcheux, and the developments produced by Courtine, pecheutianos from work, the work developed by Michel Foucault, especially in the third

phase of Pêcheux's thought that incia split up with the notion of event, in his "discourse: structure or event." In order to relate these two 'Michels' more usefully, let us henceforth to scrutinize the features of Michel Foucault and the ramifications of their Brazilian studies.

### **3. Contribution of Michel Foucault to Discourse Analysis**

The Foucault studies in Brazil unfold in various aspects in the field of human sciences, since many theoretical reflections and analytical approaches were not limited to one field only, or, put another way, were not made in separate scientific niche. Permeated their research the different ways of building systems of thoughts in small, medium and long time frames, in view of the very constitution of subjectivity as the order of discourse practices. On the one hand, sees itself today as the philosopher Michel Foucault theorized that power that establishes the relationships between citizens at the expense of knowledge, on the other, we must always keep in mind a conception of power governed discursive practices. Not interested in the truth itself, but the construction of truth, the result of a struggle engendered by individuals who assume positions of the mean, which do not relate in any way, anywhere, anyway, which states obeying an order of discourse.

In the field of linguistic studies, especially studies of discourse, which makes the reading of Foucault has led to reflections on what is conceived by file, address, subject, subjectivity, discursive formation (FD) and listed among others, and arquegenealogia configures itself as one of the theoretical and methodological elements vital for the analysis of the file. These concepts although diluted in various works of M. Foucault, can be seized in *The Archaeology of Knowledge* and *The order of discourse*.

The whole work of M. Foucault brings more or less regular reflections on the discourse. The discourse on madness, the discursive forms of historical construction of sexuality, discourses and truths constructed historically, the discourse of science, contracts discursive construction of systems of thought, all present in the work of Michel Foucault, presenting us a series of problems in the order of language, place of materialization of discursive practices. In reading Rouanet et al. (1996).

We can say that the functioning of discourse in Foucault's work is broadly in the same operation in modern industrial society. This operation has two aspects, superficially contradictory, but actually solidarity: the omnipotence of speech, and its fragility (ROUANET et al., 1996, p. 12).

In seeking to describe the discursive practices of a society at a given time, Foucault (2008) proposes to do so from a theoretical-methodological principle for understanding how certain utterances emerged and not others. For this he takes as his own analysis procedure discourse analysis that describes and seeks to understand these statements embodied within a discursive and maintaining relationships with statements already said. On this point, the philosopher presents us, in the fourth volume of the book *Sayings and Writings*:

I gave as an object of discourse analysis [...]. What interests me in the speech problem is the fact that someone said something in a given time. This is what I call the event. For me, this is to consider the discourse as a series of events, to establish and describe the relationships that these events - what we might call discursive events - have with other

events that belong to the economic system, or the political field, or to institutions. [...]. The fact that I consider the discourse as a series of events puts us automatically in the dimension of the story [...]. If I do this is with the aim of knowing what we are today (FOUCAULT, [1973] 2003, p. 255).

In the above excerpt, the philosopher recognizes the discourse as a series of events listed in history in order to understand, at present, the relations of subjectivity, the subject and the knowledge discursively constructed. This is not to establish the truth of an age, nor to judge right or wrong as a statement within a speech, but to describe the series of statements, understand the relationships with others, what produces, what makes them endure as truth of certain groups or society. It is in relations between the statements which note the regularity in the interior of their dispersion, it is only possible because such statements only mean when they enrolled in discursive formations.

In *The Archaeology of Knowledge*, Foucault (2008) postulates that the enunciative analysis should be made taking into account the effect of rarity, exteriority, and accumulation. In this sense, he understands the law of the rarity of the fact that not everything can be said, "we study the limit set out in that separates what is not said, in the instance that gives rise to the exclusion of all others" (p.135), therefore, should be studied in its proper place, "as if he were not in place of other fallen below the emergency as possible" (p.135). The function of externality, enunciative analysis should be done through the development of history, because through it you can return and statements that were said to remain "preserved over time and dispersed in space, toward the inner secret that proceeded, was deposited in them and there is (in all senses of the term) attracted." (p.137) from this perspective, the story is seen as continuity of homogeneous series of factual events or subjects as individuals" in their transcendental subjectivity "sovereign," but acknowledges (r), in different forms of subjectivity that speaks proper effects of the field of enunciation "(p.138), whose story is discursivity, heterogeneous and discontinuous. The law of accumulation corresponds. Finally, the third feature of enunciative analysis: is the result of statements produced and accumulated in the dispersion of discourses.

If the statement is the molecular unit of discourse and should not be mistaken as a minimal unit of linguistic judgment, a sentence, proposition or speech acts, the file, in turn, must also be understood as a place where they can find all the documents available for review. The notion of a file to Foucault (2008) is another conceptual dimension. Before proceeding to the discussion of this notion - that came to collaborate with the studies of the discourse - it is important to make a brief setback in the history of the epistemology of discourse analysis to better situate the choice of such a concept and analysis procedure (SANTOS, 2011).

According Sargentini (2008, p.104), in the early studies of AD, the object of analysis in political discourse is guided by defined "a corpus considered as a particular set of texts on which to apply a definitive method." It was then that the concerns of discourse analysts turned to large corpora in the interior of which is analyzed via a series of linguistic statements automatic device able to highlight the ideological brands. (PÊCHEUX, 1995). There was an intense methodological rigor from which the method of description of these statements

obeyed the parameters established by structural linguistics (ROBIN, 1977). Now is the time, for example, studies of the adjectival subordinate to the analysis of discourses.

As studies of the discourse reached new areas which required further reflection, that the design had to corpus analysis was changing. In this sense, the concept of file Foucault made it possible to do a discourse analysis not with this longing for wholeness, by groupings in a series of texts in a file closed, as its concern not only gives the quantity nor the discursive sequences, but the analysis always set out in relation to others.

But how can we understand the concept of file and from its conception as it is possible to mobilize it?

The concept of archive, thus, appears in *Arqueologia* as

the law of what can be said, the system that governs the appearance of statements as unique events. But the file is also what makes all things said do not accumulate indefinitely in an amorphous mass, do not fall, either in a linear and not disappear without breaking the simple chance of accidents outside, but join together in separate figures, is attached to each other according to multiple relationships. (FOUCAULT, 2008, p.149).

We realized that the file contains everything that was actually achieved throughout history in different discursive formations in which the statements are in constant relations. The file keeps track of its emergence, causes some to enter the order of discourse. This notion is essential to discourse analysis that will break with tradition linear and chronological studies of the history of the great events which only takes into account the continuity of the facts, the linearity of these events. According Sargentini (2004, p.88), "Foucault gives the concept of the bond immediately to file system saying, the regularities given in specific texts." She argues that the philosopher does not propose a flat analysis of these texts to find regularities, but considers the value of the specificity of the text file. This bias, the linguist concludes that the "archaeological method focuses on the discursive practices that constitute the knowledge of an era, from the statements actually said and operation of discourses" (op. cit.).

This notion of file as the assembly process of the body will break, in fact, the tradition of classical analysis of discourse according to which the researchers pored over textual series, already read many times by historians, long-term (GUILHAUMOU, MALDIDIER, ROBIN, 1994). According to these historians, the file is never given, as predicted, and their institutional affiliation is related to a name, a date, is insufficient because it does not reveal anything about the operation of the file. Therefore, the constitution of the corpus in view file provided in archeology should occur from this network of formulations and an associated domain. And the statement other than the purely linguistic sense allows us to trace this discursive network without obviously having a gana of wholeness, completeness, depletion of the file, we would be impossible. Working with the notion of file says Sargentini (2004, p.89), is "catch the system of training and transformation of statements obtained from a wide variety of texts, a thematic path of a discursive event."

In general, it is this epistemological perspective of Foucault studies, which some analysts of

discourse in Brazil have worked in their groups to research and study center of Linguistics. Among them are therefore the Grupo de Estudos de Análise do Discurso de Araraquara (GEADA), from Faculdade e Ciências e Letras da Universidade Estadual Paulista “Júlio de Mesquita Filho” (FCL/UNESP), São Paulo State, coordinated by PhD. Maria do Rosário Gregolin; the Laboratório de Estudos do Discurso (LABOR), led by teachers Dr. Vanice Sargentini e Dr. Carlos Piovezani, both from Universidade Federal de São Carlos (UFSCar), São Paulo State; Laboratório de Estudos Discursivos Foucaultianos (LEDIF), under the leadership of Professor Dr. Cleudemar Alves Fernandes, from Universidade Federal de Uberlândia (UFU), Minas Gerais State; Grupo de Estudos Foucaultianos da Universidade Estadual de Maringá (GEF-UEM), Paraná State, under the leadership of Professor Dr. Pedro Navarro; and other small groups in Brazil. It should be noted here also that the relationship these groups have with the linguistic-discursive studies of French origin.

#### **4. Contribution of the Semantic of Event**

Last but not least, it is important to bring to this text, which addresses the Discourse Analysis developed in Brazil, a Brazilian one theory: the so-called Semantic of Historical Enunciation. It fits into the role of semantic and enunciative studies at the same time. This semantics is not a type of discourse analysis (although it shares with the effect of the historicity of the senses). If it approaches the historicity of AD, separates from it by its subject, the enunciation. That is, a basic distinction: AD investigates discourse (even for that, talk of utterance), and the Semantics of Historical Enunciation investigates the utterance (even that, talk about the discourse). If, therefore, on one hand the basic assumption of the historicity unites them, however different their objects carry different theoretical and methodological commitments (SCHREIBER DA SILVA, 2009).

Without dwell too much on the purpose of this last topic of the article is presented to show how national and international semanticists why a new theory to treat the senses, since the semantics lived several generations of theories.

Initially, we will say that the historical semantics of the utterance of thoughts emerged within which the word-object relationship does not occur directly, but transitive and so irregular in interstitial intertwining political, social and historical intrinsic to the act of saying. These semantics rejects, therefore, a formal approach to word - true or philosophical word - world, and a structural approach to word - say, over a prominent word - history that transcends these previous relationships and builds the object by a bias expository language. In other words, she sees how reality is constructed (and not covered) from the utterance, and how is this real significance in the memorable language (story making the statement to mean, similar to the analysis of discourse). Thus, the statement

(a) In Brazil they only think of ball.

Anyone who reads such a statement would say "really, football is strong in this country." However, what makes you conclude "Brazil - soccer," since in this statement do not talk about soccer? Simple. The history. For the story, the word "ball" cuts the memorable "ball -soccer." Without the story the meaning of the statement (a) would be jeopardized. It is the

story that means so. For anyone else concerned, it would be difficult to access the referent and the real (that there is not exist. Ball could mean volley ball, bowling, basketball, etc.). For it is said that the real meaning is constructed by the enunciation.

To devise his theory, Guimaraes had basically two media: Émile Benveniste and Oswald Ducrot. That is, it is held in a structural rather than historical apparatus, to build a theoretical construct history.

Both Benveniste and Ducrot were subtly inserted into a clash, although the picture of their enunciative theories reveal themselves wisely in a good mood, solid, elegant and appropriate levels of scientific, Guimarães (2002, 2007) claim their belongings on the semantic potential of certain utterances, which their theories fail to account for cutting a proper sense. Thus, resuming the statement (a) above, we can ask:

- If the theory of Benveniste does not accept the relationship of semantic integration to the level of the sentence does not accept integration set out in texts, such as moving from "In Brazil they only think of the ball" to "really, soccer is strong in this country" if there is no such textual relationship to him?
- And if basing on Ducrot, such as bringing an element "out of language" (the history of soccer) for a priori structural theory, which accepts only "within the language," to which even the structural context is?

Only by two of these theoretical impediments, we can see how necessary it is expensive and the theoretical approach of Semantics of Historical Enunciation. Only then might think:

Memorable (story)	enunciation	conclusion
Brazil – soccer	In Brazil they only think of ball	Indeed, soccer is strong in this country

Guimarães then proposes to move the concepts of articulation of Benveniste and Ducrot determining them by the notion of history, placing it at the heart of the meaning, and incorporate in its design elements than conventionally theoretical (and supposedly) Saussure does not deepen, the exteriority of language :

[...] The reintroduction of the externality is given as a matter of Saussurean linguistic approaches such as Benveniste and Ducrot [...] **But these positions maintain the exclusion of history. Interest to us, exactly, the inclusion of the story. In other words, treat the question of meaning as a matter enunciative where the announcement is viewed historically.** [...] **The significance is historical**, not in the temporal sense, historiographical, but in the sense that meaning is determined by the social conditions of their existence (Guimarães, 1995, p. 66, emphasis added).

For this connection to consider the history, the semantic studies can (and has been able to) answer the kinds of complex semantic issues, proposed by several tests, plausibly, that would be powerless to theories of Ducrot and Benveniste in some cases (the second historicist point of view). Once the researcher was given to the statement based on an integrative relationship (adverse to Benveniste, allowing the integration to the extent of the sentence), semantic studies could connect to the consideration of the text, updating the studies of the semantics of a more current level adequate modern scientificity.

The relevance of the utterance to study the senses means a way of questioning data that departs from any empiricism (as existence independent of language) to give primacy to an irreducible thought that the world exists is created by language, the real manifests itself is constructed by language, and transmutations, movements, directions, slips and a supposed "free will" are alienated linked to the exercise of language.

For this there is no bias domestication of senses. Although he is given in the dictionaries, crystallization does not exist. Let's see. Enunciating

(b) "That's my house"

we have an X direction (a show place, or etc.). And if a second later, set out its repetition

(c) "That's my house"

We will have another meaning Y (stress, harassment or etc.). No matter what the real focus is the same. Not that the expressions are identical. The statement that creates a sense is unrepeatable, unique. The point is that we do not control the enunciation (and not the senses). Imagine having the control of the senses and to denote X, we get caught by their endless effects, and we mean by Y.

It is seen that the semantics of Historical Enunciation is setting a boundary, that is, we can see the sense in the bonds of a relationship between elements (the structure), utterance (the operation), and their conditions of production (the socio-historical).

Given the determination of Semantics of Historical Enunciation, let us see how to operate an analysis in this light. To carry out the analysis, a methodological device configured Guimaraes-procedural: the *enunciative scene* (Guimarães, 2002). That is, in practice, a statement should be checked from a scene. This scene is a methodology to find a disparity of subjects. For him, a statement reveals: an *Announcer* (with a capital "A"), while the effective charge is, an announcer (with lower-case "a"), while social place to say inevitable, and an *enunciator*, while place he states. For example, Dilma made the statement

(d) As a Catholic, I would never use the name of Christ in vain<sup>6</sup>.

In it, we have as Announcer Dilma (say the origin), while an announcer president (social place of the mean), which sets based on an christian enunciator (place to say Catholic). Thus, unlike Benveniste (2006), which postulates that the guy who takes the language, appropriates

<sup>6</sup> VIANA, A. J. *PT faz ofensiva pra diminuir boatos contra Dilma*. Disponível in <<http://www.estadao.com.br/noticias/nacional,pt-faz-ofensiva-para-diluir-onda-de-boatos-contra-dilma,617261,0.htm>>. Access in 20 jul. 2011.

it, Guimarães (2002) asserts that the language is the subject who takes the forms. Outlining is being dominated by the language, not dominate it. For example, if Dilma thinking mastering the language, said that statement to get rid of criticism of the campaign ,in fact, he has produced an unintended effect of being a christian, and weaken his candidacy before the electorate Muslim, Jewish and Eastern. In other words, she wanted an approximation by using / dominating the language. But the language dominated her, producing an removal effect.

It is, therefore, the functioning of language that establishes the subject (Announcer, announcer and enunciator) and not vice versa. Moreover, it is good to say that the announcer and enunciator of Guimarães not match the announcer and enunciator of Ducrot (1987). Ducrot, for these notions, aims to characterize the multiplication of subjects of the enunciation (enunciator 1 (Dilma) enunciator 2 (Catholic), 3 (Muslims), 4 (Eastern) ...), as Guimarães proposes to characterize the division of subjects (one being divided into Announcer / announcer/ enunciator).

Thus, for a brief analysis of the Brazilian-linguistic semantic framework, we can say thatending, in Brazil, the call goes to Discourse Analysis is a tendency of hegemony theory (SERIOT, 2011). And when it comes to semantics, Semantics of Historical Enunciation strengthens and develops with great national and international acceptance.

One of the great relevance of this article, which purports to present the Brazilian Linguistics for the world stage, as it is to explain the importance of historicity in the language does bother other linguistic theories themselves (and to evolve) to consider issues of statements that "betray" linear mode of reasoning, mathematical, unnoticed on the failures and adverse effects. The investigations here in entice studies on language to consider in its framework and ease the development of mechanisms to address unusual thickness of the language.

## 5. Final Considerations

It has been presented in this article basically three theoretical and methodological approaches about what we may consider by discourse analysis, or, more properly, theories about the discourse, whose object of study is the discourse as social and historical constitution of the production and circulation forms of meanings. From this perspective, even in brief way, as the space of an article is much too short to discuss all these theories that deal in a peculiar way with "same" object, given its complexities, we present how this field of study presents in Brazil in the 1970s is somehow silenced or relegated to the margins within the humanities and gradually acquires a status of a discipline from the 1980s.

As a fertile field of study - considering the theory development itself, which has brought many issues, has expanded its *corpora* and demanded new methodological procedures - today, the discursive studies are presented within the Language Sciences, more broadly, and Linguistics, in particular, as one of the most productive fields in the country, given the very demand of the constitutive theory that calls for you the need to maintain dialogue with other disciplines. Thus, as mentioned earlier in this paper, studies of discourse arise from the relationship between language while the structure of discourse; history, as an event in which

the language makes sense in enunciation, and subject, not as the source / origin of enunciation, but as the element at which it makes sense to the relationships stated and according to the position facing the interlocutors.

Even as the interdisciplinary nature of this field theory, here are some of the approaches of discourse studies, especially, on one side, its foundation in France, and as a precursor Pêcheux and his group at the end of the 1960s, and some of the concepts and issues that revolve about their research at that time. Then we saw the contribution of Michel Foucault in relation to the basic concepts of its discursive approach as discursive formation, discourse, statement, utterance, archive, history etc. Finally, we saw one of the other ways that the study of discourse has been taken today in Brazil, to show the contribution of Eduardo Guimarães that, nearby Michel Pêcheux, Foucault, Oswald Ducrot and Benveniste, mainly proposed an enunciative glance on discursive issues, proposing the event as an object of study. And to operate it, he proposed what he called the Semantic of Event. The enunciative event is the difference in its proper order, unique and unrepeatable, and condenses itself many of the issues of discursive AD, among others. We saw that, in order to better locate his *modus operandi* (Semantic of Event) in studies of enunciative linguistics, Guimarães also proposed a greater field of research, which he called Historical Semantics of Enunciation. And it is this field that has done his studies, with several other groups and researchers in the Semantic of Event.

Thus, it is clear that the discursive studies in/of Brazil tend to have a continuous growth and advancement, meaning a considerable hegemony in Brazilian linguistic studies. It is trivial to find in Brazil and too wide open for discussion about discourse, such as seminars, conferences, research funded or private, courses taught, number of specific journals and publications on this theme. This work means, at least, an interaction between the language practiced in Brazil (the framework discussed here) and the rest of the world linguistic studies (the character of the International Journal of Linguistic), prompting reflections between discourse researching in Brazil, and the possible ways of observing this discourse on the other linguistic theories in the world, awaiting future prospects of international dialogues.

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