

Good morning everyone. I am Maria Fernanda, a student of Linguistics Master at the Institute of Language Studies at the University of Campinas, located in São Paulo / Brazil. I would like to thank the organizers for the acceptance of my abstract and for the possibility of presenting my ongoing research to other colleagues and professors in linguistics. I am really very happy of participating in this meeting, even if virtual. At first I apologize for any grammatical errors, I am a beginner in international congresses.

In the next ten minutes I hope to make a presentation of six minutes and leave a space for questions highlights from the participants of the event.

My research interest is on gender and sexuality issues in the Brazilian Social Formation and in my master's monograph I focus specifically on the meanings attributable to female prostitution. For this presentation, I will use an excerpt of the book "*The cry of millions of slaves: the complicity of silence*" published by Dom José Maria Pires in 1983 that gathers fifteen testimonies collected, edited, and titled by him in collaboration with a team of eleven religious authorities about the reality of Brazilian prostitution at that time.

So, let me present the area that I join. Discourse Analysis is understood as a transdisciplinary field. Between linguistics, history, and psychoanalysis, we develop methodological tools for understanding text as a significant discursive process, instead of describing it from a compositional approach. In other words, for us, a discourse isn't a simple sum of sentences. they are social practices in themselves.

I select the excerpts for analysis from four separate records inside this book:

1. the testimony of victims,
2. the declarations of parish priests,
3. the publications of abolitionist meetings and
4. the current civil penal code, in use since 1983.

Through this composition of this book, at first we have a "talk about". Religious (and criminalists) who talk about prostitutes. Including selecting, titling and reproducing what was actually said. Then, producing and reproducing texts about. This is the case with statements by priests about testimonies, publications of abolitionist meetings on and reproductions of passages from the penal code.

I reproduce a table here (with some formulation errors previously, but corrected now) that shows some names given to the victims of the prostitution.

In order to cross the rows and columns of the table I made some highlights in

	race / color	class / social status	marital status	age	moral	criminal	protected
Madalenas	[REDACTED]	<ul style="list-style-type: none"> - POOR - sexual object of the bosses and children of the bosses <ul style="list-style-type: none"> - maids - (who) working out - urban population of the periphery <ul style="list-style-type: none"> - migrant - daughters of peasants or rural wheels 	<ul style="list-style-type: none"> - ONLY - single - separated women - divorced <ul style="list-style-type: none"> - girl - helpless - rejected - discriminated - despised 	<ul style="list-style-type: none"> - YOUNG - Less than 18 years old 	<ul style="list-style-type: none"> - SINFUL - naive 	<ul style="list-style-type: none"> - DELINQUENT - restraint applied - detained by police 	[REDACTED]
honest woman	- WHITE	[REDACTED]	- MARRIED	- ____	- HONEST		<ul style="list-style-type: none"> - VICTIM - VIRGIN - OFFENDED - kidnapped - alienated

I highlighted

- in yellow relevant oppositions for the differentiation between "Madalenas" and "honest women"
- in red relevant unspoken oppositions, inferred by contextual antonym and
- in blue the maximum item of differentiation between women

The excerpts oppose

- white women to non-white women (of color)
- poor women to non-poor women
- sinners, delinquents and rebels to honest women

And finally, they correlate

- **virgin** women with **victims** and
- non-virgin women with unprotected, criminal ones.

With these explicit and implicit oppositions I was able to reformulate the table

BRAZILIAN SOCIAL FORMATION	STATUS	
prostitute / slave	____ / poor / only, young	-----> sinner, delinquent, rebel (not virgin)
person / human	White / ____ / married, honest	-----> victim, (virgin)

This is because the unspoken words that mean women of color (black, mixed race and indigenous). Because here we have words that mean poor women, taken as the sexual object of their male employers and employers' sons, the domestic female workers, the female migrants, the women of the poor neighborhoods or the daughters of poor peasant families.

And because the possible correlation is based on Brazilian production conditions that are based on a post colonial, slave-holding and conservative Social Formation. A nation always in search of a hurried modernity and a cultural, social and economical development.

Summarizing:

In this work, I operationalize three main notions:

- excerpt,
- paraphrase and
- silence.

As we has seen, "an **excerpt** is a discursive unit. By discursive unit we mean a correlated fragment of language-and-situation". (ORLANDI, 1984, p.14)

Paraphrase is the opposite of polysemy. It is the discursive process of signifying the same. It is apprehensible from the contextual substitution of one word for another, where they mean similarly (Idem, p.11). They work by "filling in" a possibility of reading the relevant differences for this discursive context.

And finally **silence** link a. *what is not said*, b. *what could be said* and c. *what was said* considering one specific context.

Because the names are not messages that we encode. They happen under certain conditions and are associated with power relations between who nominates and who is nominated.

According the same author, ORLANDI, 1999, silence has a political dimension. It refers to what cannot (and should not be said) under certain discursive conditions.

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