

Maria Aldina Marques, Sérgio Guimarães de Sousa (orgs.), *Linguagens de Poder*, Edições Húmus, V. N. Famalição, 2019, 294 p.

Maria Aldina Marques and Sérgio Guimarães de Sousa, researchers at the CEHUM (Centro de Estudos Humanísticos da Universidade do Minho) in Portugal, undertook the task of editing a book about the complex relationship between language and power. The fifteen papers included in this volume were presented at a conference organized under the aegis of the international research project called MEMITA – “Memory, identity, integration to identify analysis models in media communication” which involved universities from France, Spain, Portugal, Italy, Germany, Ukraine, Morocco, and Cuba. With one exception (the article signed by the renowned French linguist Patrick Charaudeau), all papers are written in Portuguese, the authors being mostly Portuguese and Brazilian scholars. The topic is not new. Discourse analysis (both French and Anglo-Saxon schools) have a long-standing tradition of trying to identify and analyse the intricate relationship between power and language. The novelty of this book resides in the fact that Portuguese texts and corpora are subject to minute scrutiny.

The first contribution is signed by Maria Helena Araújo Carreira and analyses the speech that former Portuguese president Mário Soares gave in 1992, during the celebration ceremony of the Carnation Revolution. Using the semantic theory of Bernard Pottier as theoretical framework, the author analyses the discursive values of the present tense, of the pronoun *nós* ‘we’, and the discursive configuration of the presidential *ethos*.

Patrick Charaudeau tackles populism and tries to answer four questions: (i) Is populism anti-democratic?; (ii) Does populism belong to the left-wing or right-wing political spectrum?; (iii) How does populism lead to an ideological “jamming”?; (iv) How was populism a symptom of an identity crisis in the French presidential elections of 2017? The answers are quite intriguing and should not be disregarded by other researchers who focus on populist discourse. Although it may not be desirable, populism and populist discourse are part of democracy, being at the same time democratic and problematic. Populism finds its place in both left-wing and right-wing radical discourses. By creating a gap between true and false French citizens, populist discourses transcend “traditional” ideological divisions, such as the working-class *vs* the bourgeoisie, the rich *vs* the poor, etc. Populist politicians are the “refuge” for people who feel that they don’t belong to a certain community. This framework is useful for the analysis of the French

populist discourse and we argue that it could be adapted for other cultures and countries, in an attempt to identify characteristics of populism on a larger scale.

Isabel Margarida Duarte, Alexandra Guedes Pinto and Sara Salgado focus on populism in Portugal during the *Estado Novo* (the authoritarian regime that ruled Portugal for more than four decades) and in present times. The detailed analysis of a corpus that consists of printed and online publications show that during the *Estado Novo* era two traits of populism were predominant (the image of “the true people” and the fierce rejection of any pluralism of opinions), while current nationalist and populist movements have a wider spectrum of discursive topics, in line with similar movements in other countries.

Isabelle Simões Marques and Isabel Sebastião analyse persuasion strategies and power projection mechanisms used by Donald Trump in the presidential campaign of 2016 (in a corpus of Trump’s Twitter posts). The authors identify Trump’s “recipe of success” that won him a mandate at the White House: simplistic rhetoric strategies, the use of emotional arguments and nationalist ideas (isolationism, anti-elitism and anti-immigration discourse).

Micaela Aguiar focuses on the ethos construction of Sidónio Pais, who served as the fourth president of Portugal in 1918. Aguiar identifies two strategies that created the positive image of the *Presidente-Rei* (King President): the construction of an idealistic, heroic image (Sidónio Pais was a military officer and Portugal participated in WW1), together with the projection of the image of a popular figure (“one of us”). Taking into account all these aspects, the author concludes that Sidónio Pais was more than the King President, he was also the Saint President, the Hero President, the Guardian President, the “One of Us” President. We must admit, this is quite an accomplishment for the Portuguese political communication at the beginning of the 20th century.

Isabel Roboredo Seara analyses the speech that Marcelo Rebelo de Sousa, the current President of Portugal, gave during the half-term ceremony taking into account the presidential *ethos* of authority and proximity. A very popular politician in Portugal, Marcelo Rebelo de Sousa succeeds in projecting the image of familiarity and proximity, by talking about his personal life in official contexts, and at the same time, he maintains an image of authority which is intrinsic to the office that he holds in the architecture of the Portuguese state.

Isabel Fuzeta Gil reflects upon a few characteristics of political discourse: stance-taking in polemical debates, disqualifying the political opponents in the media, and the persuasive use of images and emotions in political communication. In line with the French school of discourse analysis (Patrick Charaudeau, Ruth Amossy) the author analyses these strategies which are adamant in the construction of the *ethos* and of the point(s) of view defended by the speaker.

Carolina da Costa Joaquim uses socio-discursive interactionism (Jean-Paul Bronckart) to focus on the discursive representations of men and women in speeches given during the ceremonies in which Prime Ministers take office in Portugal. The author identifies two distinctive stance-taking strategies: women appear to be more personally involved in the discourse (and at the same time express their fragility), thus preferring the *interactive discourse*, while men seem more personally detached from the discourse, adopting a more neuter stance, with a clear preference for the *theoretical discourse*.

Isabel Gonçalves Viola tackles Portuguese parliamentary discourse and focuses on the Portuguese Green Party. The author identifies the rhetoric strategies speakers use to construct their discursive image. *Ad hominem* and *ad personam* arguments (evidence of an aggressive *ethos*) are meant to criticize the government and to create the image of a powerful political actor that opposes the party in power.

Rosalice Pinto, Maria das Graças Rodrigues and Susana Leite Cortez focus on emotion and empathy in a multimodal media corpus: the first page of important Brazilian newspapers that reported the assassination of Marielle Franco, a member of the Rio de Janeiro city council. The authors argue that multimodal discourses can amplify the expression of emotion and empathy, and convey a clearly-defined point of view.

Wilma Maria Pereira tackles the relationship between religious media and power, in an attempt to identify how socio-discursive imaginaries are used to promote ideological stances. This contribution analyses a topic that should be analysed in detail by scholars: how certain views promoted and adopted by believers in religious discourse (in this case the attitude towards homosexuality) find their way in political debate. In other words, it is worth finding out to what extent the mechanisms of ideological expression and stance-taking are similar (or not) in religious and political discourse.

Gilmara dos Reis Ribeiro analyses how media discourse shapes power and ideology in the case of deforestation in the Amazon. The author focuses on the environmental, economic, ecological, and legal arguments (and the subsequent ideologies) presented in the corpus in an attempt to defend deforestation. The author shows that information is selected and presented in a biased way, as to promote the views adopted by agents of power.

The next contribution, by José Teixeira, analyses storytelling and conceptual metaphors in advertising, in an attempt to identify strategies of the “power of seduction”. Combining the classical rhetorical strategies (*ethos*, *pathos* and *logos*) with storytelling, advertising discourse constructs ideal images that are meant to persuade people to buy more. The *ethos* conveys images of courage

and celebrity, *pathos* promotes the idealized story of success against all odds, while conceptual metaphors such as LIFE IS A JOURNEY, replace the inherent reason and rational thought that should be conveyed by *logos*.

Rute Rosa, Natália Ricciardi and Matilde Gonçalves analyse *graffiti* as an expression of (counter)power. The corpus consists of *graffiti* artwork from Lisbon (Portugal) and Rosario (Argentina). The authors identify certain traits that are typical in the discourse constructed by *graffiti* artists: social issues are at the core of both Portuguese and Argentinian corpus, knowledge of the pre-existent context is essential for decoding the meaning, both senders and receivers are constructed as collective identities, the main aim is the contestation of the official power, interactive discourse is pervasive (imperative, exclamative and interrogative sentences).

Sérgio Guimarães de Sousa focuses on Angolan literature, in an attempt to identify the logic of colonial power in *Gentes do Mato* by Manuel Pedro Pacavira. The analysis shows that the novel goes beyond simplistic Manichaeism (good black people *vs* bad white colonists) and warns against an erroneous interpretation that may identify the image of “the good colonist” in this literary work.

The volume is of interest to scholars and students who work in the field of political discourse and want to know more about the evolution of research in the Portuguese-speaking academia. Although diverse as the papers analyse a wide variety of corpora, ranging from parliamentary discourse to *graffiti* and literature, the book is homogenous, as all authors focus on power and its discursive declensions in the Portuguese-speaking world.

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