Law Against Rights? A Controversy in São Francisco Square Written in *Folha de S. Paulo*: Critical-Discursive Reflections / *Direito contra direitos? Uma polêmica do Largo de São Francisco na* Folha de S. Paulo*: reflexões crítico-discursivas*

*Viviane de Melo Resende**

ABSTRACT

In this paper I present results of a project that, in the context of critical discourse studies and the interdiscursive analysis of public policies, focused on representations in online journalism regarding public policies aimed at the homeless population. The research project (CAPES 88881.172032/2018-01) was developed at the Pompeu Fabra University, Spain. Considering the main newspaper of the city of São Paulo, in its digital platform, we have compiled a comprehensive *corpus* of news about homeless situation published in a period of three years. The choice to specifically address data from *Folha de S. Paulo* is justified because it is the city with the largest homeless population in Brazil. Also, because our previous study has shown that this is the vehicle, among those studied, that publishes more news related to territorial issues, our focus of interest to investigate via the discursive categories of metaphor and representation of social actors.

KEYWORDS: Critical discourse studies; Metaphor; Representation of social actors; Homeless situation; *Folha de S. Paulo*

RESUMO

Neste artigo, apresento resultados de um projeto que, no contexto dos estudos críticos do discurso e da análise interdiscursiva de políticas públicas, focalizou representações do jornalismo online sobre as políticas públicas voltadas para a população em situação de rua. O projeto de pesquisa "Representação de políticas públicas para população em situação de rua como gestão do território: metáforas espaciais na Folha de S. Paulo" (CAPES 88881.172032/2018-01) foi desenvolvido na Universidade Pompeu Fabra, Espanha. Considerando o principal jornal da cidade de São Paulo, em sua plataforma digital, compilamos um corpus *abrangente de notícias sobre a situação de rua publicadas em um período de três anos. A escolha por abordar especificamente os dados da* Folha de S. Paulo *se justifica por ser a cidade com maior população em situação de rua no Brasil. Também porque nosso estudo anterior mostrou que este é o veículo, entre os estudados, que mais publica notícias relacionadas a questões territoriais, que é agora nosso foco de investigação pelas categorias discursivas da metáfora e da representação de atores sociais.*

PALAVRAS-CHAVE: Estudos críticos do discurso; Metáfora; Representação de atores sociais; Situação de rua; Folha de S. Paulo

* Universidade de Brasília - UnB, Departamento de Linguística, Português e Línguas Clássicas e Centro de Estudos Avançados Multidisciplinares, Campus Darcy Ribeiro, Brasília, Federal District, Brazil; CNPq, Proc. 303966/2020-3; CAPES, Proc. 88881.172032/2018-01; https://orcid.org/0000-0002-7791-5757; resende.v.melo@gmail.com

Introduction

The research project "*Representação midiática da violação de direitos e da violência contra pessoas em situação de rua no jornalismo on-line*" [Media representation of the violation of rights and violence against homeless people in online journalism] was dedicated to the analysis of news about the homeless population in online journalism, with a critical discourse approach and decolonial perspective. The research group carried out document analysis, with the aid of software, considering the data obtained by thematic search in the portals of three news vehicles. The mapping led to more than 750 texts, of which 456 were published by Folha de S. Paulo (MENDONÇA, 2019).

An offshoot of that research was the project "*Representação de políticas públicas para população em situação de rua como gestão do território: metáforas espaciais na Folha de S. Paulo*" [Representation of public policies for homeless population as territorial management: spatial metaphors in *Folha de S. Paulo*]. For this paper, I consider a reduced corpus of four opinion articles from this vehicle, analyzed in depth, on the interpretative background of the expanded corpus. In this case, still using the support of the same qualitative analysis software, the metaphors that promoted meanings of homelessness and public policies focused on the urban territory were mapped. Although the category of representation of social actors was not part of the initial scope, therefore not having been mapped with software, its use was useful in the sequential microanalysis of the texts.

In addition to this Introduction and Final Considerations, the article is organized into four sections. In the first, "Coloniality, Modernity and Discourse," I discuss how the perspective of colonial-modernity can deepen the understanding of homelessness and the discourse linked to the theme. In "Homeless Situation in Journalism: Metaphors in Connection with the Representation of Social Actors," I present the corpus for the article, and in "On Metaphors and Methods," the analytical strategies chosen for the analysis that I build next, in the section "Coloniality of Being and Street Situation: the Square Controversy." The final considerations seek to resume the analyses developed in relation to the theoretical scope initially presented.

1. Coloniality, Modernity and Discourse

Decolonial studies define the European invasions of the American continent during the end of the fifteenth century as the milestone of modernity. The modern-colonial world system thus highlights the dependence between the wealth concentration that rendered modernity possible and the overexploitation of native racialized populations.

Understanding the interdependence between coloniality and modernity favors not only a better understanding of the past, but also of the present, because it allows us to see how the colonial past extends to the current era. Silvia Federici (2004)[1] sheds light on the contemporaneity mentioning the witch hunts in Europe, the privatization of productive lands, and the Bloody Code against people experiencing homelessness or begging in England, the colonization of territories and the extermination of American populations, and the beginning of human trafficking in the South Atlantic.

All this paved the way for the institution of capitalism and the sedimentation of practices that support the mode of production and its relations. For Quijano (2010, p.84), coloniality is the constitutive element of capitalist power because colonial relations involved the "imposition of an ethnic/racial classification on the world's population as a cornerstone for said pattern of power [which] operates on material and subjective planes, realms, and dimensions of social existence."[2] Social and gendered relations are also profoundly impacted in the early colonial-modernity period, since it is when labor is monetized and the female is disqualified, as explains Federici (2004).[3]

The author attests, based on historical studies, that the preferred discourse of exalting poverty used by the Church becomes radically transformed during this period – such as in preaching about Lazarus or scriptures by Matthew: "it is easier for a camel to go through the eye of a needle than for a rich person to enter the Kingdom of God." With new lenses to view poverty and begging, there was merit to the idea of the 'undeserving poor,' when the Church began stating that only "voluntary poverty," due to its abdicating

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[1] FEDERICI, Silvia. *Caliban and the Witch*. New York: Autonomedia, 2004.
[2] In Portuguese: "uma classificação racial/étnica da população do mundo como pedra angular do referido padrão de poder."
[3] For reference, see footnote 1.

value, deserved merit in the eyes of God. According to the historian (FEDERICI, 2004, p.53),[4]

> This meant, in practice, that help would now be given only to the 'deserving poor', that is, to the impoverished members of the nobility, and not to those begging in the streets or at city gates. The latter were increasingly looked upon with suspicion as guilty of laziness or fraud.

A discourse of poverty criminalization and suspicion of the sincerity of destituteness was carefully constructed since then and remains central to the order of class relations to this day. Federici (2004, p.158)[5] collected two testimonies from the seventeenth century in which men belonging to the bourgeoisie declared their discomfort with the misery of others: a Venetian man wrote in the mid-seventeenth century that "You cannot walk down a street or stop in a square without multitudes surrounding you to beg for charity: you see hunger written on their faces, their eyes like gemless rings, the wretchedness of their bodies with skins shaped only by bones" and a Bergamo doctor recorded the "aversion and terror engendered by an infuriated multitude of half-dead people harassing people on the streets, in the squares, in churches, on the doorsteps of their homes, making life intolerable, in addition to the filthy stench that emanates from them and the constant spectacle of the dying." The first shelters for the poor were created during this time; they were workplaces that can be seen as precursors to both public welfare shelters and prisons, with a disciplinary role for work.

Due to this inheritance of suffering and death – caused by the enclosure of productive lands in Europe and the ensuing famine wars; the racialization, enslavement and extermination of populations in the South Atlantic; the misogyny inherited from Europe – when regarding modernity, one has to resist the optimistic narratives about creativity, communication and freedom that relativize the suffering of thousands in the world as a result of these gains for a minority that naturalizes an alleged legitimate representation of the whole, as Françoise Verger (2018) reminds us.

We often repeat very biased interpretations of modernity as if they were neutral, and fail to realize that these representations do not interest us. Amina Mama (2010, p.604)

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[4] For reference, see footnote 1.
[5] For reference, see footnote 1.

questions that, as regards the African continent, in the condition of a geographical location where globalization imprinted its most perverse effects, it is "hard to understand why, in some of the great texts about globalization, serious attention is hardly given to this continent built by fifty-five nations and more than eight hundred million people."[6]

Critical of universalizing and celebratory representations, Grosfoguel (2018) contemplates that "modernity is not an emancipating process, although it can be shown as such when seen from above the abyssal lines. From below, one observes a system of death."[7] The abyssal lines allude to the metaphor created by Sousa Santos (2010) in order to refer to the radical marginalization of human groups that seem excluded from the condition of humanity. It is obviously a symbolic marginalization, and like every symbolic marginalization, it is loaded with notable material effects. In that respect, Mogobe Ramose (2010, p.208) explains that

> The dogma of neoliberal globalization of contemporary economics leans towards the marginalization of the 'other;' in this case, especially the other human being. This orientation towards the marginalization of the other is, fundamentally and practically, the negation of exteriority. Denying another's exteriority is ontologically equivalent to denying their existence: it is like killing them.[8]

Through discourse, the 'other' is constructed as inexistent or unimportant. That is why Patricia Hill Collins (1986, p.106)[9] recognizes the role of ideology in this process when arguing that "racist and sexist ideologies both share the common feature of treating dominated groups – the 'others' – as objects lacking full human subjectivity." Maldonado-Torres (2007) argues that what defines coloniality of being, a concept they support from formulations by Fanon (1967) regarding the space of the non-being and the

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[6] In Portuguese: "difícil entender por que razão é que, em alguns dos grandes textos sobre a globalização, não é dada uma atenção séria a este continente construído por cinquenta e cinco nações e mais de oitocentos milhões de pessoas."

[7] In Portuguese: "a 'modernidade' não é um processo emancipatório, embora possa se mostrar assim quando vista acima das linhas abissais. Vendo-se abaixo, nota-se um sistema de morte."

[8] In Portuguese: "o dogma da globalização neoliberal da economia contemporânea está orientado para a exclusão do 'outro', neste caso, em especial do outro ser humano. Tal orientação em direção à exclusão do outro é, de maneira fundamental e prática, uma negação da exterioridade. Negar a exterioridade do outro é, ontologicamente, equivalente a negar a sua existência: é igual a matá-lo."

[9] COLLINS, P.H. *Learning from the Outsider Within*: The Sociological Significance of Black Feminist Thought. Social Problems, Volume 33, Issue 6, 1 December 1986, pp.14–32, https://doi.org/10.2307/800672.

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ontological negation of the 'other' – i.e., the active production of the 'other' as inexistent. Resuming Fanon, Maldonado-Torres (2007, p.257) investigate the meaning of *damné*, and conclude that "the *damné* is the subject who appears in a world marked by coloniality of being. The *damné*, as Fanon has written, does not demonstrate resistance in the eyes of dominant groups. The *damné* is also invisible or excessively visible."

According to Ramose (2018), the gaze metaphor also serves to think coloniality through the difference between *being seen* or *being detected*. Native Amerindian and African populations, he says, were not *seen* by Europeans, rather they were *detected* as an instrument for wealth. "We still remain unseen,"[10] states Ramose, regarding the African continent in the realm of international politics. In national contexts, in political and personal levels, there are social groups that remain unseen. People experiencing homelessness are not seen but are forever detected as a problem. For this reason, the matter of visibility is relevant for thinking the homelessness situation: either invisible to public policies and social sensitivity, or excessively visible to repressive force and social judgment.

2 Homeless Situation in Journalism: Metaphors and Representation of Social Actors

With the aim of examining the representations of the electronic media in news about people experiencing homelessness, focusing on critical discourse analysis with a decolonial scope (RESENDE, 2019), the research group Núcleo de Estudos de Linguagem e Sociedade [Centre of Studies Language and Society] (NELiS/CEAM/UnB) coordinated by this author at the University of Brasília conducted a documental investigation that included discursive analysis with the help of software for qualitative data analysis, as explained in Ramalho, Araújo e Resende (2021).

Based on the keywords '(morador)(a)(es)+(de rua)', '(pessoas)(população)+(em situação)/ (de rua)' – translated as homeless person and people experiencing homelessness, respectively – typed in the search engine of three newspaper websites (*Folha de S. Paulo*, *Correio Braziliense* and *O Globo*), more than 750 texts published

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[10] In Portuguese: "Ainda não somos vistos."

about the population experiencing homelessness were mapped and collected during a three-year period.

From *Folha de S. Paulo*, 456 published articles about the population experiencing homelessness in the considered interval were collected (a detailed discussion of the analytical procedures in the corpus of *Folha de S. Paulo* may be accessed in Resende and Mendonça, 2019). The software chosen for this study does not conduct automatic analyses, as it is a qualitative tool. Thus, a perfunctory reading of all 105 texts was required and their codification was performed manually. The software tools were useful for the thematic classification of the collected texts, for the perception of patterns and representational recurrences, for analyzing images that composed the news and for the broad mapping of metaphors present in this corpus.

By this thematic classification, a *corpus* of 105 texts based on actions and public policies turned to the homeless population could be delineated. From this corpus, I decided to investigate, by means of a software-based analysis the recurrences and patterns of metaphoric representation of public policies and homelessness. By means of a discursive computer aided discursive analysis, I intended to understand how metaphors relate public action with homelessness in the texts.

In the process of data codification of *Folha de S. Paulo*, opinion articles were identified, in sequences of texts and answers, regarding a specific territory: São Francisco Square, located in the central region of the city near the Faculdade de Direito da Universidade de São Paulo [Law School of University of São Paulo]. The controversial incident, featuring professionals in the legal field – the prosecutor Mauricio Antônio Ribeiro Lopes and lawyers Kleber Luiz Zanchim and Paulo Araujo – is a specific chapter in this *corpus*.

In two weeks, four texts were published about the homeless situation and public policies in the panel "*Tendências e Debates*" [Trends and Debates], a participative journalism opinion column from *Folha de S. Paulo*. In this panel, texts are submitted by the audience in a specific form, which encloses an invitation to join the newspaper and informs readers that "the signed articles published do not represent the newspaper's

opinion. Their publication is committed to the goal of stimulating debates on Brazilian and worldwide problems and reflecting the various trends of contemporary thought."[11]

The first text from the series is signed by lawyers Kleber Zanchim and Paulo Araújo, who are identified, respectively, as "chairman of *Viva o Centro*" [Hail Downtown] and "professor at FGV-SP" [Getúlio Vargas University – São Paulo]. This text, as indicates the title "Os donos do largo de São Francisco" [The Owners of São Francisco Square], is above all constructed based on the metaphor of the homeless situation as the private appropriation of public space. Grounded on this argument, the authors express their views against the distribution of food in the streets, question investments in urban cleaning services in the region and defend policies that induce use of city shelters. The answer of the Prosecutor of São Paulo Maurício Lopes comes two days later. In his text, the Prosecutor asserts the unfamiliarity of both lawyers with the complexity of the homeless situation, and positions himself against the elitist outlook of the authors who, according to him, undermine freedom without offering satisfactory public policies. The following week, a third text signed by the pair issues their response to the Prosecutor; both young lawyers produce a very metaphorical text, in which they depict the homeless situation as a dark prison, a "moral and psychological cage,"[12] suggesting that people experiencing homelessness should be disciplined in shelters. At the end of the text, they demand to see Mauricio Lopes' project. The Prosecutor responds a week later, claiming that shelter is not a complete solution for the homeless situation, accusing both lawyers of seeking merely applause, and moreover upholding that one should not propose any project for the homeless situation without listening to thousands of people who experience it.

These four texts are the object of our discussion in this article.

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[11] In Portuguese: "[o]s artigos publicados com assinatura não traduzem a opinião do jornal. Sua publicação obedece ao propósito de estimular o debate dos problemas brasileiros e mundiais e de refletir as diversas tendências do pensamento contemporâneo."
[12] In Portuguese: "jaula moral e psicológica."

3 On Metaphor and Methods

The four texts are in many ways related in games of answers and language exercises. In a short analytical stretch, this article will only consider two categories: metaphor and representation of social actors. It freely draws information from both categories according to the needs my data point to and without extrapolating them in linguistic profligacies.

On the status of metaphor in language, Ana Pelosi, Heloisa Feltes and Lynn Cameron (2013, p.39) state that:

> language in general and, specifically, metaphor can be better understood as a complex system of which emergencies result from a series of factors (agents), internal and external to the system, that make up the context of interaction. That is, the biopsychosocial and cognitive aspects (...) such as beliefs, values and attitudes shared socioculturally, the life stories of the individuals who participate in the discussion, their affective states, bodily aspects, among others, interact dynamically and it is from them that metaphors (...) emerge.[13]

This is what justifies the choice of the metaphor category in a project dedicated to studying ways of representing the homeless population in texts of massive circulation, and the broad mapping of metaphorical instances in a comprehensive *corpus* thematizing public actions and policies. As for the second category aggregated in the micro analysis of this reduced *corpus* of four texts – the category of representation of social actors –, it is justified because, according to van Leeuwen (2008), the ways in which we represent social actors in texts can be indicative of ideological positions, obfuscating or emphasizing group agency in relation to specific themes, for example. Social actors (in our case, the homeless population, in opinion texts, signed and published in a large-circulation newspaper) can be referred to base on the presupposition of judgments (supposedly shared by the audience) about what they are or what they do.

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[13] In Portuguese: "a linguagem de um modo geral e, especificamente, a metafórica pode ser mais bem entendida se compreendida como um sistema complexo cujas emergências decorrem de uma série de fatores (agentes), internos e externos ao sistema, que compõem o contexto da interação. Ou seja, os aspectos biopsicossociais e cognitivos (...) tais como crenças, valores e atitudes compartilhadas socioculturalmente, as histórias de vida dos indivíduos que participam da discussão, seus estados afetivos, aspectos corpóreos, entre outros, interagem dinamicamente e é a partir deles que metáforas (...) emergem."

The category of representation of social actors was not present in the initial design of the metaphor research, so the mapping of the subcategories proposed in the Van Leeuwen inventory (2008) was not registered in NVivo – but the use of the category proved to be useful in the subsequent exercise, of the sequential microanalysis that I now present. The subcategories proposed in Van Leeuwen's extensive inventory used in the analyses are summarized below.

Aggregation is a type of assimilation in the representation of actors in which they are quantified, treated as statistical data or modified by a quantifier. According to Van Leeuwen (1997, p.195),[14] "aggregation may be used to regulate practices and to produce consensus." *Generalization* is a mode of representation that treats social actors as a generalizable class, symbolically removing them from the world of immediate experience, by treating them as distant 'others' – the linguistic realization in this way takes place, according to the same author, by the use of plural without article, of singular with a definite or indefinite article, of the present indicative indicating habitual or universal actions. Another mode present in the data treated here is *depersonalization* by abstraction. In this case, social actors are represented through a quality attributed to them by representation. Van Leeuwen (1997) highlights as depersonalization: covering up the role and/or identity of social actors; adding positive or negative connotations to an activity; adding connotative meanings when abstracted qualities interpret and evaluate. Finally, *relational identification* was also relevant in the analysis, which presents social actors in terms of the relationships they establish with other actors.

Unlike the category of representation in this corpus, for which I performed a sequential analysis, the metaphor analysis was structural (Resende, 2008), in the initial planning of the broader research. In order to manage the metaphor category, I have appropriated the proposal by Charteris-Black (2004) by manually mapping the metaphor results about the homeless situation, the population experiencing homelessness, and public policies. Then these metaphorical expressions were grouped into conceptual metaphors[15] and conceptual keys:

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[14] In Portuguese: "[a] agregação é muitas vezes utilizada para regular a prática e produzir opinião de consenso."

[15] Solange Vereza (2021, p.55) warns us about the relationship between superficial metaphors and conceptual metaphors. She states that some meaning mappings, though presenting associations with imagetic schemes, "may be considered as literal meaning instances, in their epistemic dimension, with

> *Conceptual metaphors and conceptual keys* are abstract inferences from linguistic evidence provided by *particular metaphors*. (…) The purpose of inferring *conceptual metaphors* from *surface metaphors* is to identify interrelated patterns from metaphors that explain their meaning. Likewise, interrelating *conceptual metaphors* through the identification of *concept keys* may help evaluate the coherence of particular discourses. The identification and description of these conceptual levels increases our understanding of its ideological role (Charteris-Black, 2004, p.244).

Thus, Charteris-Black (2004) supports the argument of analytical parsimony when defending the advantage of considering several *particular metaphors* (metaphorical linguistic expressions) in reference to a smaller number of *conceptual metaphors* and to an even smaller number of *conceptual keys*. In the *corpus* of 456 texts from *Folha de S. Paulo*, reduced to include only 105 of these texts that thematized public actions and policies, the analytical procedure used the NVivo software to map the particular metaphors around the topics of interest (homeless situation, homeless population, public policies in the urban territory). Then, by careful reading, the groupings in conceptual metaphors and conceptual keys were formulated.

In this mapping of metaphors, the so-called conventional metaphors were not considered – automatic metaphors that, although we can recognize them as metaphors in a broad sense, add little to the analysis, due to their automated character of use in collocations. Only the metaphors referring to topics of interest (action and public policies about homelessness) were mapped; metaphors referring to other themes in the corpus were not included in the mapping, preserving attention to the specific focus of the research and favoring the composition of a homogeneous and relevant corpus of metaphors for the purposes of the research.

The first step in using the chosen software was to create a structure of nodes (categories) for the initial encoding of the data. The initial analytical nodes were of two types: the thematic nodes of inductive filling, sequential to the reading of the texts (what

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necessarily evoke conceptual metaphors" [In Portuguese: "podem ser abordados como instâncias de significado literal, em sua dimensão epistêmica, sem necessariamente evocar metáforas conceptuais"]. The author supports the idea that the recurrence with which metaphors evoke trajectories, recipients and other spacial connections may be a sign of the cognitive aspect that may justify those mappings as conceptual metaphors.

themes the metaphors deal with), and the nodes motivated by the theories of metaphor studied (mapping basic domain, image schema and complex metaphor). Regarding the typology for the study of metaphors, Dancygier (2016) argues that primary metaphors are rooted in our basic experience and serve as the basis for more complex metaphors. Basic domain metaphors concern sensations linked to space, matter, temperature – experiences that serve as input for mapping more abstract experiences, generating conceptual metaphors. Image schemas were the most relevant metaphorical mappings in the corpus, a more specific type of basic metaphor in which the mapping source for abstract domains derives from everyday bodily interaction in the physical world, generating interpretations of experience based on containment schemas (entry/exit; inside/outside; center/periphery), orientation schemes (below/upper; in front/back) and movement schemes (source, goal, path).

The software used does not perform automatic analysis, being a qualitative tool. Thus, it was necessary to carefully read all 105 texts and their coding was done manually. In this process, thematic nodes were inductively raised, with the objective of later being able to cross the themes represented by metaphors and the types of metaphors discussed in the theories and mapped in the corpus. From this careful reading derived the focus on the four texts considered for this paper and the dialogic relationships (VOLOŠINOV, 1973)[16] established between them.

The following table shows the 17 conceptual metaphors extracted from 51 metaphorical expressions mapped in the four texts.

	Text 1	Text 2	Text 3	Text 4
SOCIAL IS A PLACE				1
PUBLIC POLICY IS A WAY			1	1
PUBLIC POLICY IS AN OASIS IN THE DESERT				1
PUBLIC POLICY OR HOMELESS SITUATION IS WAR OR CHALLENGE			1	
PERSON EXPERIENCING HOMELESSNESS IS THE OWNER OF THE STREETS	7		1	
PERSON EXPERIENCING HOMELESSNESS IS AN OBJECT	1	2		1
PERSON EXPERIENCING HOMELESSNESS IS DANGER	1			
PERSON EXPERIENCING HOMELESSNESS IS A PROBLEM				2

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[16] VOLOŠINOV, V. N. *Marxism and the philosophy of language*. New York: Seminar Press, 1973.

PERSON EXPERIENCING HOMELESSNESS OR HOMELESS SITUATION IS FILTH	3		3	
HOMELESS SITUATION IS SOCIAL ABANDONMENT		1	2	
HOMELESS SITUATION IS SPACE	3	2	2	
HOMELESS SITUATION IS BEING AIMLESS OR LOST	2		3	1
HOMELESS SITUATION IS A GUESTHOUSE	2			
HOMELESS SITUATION IS PRISON OR A DUMP	1		2	1
HOMELESS SITUATION IS FREEDOM		1		
HOMELESS SITUATION IS MARKING				1
HOMELESS SITUATION IS A BEING	1			
	21	6	15	9

In the next section, the four texts will be analyzed in the terms of these conceptual metaphors and their thematic relations.

4 Coloniality of Being and Homeless Situation: The Controversy of the Square

Metaphors about the population experiencing homelessness in the first text of the series is confused with those about the territory, since people facing homelessness are metaphorically represented as 'owners' of the street. Public space being represented as a private territory leads to representing the population experiencing homelessness as usurpers of that territory. The square, then, can be referred to as "plots," "properties," "open-air guesthouses," and people facing homelessness can be referred to as "owners of São Francisco Square." As it is stated in this article's title, those people "seize what should belong to us all." The following table organizes a few examples, in which a metaphorical expression embodies each conceptual metaphor understood in the text.

Text 1 – "The owners of the square"[17]	
PFH IS OWNER OF THE STREET	The wide sidewalk in front of the Law School (…) has owners[18]
PFH IS OBJECT	Dozens of people piled up
PFH IS DANGER	Their safety repels other passersby

[17] In order not to overload the cells of the analytical tables, I use the following acronyms in the tables in this section: HS for homeless situation; PFH for people facing homelessness; PP for public policy.
[18] In Portuguese: Texto 1 – "Os donos do largo: A ampla calçada em frente à Faculdade de Direito (...) tem donos; dezenas de pessoas amontoadas; A segurança deles afasta os demais transeuntes; o cenário se repete: lixo, dejetos e dezenas de pessoas; A maioria se afasta o máximo possível dos "lotes" ocupado; como numa cena de "Ensaio Sobre a Cegueira;" se tornou, portanto, uma hospedaria a céu aberto; As doações (...) enterram os indivíduos na situação em que se encontram; os doadores (...) alimentam a situação de rua."

PFH IS FILTH	The scenario repeats itself: garbage, waste and dozens of people
HS IS SPACE	Most stay as far as possible from the occupied "plots"
HS IS BEING AIMLESS	Like a scene from "Blindness"
HS IS GUESTHOUSE	Therefore, became an open-air guesthouse
HS IS PRISON OR DUMP	The donations (...) burry individuals in the situation in which they find themselves
HS IS LIVING BEING	The donor (...) feed the homeless situation

Any intervention of social sectors for the benefit of the population experiencing homelessness is forbidden through its metaphorical representation: "Donations (...) bury individuals in the situation they find themselves in," "donors (...) feed the homeless situation." The solution, then, is to "demobilize the masses," which can be read as rendering them 'immobile' by restricting their freedom of movement in the city. This interpretation is consistent with the territorial focus of the homeless situation in the text.

The "Free Territory," as the authors describe the square, is not free for everyone. Certain movements are represented as needing to be limited in the name of the freedom of movement of other people. In order to justify this perspective, they build a "scene" that "repeats itself," and thus the beginning of the text is organized into space-time relationships associated with actions in which the population facing homelessness is represented by aggregation and abstraction:

Text 1 – "The owners of the square"[19]	
all day	Around 30 people occupy the street
at night	They add up to 50 each with their own space
at 7:00 am	The scene repeats itself
around 8:00 am	The City Hall workers pass with its waste water truck
ground is dry	Part of the group returns, and a part is distributed along the lateral sidewalks
the day passes	In a sequence of begging, sporadic fighting and even drug use

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[19] In Portuguese:

Texto 1 – "Os donos do largo"	
por todo o dia	por volta de 30 pessoas ocupam a área
à noite	somam-se mais umas 50 cada qual com seu espaço
às 7h da manhã	o cenário se repete
perto das 8h	a prefeitura passa com seu caminhão de água de reuso
seco o chão	parte do grupo retorna e parte se distribui pelas calçadas laterais
o dia passa	numa sequência de mendicância, brigas eventuais e até consumo de drogas
ao anoitecer	um contingente enorme se reúne
madrugada à dentro	para retomar o ciclo

At nightfall	An enormous contingent meets up
all night long	To repeat the cycle

According to the authors, this "illustrates the routine of one of the most important places in the history of São Paulo," which directs the focal point at a place and not at people's lives, since it is not about the 'routine of a population,' but a routine of a place. For the authors, "the most despairing of all is witnessing this reality evolving along the Prosecutor's Office, the Department of Public Security, the Court of Justice, and City Hall," which again leaves no doubt on the territorial lens emphasized to address the topic of homelessness.

The metaphor of the homeless situation as property serves to mask the fundamental contradiction of the text. Realizing their own contradiction and anticipating answers, the authors show clear signs of walking the ethical tightrope, for instance, when they recognize that "The words seem cold and cruel," or when they state that "Oddly enough, people do not speak of this. Perhaps due to fear of suffering accusation of prejudice, 'hygienism,' or other 'isms' meant to disqualify the speaker," or yet when the feelings activated by denial and by the mitigating factor in "It is not about compulsory admission or other similar measures. It is merely about demobilizing masses."

As for the representation of social actors, the first text of the series represents people facing homelessness by the metaphor of the "owners of the square," as we have seen before, and also due to various aggregation structures: "around 30 people," "add up to 50 or so," "an enormous contingent," "dozens of people," These structures annihilate individuality, because this type of representation does not recognize subjectivity.

The representation of the population experiencing homelessness in this text also occurs through objectification in assimilation with garbage and waste reinforced by spatial metaphors (piled up, agglomeration):

Text 1 – "The owners of the square"[20]
Garbage, waste and dozens of people piled up in their last hours of sleep

[20] In Portuguese:

Texto 1 – "Os donos do largo"
lixo, dejetos e dezenas de pessoas amontoadas em suas últimas horas de sono
para retomar o ciclo: lixo, dejetos e aglomeração

to repeat the cycle: garbage, waste and agglomeration

The juxtaposition of garbage and waste with human beings, repeated in both examples, builds identity among juxtaposed elements, which leads to a negative evaluation of the population experiencing homelessness, as well as its objectification.

The relational identification in the text occurs by means of conduct proscription and prescription: relations of solidarity are proscribed to society, as the aforementioned topic of donations, and detention actions are prescribed by the state

Text 1 – "The owners of the square"[21]
donating money, clothes or food in the street will not help transform people
uninterrupted induction (...) to homeless people so they have access to the welfare system

In these cases, the authors make use of euphemisms that conceal questionable implications regarding their representation: do they wish to "transform people" or keep them from staying in this territory? Do people need to be transformed? Or does the economic and political system that grants opportunities solely for a part of the population? What exactly does it mean to have access to the welfare system in the text? Is it to be effectively be assisted or detained, hidden away in a shelter?

These matters are grasped by the Prosecutor of São Paulo Maurício Lopes, author of the text that presents a reply just two days later. The text "Ao próximo, o Largo" [To Thy Neighbor, the Square] makes explicit references to the lawyers and heckles them many times. Stating that the objective is not to "disqualify the speaker," which directly answers the first text, the prosecutor is very clear when revealing the lack of knowledge regarding the topic under debate. For him, "those who speak of shelters as a solution show that they ignore everything a little and a little of everything," and then denounces the similarity between "those who are bothered by homeless people" and the "residents of Higienópolis and Pinheiros," in reference to episodes of hygienist claims from the São Paulo elite.

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[21] In Portuguese:

Texto 1 – "Os donos do largo"
doar dinheiro, roupas ou alimentos na rua não ajudará a transformar as pessoas
indução ininterrupta (...) aos moradores de rua para que acessem o sistema de assistência

The representation of the population experiencing homelessness is depicted by the generalizing "thy neighbor," in the title, and also by the assimilation "of crack addicts, homeless people and the destitute in general." But the central aspect of the representation of social actors in this text is a reiterated opposition between the population experiencing homelessness and the elite:

Text 2 – "To thy neighbor, the square"[22]
those bothered by homeless people
Deposit the poor out of sight of the elite
What bothered the young doctors who wrote Tuesday's article was the occupation of the square by these, let's say, 'different folk'
Or do they expect that the Leviathan simply roll up his sleeves and deposit these people anywhere out of sight of the elite?

This representational opposition is central to the author's argument, and especially in the way he deconstructs the arguments of the texts he is answering: "For whom is the homelessness situation unacceptable? For those who are bothered with their own poverty or for those who are bothered with other people's poverty?." There is also an explicit reference to both lawyers in the language play with which the Prosecutor reinforces his arguments reproaching those of Zachim and Araújo:

Text 2 – "To thy neighbor, the square"[23]
When it is imperative that something must be done, (...) we should not be content with doing nothing – and we should not accept doing the worst thing.
it is not a measure one should dare to think, dare to say and even less dare to write

[22] In Portuguese:

Texto 2 – "Ao próximo, o largo"
os incomodados com os moradores de rua
os pobres longe da vista da elite
O que incomodou os jovens doutores que escreveram o artigo de terça-feira foi a ocupação do largo, digamos, 'por essa gente diferente'
esperam simplesmente que o Leviatã arregace as suas mangas e deposite essas pessoas em qualquer lugar longe da vista da elite?

[23] In Portuguese:

Texto 2 – "Ao próximo, o largo"
quando é imperioso que se faça alguma coisa, (...) não podemos nos contentar quando se faz qualquer coisa - e não devemos aceitar quando se faz a pior coisa
não é medida que se deva ousar pensar, ousar dizer e menos ainda ousar escrever

From the first text, the Prosecutor extracts the mobility detention of the population experiencing homelessness and the suggestion of their immobility (in shelters) as a solution, and asks if this solution is to "deposit the poor out of sight of the elite." The metaphor of deposit reinterprets the City shelters as a concealment/restraint policy. The following table exemplifies a metaphorical expression of each conceptual metaphor identified in the second text of the series.

Text 2 – "To thy neighbor, the square"	
PEH IS OBJECT	Deposit the poor out of sight of the elite?[24]
HS IS SOCIAL ABANDONMENT	public policy that really mollifies years of social abandonment
HS IS SPACE	Presence of homeless people in the area
HS IS FREEDOM	A life grown accustomed to total freedom

The hostel is referred to in this second text as "the annihilation of the last resource to personality" and "a shower of rules for a life grown accustomed to total freedom" – this last aspect will be the axis of the lawyers' response. The third text in the series alludes to the previous text in the title "*Viver na rua não é viver em liberdade*" [Living on the Streets is not Living in Freedom]. The authors also allude to the social difference that organizes the previous text, in order to emphasize that they, as well as the Prosecutor, belong to the elite, a more or less veiled way of questioning the central axis of the second text. They do this by means of metaphors of light and shadow, present and future, which construct an assumption of the incapacity of people facing homelessness:

Text 3 – "Living on the streets is not living in freedom"[25]
The future seemed resplendent before his eyes, encouraging him to mold his present and his future. This is one of the big differences between him [Maurício Lopes] and those abandoned on public streets, including those in Sao Francisco Square.

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[24] In Portuguese: "Depositar os pobres longe da vista da elite?; uma política pública que satisfaça; realmente os anos de abandono social; presença de moradores de rua na área; uma vida que se acostumou à liberdade total."

[25] In Portuguese:

Texto 3 – "Viver na rua não é viver em liberdade"
O amanhã aparecia luminoso diante de seus olhos, incentivando-o a moldar seu presente e seu futuro. Essa é uma das grandes diferenças entre ele [Maurício Lopes] e os abandonados das vias públicas, inclusive os do largo de São Francisco
Para eles, o horizonte é estreito. O amanhã, sombrio.
Ao contrário de Ribeiro Lopes ou de nós, esse indivíduo não consegue projetar o porvir.

For them, the horizon seems narrow. The future seems bleak.	
Unlike Ribeiro Lopes or us, this individual cannot project what the future beholds.	

Although the second text written by the pair of lawyers depicts a less directly aggressive representation of the population experiencing homelessness, it continues to reify the homeless situation by means of the generalizing singular ("homeless person," "this individual"), of objectification ("the issue of homeless people in downtown São Paulo," "the problem," "filth"), or of adjectives ("those abandoned," "these helpless"). The authors also resume the metaphor of public space appropriation that governed the first speech of the sequence and added new metaphors, such as the examples listed as follows:

Text 3 – "Living on the streets is not living in freedom"	
PP IS PATH	Though not perfect, the shelters at least open the door to the social welfare system.[26]
PP IS WAR	An important part of what we have available to face the problem
PEH IS THE OWNER OF THE STREETS	Nobody can appropriate public space
PEH IS FILTH	More than two tons of feces would be on the streets, requiring even more water for cleaning
HS IS SOCIAL ABANDONMENT	Those abandoned on public streets
HS IS SPACE	For them, the horizon seems narrow
HS IS BEING AIMLESS	Slowly restoring their value as productive people who control the course of their own stories
HS IS PRISON OR CHAINS	We need to induce them to leave the moral and psychological cage of the streets

These metaphors reaffirm the assumption of disability, when evoking narrow and dark images, as well as prison, cage and chains. In the last line of the table, the prison metaphor articulates the class divisions once again, with a twist: that people facing

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[26] In Portuguese: "Se os albergues não são perfeitos, são ao menos uma porta de entrada no sistema de assistência social; parte importante do que temos disponível para enfrentar o problema ninguém pode se apropriar do espaço público; mais de duas toneladas de fezes estariam nas ruas, exigindo ainda mais água para limpar a sujeira; os abandonados das vias públicas; Para eles, o horizonte é estreito; restaurando paulatinamente seu valor como pessoas produtivas e donas do curso da sua história; precisamos induzi-los a sair da jaula moral e psicológica da rua."

homelessness need to be induced by this "we," representing the elite that will solve their problems, but will not listen to or consider their opinions at any moment.

This will be the reference for the answer of the last text, with the title "E la nave va, mas para onde?" [*E La Nave Va*, but Where to?] signed by Maurício Lopes, who recognizes the epistemic violence, and even the epistemicide, in the inability of the pair of lawyers to understand that the population experiencing homelessness also have opinions, knowledge and perspectives that should not be ignored in the debate: "Assuming their voices to sing what they imagine people facing homelessness want to sing means to impose their score without hearing a single note from them." Thus, this text questions the generalizing abstraction: "It is a mistake to think that São Paulo has a problem regarding homeless people. It has 13,666 problems." This is the direction with which Maurício Lopes concludes his text: "The doctors end their article by demanding my project. The project cannot be mine. It is critical that these projects are authored by 13,666 people," thus demanding the recognition of people facing homelessness as knowing subjects. The metaphors constructed in this last text of the series are almost always more or less explicit reiterations of the meanings already expressed or evoked in the previous texts, either by retaking metaphorical meanings previously given, or by constructing new metaphors from the references taken from the texts to which it responds.

Text 4 – "E La Nave Va, but Where to?"	
SOCIAL IS A PLACE	There is only one possibility of inclusion considering this understanding [27]
PUBLIC POLICY IS THE PATH	If the shelters are a step (I do not disagree, in theory), is the direction at least right for us all?
PUBLIC POLICY IS OASIS IN THE DESERT	The support tents form an oasis in the social desert of the current administration
PEH IS OBJECT	The people who the doctors want to see deposited in the shelters
PEH IS A PROBLEM	It is a mistake to think that Sao Paulo has a problem regarding homeless people. It has 13,666 problems, according to the 2010 Fipe census.

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[27] In Portuguese: "Só há possibilidade de inclusão diante dessa compreensão; Se os albergues podem ser um passo (não discordo, em tese), será que ao menos a direção está certa para todos?; As tendas de atendimento formam um oásis no deserto social da atual administração; as pessoas que os doutores querem ver depositadas em albergues; Engana-se quem pensa que São Paulo tem um problema relacionado aos moradores de rua. Tem 13.666 problemas, segundo o censo da Fipe de 2010; Depois de dois anos em situação de rua, são praticamente irresgatáveis pelos métodos já experimentados; quem acha que a jaula é moral e não econômica; Não é porque sempre os acompanharam "o não, o nada, o nunca" que se tornaram qualquer um e, portanto, qualquer coisa basta. "

HS IS BEING AIMLESS	After two years experiencing a homeless situation, they are practically unrescuable
HS IS PRISON OR CHAINS	Whoever things the cage is moral and not economic
HS IS MARKING	Just because "no, nothing, never" has always trailed, it does not mean that they have become anyone and, therefore, anything is enough.

Another side that appears in this text that had not been evoked before, and which deserves attention, is that the person facing homelessness is seen as a problem, but São Paulo "has 13,666 problems, according to the 2010 Fipe census." This is a representation by abstraction that contrasts with the subjective recognition of the population experiencing homelessness that was spoken of earlier. If we look at the evolution of the representation of population experiencing homelessness throughout this text, we see that its abstraction as a problem abides by an argumentative arrangement that culminates in "13,666 people," which is how the text ends. Thus, there is a reinforcement of individuality, there is an emphasis on the individual trajectory of living on the street, the argument that sustains the ineffectiveness of the hostel as the only policy, as a total solution:

Text 4 – "E La Nave Va, but Where to?"[28]
People facing homelessness
13,666 problems
Each man, woman, child or teenager has been lured to the streets for a different reason
Just because "no, nothing, never" has always trailed, it does not mean that they have become anyone and, therefore, anything is enough.
The people who the doctors want to see deposited in the shelters
The people who are in the square
13,666 people

This may seem banal, but it is not. Dehumanizing representations are the rule in journalism written about the homeless situation, and that is why meanings such as those expressed by the pair of lawyers who initiated this debate are often unnoticed. People

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[28] In Portuguese:
Texto 4 – "E la nave a, mas para onde?;" o povo em situação de rua; 13.666 problemas; Cada homem, mulher, criança ou adolescente foi levado à rua por uma razão distinta; Não é porque sempre os acompanharam 'o não, o nada, o nunca' que se tornaram qualquer um e, portanto, qualquer coisa basta; as pessoas que os doutores querem ver depositadas em albergues; as pessoas que estão no largo; 13.666 pessoas."

facing homelessness often cease to be perceived as people: in the terms of Ramose (2018), they are not seen, but detected.

Rita Segato (2006) defines the relationship between the urban and the symbolic media space as a symbolic level of categorizing meaning. Dorren Massey (2009) proposes a conceptualization of space as a product of relations – which includes, she recalls, the absence of relations. The space is therefore the dimension of coexistence of differences in simultaneousness, which is always in process, always under construction, since the production of space is a political task. The conceptions of Segato and Massey initiate a complexity in which space is not conceived as a mere scenario, as fixed and given, as a field of what has already happened; on the contrary, it is continuously in process, mutable process of relations and exchanges, and therefore also of meanings and symbolic attributes.

Space as a territory is dependent on representation, the "discursive appropriation of space," which is defined as "delimitation, classification, use, distribution, defense and, most especially, identification," (Segato, 2006, p.129).[29] Representation includes action and subjects: for this reason, "territory is not just any place; it is an appropriate space, traced, recurred, delineated (…) marked by identity and presence and, therefore, inextricably associated with categories of domain and power" (Segato, 2006, p.130),[30] and the idea of border, negation, otherness. In the case of the Sao Francisco Square, the dispute about legitimacy of territory also happens in the symbolic value of the Law School Arcades, the scene of acknowledgement and negation. It is therefore about belonging, authorization of passage and permanence, and respective negations.

Considerations to Conclude

The metaphors around the homeless situation and public policies, and the ways of representing the homeless population in the analyzed set of texts point to disputes around the possibilities of use of the urban territory by different populations, their permanence

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[29] In Portuguese: "apreensão discursiva do espaço;" [...] "delimitação, classificação, uso, distribuição, defesa e, muito especialmente, identificação."
[30] In Portuguese: "não é qualquer lugar, é espaço apropriado, traçado, recorrido, delimitado (...) marcado por identidade e presença, e, portanto, indissociável das categorias de domínio e poder."

and mobility. The citizenship ideology is often invoked in an effort to deny city use to certain groups. Opposition against social groups regarded as "uncivilized" is employed in order to validate segregation, forced displacement and the restriction of their freedom, exemplified in the third text of this series, which refers to discipline as the primary role of shelters. The revanchist city turns its back against segments of the population whose right to the city is seen as unthinkable nonsense: they can only be perceived as usurpers of spaces belonging to other groups (Smith, 1996).[31] These meanings are certainly questionable by the logic of equity but naturalized and expressed without shame. Regarding human rights, humanity and equity, Ramose (2010, pp.198-9) reminds us that

> Human beings have equal value with respect to their humanity. In the more formal sense, no single human being has the right to a life that is superior or exclusive regarding other human beings. (…) Because of scarcity, rules of distribution must be formulated and observed in order to satisfy each and every individual's claim to the right to life. Without such regulations, the most powerful or astute of individuals will be able to satisfy one's claims to the right to live, but always in detriment of the weakest. Distributive justice therefore requires rules of distribution of the necessary resources for the maintenance of life, because the life of every individual is always of equal worth to any other human life.[32]

For Ramose (2018), prioritizing the human being above everything else should be a basic ethical value, but the law, he states, is no longer a guardian of rights; it is the keeper of the duty of obedience to money, which is also expressed in ideologies that support privileges alongside poverty, abuse of excesses alongside scarcity. That is what justifies a focus on territory when faced with suffering, negation and routine violence from the violation of rights.

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[31] SMITH, N. *The New Urban Frontier*: Gentrification and the Revanchist City. London: Routledge, 1996.
[32] In Portuguese: "os seres humanos têm valor igual no tocante à sua humanidade. No seu sentido mais fundamental, nenhum ser humano singular possui um direito à vida superior ou exclusivo em relação a outros seres humanos. (...) Devido à escassez, regras de distribuição devem ser formuladas e cumpridas, visando satisfazer cada uma e todas as reivindicações individuais ao direito à vida. Sem tal regulamentação, o mais poderoso ou astuto entre os indivíduos será capaz de satisfazer as demandas de seu direito à vida, mas sempre em detrimento dos mais fracos. A justiça distributiva requer, portanto, regras de distribuição dos recursos necessários à manutenção da vida, pois a vida de cada indivíduo tem sempre igual valor a qualquer outra vida humana."

Acknowledgements

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Translated by Marina Pombo – marinapombo@gmail.com

Reviews

Review 1

The article investigates the role of metaphor, associated with forms of representation of social actors, in the media representation of homelessness, more specifically, public policies aimed at this group.

First, it is important to highlight the social relevance of the object. Second, to emphasize the sagacious articulation between working with metaphors and with representation of social actors, a procedure not yet very common in terms of CDA apparatus. Third, the dialogue with the framework of decolonial studies allows us to understand the object through new lenses, more adjusted to the Latin American and Brazilian reality. With that, I want to make it explicit my attitude in favor of publishing the text. However, I believe that for the contribution can be maximized, it is necessary to make some adjustments - among them, some restrictions and some suggestions

1. Although the central analytical category of the work is the metaphor, the reflections concerning the representation of social actors, as (or largely inspired by) van Leeuwen, plays a relevant role, including with regard to the conclusions of the analysis. However, the mobilization of this apparatus is not mentioned in the abstract; the apparatus itself is not discussed in the article. Much less debate the forms of articulation with the study of metaphor and the productivity of such a combination. In that sense, it seems to us essential that the article the development of a methodological section that explains:

 i. the procedure of analyzing metaphors (they are inferred, but there is no discussion of how the analysis was carried out at the different proposed levels: particular metaphors, conceptual metaphors and conceptual keys). I believe it is enough to show one or two cases;

 ii. the productivity of the articulation with the proposal of van Leeuwen. As for the categories themselves, such as abstraction, aggregation, among others, I believe they can be defined in a footnote to the throughout the analysis.

2. Dialogue with the vast production we have in Brazil on metaphor, absence that does not seem to be justified in the article, not only because it is a research in critical science in a Latin American and Brazilian context, but mainly because much is currently

discussed in the country about the cognitive and discursive status of metaphors. Among such discussions, I highlight those that take place on the limitations of the conceptual metaphor notion, on the productivity of related concepts, such as situated metaphor, distributed metaphor, deliberate metaphor, as well as about different analysis methodologies. Relevant, in this direction, are works by Solange Vereza, Dalby Dienstbach, Argus Morais, Paulo Segundo, Lucienne Espíndola, Renata Palumbo, Ana Pelosi, among others. The works of such researchers need not, of course, all be discussed or mentioned, but the absence can carry connotations that certainly the authorship of the article does not aim.

 It is essential that the article undergoes a textual review, especially in terms of cohesion. There are periods to adjust from the summary. In addition, there are also quotes direct without including a page number. Finally, van Leeuwen frame is not mentioned in the article and, therefore, in the references. I suggest that this be made more explicit, even if such categories have already practically entered the "common sense" of CDA. Certainly, given the quality of the reflections in the article, making these formal adjustments will not be a problem for authorship.

3. In analytical terms, the work is of high quality. The metaphors inferred are coherent; the discursive interpretations made from them, especially in its articulation with forms of representation of social actors, they reveal the researcher's maturity; dialogue with sociological discussion is performed productively. Therefore, the text advances knowledge on homelessness and reveals important ideological aspects of the public debate. This is very relevant! A mere suggestion is that the authorship negotiate with the reader the meaning of the acronyms that appear during the analysis (PP, PSR, among others). Of course, it is possible to infer from the data in the first frame, but it seems important to me that it be announced so that the reading becomes more fluid.

4. I also suggest that the final considerations articulate, in a more systematic way, the discussion undertaken there with the analysis effectively.

That said, I consider the article approved with restrictions. I get ready for a new reading, if the editorial team deems it necessary. APPROVED WITH RESTRICTIONS

Paulo Roberto Gonçalves Segundo – https://orcid.org/0000-0002-5592-8098; paulose-gundo@usp.br; Universidade de São Paulo, Departamento de Letras Clássicas e Verná-culas, São Paulo, São Paulo, Brazil.

Review 2

The title of the article is suitable for the discussion carried out.

The objective of the work, linked to the purpose developed by the research group ("investigate the representations of the electronic media of news about the population in homelessness, with a focus on CDA"), is presented in section 2 of the article. This research purpose is quite consistent with the development carried out in the text, which seeks to carry out an investigation in published media texts, in specific by Folha de S. Paulo, about the homeless population in Largo de São Francisco, in Sao Paulo. I only believe that the objective could be a little more explicit in the abstract of the work. The first period of the abstract, which seeks to expose this purpose needs to be reviewed and possibly reworked.

The article presents originality of reflection regarding the theme linked to the discourse studies. The methodological steps outlined for carrying out the research - very well delimited, presenting the analytical categories (metaphor and representation of social actors) – demonstrate the contribution of critical discourse and interdiscursive analysis of public policies for the field of scientific knowledge.

Care is taken to demonstrate an up-to-date knowledge of the proposed topic, presenting, in more detail, a very solid and consistent theoretical section, which deals with "Coloniality, modernity and discourse," with relevant bibliographies for research development.

Finally, the article presents a lot of clarity and objectivity. The correction processes are carefully carried out, so that we have a job suited to the rigor of a language required in a scientific article. The work, therefore, makes use of a technical and scientific language and a standard language of Portuguese, from the point of view of normative grammar view. Regarding compliance with ABNT standards, it meets the main requirements very well.

Lilian Noêmia Torres de Melo Guimarães – https://orcid.org/0000-0003-3743-2256; lilian.noemia@gmail.com; Universidade Federal Rural de Pernambuco, Unidade Acadêmica Serra Talhada, Serra Talhada, Pernambuco, Brazil.

Editorial Review

Considering the above opinions, the article is APPROVED WITH RESTRICTIONS. We ask that the authors observe the restrictions (and suggestions) of the first reviewer and forward the article to the journal's email by 07-03-2022.

Review 3

This is the second evaluation of the article. In the first opinion, it had been requested the following: (i) detailing the metaphor analysis procedure; (ii) inclusion of a discussion of van Leeuwen's (2008) framework regarding the representation of social actors; (iii) insertion of a national bibliographic reference on studies of metaphor; (iv) construction of a closer dialogue, in the final considerations,about the metaphorical patterns found; (v) textual review.

All points listed by this reviewer were fully met by the author satisfactorily.

In this sense, I am in favor of publishing the text without any reservations. Again, I congratulate the author for such an important research.

Paulo Roberto Gonçalves Segundo – https://orcid.org/0000-0002-5592-8098; paulosegundo@usp.br; Universidade de São Paulo, Departamento de Letras Clássicas e Vernáculas, São Paulo, São Paulo, Brazil.