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WELCOME FROM THE CONFERENCE ORGANIZERS

We are delighted to welcome you all to the 8th biannual Language in the Media Conference in Rio de Janeiro. Initiated in 2005, and previously hosted in the UK, USA, Ireland, Germany, and South Africa, Language in the Media (LiM) visits South America for the first time, through the partnership of two Brazilian Graduate Programs, the Interdisciplinary Program of Applied Linguistics (UFRJ) and the Program in Social Memory (UNIRIO). The theme of the 2019 conference—language and the mediatisation of resistance—is particularly relevant nowadays, in view of the tensions, intolerance, and polarisation we have been experiencing worldwide.

A now well-established body of research indicates that this state of conflict is partly articulated in media communication. It also shows just how high the stakes rise when attrition gets commodified. Although media interaction involves complex and layered power relations, it only exists by being resisted, amidst constant battles for meaning and contextualization. One can thus say that the production, circulation, and interpretation of media texts are always power-resistance actions. However, these practices and their transformative possibilities still demand thorough exploration. Foucault has taught us that power games are fluid and relational, and as such, are prone to instability and insubordination. These concerns embody this year’s focus on struggles for domination-reversal in media semiosis. Namely, they seek to answer the following questions:

“How is power-resistance semiotised in media texts?”
“How does it orient to dominating historical-sociocultural repertoires?”
“How does it act performatively?”

The spirit of resistance is present in the historical building hosting this very conference, the Colégio Brasileiro de Altos Estudos. Inaugurated as a hotel in 1922 to celebrate Brazil’s 100th anniversary of independence, the facility accommodated the CAE (Casa do Estudante Universitário), which housed university students from all over the country. In the early 60’s, the structure would have been demolished had it not met the strong opposition of the students who fought fiercely for its preservation as part of the National Heritage. From that time on, throughout the twenty-year dictatorship in the country, the premises were an important focus of struggle for civil rights, having their trajectory closely linked to social and political movements against torture, political arrests, censorship, and lack of freedom.

We trust that these narratives of strength inspire our forthcoming conversations and open our imaginations toward the production of agency. We are looking forward to the tales of hope we are about to tell!

Branca Falabella Fabricio, Rodrigo Borba (UFRJ)
Glenda Mello, Diana Pinto (UNIRIO)
ACKNOWLEDGEMENTS

The conference organizers are thankful for the generous grants received by the following federal institutions:

Universidade Federal do Rio de Janeiro

Universidade Federal do Estado do Rio de Janeiro

Fundação de Amparo à Pesquisa do Estado do Rio de Janeiro - FAPERJ

Coordenação de Aperfeiçoamento de Pessoal de Nível Superior - CAPES
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GENERAL INFORMATION

• The conference takes place at Fórum de Ciência e Cultura.
• Name tags will be provided at the registration desk and must be worn at all times.
• Information about the tour to Little Africa and the conference lunch on 26 July is available at the front desk. Please register if you would like to join in.
• Lunch and coffee breaks will be served at Conceição Evaristo Room.
• Presenters and participants will use three different rooms:
  – Bakhita Room: keynotes
  – Bakhita Room and Aqualtune Room: paper sessions
  – Bakhita Room, Aqualtune Room, and Conceição Evaristo Room: workshops

BAKHITA, AQUALTUNE, AND CONCEIÇÃO EVARISTO: THREE RESILIENT WOMEN

Very little is known about Bakhita. Not even her real name. She was brought from Africa to Brazil in the beginning of the 19th Century, when she was in her early twenties, another on the list of more than two million enslaved Africans who disembarked in Rio de Janeiro between 1500 and 1860. Weakened by the rigor and ill treatment of the long transatlantic journey (which could take up to 40 days), Bakhita was almost dead upon her arrival. She was soon taken to her final destination at the Cemetery of the New Black, an open, ditch-like common grave. In such a precarious burial place, corpses were piled, bones were crushed, and bodies were incinerated. There was neither a funeral nor concern for traditional African religious rituals. Despite of this gross negligence, Bakhita's skeleton was preserved. Her mortal remains endure as a reminder of the genocide of slaves.

Aqualtune, was an African princess, daughter of the King of Congo. At the end of the 16th century her nation was invaded by mercenaries linked to slave traffickers. She led an army of ten thousand men and women to the battlefield to fight for her people, her culture, and her future. She was defeated, captured, and taken to a slave market. As a captive, she was sent to Brazil onboard a ship heading to the Northeast region of the country. As soon as she arrived, the beautiful princess was sold as a strong child-bearing female to a farmer in Recife. There she heard stories of a group of fugitive slaves who formed a free quilombola community. Although she was pregnant, Aqualtune risked an escape and managed to reach the quilombo. With her help, a resistance base was set in the middle of the woods known as Quilombo dos Palmares. She was a great leader and gave birth to warriors. One of her grandsons, Zumbi, became the king of Quilombo dos Palmares. Following in his grandmother's steps, he spearheaded a rebellion against slave owners in colonial Brazil, becoming a symbol of anti-slavery and anti-colonial resistance.

Conceição Evaristo is an activist in the Black Movement in Brazil, with high levels of participation in events related to socio-political activism. Conceição was born in a favela in Minas Gerais, to an impoverished family of nine brothers. She had to work as a domestic servant during her youth until she finished her formal education. She later obtained post-graduate degrees in Brazilian Literature and Compared Literature. Her literary debut was in 1990, with works published in the series Cadernos Negros. Her work dealing with racial discrimination, gender, and class has been translated into English and published in the United States. She is currently a visiting professor at the Federal University of Minas Gerais. Her work is marked by her personal experiences, which she refers by the neologism escrevivência (writing + life experience).
GUIDELINES FOR PRESENTERS

• We suggested that presenters engage in translanguaging as much as possible as the conference involves a multicultural audience, mixing papers in English and Portuguese. Challenging the ideology of monolingualism through pragmatic strategies—such as moderate speed, code-switching, adaptation, clarification, repair and negotiation with difference—is a way of resisting the naturalized perception that sharing a code is essential to communication.
• Papers will be allocated 30 minutes (20 minutes for presentation and 9 minutes for questions and discussions). Participants must respect the time limit in order to allow 1 minute for movement between sessions. Please co-operate with the session chair.
• Please arrive at the venue at least half an hour before your presentation and contact the chairperson. They will help you get ready for presenting.

KEYNOTE SPEAKER ABSTRACTS (in alphabetical order)

Daniel Nascimento Silva
Universidade Federal de Santa Catarina

From mediatized populism to metadiscursive models of resistance, or Hope in the age of intensified despair

In this lecture, I revisit a theoretical question at the core of contemporary anxieties with the rise of far-right wing populism in the world. The same question looms large in attempts to resist the easy binaries and exclusions that accrue in the hateful speech of politicians such as Trump, Duterte, and Bolsonaro. The question is: the entanglements between the movement of discourse and imaginations about this process, or between (mediatized) linguistic structure and linguistic ideology, as Michael Silverstein’s pioneering proposal put it. Academic analysts of populist suggest that populist campaigns such as Trump’s and Bolsonaro’s must have made recourse to a “science of populism”. According to Leticia Cesarino, this apparent science of populism was very effective both in construing models of how different media would interpellate different publics, and in effectively and affectingly conveying their “message.” Yet alternative ideologies about language and humans in the world have also been disputing the value and validity of these now hegemonic constructions of discourse. The movement of resistance sparked by the assassination of Rio de Janeiro’s councilwoman Marielle Franco, the recent reporting by Glenn Greenwald’s team about the plans of Operation Car Wash to take over politics, and indigenous protests against the deregulation of the environment in Brazil are three examples of possibilities of reimagining (the media, affect, and human attachment. These latter movements have alternative logics of dissemination, mediatization, and participation – imaginations of discourse remarkably different from the naturalizations and binaries in right wing populism. Therefore, I readdress the relation between the mediatization of language and linguistic ideology from a careful analysis of these empirical cases. Besides, I try to demonstrate that the very reading of resistance in the current demonstrations of hope in progressive movements in Brazil and elsewhere was already lodged in the framework of linguistic ideologies. In this sense, we should gauge the intersections between indigenous knowledge and “Western” forms of theorizing that are embedded in the encounter between Benjamin Lee Whorf and the Hopi people (and in Silverstein’s theoretical encounter with this empirical encounter). Whorf looked at the “fashions
of speaking” in the Hopi language vis-à-vis their broader cosmologies, and proposed that processes of grammatical reanalysis are cultural, thus affecting habitual patterns of speaking about certain things. In rejecting a widespread misinterpretation of Whorf’s proposal, Silverstein drew on the cultural linguistic reanalysis that language users normally do in their everyday communication to put forth the concept of linguistic ideology. I attempt to parse out the engagement with Amerindian knowledge in the very proposal of a useful concept, while connecting this earlier engagement with indigenous forms of thinking about language that may signal to forms of subjective and collective flourishing in otherwise despairing political scenarios.

Deborah Cameron
University of Oxford

Style as resistance: Contesting the language of the media

Progressive social movements have a long tradition of politically engaged media criticism, and this has always included criticism of the way language is used in the print, broadcast and (more recently) digital media. While some of this criticism has been academic/theoretical (e.g. the ‘critical linguistics’ of Roger Fowler et al. (1979)), there is also a history of activism which contests the language of the media more directly, either through ‘guerrilla’ communication or by attempting to persuade media gatekeepers to adopt new terminologies and style rules. In this presentation I will look at some examples of these progressive verbal hygiene campaigns (Cameron 1995), and ask how effective they are as a form of resistance to inequality and injustice. I will argue that the interventions I discuss have been very effective in some respects, but they also raise questions that deserve serious attention from both activists and media linguists.

H. Samy Alim
University of California

Sorry to Bother You: Mediatizing Resistance and Disrupting Racializing Hegemonies in the U.S. and South Africa

Presenting data collected over the past 20 years, this talk will highlight how we can disrupt White cultural and linguistic hegemony by (1) Developing new paradigms for the study of language, race, and culture, and (2) Taking direction from everyday and organized grassroots resistance movements within Black and indigenous communities. Drawing on my research both in the U.S. and South Africa, and integrating linguistic analysis with critical media studies, I illustrate how new paradigms like raciolinguistics and culturally sustaining pedagogies, among others, can offer a substantive break from mainstream thought and help move us towards justice.
WORKSHOP ABSTRACTS (in alphabetical order)

Amiena Peck
University of the Western Cape

Southern Sensitivities and semiotic landscapes

Recent work emanating from the South has foregrounded measured engagement with a deeply historicized southern context which considers newly ‘opened’ spaces, ‘mobile’ bodies and differing temporalities. This workshop explores ways in which the human subject (its emotions, senses and memory) are tied to semiotic landscapes. Moving away from rearticulating events in the South through an intellectual engagement with Northern theories per se has brought out two important dimensions or sensitivities of semiotic landscapes which arguably allows for more parity of engagement, specifically:

1. Coloniality of ‘inclusion’
2. Temporal simultaneity

The first dimension explores the disadvantages of inclusion which occurs when the status quo (of white privilege and power), remains unchallenged. Here we can see attempts at institutionally reshaping ‘unruly’ bodies and ‘rude’ behaviour as a contemporary form of ‘disciplining the native’ (cf. Fanon and Chevalier, 1979). In this way, the vast majority of now ‘mobile’ (black) bodies in the South are effectively relegated to permanent ‘newcomers’ within a particularly unyielding white terrain.

The second dimension considers the markedly different temporal frames which marginalized and privileged bodies use when entering and navigating semiotic landscapes in post-apartheid South Africa. Here, sensitivities arise when some bodies perceive a space sans traces of an apartheid or colonial past, while others experience the same space as laden with structural whiteness evoking degrees of black pain, in response.

Considering these two sensitivities as salient features of the southern experience, this workshop takes as its point of departure questions such as:

• How do semiotic landscapes contribute to individual’s manifest identities and sense of (dis)comfit place
• How are multiple voices layered in to or erased out of, the semiotic landscape?
• How are local semiotic landscapes actively deployed to enhance local engagement and a sense of belonging/alienation?
• How do semiotic landscapes function in acts of resistance, or to create conditions for new emotional geographies of place?
Daniel Nascimento Silva  
Universidade Federal de Santa Catarina  

Comunicabilidade midiatizada e a pragmática da esperança / Mediatized Communicability and The Pragmatics of Hope  


This workshop will engage with two current theoretical debates of crucial importance for studies of the media, human flourishing, and formations of violence. The first debate is the empirical and theoretical question of “hope”. Towards the end of her life, Saba Mahmood, a scholar who seriously engaged with a critique of Western assumptions of sovereignty and state-sponsored violence, was dedicated to studying the theme of hope. I took a class with her about the “Anthropology of Violence and Hope” in 2015, and since then I have understood hope as the metadiscursive work by means of which people oppose violence and political destruction with a collective construction of survival. While doing a genealogy of the concept – from Ernst Block through Vincent Crapanzano and Hannah Arendt to Jonathan Lear and other authors –, I revisit the ways in which Mahmood led us to think of the concept. In the second part of the workshop, I address the second theoretical debate: cartographies of communicability. Briggs devised the notion of communicability “to capture the way that cultural constructions of the production, circulation, and reception of cultural forms enter into how we inhabit particular cultural worlds.” (2011, 224). He puns on the medical definition of communicability as the ability of viruses and bacteria to spread easily, as well as on the folk notion of transparent, linear circulation of ideas. Communicability is a useful conceptual “tool”, interesting for the analysis of media phenomena (see Briggs 2007). Yet I intend to present it not merely as a tool but as a theoretical and methodological resource to study the media. Comparing the theoretical proposals of Mahmood and Briggs is ultimately a challenging way of thinking about the contemporary world.
H. Samy Alim  
University of California  

Interaction in Verbal Art: The Interactional (Trans)Formation of Cisheteropatriarchy in Freestyle Rap Battles

Linguistic anthropological research has shown how “common-sense” language ideologies and “everyday” linguistic practices contribute to the formation of powerful systems and structures of oppression and dominance. In this workshop, I will share data across two case studies (one in Los Angeles, United States, the other in Cape Town, South Africa), to show how youth across these two sites rearticulate the intersecting dominant discourses of gender, sexuality and the body by drawing on conceptions of race to provide momentary, creative benefits while further marginalizing the marginalized. We will examine video data together and explore how young men of color often challenge the dominance of Whiteness, while simultaneously celebrating and reifying particular kinds of Blackness/Colouredness at the expense of already marginalized gendered and sexualized bodies. These hegemonic practices reconstitute social divisions that benefit cisheteropatriarchy, an ideological system that naturalizes normative views of what it means to “look” and “act” like a “straight” man and marginalizes women, femininity, and all gender non-conforming bodies that challenge the gender binary it is a system based on the exploitation and oppression of women and sexual minorities.

INDIVIDUAL ABSTRACTS (in alphabetical order)

Adolfo Tanzi Neto  
Universidade Federal do Rio de Janeiro  

Digital (super)diverse politics: translocality, repertoires and indexicality in linguistic mobility

In a postmodern context, subjects engage in a wide variety of groups, networks and communities, in which language resources are perceived through tactics, trajectories and technologies in formal and informal linguistic encounters (Blommaert and Backus, 2012). These activities with language lead us to different levels of knowledge/linguistic recognition, developed in repertoires of linguistic mobility that are distributed through networks of skills and abilities. For Silverstein (1985) and Blommaert (2015) interactions, or a semiotic event, are an unstable exchange of forms of signs, mediated by an ideological culture of contextualized situations of human use interest. In discussing these socio-historical-cultural schemes of situated human activities, we look at the interactions of social life in its historicity, seeking local interpretations of these activities, based on a translocal vision embedded of genre, manipulation, power, ideological positions and identity. For this discussion, we look for online interactions of digital newspapers in Brazil, to understand how digital politics of heads of state (Donald Trump, Marine Le Pen and Jair Bolsonaro) of a specific ideological culture, mediated in situations of human interest, indexicalize the linguistic repertoires/local discourses and leave marks of belonging, culture, identity in our Brazilian political context.
Adrian Yip
Queen Mary University of London, United Kingdom

Resistance to gendered representations in sport on social media

Mediated sport is a crucial site where gender ideologies and power relations are repeatedly constructed and contested (Messner, 2013). Numerous studies in the last few decades continue to suggest that female athletes are rendered invisible and their athleticism and achievement are often trivialized. Such gendered representations position women as ‘other’, ‘derivative’ and ‘inferior’. Nonetheless, the increasingly popular new media represent a potential site that facilitates women’s agency and counters traditional gendered discourses. More participants are engaged in the production of media/gender discourses, challenging the polarization of athleticism and feminism (Bruce, 2016). In light of the inadequate attention given to the new media, which has the capacity for more diverse discourses, this study investigates how female and male professional tennis players are represented by four groups of participants: a) tournament organizers; b) sports news outlets; c) tennis players; and d) spectators. The dataset, which consists of texts, images and videos, was assembled during the 2018 Wimbledon Championships from three social networking platforms including Facebook, Twitter and Instagram. A text corpus of five million words was built, in addition to about 1,200 photographs and 150 videos. Data were analyzed using a corpus-assisted critical discourse analytic approach, integrating corpus tools (such as frequency lists, keywords, concordances and collocations) into Fairclough’s (1995) sociocultural approach to critical discourse analysis. Kress & Van Leeuwen’s (2006) visual grammar and Goffman’s (1969) theorization of self-presentation were also drawn on. The findings suggested that while some female players actively resisted the gendered other-representations by portraying themselves with a distinct set of discourses (e.g. strong and powerful), other social media users including male players and spectators did not necessarily contribute to this resistance process. Through examining gender representations from multiple perspectives, this study demonstrates how hegemonic masculinity is simultaneously reproduced and challenged in view of the rapidly changing mediascape.

Alessia Tranchese
University of Portsmouth

Representing perpetrators and complainants in reports of rape cases in the British quality press: a corpus-driven approach

The study of the representation of rape in the media has not been characterised by a systematic linguistic investigation integrating quantitative and qualitative methods. This chapter aims to fill this gap by using Critical Discourse Analysis (Fairclough, 1995) and corpus analysis tools (Baker et al., 2008) to study the representation of perpetrator and complainant in reports of rape cases in four British quality newspapers – The Guardian, The Independent, The Times, and The Daily Telegraph. The analysis is carried out by subjecting collocational patterns of specific search term to a transitivity process analysis (Halliday, 1994) – based on categorizing the collocates of social actors in terms of process types – as well as to a social actor analysis (van Leeuwen, 2008) to explore the socio-semantic inventory used by the press to refer to different participants. Findings show that the representation of rape
in the British quality press reflects dominant understandings of rape rooted in patriarchal conceptualisations of gender roles and sexualities, for example through the distinction between “legitimate” and “illegitimate” victims or the representation of perpetrators as a deviant Other. Finally, I argue established professional practices in mainstream journalism, such as the reliance on authoritative “voices” as news sources perpetuates such representations and must, therefore, be challenged.

Aline Carvalho de Azevedo
Universidade Federal do Rio de Janeiro

Mídia e discursos de violência no caso da "mulher arrastada" Claudia Ferreira: de invisibilidades a resistências

O presente trabalho tem por objetivo compartilhar as reflexões de uma pesquisa de doutorado em andamento. Nela rastreo como parte da mídia carioca comunicou (Briggs 2007) mais um triste episódio da necropolítica (Mbembe, 2012) do RJ: o assassinato da auxiliar de serviços gerais Claudia Ferreira. Mulher negra, moradora de comunidade em Madureira, bairro do subúrbio do Rio de Janeiro. O simples fato de sair de casa para comprar pão já significou risco de morte para um corpo em situação vulnerável, (Butler 1997) como o de Claudia, pois como argumenta Fanon (2015:117) aos corpos negros está posto o viver sob a maquinaria racial. Claudia foi brutalmente baleada em março de 2014 e ao ser socorrida pela PM, a caminho pro hospital, teve seu corpo arrastado por cerca de 250 metros. Foram múltiplas as violências que sofreu: foi tomada por bandida; baleada; jogada em um camburão; arrastada; seu arraste foi filmado por um cinegrafista amador e até hoje circula no YouTube e no site de um jornal popular no Rio de Janeiro. A princípio ela não teve nome nem sobrenome divulgados, como geralmente ocorre em notícias a respeito de vidas vulneráveis como a sua. Entretanto, em meio a barbárie, a cartografia comunicável "mulher arrastada", Briggs (2007) foi rejeitada por diversos atores sociais em contextos variados: por ONGs; ativistas; blogs de mulheres negras e parte da mídia não hegemônica utilizaram a web para reivindicar nome e rosto à CLAUDIA. De tal modo que cartografias alternativas circulam agora a respeito daquele corpo negro que provavelmente figuraria na imprensa como mais uma estatística da política de matabilidade de nossa cidade: mais uma vítima do genocídio do povo negro. As análises dos dados, realizadas a partir do conceito de escala (Carr e Lempert, 2016) parecem apontar que para além das violências e invisibilidades, Claudia é resistência.

Amy Hiss
Amiena Peck
University of the Western Cape

Black female Bodies in Protest: A case for synergistic Linguistic Citizenship

South Africa is well known for its history of racial oppression known as apartheid. During this time state resources and amenities were also distributed along racial lines, with the schooling system greatly advantaging white learners. Although the landscape at formerly white schools have changed dramatically, very little is known of the actual experiences of black learners in those spaces.
In 2016 the all-girls high school of Sans Souci in Cape Town recently came to light as a site of conflict and tension with learners taking to Twitter to voice their anger against what they deemed as unfair and racialized practices at the school. The protest is viewed as another layer of the fallist approach - a movement that emerged in 2015, as university students throughout South Africa united in resistance of the ongoing discourse of white supremacy in institutions. Important to the study is the semiotics of the protesting body, is its emergence on Twitter as a form of resistance and the intertextual links to other online protests around the globe. Additionally, the language use and images uploaded as well as the complementary (and contradictory) online press releases all form a holistic view of the protest online. Adopting a linguistic citizenship (cf. Stroud 2001) framing, the study explores the ways in which racialized and gendered practices are revoiced, resemiotized and (re)contextualised online. Framed by social semiotics and multimodal discourse analysis, a diverse set of data (images, videos and comments online) are analyzed. Of particular interest, is the synergy that occurred between semiotics of the protest and those that uploaded it, specifically self-identified ‘fallists’ seemingly wishing to further the cause. In this paper we make a case for furthering Linguistic Citizenship through the notion of synergy and online communities.

Andréa Souza
Zuleica Camargo
Pontifícia Universidade Católica de São Paulo

Análise da Usabilidade na Comunidade Leitores BR do Aplicativo Amino

A fase tecnológica 3.0 reflete o tsunami de dados presentes na rede e, por isso, é importante um bom planejamento na organização das informações nas interfaces. Na literatura, os trabalhos sobre análise de redes sociais investigam o discurso dos enunciados, o comportamento dos membros e aprendizagem a distância. Nesse contexto, o conceito de usabilidade, como um instrumento de avaliação da organização da informação no ambiente da navegação, foi detectado de forma escassa. Esta proposta é um estudo de caso que aborda a usabilidade como instrumento na avaliação da informação na comunidade Leitores BR do aplicativo Amino. O delineamento metodológico foi concebido em duas fases. A primeira consistiu na aplicação do roteiro de interpretação de redes por Kadushin (2012), versando sobre as categorias de qualidade, de natureza da conexão, de intensidade, de popularidade ou de centralidade, de nomeação de posições e relações na hierarquia e de observação de papéis. A segunda fase, consistiu na aplicação das diretrizes de boas práticas do Modelo de Acessibilidade em Governo Eletrônico (eMAG) nos dados obtidos no estágio anterior, versando sobre: o contexto e a navegação, a carga de informação, a autonomia, os erros, o desenho, a redação e a consistência e a familiaridade. Resultados revelam que há requisitos de usabilidade não contemplados na organização da interface, tais como: melhora da intuitividade e da poluição visual, aprimoramento da organização dos textos nas postagens do blog e da visualização dos comandos de busca e acesso ao perfil do usuário.
Barbara de Castro Batista
Universidade Federal do Estado do Rio de Janeiro/CAPES

Caça às bruxas e a violência contra as mulheres hoje: impactos linguísticos na contemporaneidade

Altos índices de feminicídios; mulheres negras morrendo mais do que mulheres brancas; homens ocupando a maioria dos cargos de chefia em detrimento das mulheres; índices de violências contra as mulheres só aumentando; a culpa e o silenciamento permeando essas violências. Todos esses pontos nos levam a um fato distante no sentido temporal, mas não tão longe no sentido ideológico, o fenômeno da caça às bruxas. Esse tempo histórico, em comparação com outros grandes genocídios que a sociedade engendrou, não tem sido minuciosamente estudado e falado quanto necessário. Não é de surpreender que talvez não tenha ficado clara a direta correlação entre as violências contra as mulheres dos nossos tempos com a caça às bruxas e é exatamente por esse motivo que o presente trabalho se faz necessário. Nosso objetivo será estudar os impactos linguísticos do fenômeno da Caça às bruxas, utilizando o documento escrito pelos inquisidores em 1484 chamado Martelo das feiticeiras ou Malleus Maleficarum como base de dados e entendendo como esses discursos estão entextualizados nos textos sobre mulheres vítimas de violências disponíveis no Youtube, através de etnografia virtual que ainda está em andamento.

Com os estudos iniciais podemos observar que o estereótipo da bruxa não é algo que surgiu espontaneamente, mas sim foi fruto de uma campanha de terror realizada pela classe dominante através da linguagem. Essas ideias ajudam a construir a memória do que é ser mulher e principalmente sobre a memória que legitima as violências contra as mesmas.

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Branca Telles Ribeiro
Lesley University, Boston

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Sexual harassment as reported by the Brazilian press: how do Brazilians position themselves on sexual abuse. A pointed discussion

How does the Brazilian press report on sexual harassment? Our talk investigates how Brazilians discuss sexual abuse as reported by different genres of the printed press in newspapers and magazines. A case in point is a well-known Brazilian female journalist (also a media celebrity), who in her weekly column strongly expressed a defiance to (the concept of) sexual abuse. She expressed in a playful tone and as a provocation that “women should be more than happy to be abused sexually three times a day every day.” Such statement was rebutted by the same journalist a few days later, within another play but serious message: “It is easy for (Brazilian) women to say ‘no’”. Taking a frame analysis perspective (Bateson, 1972), sexual harassment can be viewed in interviews, reports, letters, articles as “fight” or “play”. We will discuss what types of paradoxes are captured in labels, definitions and positionings, and what types of ambiguities are captured considering cultural aspects and communication processes. What responses/effects they may generate? Of specific interest are topics such as: how do writers define sexual harassment? What is implicit in these definitions as discussed by Bateson (1972) and Goffman (1974, 1981)?
What contextualisation cues (Gumperz, 1982) and/or indexicals (Blommaert & Rampton, 2011; Rampton, 2006) help us understand the interactional frames as well as the cultural schemata (Gee, 1999; Tannen, 1986; Schiffrin, 1994) in the data? In essence, is a sexual move to be taken seriously or lightly (as a joke, or a provocation, or rather an attack?)? Of specific interest to this discussion is how culture, communication, language and gender (Mills, 2003) indicate different positionalities which may be related to class, race and power. Also such positions may attest to shifting rather than fixed cultural schemata.

Bruna Helena Rech Rocha
Valéria Brisolara
Unisinos

Crenças linguísticas e suas implicações identitárias: análise discursiva de uma campanha publicitária de curso de inglês online

Muitas escolas de línguas adicionais recorrem à publicidade para poder atingir um público que sinta a necessidade de aprender uma nova língua ou criar nesse público uma necessidade que ele não tinha. Cursos online e a consequente divulgação online desses cursos têm ganhado espaço na mídia. Nesse contexto, este trabalho tem como objetivo verificar a materialização de crenças linguísticas em peças publicitárias de uma campanha de um curso cursos de Língua Inglesa a fim de compreender suas implicações no processo de construção da identidade do professor e dos alunos, tendo como objetos de análise as peças publicitárias de uma campanha do curso de Inglês online Open English disponíveis no canal oficial da empresa no Youtube. Desta forma, procura-se demonstrar quais são as crenças linguísticas reforçadas pelas peças publicitárias e quais são as implicações dessas crenças na construção da identidade de professores e alunos, e também no ensino de línguas. Pierre Bourdieu é aporte teórico para a compreensão da produção da crença como uma construção discursiva e também para o entendimento da noção de mercado linguístico e das trocas linguísticas e simbólicas que se dão nesse contexto, excluindo a ideia de neutralidade linguística e assumindo que os discursos são permeados de intencionalidade. A questão da identidade é estudada com base no aporte teórico de Stuart Hall, Zygmunt Bauman, Claire Kramsch e Kath Woodward. Com a análise das peças publicitárias disponibilizadas online, e o levantamento de crenças e suas implicações identitárias, busca-se contribuir tanto para o processo de ensino-aprendizagem de língua inglesa, quanto para análise dos discursos sobre essa prática, a fim de que os achados desta pesquisa possam trazer ganhos a essa prática social.

Camalita Naicker
University of Cape Town

Creating (un)civil Society: Media Reporting on Popular Protest in South Africa

This paper will argue that contemporary mainstream English speaking media in South Africa is underpinned by narratives of a ‘swartgevaar’ (black danger) that are rooted in histories of apartheid and colonialism. Part of the urban geography of South Africa has been the logic of racial segregation that forcibly removed ‘black
spots’ in the form of black communities in the city and placed them in townships and locations at the peripheries where entry and exit were highly policed. The physical containment of black people was coupled with political containment by denying them the right to citizenship and the protections associated with it. Today claims to political processes that exceed the inaccessible rights based liberal forms of democratic participation are infused with old tropes of black violence as a threat to the state and democracy. The language that is pervasive in the media is that popular protest at the peripheries of the city is spontaneous and violent or can be reduced to technocratic terms like ‘service delivery.’ When popular protest occurs the media responds in two immediately recognizable ways. The first is to frame protesters as uncivil ‘creators of violence’ and the second is to frame popular protests as illegitimate forms of political participation. This framing often does the work of depoliticizing popular protests and closes down space for meaningful engagement with differing conceptualisations of democracy. The paper illustrates how this type of media, even if opposed to the state, still reproduces the racist logic of the colonialism and apartheid and the liberal logic of its successor state.

Carlos Alberto Soares Alves
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A moralidade na entrevista jornalística com candidatos presidenciáveis às eleições 2018

Após a transmissão de entrevistas jornalísticas com candidatos à Presidência da República Brasileira às eleições 2018 em diferentes emissoras de TV, levantou-se um debate por parte do público em geral nas redes sociais e também de profissionais da imprensa questionando se jornalistas, enquanto membros de uma categoria livre e independente, podem ou deveriam revelar seus posicionamentos pessoais. Diante desse cenário, nosso objetivo é o de examinar, sob a luz do arcabouço teórico-metodológico da Análise da Conversa de base etnometodológica (SACKS; SCHEGLOFF; JEFFERSON, 1974), o que o espaço interacional entre as perguntas dos jornalistas e as respostas dos candidatos pode revelar. Tal estudo justifica-se tendo em vista a relevância social desse tipo de discurso institucional para o processo eleitoral enquanto vitrine dos candidatos para todo o território nacional. Em relação às perguntas, os resultados sugerem que os entrevistadores fazem pressuposições acerca das identidades dos entrevistados e ao mesmo tempo avaliam seus comportamentos, ideias e atitudes. Já as respostas podem ir além da entrega de informações, evidenciando estratégias de rejeição e de devolução aos jornalistas das implicações morais constituintes das perguntas.

Carmen del Río
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Política, Poder y Democracia en el Proceso de Producción del Discurso de la Entrevista Política de Televisión en Vivo: El Caso Todo se Sabe

Based on Faircough’s model of Critical Analysis of Discourse (1992), this work approaches to live television political interview —from the cable television case of Todo se Sabe, a Peruvian program of political interviews, aired live and daily, during
its transmissions of December 04-08, 2017 — as a social practice whose discourse production process will be disentangled, putting special emphasis on the political interviewer’s performance. Likewise, it will be investigated in what way this production process embodies the concepts of politics, power and democracy. For this purpose, a study method based on four analysis factors is proposed: temporal-quantitative, logical-argumentative, informative pertinency, and interaction and communication, which inquire for minimal parameters that, according to the studies on the subject, a political interview, conceived under the guarantees of a democratic state, must satisfy.

As a result, the findings of the Todo se Sabe case show a live television political interview that differs, substantially, from the nature of social practice conceptualized by various fields of knowledge (political theory, journalism studies, sociolinguistics), reconfiguring it, while it divorces from the deployment of competences that the experts on the matter consider are those required for the development of effective interviews that fulfill their social function. Thus, the identified production process shows an interviewer who positions herself as the interaction’s protagonist (to the detriment of the person interviewed, as well as the audience), and who constitutes an agent who makes politics and exercises power, both in contravention of the guarantees of democracy that, normatively, conceive the political interview as a neutral and objective social practice, of great potential for the advancement and better development of the public debate, all of which is distorted by the case under study.

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Clarissa Gonzalez
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Urdiduras léxico-imagéticas: como a mídia hegemônica descreveu/construiu o impeachment de Dilma Rousseff

“O Brasil não é para iniciantes”. Esta máxima, uma alusão à perplexidade gerada por certas manobras que pontuaram episódios político-jurídicos da nossa História recente, dentre outros usos, também se aplicaria ao modo como a mídia hegemônica léxico-imageticamente tem narrado eventos que ilustraram capas de jornais. Enfoco o que chamo de ‘malabarismos midiáticos’, os quais, ao combinarem títulos e fotografias em capas de quatro dos jornais de maior circulação do país, descreveram/criaram o impeachment da ex-presidenta Dilma Rousseff. Tendo-o em tela e alinhando-me a uma perspectiva performativa de linguagem (AUSTIN, 1962/1990), proponho igualmente pensar a imagem pelo prisma performativo. Entendo que tanto linguagem quanto imagem constroem o que descrevem. Sendo assim, objetivo averiguar como palavras e fotografias, ao serem entextualizadas (BAUMAN & BRIGGS, 1996; SILVERSTEIN & URBAN, 1996), ou seja, retiradas de seu contexto primeiro e inseridas em um novo contexto, podem servir de base para a construção de uma narrativa paralela que, deslocada daquela da qual advêm, engendrariam uma ‘ficção tergiversada’. Para isso, emprego, como instrumental teórico-analítico, além da noção de entextualização, indexicalidade (SILVERSTEIN, 2003) e escalas (CARR & LEMPERT, 2016), construtos que, respectivamente, prestam-se a identificar como os signos mobilizados em uma prática discursiva situada conectam-se com sentidos que trafegam em escala mais ampla e forjam perspectivas/dimensionamentos. Em face ao recorte proposto, as primeiras
conclusões apontam para o fato de que alguns eventos, noticiosamente narrados pelos veículos contemplados (O Globo, Folha de São Paulo, o Estadão), não são ‘apenas’ reconfigurados ao serem inseridos em novas narrativas: em ocasiões, a serem devidamente sinalizadas, o evento narrado (BAUMAN, 1986) reconfigura aquilo sobre o que versa de tal maneira que acaba convertendo-o em um evento distinto. Em outros casos, ridiculariza e/ou expõe a ex-presidenta a cenas dantescas.

Daniele Gruppi de Mendonça
Viviane de Melo Resende
Universidade de Brasília

Representação de políticas públicas para a situação de rua na Folha de São Paulo entre 2016 e 2018

Neste trabalho, investigamos o cenário de representação das ações de políticas públicas voltadas para pessoas em situação de rua em notícias veiculadas pelo portal da Folha de São Paulo, entre 2016 e 2018, a partir da Análise de Discurso Crítica (ADC). Pela perspectiva da metodologia qualitativa, o corpus foi composto por meio de uma busca na internet utilizando as palavras-chave: “morador de rua”, “moradores de rua”, “moradora de rua”, “população de rua”, “pessoa em situação de rua” (e correlatas que se mostraram relevantes durante a coleta). O software NVivo é usado para organização qualitativa dos dados. Segundo Resende (2017), políticas públicas são objetos discursivos no sentido de que desde a definição de agenda até a consolidação de uma política e sua avaliação, o discurso cumpre papel central. “Nessa perspectiva, como a adoção de uma política consiste numa miríade de argumentos, estratégias e objetivos, é preciso compreender a complexidade argumentativa por trás das políticas públicas” (Resende, 2017: 2014). À pesquisa, interessa também abordar os efeitos sócio-políticos e culturais da ação da mídia sobre as possibilidades de superação de processos de desigualdade e exclusão. A situação de rua é um desafio permanente para políticos, movimentos sociais, sociedade civil e sobretudo pessoas em situação de rua, e a forma como os textos midiáticos representam a rede de “proteção social” tem influência sobre como a sociedade compreende as políticas públicas necessárias em resposta à questão. Este estudo é parte dos projetos “Representação discursiva no Correio Braziliense e na Folha de S. Paulo: políticas públicas para população em situação de rua” (CNPq) e “Representação de políticas públicas para população em situação de rua como gestão do território: metáforas espaciais na Folha de S. Paulo” (CAPES).

David Garcia Leon
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Javier Garcia Leon
Université d’Ottawa

Masking the social and political characteristics of male Colombian disability. A critical discourse analysis of Los informants

Colombia’s 56-year-old armed conflict has produced two remarkable social phenomena: displacement and disability. This has led the Government to implement
special legal protections for the disabled community, who are estimated to be around 15% of the population (7 million people approximately). This has been further compounded by two other sociopolitical events: a peace agreement with the biggest guerrilla group in 2016 and Venezuela's economic and political crisis, which has forced a considerable number of Venezuelans to migrate to Colombia. Motivated by this situation, the presentation explores the representation of disabled men in Colombian media by examining the linguistic and discursive construction of male disability in Los informantes, a national TV report show produced by Caracol Television and broadcasted during prime time on Sundays. By combining critical discourse analysis (Fairclough 1995; Wodak 2003; Grue 2015), multimodal discourse analysis (Kress and van Leeuwen 2001; Machin & Mayr 2012) and queer linguistics (Motschenbacher & Stegu 2013) with disability studies (Mitchell and Snyder 2015; Erevelles 2011; Garland-Thomson 1997) and crip theory (McRuer 2018; Puar 2017; Kafer 2013), we examine a corpus of three reports that narrate the lives of a migrant physically disabled Venezuelan, a down syndrome young Colombian, and a physically disabled Colombian living in Great Britain. Our analysis shows that Los informantes relies on an inspirational and individualistic “porn” imagery that conceals the role of the Neoliberal State in debilitating the lives of these men. By using a set of linguistic and discursive strategies such as the supercrip figure, the narrative prothesis, the inclusionist profitability, among others, Los informantes masks the social and political aspects of disability, adding to the dominant historical-sociocultural repertoires. However, it is possible to find power-resistance actions in the speech and actions of these individuals since their voices cannot and are not totally controlled by the journalist. This study seeks a) to contribute to the intersection between language dis/ability, sexuality, and media in Latin America, b) to question dominant discursive constructions of disability, and c) to propose anti-ableist media discourses.

Deise Ferreira Viana de Castro
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Entextualizar, retextualizar, (re)contextualizar – a co-produção dos discursos legais envolvidos nas histórias de mulheres infratoras que pleiteiam a prisão domiciliar em lugar da prisão coercitiva

Este trabalho tem como objetivo estudar o discurso que circula em processos judiciais envolvendo mulheres infratoras presas que tenham requerido e conseguido ou não o benefício da prisão domiciliar por meio do Artigo 318 da lei 3689/41 do Código de Processo Penal. Embora o artigo seja claro em relação a quem pode ser beneficiada (mulher gravida e/ou com filho menor de 12 anos), nem todas conseguem mesmo atendendo aos requisitos. Buscamos apresentar de que forma a entextualização (Bauman e Briggs, 1990) está ligada à co-produção de textos e contextos em processos que envolvam tal situação e os recortes possíveis na análise discursiva como prática social e aplicada à linguagem jurídico-institucional. De acordo com Andrus (2011), textos não podem ser isolados e situados dentro de um contexto sem alterar tanto o texto que é recontextualizado quanto o contexto. Esta pesquisa tem como base metodológica a Análise de Discurso Crítica (ADC) e a Análise de Narrativas a fim de se debruçar sobre as narrativas e os textos co-produzidos no decorrer do processo judicial pelos mais diversos atores da cena.
social em questão, que são conduzidos e influenciados pelo discurso institucional jurídico. A entextualização faz parte de contextos legais e jurídicos nos quais a fala originalmente produzida em uma situação será escrita, resumida, reformulada e reenquadrada pelos participantes não diretamente engajados na “fala” original (Erlich, 2007). Procuramos pesquisar de que forma os discursos são co-construídos pelas réis e pelos profissionais da área, interpretados, retexualizados e entextualizados até a sentença. O processo de co-construção dessa interação social por meio de narrativas, mais especificamente das réis dos processos a serem analisados, parece ser crucial e pertinente no julgamento dessas ações. Busca-se também trazer reflexões da Linguística Forense tendo em vista o engajamento desta área da linguística com as interações profissionais e institucionais em contextos legais.

Dina Ferreira
Universidade Estadual do Ceará

Transgênero – Linguagem, Designação e Complexidade Identitária

Este estudo busca discutir o poder hegemônico entre sexo e gênero no processo designativo da linguagem. De um lado discutimos, por exemplo, se a nomeação lésbica pressupõe como “primeiro referente” a genitália feminina, para que a identidade de gênero lésbica se configure. No percurso analítico, parte-se da noção de linguagem geral e linguagem humana em Walter Benjamin (2011), perguntando a “que se comunica a linguagem” e sobre a força designativa que daí se manifesta, porquanto, na linguagem humana, a comunicabilidade não está apenas cerceada entre os homens, pois os objetos também se comunicam ao homem. Chega-se a Frege (1980) e Rajagopalan (2004), apresentando, respectivamente, a metáfora do telescópio, em que o referente está na primeira lente e o sentido na segunda, e o referente como um elemento extralinguístico, o que leva à indagação se o referente é anterior à linguagem. Trata-se de uma discussão que não leva a uma resposta de verdade absoluta, mas que nos faz chegar à teoria da complexidade de Edgar Morin (2006), em que o paradigma simplificador não daria conta das problemáticas nomeadoras na linguagem, pois apenas o paradigma da complexidade abre as portas de uma possível visão sobre a designação de gênero, ou seja, entramos no universo da incerteza. Talvez pela complexidade possamos entender a possível designação identitária de um transgênero masculino gestando um filho biológico, dando supremacia a sua genitália feminina. E aí passamos a indagar se na mudança de papéis – de transgênero masculino que utiliza sua anatomia feminina para realizar o desejo de maternidade – ainda pode ser designado como transgênero masculino “puro”. Tentamos responder se a transgenia é nômade, não só condicionada à disforia entre sexo e gênero, mas também sujeita às oportunidades que as genitálias oferecem contrariando a identidade de gênero reivindicada.

Douglas Knupp Sanque
Universidade Federal do Rio de Janeiro

“Beautiful, well-behaved and ‘the lady in the house” ?: (re)scaling gender performances and disturbing gender norms in media re-entextualizations
The last four years in Brazilian politics have been defined by tense polarization. Such polarization reached its peak during the impeachment process that removed former President Dilma Rousseff from office, while two opposing political groups disputed the narrative constructing the process as a legitimate impeachment or a Coup d'État. Ample media discussions were held regarding corruption, nationalism, unemployment, inflation and even communism. Another important issue however related to the impeachment process is that of gender, which has not deserved the same attention, especially in mainstream media. During the course of the impeachment, a magazine article received wide public attention: “Marcela Temer: bela, recatada e ‘do lar’” [“Marcela Temer: beautiful, well-behaved and ‘the lady in the house’”] was published by Veja magazine on April 18, 2016, featuring Brazil's then-future first lady, and circulated intensively on the Web. Drawing on a view of language as performative and as involving scalar projections, this paper analyzes the aforementioned article by tracking its trajectory online and by investigating how femininity is (re)performed at each entextualization. Partial results show that the metapragmatic model of identity projected for women by Veja is rejected, especially in the memes that constitute the article's textual trajectory on the internet. Resistance is operationalized in completely different recontextualizations of the article, including the indexicalization of discourses which articulate activities such as drinking and sensual dancing as well as lesbian love affairs, as acceptable in the performance of femininity. In conclusion, I discuss the role gender played in the process of communicating the idea of Dilma Rousseff's impeachment as legitimate.

Ercílio Carneiro Machado Neto
Universidade de Brasília

Acessibilidade para surdos e ensurdecidos no filme "Un cuento chino"

Por muito tempo, a existência de mais de uma língua em produções audiovisuais foi vista como um empecilho para a popularização da obra. Assim, o multilinguismo era tratado como uma barreira comercial que diminuía a receptividade das produções entre uma audiência monolíngue (Diaz Cintas, 2015). Contudo, com a globalização e o aumento de fluxo populacional entre as fronteiras territoriais-linguísticas, gerou-se um novo cenário em que o multilinguismo se faz presente no cotidiano de muitas pessoas. Consequentemente, tendo em vista discussões sobre representatividade e apropiação cultural, novos diretores apresentam o multilinguismo em seus filmes como ferramenta de marcação identitária. Deste modo, a pesquisa tem como objeto de estudo o filme argentino “Un cuento chino”, do cineasta Sebastián Borensztein. O filme se passa em Buenos Aires e apresenta um personagem chamado Roberto, um veterano da Guerra das Malvinas que vive recluso em sua casa e loja de ferramentas. A história narra o encontro de Roberto e Yun, um chinês falante de mandarim recém-chegado à Argentina a procura de seu único familiar vivo, um tio que emigrou para a Argentina. Assim, o filme apresenta dois personagens centrais que não se entendem, o que gera situações cômicas e dramáticas. As legendas brasileiras da Netflix traduzem as línguas dos personagens para uma terceira língua, a língua do público receptor. Logo, a demarcação de barreira linguística é feita sonoramente. Destarte, o público ouvinte, mesmo sem compreender as línguas, consegue identificar o code switching. Contudo, ao considerar um público surdo ou ensurdecido, nota-se que a mesma estratégia de tradução não é suficiente para o

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Resistência e engajamento em movimentos sociais: a luta das mães de vítimas da violência policial no Rio de Janeiro

Lutar é resistir. Esta frase ecoa nos protestos das mães de vítimas da violência policial no Rio de Janeiro. São mães que participam da Rede de Comunidades e Movimentos contra a Violência, um movimento social que luta contra a violência do Estado nas comunidades pobres. Este trabalho visa estudar como essas mães se engajam em movimentos sociais para lutar por justiça e nesse processo constroem novas narrativas sobre a morte de seus filhos. Narrativas estas que funcionam como formas de resistência à mídia hegemônica e aos discursos cristalizados no senso comum, como “bandido bom é bandido morto”, dentre outros. Este estudo se alinha à proposta de Análise de Narrativa (BASTOS; BIAR, 2015) e à metodologia qualitativa interpretativista de pesquisa (DENZIN; LINCOLN, 2000). O corpus de dados compreende entrevistas em profundidade realizadas com as mães e narrativas contadas por elas ao público durante as manifestações na cidade do Rio de Janeiro, além de edições digitais de jornais que divulgaram a notícia da morte de seus filhos. Partindo do caráter sociointeracional da entrevista (MISHLER, 1986) e entendendo a narrativa como forma de organização da experiência (BRUNER, 1997), a análise foi orientada pela noção dialógica do discurso (BAKHTIN, 1981) junto à concepção de narrativa como forma de resistência (EWICK, SILBEY, 2003). A análise aponta que o processo de narração da vida e morte dos filhos possui caráter dialógico, na medida em que é construído coletivamente com a Rede de Comunidades e em oposição aos noticiários de grandes mídias no Rio de Janeiro. Além disso, a divulgação das narrativas das mães se dá nas mídias alternativas, tendo como principal característica a tentativa de limpar a memória de seus filhos mortos. Nesse processo, as narrativas funcionam como forma de resistência aos discursos que constroem o morador de comunidade como alguém associado a atividades criminosas.

Fatima Inuwa
Gombe State University

The Discourse of Homosexuality in Selected Kannywood Movies: A Decolonial Approach

There is a strong perception in some African countries that homosexuality is a Western invention. This perception of homosexuality as a Western phenomenon has given birth to anti-homosexuality discourses which have promulgated the introduction of “Same Marriage Prohibition Act” of 2014 in Nigeria. Such Eurocentric views, contradict Nigeria’s socio-cultural and political milieu because the history of homosexuality (daudanci) in Northern Nigeria dates back to precolonial times, and its ample depiction in the Hausa home movie industry (Kannywood) challenges this
Western assumption. Thus, promulgating Foucault's (1986) “repressive hypothesis.” Repressive hypothesis are mechanisms that suppress sexual desires such as the practice of homosexuality. It is against this background, that this paper pays critical attention to the ways homosexuals (known as yandaudu in Hausa) are discursively presented in selected Kannywood movies, namely Adon Gari and Ibro Dan Daudu. The analysis found out that there is no significant change or development in the central characters, Amada and Ibro (both homosexuals), that the story revolves around, thus depicting homosexuals as irrelevant within the society. The paper employs decolonizing methodologies (Mignolo, 2011), discourse theory (Kulick and Cameron, 2006) and queer theory (Bressler, 2007) in the analysis. This interdisciplinary approach opens exciting avenues for decolonial and discourse approaches and queer politics to intersect and interrogate religious and socio-cultural structures in Northern Nigeria, which is an important locus of power. As such, we argue that homosexuality discourses that feature in Kannywood is an ideological construct which reverberates the dominant Western perception upheld by the Northern society. This is in consonance with Gaudio’s (2009) study which reveals aspects of yan daudu’s lives that are not depicted in Kannywood movies.

George Ackers
University of Portsmouth

Craft and social media: A multimodal study of workers’ imprint of Instagram

Hegel (1807/1977) concept of ‘Entäußerung’ suggests that, for work to be meaningful, the worker should feel they exist and can be recognised in the things that they produce. This idea may summon images of stonemason’s faces engraved into cathedral arches or joiners’ initials carved on antique wooden doors. While the idea of workers finding actualisation by leaving a ‘physical imprint’ might seem interesting but antiquated, on social media sites like Instagram workers across the world share pictures of their production and have these viewed and acknowledged by others. This paper presents a qualitative study of quilt makers on Instagram and aims to understand how this new media for ‘visual story-telling’ is used by people to communicate their labour (Caple & Knox 2015:215). It uses a multimodal approach (Kress and van Leeuwen 1996) to examine the posts of 10 random quilters as they move from the ‘conception to the execution’ of a single quilt. It also focuses on the interaction with readers and followers through the verbal and non-verbal comments (e.g. emojis) left by these on their pages. This study used a grounded approach to thematize and code these images and texts (Hu, Manikonda and Kambhampati 2014). This paper explores if this new phenomenon reflects a re-imagining of the significance of ‘imprint’ to workers.

Giuseppe Balirano
University of Naples L’Orientale

Siria Guzzo
University of Salerno

The Re-Semiotisation of Cook Islands English within a Superdiverse Media Perspective
The post-colonial variety of English known as ‘South Pacific English’ is a relatively new field of investigation, including the non-native varieties of English spoken in the Fiji, Samoa and the Cook Islands (Lynch, 1998; Fischer, 2002; Biewer, 2008). However, so far no academic study has exclusively concentrated on the language of the Cook Islands in the local media. To fill this gap, our present contribution reports initial findings from a fieldwork research carried out both in situ in 2015 and via the Web. Due to its geographical and political closeness, the variety of English utilised by New Zealand media productions may re-orient the use of the more prestigious American and British varieties. In this sense, such a variety may eventually become the new model for the national standard, thus, overcoming the preceding dominating socio-historical repertoires adopted in some of the Cook Islands. This sociolinguistic paper investigates to what extent the re-semiotisation of linguistic practices in the Cook Islands media contributes to the preservation of Maori identities among Cook Islanders, shedding light on the superdiverse (Blommaert, 2013) and somewhat conflictual socio-linguistic landscape of Cook Islands English. Against this backdrop, we posit that power-resistance still plays a major role in the linguistic superdiverse mediascape of the Maori people of the Cook Islands whose names and geo-semiotic elements are dynamic and symbolic reminders of their responsibilities to the ancestors. Indeed, still today, although there are several reports that English is starting to replace Maori in Rarotonga and in the other islands, Maori Cook Islanders seem to retain many aspects of their linguistic practices from the past in their media productions (Schneider, 2003). Ancestral names, for instance, still work to acquire emotional, physical and spiritual connotations linking the past to the future by crossing the boundaries of life and death.
order to be able to make conscious decisions about whether to comply with the claims of PISA and actors using PISA as a legitimation – or whether to resist them.

Helena Santiago Vigata
Universidade de Brasília

Sobre a legendagem de linguagem coloquial em espanhol neutro: aceitação ou resistência

Dando continuidade ao processo de padronização iniciado com o nacionalismo e as economias nacionais, a globalização tem trazido comparabilidade e padrões compartilhados que facilitam o trânsito de pessoas, bens e serviços ao redor do mundo. A própria padronização linguística deixou de ter uma motivação nacionalista ou imperialista para estar voltada à construção de redes transnacionais (ERIKSEN, 2007). O nível de padronização do espanhol é alto e se caracteriza pela sua solidez (MORENO FERNÁNDEZ, 2017). Em 2004 foi definida uma nova política linguística panhispânica que definiu o papel de todas as academias da língua espanhola na construção de uma norma pluricêntrica do espanhol onde nenhuma das variedades poderá se impor (AMORÓS, 2012). À margem dessa padronização institucional, no âmbito da tradução e dos meios de comunicação generalistas tem surgido nas últimas décadas, por motivos comerciais, uma modalidade conhecida como espanhol ou castelhano neutro ou internacional. Consiste em evitar usos excessivamente localizados a fim de facilitar a compreensão para o maior número de pessoas e dispensar a necessidade de criar conteúdo diferenciado para as diferentes comunidades hispano-falantes. Seu uso está especialmente difundido na América, pois Espanha continua produzindo suas próprias versões no espanhol peninsular. O espanhol neutro não tem sido fruto de uma padronização oficial; sua consolidação vem sendo construída desde as práticas profissionais, que seguem como regra geral utilizar a base comum do espanhol e, nos casos de divergência, empregar as vozes de maior distribuição territorial e peso demográfico (ÁVILA, 2001). Se bem sua expansão é inegável, é preciso discutir sua repercussão no trabalho do tradutor e na qualidade das legendas produzidas quando se traduz linguagem coloquial, pois carece de denominador comum e neutralizar os discursos pode ocasionar perdas estilísticas e narrativas importantes. Este trabalho problematiza essa questão e apresenta alternativas para resistir às imposições do mercado.

Ichiro Ota,
Kagoshima University

Akira Utsugi
Nagoya University

Yoshitaka Ota
Kagoshima University

Sociolinguistic situations of anime voice in Japanese pop culture

Anime cartoon is one of the most well-known genres of contemporary Japanese popular culture. The voice of anime characters is usually dubbed by professional
voice actors (seiyu) with some distinctive phonetic qualities recognised as 'anime-goe (anime voice)' of 'moe-goe (moe or adorable voice)'. The voice quality produced by voice actors can be regarded as linguistically embedded or institutionalized in Japanese culture due to its stereotypical auditory image which is easily recollected by not only anime-otaku (fanatics for anime) but also the masses. With the social and cultural backdrops of the development of Japanese anime related to the recent popularity of voice actors as a pop-culture idol, the aim of our project is to give an account for the sociolinguistic status of anime voice in the shift of media culture environments from the late 20th to the early 21st century. This paper presents the overall picture of the project and report some findings acquired by analysing voice quality in two recent-released animes, Gochuumon wa usagi desu ka (‘Is the order a rabbit?’, 2014 and 2015) and Kono subarashii sekai ni shukufuku o (‘Konosuba! God's blessing on this wonderful world!’, 2016 and 2017). First, the phonetic analysis picks up acoustic values of voice parameters such as harmonics, jitter, formant amplitude, etc., performed by nine young female voice actors. Second, a comparative analysis of voices taken from these animes and CSJ (Corpus of Spontaneous Japanese) identifies acoustic properties which are key to form the auditory image of anime voice. Then, referring to the results of previous studies which analysed voices of older voice actors such as Starr (2015) and Teshigawara (2003), we interpret the sociolinguistic meaning of culturally established voice quality produced by younger generation by considering the role of anime in mediatization of pop-culture in contemporary Japanese society.

Irene Theodoropoulou
Qatar University

Mediatizing linguistic and multimodal resistance to the blockade: A case study on social media use in Qatar

On the 5th of June 2017, Saudi Arabia, the United Arab Emirates, Bahrain and Egypt cut their diplomatic ties with the State of Qatar on the basis of alleged accusations pertaining to Qatar’s funding of international terrorism. From that day onwards, Qatari leadership together with the social media-savvy population of Qatar engaged in an extensive mediatized resistance to the blockade through the use of social media. Mediatization is a category which describes sociocultural change through the analysis of the role of media (Hepp 2014: 50) and, more specifically, the use of language, indexical presuppositions and multimodality in mediatized messages (Agha 2011: 67) and their recontextualization by audiences in the everyday practice of semiotic mediation (Androutsopoulos 2014: 11). Against this backdrop, the focus of this paper is on the linguistic and multimodal ways, whereby resistance takes place in social media. To this end, I have compiled a tweet-based corpus (Baker 2010; Zappavigna 2012) using the following hashtags # Kulluna Qatar, # Kulluna Tamim, # Shukran Tamim, and # Nahnu me’a Tamim from the 5th of June 2017 till the 5th of March 2018. My data suggest that people’s resistance is realized in two different ways: as the expression of solidarity with the population of the country, and as the construction of the Emir of Qatar, H.H. Sheikh Tamim bin Hamad Al-Thani, as a hero. Both these themes are realized through religionization, i.e. the use of Qur’anic verses, and poeticization, i.e. the use of poetic language, of tweets. The basic argument put forward is that mediatized resistance to the blockade can be seen as a multimodally
constructed and digitally mediated action, which unifies the diverse population of Qatar by erasing tribal, ethnic, social class, age, gender and religion-based differences.

Irina Herneaho
University of Helsinki

**Discursive strategies of humanisation, individualisation, and victimisation in pro-asylum seeker activism**

This paper deals with grass-root level solidarity movements which battle for the meaning of the so called “refugee crisis” in the context of Finland. In Finland, a record-breaking number of asylum seekers arrived in during the year of 2015. The particular focus is on discursive strategies that are used in order to legitimate activists’ demands. The data consist of social media texts produced by asylum seeker advocacy groups, which bring together both asylum seekers and native Finns campaigning for just asylum policy. Linguistic phenomena linked to anti-immigration attitudes and policies have been extensively studied within the framework of Critical Discourse Studies (CDS). In comparison, relatively little is known about how language is used to defend immigrants’ and refugees' rights. For this purpose, the paper draws on positive discourse analysis, a metaorientation of CDS that seeks to understand the role of discourse in enhancing solidarity and altering status quo (Bartlett 2012). The analysis focuses on discursive strategies of humanisation (see Kirkwood 2017), individualisation, and victimisation (e.g. Wroe 2018). It will be argued that by using these strategies, asylum seekers are portrayed as deserving refugees (Holmes & Castañeda 2016), thus legitimating their protection.

Isabel Seara
Universidade Aberta de Lisboa

Leonor Werneck
Universidade Federal do Rio de Janeiro

**Entre resistência e contestação: análise pragmático-discursiva de comentários nas redes sociais**


Jenny Ulrich
University f Bern

Mediatizing discourses of resistance: A case study of the Roma in Czechia

This paper centers on the cultural-political struggles of Roma people living in the Czech Republic (aka Czechia); specifically, the paper considers one community’s resistance to official plans for “razing to the ground” the former worker settlement of Bedřiška (a so-called “excluded locality”) to make way for homes for young affluent families. My approach combines discourse-historical and critical discourse analysis (e.g. Reisigl & Wodak 2009; Reisigl 2018) for considering how power is legitimized and/or delegitimized. In this case, the empirical focus is on the mediatisation of the community’s political engagements and their efforts to resist official housing policies. My data comprises print and online news reports, radio and television broadcasts as well as fieldwork observations. In addition to the discursive construction and evaluation of social actors, actions and sites, my analysis examines the role of argumentation and affect in the battle over meaning. Recognizing that rationalities and emotions are always strongly interwoven (von Scheve 2009), I pay particular attention to their expression in discourse. Similarly, I challenge the tendency in critical discourse studies to perceive affect as necessarily the opposite of reason (cf. Fairclough and Fairclough 2012: 15). It is in this way that I demonstrate how Roma and non-Roma inhabitants deploy the performative power of both language and the media for resisting top-down policies.

Jessie Hutchison Curtis
Rutgers University
Christelle Palpacuer Lee
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Decolonization and Resistance in Language Education: A U.S. Case Study

Colleges and universities in the U.S. have increasingly turned to local-global communities as sites for language education that includes intercultural engagement. Such intercultural engagement generally relies on language
partnerships in diasporic and linguistically marginalized communities. The reciprocity and mutually-beneficial dimensions of such partnerships are often assumed, but rarely examined, and thus warrant investigation. This paper presents a case study that examines institutional communications about such a language partnership; and illustrates power-resistant actions taken by the authors to recognize and destabilize the mediatisation of institutional communications, and to decolonize and transform relationships of presumed power and dependency (Gorski, 2008; Heugh, Stroud, & Scarino, 2018). Our case study employs critical and multimodal discourse analysis (Machin, 2013; Michelson & Álvarez Valencia, 2016) of language practices in communications about language-focused community partnerships at our university. The analysis identified overt and covert discourses that skew power differentials in favor of the institution. For instance, discourses of community “need” are often articulated as university stakeholders seek community partnerships, serving to position the academy as a “good citizen” while in fact enlisting the service and resources of linguistically marginalized communities. These discourses of community “need” are also employed by linguistically, ethnically, and socioeconomically diverse university students as they articulate their desire to contribute to community well-being. By examining the communications regarding a community-based language program at a large public university and suggesting transformative avenues, we aim at affirming a decolonizing, language “aware” education (Moate & Szabó, 2018) that recognizes and upends the power dimensions of language. Our findings demonstrate practical ways in which colonizing messages that reproduce discourses and images of community dependency can be recognized, resisted and transformed in language classrooms; and in turn, we highlight community-based language programs as spaces for building an oppositional discourse that promotes relationships of mutual benefit.

Joana Plaza Pinto
Universidade Federal de Goiás

Overlaying layers, displacing words: turbulent dimensions in a linguistic landscape

In this paper, I aim to debate some consequences of the articulation between turbulence and linguistic landscapes in conflict. For doing so, I discuss the tensions of an overlapping of authority and resistance in language turbulence of a mediatizing public space. Such tensions were visible in the history of layers of posters, collages, and graffiti, in a conflict of occupation of walls in a public university in Brazil. The turbulence erupted in an institutional space in which different agents involved in the process made explicit conflicts over texts, aesthetics and voices, while they operated implicit tensions in prohibitions, regulations and promotions of texts in online and offline institutional spaces. My own ethnographical observation and participation as a member of the institution was fundamental to offer a critical and engaged perspective of the textual trajectories and subjective movements in tension through the landscapes. For eighteen months, I gathered notes and photographic records of the words that displaced in the overlaying layers at the walls under disputes, pasted, ripped or overlaid texts, as well as written and oral evaluations of agents in the turbulent occupation and reoccupation of spaces. My analysis shows that the dispute over the legitimacy of the walls and its occupations was under a crash of subjects and texts in the routes of circulation of words and subject positions.
in the conflicting linguistic landscape. I also point to the turbulence of metapragmatic frames that regulate and reorganize the movement of texts in the gaps of the face-to-face presence, the supposed absence of walls’ writers, and the ambiguities of virtual texts. I conclude that linguistic landscape studies must to recognize turbulent dimensions of language at spaces as mediatization, which means to realize the conflictive language games involved in the everyday practices of authority and resistance.

José Sena
Universidade Federal do Rio de Janeiro/CNPq

Dinâmicas da comunicação da prevenção LGBT/Queer na Amazônia Atlântica: entextualizações em curso

As práticas de cuidado à saúde sexual dos sujeitos da dissidência do gênero/sexualidade (COLLING, 2009) são processos amplos e que envolvem uma diversidade de escalas (BLOOMAERT, 2010; GONZALEZ & MOITA LOPES, 2018), tendo a mídia um papel determinante na dinamização e circulação de significados sobre/em tais práticas. Com o objetivo de debater como tem se dado a comunicação da prevenção no âmbito do cuidado à saúde sexual de jovens LGBT/Queer no território da Amazônia Atlântica, este trabalho traz uma investigação sobre a produção desses sujeitos no cuidado à saúde sexual neste contexto. A pesquisa é orientada pela visada performativa da linguagem (AUSTIN, 1962; BUTLER, 1990) e dá atenção a noção de entextualização (BAUMAN & BRIGGS, 1990), indexicalidade (SILVERSTEIN, 1985) e trajetórias textuais (BLOOMMAERT, 2005; FABRÍCIO, 2013) as quais são mobilizadas pelas performances dos sujeitos envolvidos na investigação, e que orientam a leitura sobre como regimes de governamentalidade (FOUCAULT, 2008), agenciam possibilidades de “ser” desses sujeitos. Conforme tem defendido Bloomaert (2005) Bloomaert e Rampton (2011), a noção de contexto deve atender a demandas locais e translocais, sendo o contexto, da mesma forma que o texto, emergente nos processos comunicativos e de produção de sentidos. Os textos ao serem produzidos em diferentes práticas interacionais são sempre parcialmente locais e emergentes, pois são fruto de um ato, de uma interação, que resulta de noções almejadas e experiências já vividas. Nesse sentido, o estudo demonstrou como a circulação de significados sobre sexo e saúde sexual na Amazônia Atlântica, tem sido determinante na construção de práticas de cuidar da saúde sexual, não só no âmbito da prevenção mas também, do afeto, indicando que há um produção de silenciamentos nocivos às práticas de cuidado à saúde sexual.

Kevin Leander
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Critical literacy for a posthuman world: When people read, and become, with machines

In education, the relatively short history of multimodal education has focused on the practices and possibilities for individuals to shape their identities and engage in creative expression. Concurrently, the development of various forms of computational objects that individuals encounter (e.g., algorithms via cookies, bots,
and surveillance technologies) has greatly expanded, and the processes by which massive amounts of data are collected and used to create identity profiles for marketing (e.g., “programmatic trading”) is also rapidly expanding. Today, for instance, many more images are processed by machines than are seen by human eyes (Paglen, 2018), and yet this “processing” is very unlike human “seeing.” In what ways might this new critical education differ from “reading online” as it has been previously conceived? While such work is only beginning in education (e.g., Carrington, 2018; Jones, in press), scholars in digital media and sociology are increasingly writing about how algorithms and big data are changing the landscape of online interaction (Simanowski, 2016; Sumpter, 2017), and business strategies and tactics for working with AI are advancing far ahead of any sensibilities of implications for critical education. In this paper I make two moves. First, I provide a sketch of the current human/nonhuman digital landscape, showing the extent to which humans are entangled with AI in everyday digital communication (i.e., social media interactions and online purchasing), well beyond their perceptions of their own interactions. Second, drawing on my own and others’ research into non-human actors online, and drawing on posthuman theories (e.g., Barad, 2003; Latour, 2005) I sketch some of the forms of critical consciousness that media education might provide in this new mixed landscape. Short of turning every person into a programmer, what kinds of awareness and agency might we come into about our daily entanglements with machines? How might we critique the pervasive arguments that “big data” inherently provide truth about our social identities and realities?

Koki Kapa
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#MenAreTrash: Resistance, Representation and Reinscription

The aim of this paper is to investigate the hashtag #MenAreTrash as a tool of resistance against patriarchy, along with misogynoir, misogyny and so forth. #MenAreTrash has been used on Twitter since 2009, but has only recently exploded across social media platforms, and onto the traditional media (television, radio and newspapers) landscape, in South Africa. The hashtag gained widespread popularity due to being used in the reporting of the murder case of Karabo Mokoena. Mokoena was a young woman who went missing and her friends made appeals to search for her, on the popular microblogging site Twitter. Her boyfriend, Sandile Mantsoe joined the discussions around the search for her but it was later discovered that Mantsoe had killed her and burned her body. This case propelled the movement of the hashtag from Twitter to more accessible traditional media, which has a much larger audience as South Africa has a population of over 57 million but only 8 million Twitter users (BusinessTech, 2017). Drawing on a multimodal approach (Machin & Mayr, 2012), the paper offers an analysis of various texts, including tweets and newspaper articles, in order to discover some discourses that emerge in relation to the hashtag. While some Twitter users are of the view that #MenAreTrash “is a campaign ... meant to create awareness on the issues society takes for granted which perpetuate patriarchy to what it is today” (Hasane, 2017), there are those that resist the hashtag. These contestations offer various views on the topic of patriarchy and offer different justifications for these. This case is also of particular interest as it
highlights the broader impact of social media on traditional media, as well highlighting notions such as affect and embodiment in public discussions.

Lauren Van Niekerk
University of the Western Cape

The role of small stories in the racial positioning of UWC students in a focus group interview

While South Africa may be 24 years into its democracy, the power and influence that race still holds over many South Africans is still prominent within this country. The interconnectivity of race and identity has made it difficult for many to separate and detach one construct from another. Due to the fact that these constructs are so tightly interwoven, there a range of complexities to consider. This can particularly be said for coloured identity. Notions of coloured identity are steeped in ambiguity, bringing with it a general consensus of feeling that first they were not white enough and now they are not black enough (Adhikari, 2004). While this sentiment was voiced in 2004, it is still being echoed 14 years later. From Apartheid to South Africa’s democracy, coloured-ness has found itself marked with an intermediate status within the racial hierarchy. However, while race is a social construct created by the Apartheid system, it is the lived experiences of this social construct which sparked the need for investigating. This research forms part of and contributes towards a project by Professor Zannie Bock, titled - Entangled identities: identity positioning by young South Africans. This project explores the ways in which young South Africans (UWC students) talk about themselves and others in a rapidly transforming South Africa. Additionally, it focuses on the way five participants position themselves and others in relation to issues such as past, present, and future, and racial identities and positioning's. Thus, the aim of this paper is to understand the way participants use language in order to position and construct their identity. More explicitly, this paper will be analysing the way participants use small stories in order to racially position themselves and others; as well as the way these participants illustrate the complexities found within their lived experiences concerning the social constructed coloured identity.

Lauri Haapanen
University of Jyväskylä

Rethinking quoting in written journalism

This paper examines quoting in written journalism and challenges the common idea that with direct quotes journalists transform spoken utterances into a written format so that the quotes maintain the exact form or at least the original meaning of these utterances. In this paper, the process of quoting is conceptualised as "recontextualisation" and further divided into three sub-processes (I-III below) (based on Linell 1998: 154-155). The relationship between the original interview discourse and the target quoted discourse is, in turn, conceptualised as an "intertextual chain" (Fairclough 1992:130). The analysis is based on data from stimulated recall sessions with several Finnish informant-journalists. The "stimuli" originate from recordings of journalistic interviews conducted by the informants as
well as on the articles they wrote based on those interviews. By collecting, coding and categorising the data according to principles of grounded theory, I have abstracted nine quoting practices that journalists adopt when they engage in quoting (1–9). (I) ‘Decontextualisation’ practices focus on selecting a suitable piece of information from the interview by (1) constructing the persona of the interviewee, (2) disclaiming responsibility and (3) adding plausibility to the article. (II) ‘Contextualisation’ practices influence the positioning of the quoted material in the final article by (4) constructing the narration and (5) pacing the structure. (III) ‘Textualisation’ practices refer to deletions, changes and insertions in the quoted material itself brought about by (6) standardising the linguistic form, (7) including vernacular aspects, (8) clarifying the original message and (9) shaping the function of the quotation. In sum, my paper reveals that journalists prioritise the objectives of the article when quoting. In other words, instead of pursuing verbatim reproduction of the original discourse, quotes-to-be are modified as much as necessary to make a good story with good quotes.

Lucia Freitas
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“Ele fez uma besteira aqui e estaria disposto a pagar por isso”: o feminicídio no discurso de reportagens on-line na cidade de Jaraguá-GO

Nesta comunicação apresentarei uma análise de reportagens sobre feminicídio veiculadas em plataformas on-line de jornais da cidade de Jaraguá, interior de Goiás. Trata-se de 10 reportagens sobre crimes de assassinato de mulheres, em textos escritos e orais (vídeos de youtube), nos quais observamos e discutimos como a mídia local textualiza a divulgação desse tipo de crime a partir de 2015, após a promulgação da Lei nº 13.104 (de 9.3.2015), quando ele passou a ser compreendido como feminicídio. As análises se baseiam em uma articulação entre Análise de Discurso Crítica (Wodak, 2015) e Estudos Feministas (Gonzales, 1984; Dorlin, 2009). A partir desse cruzamento, busco descrever e discutir a forma como a mídia local tem se apropriado da categoria feminicídio para noticiar esse crime; como são narradas as agências dos envolvidos_ vítimas, agressores e outros_, suas performances, cenários, etc. O foco ainda recai sobre os vínculos e desvios desse discurso com as perspectivas discursivas feministas que embasam a lei pela categoria “gênero”, conforme instruem as “Diretrizes Nacionais Feminicídio” que, por sua vez, obedecem ao “Protocolo Latino-americano para investigação das mortes violentas de mulheres por razões de gênero no Brasil”, da ONU-Mulheres. O trabalho busca produzir conhecimento que possa colaborar para as discussões sobre direito das mulheres no Brasil e, ao mesmo tempo, propõe o reexame de quadros teóricos da Análise de Discurso Crítica que se têm desenvolvido no Brasil nas últimas décadas em face de uma articulação com os estudos feministas aqui também produzidos.

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English Language Teaching Department
NG Kwan Yee Sarah
The Chinese University of Hong Kong
Countering the media's role in ‘internationalizing’ higher education

Internationalization has become a buzzword for many universities round the world, and it tends to be associated with rankings. The media keenly tracks and reports any movement in university rankings, and unsurprisingly, universities have jumped onto the bandwagon by increasing the number of international students and staff, as well as the number of students participating in overseas exchange programs. However, the media tends not to question how universities aspire to produce ‘global graduates’ whose attributes include ‘a high degree of intercultural sensitivity, tolerance and a global perspective’. This paper reviews an attempt to realize the aspiration to produce interculturally sensitive students with a global perspective. It will focus on the use of the human library concept within an undergraduate course Intercultural Communication in a publicly-funded university. The human library is ‘a place where real people are on loan to readers, where difficult questions are expected, appreciated and answered’ (http://humanlibrary.org/). In other words, students are provided with a class structure in which they actually meet and work with people from different backgrounds. Through dialogue, different national or identity stereotypes are challenged, and guided reflection on cultural differences and assumptions is encouraged. This paper will also demonstrate how the human library process works and report on student views of their reading of the human ‘books’ brought to their class. It will conclude that despite the rhetoric in the media and higher education, the reality indicates that simply having a diverse student body does not mean that students will and can mix and learn from each other, let alone developing intercultural sensitivity.

Marcelo Saparas
Universidade Federal da Grande Dourados

Sumiko Ikeda
Pontifícia Universidade Católica de São Paulo

Ulisses Oliveira
Universidade Federal do Mato Grosso do Sul

O discurso político no processo de um impeachment nos textos de dois jornais: um brasileiro e um americano

Entre tantos acontecimentos marcantes de 2016, um dos que mais impactaram o país e o Congresso Nacional foi o impeachment da presidente Dilma Rousseff (PT), motivado por crimes de responsabilidade, referentes à prática das chamadas "pedaladas fiscais" e à edição de decretos de abertura de crédito sem a autorização do Congresso. Nessa perspectiva, esta comunicação examina as escolhas léxico-gramaticais feitas na microestrutura do texto para relacioná-las à noção macro da persuasão ideológica, estabelecendo um elo entre o individual, o social e o cognitivo, em textos de reportagem dos jornais Folha de S.Paulo e The New York Times nos dias que antecederam o impeachment de Dilma Rousseff. Trata-se de uma abordagem de análise do discurso crítica, suplementada por métodos de análise da metáfora e da avaliatividade com o apoio da Linguística Sistêmico-Funcional, uma teoria multifuncional (HALLIDAY, 1985), indicada por estudiosos críticos da linguagem como a mais adequada para esse fim (FOWLER, 1991; FAIRCLOUGH, 1992; CHARTERIS-BLACK, 2004; KÖVECSES, 2005).
Marcos Morgado
Universidade Federal de Santa Catarina

O Hip Hop nacional e a Defesa da Democracia e Resistência ao Autoritarismo

O mais importante evento político recente no país, a eleição presidencial de 2018, evidenciou questões sem precedentes em uma disputa eleitoral tais como o uso indiscriminado de ‘fake news’, ‘posts’ e ‘memes’ e também de discussões acaloradas nos ‘feeds’ de redes sociais, e.g. Facebook, entre eleitores dos candidatos que disputavam o 2o turno, chegando a provocar até algumas reações extremas como violência física, além das tensões e polarizações inerentes a esse processo. O uso das redes sociais como principal meio de comunicação nesta eleição colocou em evidência a utilização de diversos recursos semióticos (linguísticos, discursivos, imagéticos, etc.) na construção das tensões/polarizações, notadamente a de um candidato com um viés discursivo autoritário e o de um candidato defensor da democracia. Neste sentido, este trabalho pretende apresentar e discutir os recursos semióticos utilizados pelo movimento Hip Hop, mundialmente reconhecido como um movimento de resistência ao racismo, à discriminação, à xenofobia, à violência e às desigualdades sociais, para apoiar a defesa da democracia e se opor às inúmeras manifestações de discriminação contra minorias (negros, LGBTs, indígenas, dentre outras) que proliferaram nas redes sociais na eleição mencionada. Para tal, utilizaremos teorizações sociolinguísticas que percebem a linguagem como um ato performativo (Pennycook, 2007) e pelos construtos de indexicalidade (Blommaert, 2010) e entextualização (Blommaert & Rampton, 2011) para dar conta do entendimento do processo de construção de questões sociais e históricas presentes no aqui e agora das performances discursivas de membros daquele movimento. Como pesquisa ainda em fase inicial, assumimos, a priori, que para sustentar o apoio em defesa da democracia, integrantes do movimento resgatam a importância histórica deste na denúncia de práticas discriminatórias e na luta pela igualdade e respeito, hipótese que será confirmada, ou não, através da análise efetiva dos dados.

Maria Haddock Lobo
Pontifícia Universidade Católica do Rio de Janeiro

Sobre ser chamado de lixo humano: caminhos e descaminhos de um discurso de resistência na Internet

Janeiro de 2017, a fala de 11 minutos de um dependente químico dito “rualizado” viraliza nas redes sociais, num contundente recado ao prefeito de São Paulo, que havia se referido aos habitantes da Cracolândia como “lixo humano”. O discurso - de resistência - transcende o nexo online e espira narrativas no nexo offline (Bloomaert, 2018). O objeto desta pesquisa é o movimento desta publicação, seus processos de entextualização e transtextualização (Bauman & Briggs, 1990) e o uso de recursos típicos que vieram atrelar-se às narrativas (crowdfunding e hashtag, por exemplo). Pelo caminho, há disputa por temas e significados, reencontros e a volta ao evento disparador. Também observamos e participamos de (re)criações da(s) identidade(s) do orador. A metodologia é híbrida e trançada (bricolagem) (Denzin & Lincoln, 2006), coincidindo o contorno de rede do método e a rede em si. São nós - o “novo campo” é (também) o da etnografia conectiva (Hine, apud Campanella, 2016).
São emaranhados de pontilhados; para tentar desatar e preencher, uso conceitos e instrumentais da etnografia do texto e da etnografia contemporânea e pós-moderna (Marcus, Clifford, Rabinov, 1996). Os dados são de natureza variada, pública e documental: o discurso transcrito; uma mensagem de áudio dirigida a mim; trechos do que chamo postagens-Pompêia, paradas no tempo, e uma dissertação sobre Redução de Danos, um “tema maior” que vislumbro quando me afasto. Meu processo é também camada: de forma metarreflexiva, observo as dificuldades de minha escrita, excitável e distraída, tonta e desnorteada pelos fluxos espiralares e labirínticos do hipertexto. Participante que fui, não há fuga desta alternância consciente, reflexiva e necessária entre constructos teóricos e a experiência pessoal, emotiva e intransferível na rede e fora dela. Sobre resultados, estes estão em construção e apontam para rotas narrativas inesperadas e para o oscilante movimento dos sentidos – os descaminhos.

Maria Reider
University of Limerick

Studying mediatisation of resistance in economic discourse – A methodological framework

The 2008 economic crisis, followed by the Great Recession and the bailout and ensuing long period of austerity experienced in many European countries have not only exasperated class and regional divisions and inequalities, but also stimulated a heated debate over economic concepts, theories and the legitimacy of economic decision-making. Print and online media are important settings where this battle over legitimacy manifests, and where ‘common sense’ and the ‘taken-for-grantedness’ of dominant political and economic argumentation are being challenged. This contribution highlights a gap in and yet pressing need for research that systematically investigates the significant role that linguistic and discursive patterns play in this battle over domination. Drawing on earlier empirical work (e.g. Rieder & Theine, forthcoming) as well as on other scholars’ work in the area of economics discourse (e.g. Krzyżanowski, 2016; Maesse, 2015; Fitzgerald & O’Rourke, 2016; Pühringer & Hirte, 2015), the paper explores critical semiotic, corpus and discourse analytical tools and formulates a framework for the systematic analysis of domination as well as domination-reversal attempts in economic discourse in the media.

Marilda Cavalcanti
Universidade Estadual de Campinas

Ana Cecília Bizon
Universidade Estadual de Campinas

Narrating Haitian migrants in electronic spaces: reactions and resistance

This paper, based on a qualitative-interpretive study, is situated in a vertent of Applied Linguistics described as indisciplinable (Moita-Lopes, 2006) and critical (Pennycook, 2007) in dialogue with sociolinguistic studies of complexity in times of globalization (Jacquemet, 2005, inter alia). The aim of the paper is to analyse the
transit of Haitians in the Brazilian contemporary scenario of migration as regarding: (i) the way the media narratively positions these migrants in relation to economic, social, political and ideological aspects and (ii) how these migrants and also Brazilian internet users (in)directly position themselves regarding these narratives. Narratives are here understood as language performance, indexing social places, (re)positionings and ideological struggles associated with discourses (Threadgold, 2005; Moïta-Lopes, 2006). As narratives operate on the fixation of patterns by means of repetition in language and also in transgression, they may iteratively create resistance to patterns or even resignify them. Along these lines, they may, on the one hand, feed processes of racialization (Butler, 2004; Appadurai, 2009; Bizon; Cavalcanti, 2018) and xenophobia, thus producing subalternizations and exclusions. On the other hand, they may show processes of reactions and resistance, building territories of belonging (Lefebvre, 1974). For this paper, we have selected a set of hybrid data (Wortham; Reyes, 2015) from digital archives, i.e. commercial and non-commercial electronic spaces. The data, resulting from digital search for the key words: migrants, Haitians, Brazil, include: (i) news about Haitian migration digitally archived by leading Brazilian newspapers followed or not by comments made by internet users and (ii) two webproductions by Haitians found in non-commercial electronic spaces. The results of the data analysis indicate that the language produced in mediatic spaces, crisscrossed by ideologies and policies in times of globalization indexes subalternizing positionings, creating possibilities of emancipatory agency and reterritorialization (Haesbaert, 2004) but also racialization and non-insertion processes.

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Marion Mathier
University of Bern

Spaces for resistance? Language, digital media and ‘new literacies’ discourse in Swiss education policy

In 2018, cantons across Switzerland have launched and begun implementing a massive overhaul of the school curriculum. Flagship features of the newly constructed policy documents are the sections on media and technology. As part of a broader discourse-ethnographic project (Krzyzanowski, 2018), the data for this presentation was generated from the French and German curricula for upper primary and lower secondary education. The study here is a discourse analytical inquiry of the Plan d’études romand and the Lehrplan 21 for the respective linguistic regions and the ways in which the curricula address digital media literacy (Buckingham, 2007). The analysis focuses on how new literacies (Kress, 2003) are promoted or not in the language curriculum and it is also interested in the metadiscursive framing of digital discourse (cf. Thurlow, 2018). Even though at first sight the media and technology curricula in Switzerland seem to provide young people with the skills and competences they need to participate critically in their mediatized living environments, at a second glance, the curricula prioritize ‘social goods’ (Gee, 2018) to serve the country’s workforce, politics and culture. Adhering to globalization discourse (Fairclough, 2010), the curriculum writers texture a causal relationship between the material changes (increasing importance of information and communication technology and its impacts on education) and mental processes how learners have to cope with these changing realities. The curriculum
writers construct schools and education as sites for the reproduction of capital, but also as sites for the reproduction of the social and cultural order (Giroux, 2001). By drawing on Giroux’s (2001) reflections on critical literacy, the study discusses how new forms of reading and writing could be addressed in formal learning contexts to empower young people to create and use spaces for resistance.

Mikaela Cordisco
University of Salerno

Sexist acronyms: the case of ‘milf’ and ‘wags’ in British tabloids

The paper intends to investigate some acronyms used in present-day English to denote women, in order to suggest how sociolinguistic aspects can influence even word-formation processes in the manifestation of overt and covert linguistic sexism, particularly in the way women are spoken about. A small-scale, corpus-based analysis of two specific acronyms, MILF and WAGS, will be carried out in order to observe them in terms of linguistic behaviour and sociolinguistic connotation with a twofold aim: 1) to observe quantitatively and qualitatively the linguistic aspects of the two acronyms and their use in British tabloids, and 2) to verify qualitatively the hypothesis that these acronyms are social markers of sexism and reflect the idea of women represented as merely functional or inferior, thus reinforcing Lakoff’s seminal statement (1975:27) that “throughout English one finds evidence of many sorts that women are viewed as secondary beings”, and that “women are given their identities in our society by virtue of their relationship with men”. The theoretical framework supporting the paper includes English Word Formation (Bauer (1993/2012), Corpus Linguistics (McEnery & Wilson 1996, Biber et al 1998, Tognini-Bonelli 2001), Sociolinguistics, especially ‘gender as a sociolinguistic variable’ (Labov 1972, Lakoff 1975) and the interrelation between Sociolinguistics and Corpus Linguistics (Baker 2010) and between Language and Sexuality/Identity (Cameron & Kulik 2003, Edwards 2009) while the sociolinguistic perspective considered here is that of Bloome & Green (2002). The analysis intends to be merely indicative of the phenomenon, although it can provide hints on the overall trend in terms of sexist lexical enrichment in present-day English and give further thought.

Murjanatu Suleiman-Shika
Victor Osae Ihidero
Ahmadu Bello University


This study examines Voice of America’s (VOA) feature-length documentary film, Boko Haram: A Journey from Evil vis-à-vis the multimodal representations of resistance in film, news or social media. The documentary film provides a never-before-seen look inside Boko Haram and profiles the heroic efforts of everyday Nigerians in resisting the terrorist group, which has killed, kidnapped secondary school girls and displaced millions of people in North-East Nigeria. The premise of our argument is anchored on the philosophy that in mediatizing resistance, grotesque images, which in themselves are drivers of terror, are spewed out by the
resistor in asserting its claims or counter claims. We use the theory of Multimodal Social Semiotics to argue that media language or media linguistics like the one deployed in the VOA’s documentary film video—Boko Haram: A Journey from Evil carries double discourses which saliently reinforce and institute terrorism whilst at the same attempting to resist it. Our paper contend that mediatizing resistance predominantly thrive by projecting grotesque narratives, imageries and idiolects about extreme groups which conversely causes more fear and displaces decorum in telling documentary film stories. Our paper found out that the documentary film shifts emphasis from spoken language to other semiotic signs which drives the film’s narrative of resistance. It submits that the film media is shaping the manners and ways language is used in the social construction of reality. The study concludes that the media be it film or social media is still an evolving arsenal in resisting or promoting power or discourse.

Nadine Chariatte
University of the Western Cape

Women's resistance on social media in the underprivileged areas of Cape Town: from survival to protest

The aim of this study is to show how women use social media for practices of resistance in the underprivileged areas of Cape Town. These underprivileged areas lie on the margins of Cape Town and were created during apartheid to relocate those population groups classified as “non-white”. The marginalised parts of the city still suffer, to a varying degree, from a lack of infrastructure, poverty and crime, and are mostly in the hands of gangs. Despite the destitution, social media use is relatively widespread in these parts of Cape Town. However, the use differs widely from that in more affluent societies. This paper draws on extensive material collected on diverse social media platforms and ethnographic fieldwork in the underprivileged parts of Cape Town. The data has been analysed within a framework of digital discourse and multimodality. The resistance of the women in the underprivileged areas of Cape Town is two-pronged: 1) against the apparent neglect from the government; 2) against the grip the gangs have on their communities. These women use social media to facilitate their everyday life in a hostile context – to resist the dire living conditions. They also use social media to expose the shortcomings in the infrastructure, and the social ills their communities face – to resist the national, provincial and municipal government, and the gangs. Furthermore, women use social media to create a better image of the underprivileged areas of Cape Town – to resist the prejudices and negative stereotypes about these communities. Even though, these grassroots ractices of resistance by local women are often met with resistance, they have the power to slowly, but surely transform the underprivileged areas of Cape Town.

Naomi Orton
Liana Biar
Pontifícia Universidade Católica do Rio de Janeiro

Reverse discourses, resignification and resistance: contemporary social movements
and the subversion of gendered norms

The production of urban space and the social inequalities exacerbated by increasing segregation have given rise to urban struggles which challenge the legitimization of certain ways of life and the marginalization of others. Amidst these conflicts, this study focuses on the discursive and interactive practices of a group of bicycle activists who identify as female and whose claims over the use of public space are understood as a potential site of tension and resistance (CARLSSON, 1997). Guided by the view that micro social contexts can constitute a locus for examining the reinforcement and/or contestation of macro level power structures (GOFFMAN, 1983), this investigation explores the interpretation and resignification of gendered norms in circulation in media texts by activists engaged in face to face debates held in Rio de Janeiro during 2015 and 2016. The recordings of these debates were made as part of an ongoing doctoral project which aims to complement an “autoethnographic gaze” with an “autoethnographic ear” (CLIFFORD, 2016). Following a counter-hegemonic agenda, the analytical process prioritizes the selection of narratives of resistance (EWICK & SILBEY, 2003) in order to focus attention on voices traditionally silenced, as well as possible power relations at play in the negotiation of meaning. Drawing on Bakhtinian concepts of dialogism, polyphony and alterity, as well as the notion of identity as a performative construct (BUCHOLTZ & HALL, 2004, 2005; BUTLER, 2003) initial findings suggest that the activists linguistic action fosters the creation and circulation of what Foucault has referred to as “reverse discourses”, challenging conventional perceptions of femininity (CAMERON & KULICK, 2003). As such, the study draws attention to the context of social movements as fertile terrain for the discursive contestation of what constitutes deviance and what constitutes normality, as activists shed light on the ideological structures which underlie such notions.

Peter Wikström
Karlstad University

Constructing the enemy: On the concept “political correctness” in an influential right-wing Facebook group in Sweden

The contested concept of Political Correctness (PC) rose to prominence in the US in the 1990s and then entered into everyday discourse across and beyond the Anglophone world. Today, it has a new salience in debates on all levels concerning digitally mediated social justice activism, the entrenchment of nationalist, populist and “Alt-Right” movements, and related developments across the West. This paper presents findings from an ongoing study of explicit mentions of PC in discourse (‘PC-phrases’) in informal social media discourse. Specifically, the study combines methods from corpus linguistics and ethnomethodologically informed microanalysis to investigate discourse featuring PC-phrases in public posts to a right wing-oriented Facebook group, Stå upp för Sverige (‘Stand up for Sweden’). This group was initially formed as a public support group for a Swedish police investigator who made headlines by posting xenophobic remarks in social media, and later transformed into a more general site for nationalist and socially conservative rhetoric. The posters are almost exclusively ordinary Swedish citizens rather than public figures. The study presented here focuses on the role of PC-phrases in this group in discursively constructing a narrative of resistance. Through the concept of
PC, members of the group construe posts to the group and/or shared news articles and opinion pieces that express anti-immigrant, anti-feminist, anti-social justice, and related sentiments as constituting acts of resistance against an entrenched and hegemonic politically correct cultural elite. The broader aim of the study is to provide a sociolinguistic window on the everyday doing of political participation as well as on negotiations of values, identities, and norms of language and participation in social media spaces.

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Priscilla Teodósio Rosa
Centro Federal de Educação Tecnológica Celso Suckow da Fonseca

Talita de Oliveira
Centro Federal de Educação Tecnológica Celso Suckow da Fonseca

Aspectos da branquitude e os atravessamentos da amabilidade artificiosa na mídia televisiva: o caso do RJ-Móvel

O presente trabalho problematiza a hipervalorização da branquitude e suas implicações na vida em sociedade, principalmente no que toca à condição de subalternização do povo negro. Faremos uma análise das questões raciais, na contramão dos estudos que tendem a manter seu foco na investigação do racismo através de uma perspectiva que tenha como ponto de conflito a negritude. Nosso corpus será um veículo da mídia televisiva, o quadro RJ-Móvel, transmitido pelo diário tele jornalístico local RJ-Televisão, da Rede Globo de Televisão. O quadro aborda situações em que uma jornalista, juntamente com sua equipe, tenta mediar e solucionar problemas relativos à falta de infraestrutura em bairros periféricos da cidade do Rio de Janeiro, bem como na região do chamado Leste Metropolitano e na Baixada Fluminense – Grande Rio. Analisaremos a construção do roteiro do quadro e sua inserção em meio à população negra e pobre, maioria das(os) residentes nestes locais e sobre as quais o programa se debruça, destinando suas investidas de caráter assistencialista. Como complemento de análise deste objeto, onde se observam outros modos de operar práticas de racismo e estabelecer lógicas de condutas civilizatórias, faremos uma leitura crítica também a respeito da postura da apresentadora, seus movimentos e dinâmicas de interação com a população local. Para tanto, traçaremos um diálogo com as categorias de Fanon ([1952] 2008), mobilizadas na obra "Pele Negra, Máscaras Brancas" – a saber: amabilidade artificiosa, primitivização da pessoa negra e a caricata espetacularização da negritude e da pobreza. Assim nos interessa refletir estratégias que repensem o enaltecimento da branquitude, rompendo com o discurso midiático hegemônico que performa assistencialismo, produz e reproduz - entre outros modos de estereotipação - práticas racistas.

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Quentin Williams
University of the Western Cape

At the Staggered Intersection of Reinvention: Mediatising AfriKaaps ´Language´ Activism in South Africa

AfriKaaps language activism, a new sociolinguistic movement in South Africa
invested in the disinvention of monolingualism and the reinvention of language, have thus far involved a complicated mediatisation process of discourses, ideologies and knowledge of Afrikaans in South Africa’s media. For a good number of years now, Hip Hop artists and academics have engaged in a series of non-racial and multimodal resistance strategies to mediatise a critical awareness in speakers of Afrikaans of the linguistic benefits of AfriKaaps, both in mainstream media and on social media platforms. In this presentation, I will report on the subtle and explicit resistance strategies undertaken by AfriKaaps language activists in their attempts to disinvent hegemonic and injurious discourses of racialized forms of Afrikaans. Specifically, I will argue AfriKaaps language activists are debating the terms of an alternative politics of language and in so doing challenge monolingual ideologies and discourses that sustain the hegemony of Afrikaans. In this presentation, then, I will demonstrate how the movement is resisting the commodification of AfriKaaps, yet celebrate the everydayness of AfriKaaps and how AfriKaaps forms and functions are creatively linked to new types of voices and agency.

Ricardo Pinheiro
Universidade Federal do Rio de Janeiro

Para além do incêndio do Museu Nacional do Rio de Janeiro: mapas comunicáveis e trajetórias textuais

O presente trabalho investiga a comunicabilidade (BRIGGS, 2005; 2007) do incêndio que atingiu o Museu Nacional do Rio de Janeiro – vinculado à Universidade Federal do Rio de Janeiro (UFRJ) – na noite do dia 02 de setembro de 2018. No ano em que foram celebrados seus 200 anos de existência, o prédio histórico e seu importante acervo foram destruídos. O episódio causou grande comoção e gerou uma pletora de comentários nas redes sociais, além de reportagens publicadas pela mídia nacional e internacional, tanto na modalidade online quanto off-line. Para este trabalho, interessou-nos investigar a produção, a circulação e a recepção dos textos produzidos e publicados pelo jornal "O Globo" em sua versão impressa. As reportagens, os artigos de opinião e os outros gêneros do discurso (BAKHTIN, [1979] 2016) que compõem o 'corpus' desta investigação foram selecionados entre os dias 03 de setembro e 10 de novembro de 2018. Pautada nos princípios de que os textos tanto projetam a maneira como a informação deve fluir quanto as formas de interpretar o mundo (SILVA, 2014), e de que "as cartografias comunicáveis são projeções espaço-temporais sobre qual deve ser a trajetória do discurso" (SILVA, 2014), a investigação em tela pretende responder às questões: que modelos são mapeados pelos textos selecionados? e, consequentemente, que "trajetórias" (BLOOMMAERT, 2005) os discursos sobre o incêndio no Museu Nacional devem perfazer? Considerando-se que a comunicabilidade também está imbricada à construção das noções do que conta como 'conhecimento' e 'informação', observamos que a 'privatização das universidades públicas' é constantemente entextualizada (BAUMAN; BRIGGS, 1996), mapeando, assim, um ponto de vista 'necessário' na maior parte dos textos selecionados. Por meio da "iterabilidade" (DERRIDA, 1977), relida por Butler (1997) como "circulação do discurso" inerente às práticas discursivas, a 'culpada' pelo incêndio – a universidade pública – é "indexicalizada" (SILVERSTEIN; URBAN, 1996) e a solução mapeada – e reiterada há tempos – pelo jornal analisado é 'naturalizada': a privatização.
Robert Blackwood
University of Liverpool

Vernacular mythologies: Instagram and meaning-making by non-elites at Paris Orly airport

In the 1950s, the French philosopher, critic, and semiotician Roland Barthes wrote a series of texts which were published subsequently as a collection known as ‘Mythologies’ (1957) which constitute a dissection of popular culture from 1950s France. Barthes used theories embraced in linguistics and his approach has been replicated over the years, notably by Garcin (2007) with a team of French intellectuals, and by Bennett & McDougall (2012). In this paper, I argue that the participatory web, and in particular social network services (SNS), provide us with a perspective to rethink myth-making by non-elites, thanks to the networked language and semiotic practices of subscribers to a wide range of social networks. Barthes, Garcin, and the others are public intellectuals, with privileged access to platforms through which they can disseminate widely their overviews of things that make meaning in the twentieth and twenty-first centuries. Building on a study of creativity amongst users of Instagram (Blackwood, 2018), this paper explores how so-called ordinary citizens create a new set of myths. The starting point is the visual trope of one’s passport in images geo-tagged on Instagram at Paris’ Orly airport. In particular, I analyse the discursive presentations of a range of ‘things’ that individuals draw on at Orly, and how they are explicitly made to carry meaning, according to the captions, hashtags, and emoticons given by the original poster. In particular, we focus on the things that travellers have to hand in the departure lounge which they capture, upload, and mediate through the texts they share alongside the image. In other words, I look how a specific group – holders of a French passport – re-inscribe meaning in the ephemera associated with contemporary life in general, and with air travel more specifically on Instagram.

Rodrigo Ferreira Viana
Universidade Federal do Rio de Janeiro/CAPES

Igrejas inclusivas na era digital: disputas performativas em interações online

O objetivo desse trabalho é o de elucidar alguns aspectos linguísticos e interacionais que surgiram a partir de um vídeo postado no Youtube. O vídeo em questão traz relatos da experiência de fiéis de uma comunidade cristã situada na região sudeste do Brasil, e que faz parte de um coletivo internacional de igrejas inclusivas – igrejas que acolhem e produzem práticas discursivas voltadas para pessoas LGBTQI+ cristãs. O aspecto trabalhado em específico foi o das interações ocorridas na sessão de comentários de tal vídeo, onde procurou-se perceber como semioses verbais e não-verba is construem as relações de poder e resistência entre os usuários, no tocante a produção de inteligibilidade para subjetividades cristãs na contemporaneidade. Para tanto, utilizou-se como método a etnografia online para a produção dos dados e, para a análise das interações selecionadas, as categorias teórico analíticas da indexicalidade (SILVERSTEIN, 2009) e pistas indexicais (WORTHAM, 2001) – com o intuito de perceber o conflito entre metapragmáticas pressupostas e em criação –, entextualização (BAUMAN; BRIGGS, 1990) – com o objetivo de perceber a circulação dos signos atualizados nas interações em seus processos de descontextualização e recontextualização –, e escalas (CARR; LEMPERT, 2016; GONZALEZ; MOITA LOPES, 2018) – para compreender como diferentes
instâncias espaço-temporais são atualizadas nos discursos produzindo efeitos interacionais translocalizados, ou seja, que levam em conta tanto sua situacionalidade (o micro/token) como sua extra-situacionalidade (o macro/type). A pesquisa concluiu que as novas mídias digitais são locus de incessantes disputas performativas que versam sobre o que é e o que deve ser o(a) sujeito(a) cristão(ã) na contemporaneidade.

Scott Burnett
University of the Witwatersrand

Ethnoscaping resistance: whiteness and territory in the fight against fracking

This paper analyses the Facebook groups of community activists trying to stop hydraulic fracturing for natural gas (“fracking”) in Australia, South Africa, and the United Kingdom. Grassroots environmental movements such as the anti-fracking movement are potential allies in political resistance to the global advance of armed, exploitative, and fossil-fuel dependent oligarchies. But their allegiances to social justice and equality cannot be assumed. The relation of these movements to the legacy of colonialism, and to modern racial states, warrants interrogation.

In order to investigate the racial politics of the anti-fracking movement in (post)colonial societies, the largest Facebook groups in Australia, the United Kingdom, and South Africa, were scraped using a purpose-built Python script. For each group, the top 100 posts by interaction (the sum of likes, comments, and shares) over a four-year period were downloaded in full, and analysed using a post-foundational discourse analysis (Laclau and Mouffe 1985; Marttila 2016).

The results of the analysis suggest that in certain cases the “green” future may also encode the vision of a particular “ethnoscape”. An ethnoscape is a shared imaginary that links the ethnic unity of a group to a terrain invested with collective significance. The group is produced as an intrinsic part of the landscape to which it lays claim (Smith, 1999). “Ethnoscaping” picks out the dynamism of the on-going processes of linking groups to territories in ways that secure the future of a particular national, or ethnic, project (Baldwin, 2009, 2012). This suggests that the environmentalist aspiration to a planetary ethics that governs land and resource use for all people must be monitored closely, considering its potential to give rise to new forms of colonialism.

Soubeika Bahri
City University of New York

“I write in Arabic to tell the Arabs that I am not Arab”

Multilingual and multi-orthographic choices as Facebook semiosis to contest and construct ideologies about Tunisian Tamazight language

The project of revitalizing Tunisian Tamazight language is not only an attempt to bring the endangered languages back to some level of use within the community (Hinton, 2011), but also a discursive act of resistance intending to contest the hegemonic discourse of Arabization and Arabo-Islamic ideology. Drawing on Networked Multilingualism framework (Androutsopoulous, 2013) and orthography as social action (Sebba, 2007, 2012), this study argues that the multilingual and
multi-orthographic choices made by Tunisian Imazighen (sing. Amazigh) on Facebook are determined by socially meaningful variations and linguistic ideologies. The data for this study comes from an online ethnographic study on reconstructing the Tunisian Tamazight language and identity on Facebook. The data was collected based on longitudinal and repeated observation of nine Facebook profiles for two years during 2015-2017. A total of 426 screenshots of Facebook posts were collected and analyzed quantitatively and qualitatively. Three languages (Modern Standard Arabic (MSA), Ettounsi (the colloquial language) and Tamazight (the indigenous language)), and three forms of scripts (Arabic, Latin, and Tifinagh) were identified. Findings of the study suggest that the function of MSA is reduced to a mere medium conveying content about Tamazight; Ettounsi is viewed as altered version of Tamazight while Tamazight is elevated to the position of an instrumental and functional language. As for the script variations, they are shown to be determined by the Imazighens’ linguistic ideologies with Tifinagh as a semiotic marker of indigeneity; Arabic as semiotic marker of religiosity; and Latin in connection to French, as a language that indexes power. Analysis of Tunisian Imazighen’s multilingual codes and scripts variations on Facebook allows us to view this platform as a power instrument with evocative symbols embedding semiotic potential for the construction of group identities.

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Entextualização e performatividade das imagens de Eliza Samudio na página oficial do Boa Esporte np Facebook

Composto por diversas narrativas, desde seu desaparecimento, o caso Eliza Samudio tem cumprido uma vasta trajetória textual nas diversas mídias jornalísticas e interações na web até o presente momento. Nesta comunicação, pergunta-se sobre os efeitos performativos das imagens de Eliza Samudio segurando o seu bebê, que circularam de forma repetida na página oficial no Facebook da associação esportiva mineira Boa Esporte Clube, depois da contratação do goleiro Bruno Fernandes pelo clube, em março de 2017. Investiga-se como as imagens, ao serem descontextualizadas e recontextualizadas na página oficial do Boa Esporte no Facebook, realizam um ato de fala específico, assim como atualizam a memória do caso. Tendo isso em vista, reivindica-se um arcabouço teórico de natureza interdisciplinar, focalizando, em especial, uma reflexão do conceito de contexto a partir de reflexões recentes sobre a natureza entextualizável do texto no campo da linguística antropológica (BAUMAN; BRIGGS, 1990; HANKS, 2008; BLOUMMAERT, 2005), tendo em vista o entendimento do contínuo movimento de descontextualização/recontextualização dos textos. Tal abordagem, associada à performatividade da linguagem (DERRIDA, [1972]1988; BUTLER, 1990), ajudam-nos a visualizar que o texto imagético é também uma citação, passível de ser re-significado ao ser descontextualizado e recontextualizado. E, como tal, pode servir aos mais distintos propósitos, como se será discutido nesta comunicação. As análises evidenciam que a representação de uma identidade para Eliza como mãe não tem nada de apolítico e a-histórico, oferecendo não só possibilidade de existência linguística a Eliza, a Bruno e ao clube, mas também de ação pública contra a impunidade com que a violência contra a mulher é tratada.
Co-opting resistance? Banksy and the mediatization of necropolitics

On 20th March 2017 the well-known British artist Banksy started a new commercial venture – The Walled Off Hotel in Bethlehem. Boasting the ‘worst view in the world’, the hotel overlooks the separation wall that separates Israel from the West Bank. The opening of the hotel has been hailed by the international press as well as left-wing activists as a laudable enterprise. Against this backdrop, the aim of the presentation is to seek to cast a critical eye on the political, economic and symbolic function of this tourist enterprise. In line with the topic of the conference, we ask ourselves whether resistance is mediatized, and if so how, in the context of the Walled Off Hotel. In order to answer the question, we pursue detailed linguistic and visual analysis of (1) the official website of the hotel; (2) comments on TripAdvisor and Instagram, as well as (3) ethnographic data (pictures and interviews) collected during a visit at the hotel in 2018. Theoretically, the analysis is informed by Achille Mbembe’s (2003) notion of necropolitics, that is, the condition that creates ‘death-worlds, new and unique forms of social existence in which vast populations are subjected to conditions of life conferring upon them the status of living dead² (Mbembe 2003:40; original emphasis). Necropolitics allows us to unveil the ambivalences of an economic enterprise that, on the one hand, is valuable drawing considerable international attention to Palestinian resistance, and, on the other hand, is problematic in that it capitalises – quiet literally – on Palestinian suffering.

Creaky voice as an embodied contagion on U.S. Media

Use of creaky voice quality, also known as vocal fry, has generated significant attention and moral panic in recent years (Cameron 2015), especially with respect to girls’ voices in the United States. Through incessant media commentary it has become spectacularized as a feature associated with a youthful, upwardly mobile, feminine identity-type (Yuasa 2010), despite no sociolinguistic evidence that creaky voice is actually used more by this type of person. In this paper I analyze metapragmatic commentary in which creaky voice is objectified and subject to a moralizing gaze (Ochs 2015) from disgruntled listeners (Inoue 2006). The data include (1) a corpus of anonymized emails sent to the National Public Radio program This American Life between 2008 and 2014, and (2) a 2013 Fox 8 Cleveland interviews with a speech pathologist and an otolaryngologist. I draw upon conceptual metaphor theory (Lakoff and Johnson 2003) to argue that creaky voice discursively materializes as an agentive body that attaches itself to the bodies of innocent girls. It is described as a highly contagious virus (Fauconnier 1997; Santa Ana 2002) that infects girls and women, spreads through (social) media networks (Goldstein and
Hall 2015), and wreaks havoc on their professional and personal lives. The sound of creaky voice evidences symptoms of an infectious disease that manifests itself in the bodies of girls and women, whose voices are rendered “unnatural”, “affected”, "pathological" and in need of social, and even medical, intervention. The virus metaphor draws attention to broader sociocultural ideologies that stigmatize girls' linguistic and social styles as mindless imitations of their peer group, which effectively positions these speakers as inherently at odds with hegemonic values of American individualism.

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Construção da crença em tempos de pós-verdade: autoria e identidade em posts sobre educação e ensino

Após ter sido declarada palavra do ano em 2016, o termo pós-verdade ganhou as manchetes no mundo todo. Mais recentemente, outro termo ganhou popularidade: Fake News (ou notícias falsas). Ambos os termos se relacionam e dizem muito sobre o momento socio-histórico em que vivemos, merecendo análise a partir da perspectiva da linguística aplicada. As teorizações de Bourdieu podem auxiliar a abordar as questões relacionadas à disseminação de notícias falsas em tempos considerados como sendo de pós-verdade. Na perspectiva de Bourdieu, a produção da crença não reside na palavra em si, mas na legitimidade que lhe é conferida por meio do poder simbólico que atua sobre ela. A partir de sua perspectiva, a crença pode ser tomada enquanto uma construção discursiva. Ainda, segundo Bourdieu, não existem palavras neutras, pois os locutores possuem diferentes interesses e intenções durante a produção do seu discurso e a recepção dos discursos de outros locutores em uma comunidade discursiva, remetendo também aos estudos de Bakhtin/Volochínov. Neste contexto, este trabalho tem por objetivo apresentar a noção de crença em Bourdieu, tomando-a como fundamento para a ideia de que a crença é uma construção discursiva, e estendendo o uso da noção a estudos no campo da linguística aplicada, para utilizá-la como instrumento de análise de posts (publicações) em mídias sociais, em especial aqueles sobre a educação e o ensino, tomados aqui como atos autorais e identitários (Blommaert). Busca-se contribuir com os estudos a respeito da produção, circulação e interpretação de textos na mídia a partir de uma nova abordagem.

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Representações sociais de gênero na esfera política: abordagens midiáticas no Brasil contemporâneo

Os estudos culturais trouxeram para a área das Humanidades um número crescente de abordagens que levam em consideração o poder constitutivo dos discursos, das
representações sociais e das práticas semióticas nas atividades que constituem a sociedade. Os discursos e representações construídos por essa sociedade fazem com que as relações estabelecidas entre práticas discursivas, processos identitários e atividades sociais sejam analisadas nas dimensões de uso e recepção em diferentes grupos sociais. A palavra empregada em uma situação concreta de uso não somente informa ou comunica significados, mas traz avaliações ou valorações a respeito do mundo e das outras pessoas. Onde há palavra, há apreciação (VOLOCHÍNOV, 2009). O processo de construção e/ou de representação da realidade passa pelas práticas de significação e ressignificação, entre as quais aquelas ligadas às esferas midiáticas, que oferecem amplo material de análise, especialmente com o avanço das novas tecnologias de comunicação. As representações multiculturais ou híbridas (DIONISIO, 2008; CANCLINI, 2013), alteram e estruturam todas as relações dos indivíduos com a sociedade. A análise que propomos empreender tem como ponto de partida essas referências teóricas, bem como aquelas que consideram a comunicação como um processo dinâmico, e problematizam as interpretações lineares, bem como as possíveis interpretações e consequências de construções midiáticas de diferentes pontos de vista – sejam de produtores, sejam de intérpretes. Com as novas mídias, sabemos que esses papéis estão mais fluidos, e aumenta a complexidade de buscar compreendê-los. Nossa proposta é a de analisar matérias sobre o impeachment da primeira presidente mulher no Brasil, enfocando o Jornal Nacional, da Rede Globo de televisão, procurando nele os traços de genderificação do debate. Procuraremos relacionar as análises do programa televisivo com os comentários sobre o tema na rede social Facebook. O período de análise abrange os meses de janeiro de 2015 a janeiro de 2018.

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Mediatizing schoolboys in skirts: text trajectories and scalar pragmatics

In October 2016, Colégio Pedro II, a traditional school in Rio de Janeiro, announced its iconic uniforms would be no longer gendered; male and female students would thus be allowed to wear pants and skirts interchangeably, as well as shirts and blouses. Over the following months, such a piece of news received extensive media coverage. This paper aims at an analysis of the discursive circulation of the school document that changed the rules for uniforms. It is based on a performative approach to gender and sexuality (Butler, 1988, 1990), which sees social identities not as preexisting attributes but as meaning effects of performances enacted within intelligibility matrices and regulatory structures. The paper is also based on the idea that circulation is inherent to texts (Silverstein and Urban, 1996; Fabricio, 2015) and exacerbated in contemporary times (Kell, 2013); it involves continuous processes of entextualization and resemiotization (Silverstein and Urban 1996; Blommaert 2005, 2010). The text trajectories in question are analyzed in (1) traditional media, (2) social media, and (3) accounts of such mediatization by school staff and students in semi-structured interviews. The analysis makes use of the constructs of scale (Carr and Lempert, 2016) and indexicality (Silverstein, 2003; De Fina and Georgakopoulou, 2012). It shows that the uniform change was mostly fathomed as merely authorizing boys to wear skirts. On the one hand, this was framed as an instance of so-called “gender ideology” as understood by Brazilian conservative activists, based on
normative and essentialist views of gender. On the other hand, there were those who praised the new uniform regulations as part of an anti-discriminatory agenda for the school as a whole.

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**Apagamento e banalização: o discurso jornalístico como mecanismo de negação da tentativa de feminicídio**


Yunana Ahmed
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**Political Discourse Analysis: A Decolonial Approach**

This paper draws attention to the significance of incorporating decolonial methodologies in analyzing political discourse in a postcolonial world, particularly in Africa. The decolonial approach to political discourse brings attention to the ways politics in postcolonial context is imbricated in the logic of coloniality and its attendant logic such as capitalism, globalization and neoliberalism. Decolonial approach is considered necessary rather than sufficient in interrogating the hegemonic structure of colonialism in Africa’s political discourse. The contemporary language of politics in Africa does not only serve the interest of the ruling class but is intricately tied up to the logic of coloniality. The paper uses critical discourse analysis situated within decolonial methodologies to analyze former President of Nigeria, Goodluck Jonathan’s 2015 declaration-of-intent speech to seek re-election. Consequently, I argue that every discourse exists in the contexts of the people’s overall experience. In this light, the paper finds that, Jonathan’s use of phrases such as “economic growth” reflects a tradition that evolved out of the vestiges of Africa’s colonial legacy. The analysis is tied up to the theories proposed by Mignolo (2011), Macgilchrist (2014) decolonial frameworks and Chilton (2004) legitimization model. These theories are deemed crucial in this study in view of their relevance in
constructing a nuanced understanding of Africa and its epistemic diversity. The awareness of the diversity of cultural ways of knowing and theorizing encourages us to learn not only from dominant Western systems but more inclusively from culturally different, and historically marginalized ways of thinking and knowing.

Zaib Toyer
Amiena Peck
University of the Western Cape
Competing racial hashtags: Case of Wayde van Niekerk’s Rio Olympic win

The study analyzes online discourses from (largely) South Africans in relation to the 2016 Rio Olympics, focusing on the discourses surrounding South African athlete, Wayde van Niekerk’s (WVN) Olympic victory. WVN won gold in the men’s 400m sprint and simultaneously broke a long-standing world-record, sparking a debate on social media as to whom the win actually belonged. This debate was catalyzed by the hashtag #ColouredExcellence which saw various discourses emerge online. The trending #ColouredExcellence had a large push-back by users online with others vehemently defending it. This research study expands this topic by taking the form of a hashtag analysis, analyzing the three prominent hashtags trending at the time of WVN’s win. These hashtags, #ColouredExcellence, #BlackExcellence and #SouthAfrican contrast and compete with one another through the different emotive signals they present. The hashtags are all representational of different responses to the term ‘coloured’ and reflect broader discourses and positioning on identity, ethnicity and race. Of particular interest is how the hashtags have been used by social media users strategically to express some kind of resistance. Resistance, is defined as “a sub-category of rebellion, stimulated by psychosocial circumstances, often associated with the struggle to process and integrate emotional truth, and is understood within relational contexts” (Billow, 2010). The three trending hashtags index online resistance to a particular view of race and ethnicity, as is evident in the emotive language and historical imagery it evokes. Additionally, the study shows that the online space is increasingly becoming a site of resistance in the age of digital literacy and social media which is underpinned by emotions of hope, hate, aspiration and love (cf Ahmed, 2004).

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Driving Resistance: a semiotic analysis of Gulf-Arab Women’s selfie culture on Instagram and its potential for social change

A crucial aspect of media usage by Gulf-Arab women has been their increased participation in the public sphere and a power of visual representation that has been traditionally denied to them. Many of these representations are played out through the affordances of social media, offering Arab women a range of semiotic resources to explore, perform and resist their identities in varying ways. Social media has therefore played a crucial role in enabling Arab women to draw attention to issues they deem important, evidenced in campaigns of activists for women’s right to drive
in Saudi Arabia or the right to wear the hijab (veil) as a form of postcolonial resistance. Here the selfie has emerged as a tool for these women to create their own visibility and subvert dominant (gender) ideologies, if perhaps only in oblique form. In this paper, the hashtag #burqa is explored as an active hub of collective representations by and about Arab women. This paper explores the extent to which uses of the semiotic resources of Instagram, centring around the #burqa, involve Arab women in either resisting, subverting or reproducing domination. In order to navigate this specific set of contradictions, this paper employs multimodal critical discourse analysis (Mayr and Machin, 2012), as it allows for a systematic and participant-led analytical method to explore and contest normative understandings of Gulf-Arab women’s social media practices. It is argued that while Arab women’s selfie culture has the potential to expand public discourses on human rights and to create a critical culture, this mediatised resistance also functions to socialize them into commodification, which ties their identities to a culture of self-help, individual posturing and consumption, driven by neo-liberal and market-driven values.

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