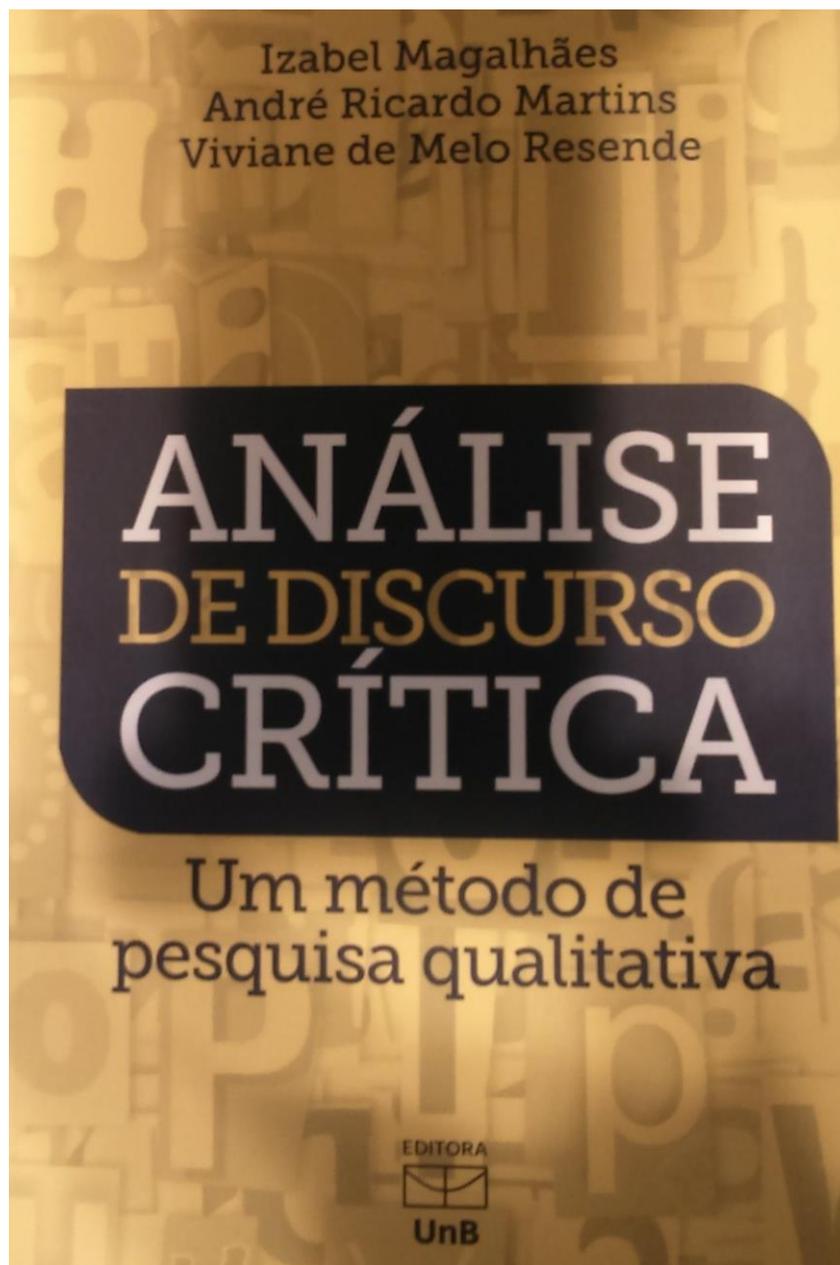


MAGALHÃES, I; MARTINS, A. R.; RESENDE, V. M. *Análise de Discurso Crítica: um método de pesquisa qualitativa [Critical Discourse Analysis: A Qualitative Research Method]*. Brasília: Editora da Universidade de Brasília, 2017. 260 p.

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The book *Análise de Discurso Crítica: um método de pesquisa qualitativa* [*Critical Discourse Analysis: a qualitative research method*], written by Izabel Magalhães, André Ricardo Martins and Viviane de Melo Resende, published in 2017 by the University of Brasília Press, is a contribution to the studies of Critical Discourse Analysis (CDA), especially concerning methodological aspects. As it is a relatively new field of study, being consolidated in the 1980s, CDA arises as an efficient theory and method for the analysis of texts, surpassing Critical Linguistics (CL) (MAGALHÃES, 2005).¹ Fairclough is one of the precursors of CDA, having published several analytical and theoretical studies, such as Fairclough (2003;² 2010).³ Other important and world-renowned authors of CDA are, to name a few, Teun A. Van Dijk, Theo Van Leeuwen, and Ruth Wodak.

In the book entitled *Eu e tu: a constituição do sujeito no discurso médico* [*You and I: The Constitution of the Subject in Medical Speech*], published in 2000,⁴ Izabel Magalhães coined the term discursive ethnography, a methodological proposal that unites Critical Discourse Analysis and ethnographic research. Ever since, she has advised several graduate students to apply the method in their research. Hitherto, however, no book had been published addressing exclusively the discursive ethnography as a method of CDA. Therefore, *Análise de Discurso Crítica: um método de pesquisa qualitativa* [*Critical Discourse Analysis: A Qualitative Research Method*] aims to fill this gap and to further contribute to the discussion of CDA. To achieve this purpose, the authors didactically divided the book in three parts: *Um método de pesquisa qualitativa para a crítica social* [*A Qualitative Research Method for Social Criticism*], *Análise de Discurso Crítica e etnografia* [*Critical Discourse Analysis and Ethnography*] and *Um método de análise textual* [*A Method of Textual Analysis*].

In the first part of the book, the authors justify their choice for the ethnographic-discursive approach in their critical discursive studies by recapitulating the main works in CDA. The authors affirm that, although these books and papers are extremely important to the discussion and development of CDA, the analyses presented in them

¹ MAGALHÃES, I. Introdução: a análise de discurso crítica *D.E.L.T.A.* vol.21, Special issue, pp.1-9, 2005. Available at: [<http://www.scielo.br/pdf/delta/v21nspe/29248.pdf>]. Access on: 25 Sept. 2017

² FAIRCLOUGH, N. *Analysing Discourse: Textual Analysis for Social Research*. London: Routledge, 2003.

³ FAIRCLOUGH, N. *Critical Discourse Analysis: The Critical Study of Language*. 2.ed. Harlow: Pearson, 2010

⁴ MAGALHÃES, I. *Eu e tu: a constituição do sujeito no discurso*. Brasília: Thesaurus, 2000.

are purely textual. Furthermore, they claim that a more consistent and valid analysis utilizes ethnography as a bridge to access social practices and discourses and, consequently, provides a greater understanding of the production, distribution and consumption of texts. “Texts are objects that construct meanings for people, relating to other objects in the local and even translocal context” (p.35).⁵ Thus, CDA is not only a theoretical field, but also a qualitative research method that produces social criticism.

Two aspects highlighted by the authors in the book are noteworthy to mention: first, the scholars assert the need for transdisciplinarity in critical discursive studies; second, they claim it is important to know other theoretical discussions in other fields of study regarding late modernity, globalization, power, ideology (basic concepts of CDA) as well as other relevant theoretical and social components. Moreover, the authors call attention to the urgency of discussing the relationship between language and society, mainly the social effects of texts in social and discursive practices. Therefore, transdisciplinarity and the debate about the relationship between language and society allow the effective articulation between textual analysis and social analysis, which facilitates, in turn, the recognition of the role of discourse and other semioses in the preservation of interests.

The second part explains the methodological approach of discursive ethnography. The authors recall the writings of Chouliaraki and Fairclough (1999)⁶ on late modernity, based on the works of Giddens, Harvey and Habermas, to elucidate the need to understand the role discourse plays in this “new” social conjuncture. Thus, discursive practices are ways of accessing social practices to unveil ideologies and hegemonic practices of power abuse. The recognition of the potentiality of discursive practices might allow them to be used for social equality and democracy to ultimately achieve the much desired social change. This means that language is a symbolic form of combat. We recall here the work of Resende (2012),⁷ in which she affirms that CDA is a

⁵ Source text: “Textos são objetos que constroem significados para as pessoas, relacionando-se com outros objetos do contexto local e mesmo translocal.”

⁶ CHOULIARAKI, L.; FAIRCLOUGH, N. *Discourse in Late Modernity: Rethinking Critical Discourse Analysis*. Edimburgo: Edinburgh University Press, 1999.

⁷ RESENDE, V. M. Análise de discurso crítica como interdisciplina para a pesquisa social: uma introdução [Critical Discourse Analysis as an Interdiscipline for Social Research: An Introduction]. In: MELO, I. (Org.). *Introdução aos estudos críticos do discurso: teoria e prática [Introduction to Critical Discourse Studies: Theory and Practice]*. Campinas, SP: Pontes, 2012, pp.99-112.

theoretical and methodological field with special interest in examining discourse in situations of social inequalities and that researchers are partial in this regard.

Thus, the authors present the ethnography method applied in CDA as an effective approach to establish a connection between texts, discursive and social practices. This connection provides an understanding of the hegemonic social structure which, in turn, shapes and constrains such texts, social and discursive practices. The book explains how to carry out a research project connecting CDA and ethnography. Once again, the authors reiterate the need for inter and transdisciplinarity in the studies of CDA. Furthermore, the authors remark that to conduct a consistent research, that is, the one that accurately analyzes collected and generated data, researchers must make ontological and epistemological decisions, and coherent methodological choices that are made gradually. First, researchers make ontological decisions, which are linked to the social world (social structures, social practices and social actions, as well as everything else that they involve); second, they choose epistemological contributions, which are linked to the nature of knowledge, considering ontological components. These choices ultimately limit the methodological choices for data collection and generation.

The third part of the book presents three analyses using the theoretical and methodological contribution of CDA. Each analysis is presented in different chapters that aim to illustrate some concepts. These examples serve as a model of how to conduct a critical discourse analysis beyond purely textual analysis. In order not to simplify the analyses made by the authors and not to present their results in a decontextualized way, we chose to approach here the theoretical aspects presented in this part of the book. In the seventh chapter, the authors discuss the term “democracy” and what it implies. They also point out that CDA can serve as a theoretical-practical instrument in the struggles of minority groups, and what aspects these struggles must have to be effective.

The eighth chapter retrieves some ontological components through the discussion of concepts of Bhaskar’s Critical Realism, adapted to CDA. The authors also conceptualize the terms “social practices” and “discourse” as well as what constitutes it (styles, genres and discourses – in the most concrete sense of the term). The aim is to be explicit that not everything is discourse in social practices, because they are composed of other elements, such as beliefs, values, desires, social relations and material activity.

The last chapter of the book is a version of the article written by Izabel Magalhães in the journal *Linha D'água* in 2011.⁸ Through the analysis of a report about a very serious case of violence against women, the article presents a discussion about language, power, literacies and identities related to gender issues in our society.

The work of Izabel Magalhães, André Ricardo Martins and Viviane de Melo Resende has an instigating and fluid reading and a didactic and gradual organization of the chapters. Even though it was not conceived to be an introductory work, as pointed out in the introduction of the book, it certainly reaches all audiences, from beginners in discourse studies to professionals in the field. Its importance for proposing a “new” method of doing qualitative research is immeasurable, representing not only methodological advances but also an epistemological development. It is noteworthy to remark that, although discursive ethnography has existed for almost twenty years, as aforementioned, this is the first work dedicated completely to discuss it, with aims to describe and teach the theory, making it accessible to students and researchers from various fields of study in all regions of the country.

Being such an innovative project, it is understandable that there are gaps to be filled and aspects to be developed in the book. For instance, future works may describe some instruments available for carrying out ethnographic-discursive research, as well as how researchers should behave during data collection/generation. In other words, the discussion of *how* to make discursive ethnography can be deepened. Therefore, this work is relevant to scholars from the various fields of knowledge because they could adopt CDA in their studies with the purpose to develop their research, making it increasingly transdisciplinary and profitable, contributing progressively to social change.

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⁸ MAGALHÃES, I. Textos e práticas socioculturais: discursos, letramentos e identidades [Texts and Sociocultural Practices: Discourses, Literacies and Identities]. *Linha D'Água*, São Paulo, v.24, n.2, p.41-57, dec.2011. Available at: [<http://www.revistas.usp.br/linhadagua/article/view/37356/40076>]. Access on: 25 Sept. 2017.