

Lights and scientific modernities diffusion: an analysis of the metalinguistics of the 19th century scientific dissemination discourse¹

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ABSTRACT: This paper aims to present an analysis of the scientific dissemination discourse in the 19th century in Brazil. For such, we seek basis on the theoretical reflections that come from Bakhtin's Circle in order to analyze one of the most meaningful scientific knowledges dissemination in Brazil in the eighteenth century: *Glória's Popular Conferences*. Two major axes guide this study: 1) the analysis of the discourse genre conference, since this genre is one of Brazil's scientific dissemination discourse materialization places of the nineteenth century, in order to realize how this utterance reflects and portrays certain conditions and coertions of specific communication fields, considering their constituent elements (thematic content, style and compositional form); 2) based on the bakhtinian metalinguistics show how the scientific dissemination utterance establishes dialogic-semantic relations with utterances from other ideological spheres, having as an example the scientific, philosophical and religious utterances in circulation in a sociodiscursive context of the nineteenth century.

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Chaque sphère connaît ses genres, appropriés à sa spécificité, auxquels correspondent des styles déterminés. Une fonction donnée (scientifique, technique, idéologique, officielle, quotidienne) et des conditions données, spécifiques pour chacune des sphères de l'échange verbal, engendrent un genre donné, autrement dit, un type d'énoncé, relativement stable du point de vue thématique, compositionnel et stylistique.

(MIKHAIL BAKHTINE)

1. INTRODUCTION

This study is part of an ongoing greater research project at São Paulo University (USP-Brazil), which aims to analyze the scientific dissemination architectonics in Brazil during the nineteenth century, materialized in the concrete utterances of *Glória's Popular Conferences*.

The theoretical and methodological support invited to enlighten the proposed reflections in this investigation is the language dialogic theory of the Bakhtin Circle, understanding that, although Bakhtin's privilege has been the literary discourse study, with an analysis of Rabelais, Goethe and Dostoiévski, the Russian philosopher was also interested in the philosophical, scientific and institutional day -by -day discourse study.

For this work, we have two major objectives: the first one is to analyze the discourse genre conference, since this genre is one of Brazil's materialization places of scientific dissemination discourse of the nineteenth century, in order to notice how this utterance reflects and portrays certain conditions and coertions of communication specific fields, considering their constituent elements (thematic content, style and compositional form); the second one is based on the bakhtinian metalinguistics and shows how the scientific dissemination utterance establishes dialogic-semantic relations with utterances from other ideological spheres, having as an example the scientific, philosophical and religious utterances in circulation in a sociodiscursive context of the nineteenth century.

The parts that make up the present paper are distributed in this way: firstly, I present a discussion about the theory of discourse genres regarding Bakhtin and his circle's reflections as a theoretical foundation that will enlighten the analysis of the conference under the perspective of genres; secondly, my attention turns into the Metalinguistics, as a theoretical foundation that will enlighten the dialogical relations analysis observed in the concrete utterances of such conferences; thirdly, I report a brief historical contextualization about the beginning of scientific dissemination in Brazil in the nineteenth century, zooming it to present *Glória's Popular Conferences*, the object of study of our investigation; finally, the analysis constitutes the last part of the study development, where the remarks about the genre "conference", "place" in which lives the utterance discourse of scientific dissemination chosen for this work, followed by a brief analysis of the elements that constitute them and then, a metalinguistic analysis of existent dialogic relations between the scientific dissemination and other utterances from different ideological spheres.

2. DISCOURSE GENRES IN THE BAKHTINIAN CONCEPTION OF LANGUAGE

In this paper's section, our aim is present the concept of discourse genre from the diverse places where this topic had been dealt by the Circle's members. It's about a concept that matters up discussion by its integrants in most part of their works, when, among other reasons, it was interest to these scholars the study of genres interleaved in the plurilingualism analysis in novel; the analysis of function and the genres' place in the marxist language studies; the study of Dostoiévski's polyphonic novel; the widening of genres notion for all human activities practices and spheres; the perception of social and historical component as genres and language constituent elements, among other issues. For this discussion, therefore, we have as the main references the notes in which Bakhtin and his Circle were engaged to the discourse genres issue.

We briefly state that the elaboration of the genre concept started in the work of Pável N. Medviédev *The Formal Method in Literary Scholarship: A Critical Introduction to Sociological Poetics* (1928²), work that marked the Circle's struggle with the formalism, whose criticism was due to the fact that, in a formal method, the inner elements have been treated without taking the genre into account; this is defined mechanically, since a certain group of frequent and specific features, i.e, it is approached from the object formal study. For Medviédev, poetics starting point must start up and not finish on it, "since the genre is a whole typical form of a work, of the utterance's whole. A work only comes true when it takes the form of a certain genre" (Medviédev, 2012, p. 193)³; after all, for the suthor, each work element should be understood when it takes the whole into account.

In 1929, Bakhtin/Volochínov published *Marxism and Philosophy of Language*⁴. Within this work, the notion of genre appeared explicitly when the author deals with the relation between infrastructure and superstructure and discusses the issue of verbal interaction. In a time still considered an early stage about the issue of genres, the authors when referred to them, coined the term linguistic genres.

Later, in relation to the problem of enunciation and dialogue, we will also approach the problems of *linguistic genres*. In this regard, we will simply make the following remark: each time and each social group has its *discourse forms* repertoire in the social and ideological communication. For each group the forms belonging to the same genre, i.e, for each form of social discourse, it corresponds a group of *themes* (Bakhtin/Volochínov [1929], 2009, p. 44, our emphasis)⁵.

But it is in the essay *Discourse Genres*, produced at the beginning of the 1950s, but originally published in russian in 1979 that the genre appears in a clearer and more defined way. In this essay, the discourse genres (in Russian, *retchevye janry*) are defined from an approach that takes into account the sociohistorical and normative dimensions of genre, with emphasis on its relative stability, and thus, named as *relatively instable kinds of utterances*:

2. In the Brazilian edition used for this work: *O método formal nos estudos literários: a introdução crítica a uma poética sociológica*.

3. In the original version in Portuguese: "pois o gênero é uma forma típica do todo da obra, do todo do enunciado. Uma obra só se torna real quando toma a forma de determinado gênero" (Medviédev, 2012, p. 193).

4. In the Brazilian edition for this work: *Marxismo e filosofia da linguagem: problemas fundamentais do método sociológico na Ciência da Linguagem*.

5. In the original version in Portuguese: "Mais tarde, em conexão com o problema da enunciação e do diálogo, abordaremos também os problemas dos *gêneros linguísticos*. A este respeito faremos simplesmente a seguinte observação: cada época e cada grupo social têm seu repertório de *formas de discurso* na comunicação socioideológica. A cada grupo de formas pertencentes ao mesmo *gênero*, isto é, a cada forma de discurso social, corresponde um grupo de *temas*" (Bakhtin/Volochínov [1929], 2009, p. 44, grifos nossos).

Language use takes place in a form of concrete and unique (oral and/or written) utterances that come from by representatives of this or that human activity field. The utterance reflects the specific conditions and the purposes of each field, not only because of its content (thematic) and its language style, i.e, by the selection operated by language resources – lexical, phraseological and grammatical resources – but mainly due to its compositional construction. These three elements (thematic content, style and compositional construction) are indissolubly joined together in the whole that constitutes the utterance, and each one is marked by its specificity of a certain communication sphere. Each particular utterance is evidently individual, but each sphere of language use elaborates its relatively stable kinds of utterances and, this is what we call discourse genres (Bakhtine, 1984 [1952-1953], P. 265).⁶

6. In the original version in French: “L’utilisation de la langue s’effectue sous forme d’énoncés concrets, uniques (oraux ou écrits) qui émanent des représentants de tel ou tel domaine de l’activité humaine. L’énoncé reflète les conditions spécifiques et les finalités de chacun de ces domaines, non seulement par son contenu (thématique) et son style de langue, autrement dit par la sélection opérée dans les moyens de la langue – moyens lexicaux, phraséologiques et grammaticaux –, mais aussi et surtout par sa construction compositionnelle. Ces trois éléments (contenu thématique, style et construction compositionnelle) fusionnent indissolublement dans le tout que constitue l’énoncé, et chacun d’eux est marqué par la spécificité d’une sphère d’échange. Tout énoncé pris isolément est, bien entendu, individuel, mais chaque sphère d’utilisation de la langue élabore ses types relativement stables d’énoncés, et c’est ce que nous appelons les genres du discours.” (Bakhtine, 1984 [1952-1953], p. 265).

In the social activity, in each sphere that the individuals were inserted, they use a language according to the specific discourse genres. Considering the fact that the social acts lived by groups are diverse, consequently the production of language will also be. Hence, we can say that we have a working language, slangs language, science language, literary and legal narrative language, each one of them corresponding to the needs of a variety of social interaction situations.

Cavalcante Filho (2011) states:

When an individual speaks/writes or listens to/read a text, he anticipates or has a view of the text as a “finished” whole, just because of the previous knowledge on the genres paradigme to which he had access to in his language practices. It is important to highlight that it does not mean an ideal speaker, but each one engaged in a real-life communication situation (Cavalcante Filho, 2011, p. 26-27)⁷.

Coming back to the comprehension of the Bakhtin’s Theory of Genres, since language use operates in concrete and exclusive utterances (oral or written), professed by participants from one or other human sphere, it is faced by Bakhtin as a concrete and real unit of discourse communication, since the discourse only has one existence in the form of concrete, unique and single utterances. It is about this utterance as an unique and unrepetedable event that will be our focus in the last analytical section of this work. Before it, we will contextualize the scientific dissemination activity called *Gloria’s Popular Conferences*, our object of investigation.

3. THE METALINGUISTICS AND THE STUDY OF DIALOGIC RELATIONS

In order to develop the analysis that I propose in this paper, I chose as a theoretical and methodological foundation the discourse dialogic analysis/theory proposed by Bakhtin. It is an investigation method supported in Metalinguistics. The Metalinguistics, also called Translinguistic by Todorov in his translation to French (1981), is faced as a subject in which the object of analysis presupposes to take into account the utterance's linguistic and extra linguistic dimensions, i.e., the method used by this science sees the concrete utterance not exclusively by the linguistics perspective, with an analysis of linguistic purely phenomena; but it regards primarily these utterances' relations with the social horizons to which they're inscribed.

For this reason our subsequent analysis are not linguistic in the sense of the rigorous term. It can be situated in Metalinguistics, underlying it as a study – not constituted in particular defined disciplines yet – from those aspects of the discourse life that overtake – in an absolutely legitimate way – the limits of Linguistics. The metalinguistic researches, obviously, cannot ignore the Linguistics and they must apply their results. Linguistics and Metalinguistics study the same concrete, much complex and multifaced phenomenon – the discourse, but they study under different aspects and different view angles. They should complete themselves mutually and they should not fused. In the praxis, the borders among them are violated with much frequency” (Bakhtin, 2002, p. 181, my translation)⁸.

In his paper *Épistémologie et genres du discours dans le cercle de Bakhtine* (2007), when discussing about the study project of the metalinguistics program in contrast to the language linguistics, Grillo states:

In other words, the first linguistic field is the disconnected language of the singular and particular utterances, this is Milner's understanding, for instance, when he states that linguistics and grammar are concerned in the language properties that keep intact when an utterance is put apart from the singular conditions of its utterance. Secondly, Bakhtin presents the linguistics and the metalinguistics as a study of the same phenomenon, the word, from different angles. In spite of this proximity, stated him, Bakhtin calls our attention that the two fields should not be confused. At last, the metalinguistics concerns about the phenomena of the dialogue that although it belongs to the domain of language, it is not reduced to it, since they are also of an extra-linguistics nature (Grillo, 2007, p. 21, my translation).⁹

7. In the original version in Portuguese: “Quando um indivíduo fala/ escreve ou ouve/lê um texto, ele antecipa ou tem uma visão do texto como um todo “acabado” justamente pelo conhecimento prévio do paradigma dos gêneros a que ele teve acesso nas suas práticas de linguagem. É importante ressaltar, pois, que não se trata de um falante ideal, mas todo aquele inserido numa situação real de comunicação” (Cavalcante Filho, 2011, p. 26-27).

8. In the original version in Portuguese: “Por esse motivo as nossas análises subsequentes não são linguísticas no sentido rigoroso do termo. Podem ser situadas na Metalinguística, subentendendo-a como um estudo - ainda não constituído em disciplinas particulares definidas – daqueles aspectos da vida do discurso que ultrapassam – de modo absolutamente legítimo – os limites da Linguística. As pesquisas metalinguísticas, evidentemente, não podem ignorar a Linguística e devem aplicar os seus resultados. A Linguística e Metalinguística estudam um mesmo fenômeno concreto, muito complexo e multifacético – o discurso, mas estudam sobdiferentes aspectos e diferentes ângulos de visão.

Devem completar-se mutuamente e não fundir-se. Na prática, os limites entre elas são violados com muita frequência” (Bakhtin, 2002, p. 181).

9. In the original version in French: “En d’autres termes, le domaine premier de la linguistique est la langue déconnectée des énonciations singulières et particulières, c’est ce qu’entend Milner, par exemple, lorsqu’il affirme que la linguistique et la grammaire s’intéressent aux propriétés du langage qui restent intactes lorsqu’un énoncé est déconnecté des conditions singulières de son énonciation. Dans un deuxième temps, Bakhtine présente la linguistique et la métalinguistique comme l’étude du même phénomène, le mot, sous des angles différents. Malgré cette proximité, selon lui, Bakhtine nous avertit que les deux domaines ne doivent pas se confondre. Enfin, la métalinguistique s’intéresse aux phénomènes de dialogue qui, tout en appartenant au domaine de la langue, ne se restreignent pas à elle, puisqu’ils sont aussi de nature extra-linguistique” (Grillo, 2007, p. 21).

This way, we can realize that Bakhtin doesn’t refuse the Linguistics, although he intends to propose a discourse study that goes beyond the results obtained by Linguistics. In other words, from his results, the proposal is to study the dialogic relations, Metalinguistics study object: “The dialogic relations (including the dialogue’s relation between the speaker and its own speech) are Metalinguistics object” (Bakhtine, 1970, p. 212, my translation)¹¹. In this direction, with this method we highlight the importance of thinking “about the nature of the utterance and the discursive genres, i.e., the way the conditions of production conditionate and are conditioned by the utterance aspects”¹⁰ (Grillo, 2003, p. 1, my translation).

In the metalinguistic approach, the social and historical context constitutes the immanent piece of discourse. In the study of utterances, it doesn’t isolate nor ignore the linguistic analysis; before, it takes them into account jointly with the extralinguistic elements, these last ones, in turn, are considered crucial for the concrete meaning construction.

Therefore, based on the bakhtinian metalinguistic presuppositions, we will not face the *Glória’s Popular Conferences* only as text, with an exclusive regarding of its semantic language potentiality, but we will face their meaning in a social and historical situated context.

4. BRAZIL IN THE 19TH CENTURY AND THE SCIENTIFIC DISSEMINATION ACTIVITIES

In the course of the centuries, the scientific dissemination activities responded to diverse concerns and motivations. In the nineteenth century, more precisely in its first half in Brazil, this activity began with the creation of the *Imprensa Régia* (Royal Press), in 1810. This way, texts and manuals related to scientific education, in spite of being in a reduced number, started to be published and, at least, widespread throughout the country. According to Massarani & Moreira (2002), many of them were manuals for the first engineering and medicine academies teaching,

in general, translated from French authors. In this period, the first newspapers such as *A Gazeta do Rio de Janeiro*, *O Patriota* and the *Correio Braziliense* (edited in England) published papers and news related to science.

For Sant'Ana (2009), before the Portuguese Court arrival in Brazil, “the country has lived till then, total ignorance in the dissemination of facts and news, since the reading and the studies were the nobles’ sons privilege, which could afford to study in Europe...” (Sant'Ana, 2009, p. 7, my translation).¹²

However, it was in the second half of the nineteenth century that the intensification of the scientific dissemination activity took place. This period is seen as a moment of strong social, cultural, political and economical effervescence in Brazil.

The nineteenth century was shaped by the emergence and diffusion of deterministic scientific theories – Positivism, Evolutionism, Naturalism, Social Darwinism, Marxism. These matrixes of thought from Europe, were disseminated, discussed and redefined apart from the old world (Carula, 2007, p. 2).

Thus, in the Brazilian context of this century second half second half, belong to this civilized world was wished by the elite majority of Brazil. It was necessary that the country reached the development of civilized societies, having the European ones as reference. But for such purpose, Carula (2007) argues that, in order to reach this level, it was necessary the knowledge of sciences and, especially the natural sciences. Science was regarded, mostly by the literate social groups as a vehicle that would take the country to the way of civilization.

In this conjuncture, the importance of the scientific knowledge diffusion activities emerges; after all, in order to reach civilization it was demanded both the diffusion and the domain of this knowledge in the society. Grounded on this assumption, many activities were carried out with this aim, the creation of *Glória's Popular Conferences* is an example of it, and they have started in 1873 and have continued until the first decade of the twentieth century.

10. In the original version in French: Les rapports de dialogue (y compris les rapports de dialogue entre le sujet parlant et sa propre parole) sont l'objet de la métalinguistique” (Bakhtine, 1970, p. 212, my translation).

11. In the original version in Portuguese: “a respeito da natureza da enunciação e dos gêneros do discurso, ou seja, a maneira como as condições de produção condicionam e são condicionadas pelos aspectos enunciativos” (Grillo, 2003, p. 1).

12. In the original version in Portuguese: “o país vivia, até então, total ignorância na divulgação de fatos e notícias, pois a leitura e os estudos eram privilégios dos filhos da nobreza, que podiam se dar ao luxo de estudar na Europa...” (Sant'Ana, 2009, p. 7)

In this second half of the nineteenth century, several journals were created, like the *Revista Brasileira – Jornal de Ciências, Letras e Artes*, created in 1857, which included amongst its co-pywriters, many intellects. In 1876, it was launched the *Revista do Rio de Janeiro*. Another magazine, founded in 1881 was *Ciência para o Povo*, a weekly publishing which main articles were about science, more particularly, health and behavior. From this period, a humorous magazine, the *Revista Ilustrada*, published by Angelo Agostini, was known by its beautiful illustrations and by the irony in which the political problems were treated. From the science view, Agostini also produced illustrations that mocked the king's interest on astronomy, in particular, about the astronomic expeditions financed by the government. The *Revista do Observatório* moved around between 1886 and 1891.

Even considering this journals publishing activities, in 1873, a scientific dissemination activity started up which, in Fonseca's (1996) opinion represents one of the most meaningful ones in the Brazilian history and it would last almost 20 years: *Glória's Popular Conferences*, object of our discussion in the next section.

4.1. GLÓRIA'S POPULAR CONFERENCES AND THE COUNTRY'S MODERNIZATION PROJECT

The practice of public conferences about science started in Brazil with the Thayer Expedition (1865/66) in which the American naturalist Louis Agassiz did some of the first scientific conferences addressed to an illustrated public here in Brazil (Massarani & Moreira, 2002).

However, it was in 1873 that one of the most meaningful activities in the country's scientific dissemination history took place, "it seems that they had a meaningful impact in the intellectual elite of Rio de Janeiro" (Massarani & Moreira, 2002, p. 48, my translation)¹³.

The *Glória's Popular Conferences*¹⁴ were launched in 1873 (more precisely, in November 23rd), from the initiative and coordination of the adviser Manoel Francisco Correia, the

13. In the original version in Portuguese: "que, ao que parece, tiveram impacto significativo na elite intelectual do Rio de Janeiro" (Massarani & Moreira, 2002, p. 48).

14. It has this name due to the fact that they're carried out in public schools situated in the city of Corte (Fonseca, 1996, p. 1).

Empire's senator and the conferences aimed to "disseminate a scientific knowledge among the literate sphere of Rio de Janeiro"¹⁵ (Carula, 2007, p. iii, my translation). Throughout all the period of Glória's conferences occurrences, the researchers agree that the period from 1873 and 1880 was the most representative one, where the lectures took place more systematically and in greater quantity, with the participation of the most important exponent of biomedical sciences in Brazil. In his Master's degree research, Carula counted 355 conferences, considering its beginning in 1873 until December 1880.

The thematic approached by the lecturers was wide and included a great and eclectic set of knowledges (scientific actuality, freedom of teaching, obligation of teaching, pedagogy, philosophy, public instruction, woman education, geography, history, literature), in other words, since essentially cultural themes (literature, theatre, history of civilizations, education) up to thematic intrinsic to the knowledge of diverse sciences (mathematics, biology, medicine, botany, physical sciences).

In order to register the conferences uttered and, by virtue of the public reception, J. M. de Almeida and H. Chaves decided to publish them monthly. Thus, many conferences were published all together, in 1876, in the form of one publication, of a short existence, equally entitled *Conferências Populares*¹⁶.

15. In the original version in Portuguese: "divulgar um conhecimento científico entre a camada letrada da cidade do Rio de Janeiro" (Carula, 2007, p. iii)

16. The 10 volumes can be accessed in their digital version in the National Library site: <<http://hemerotecadigital.bn.br/artigos/confer%C3%A2ncias-populares>>.

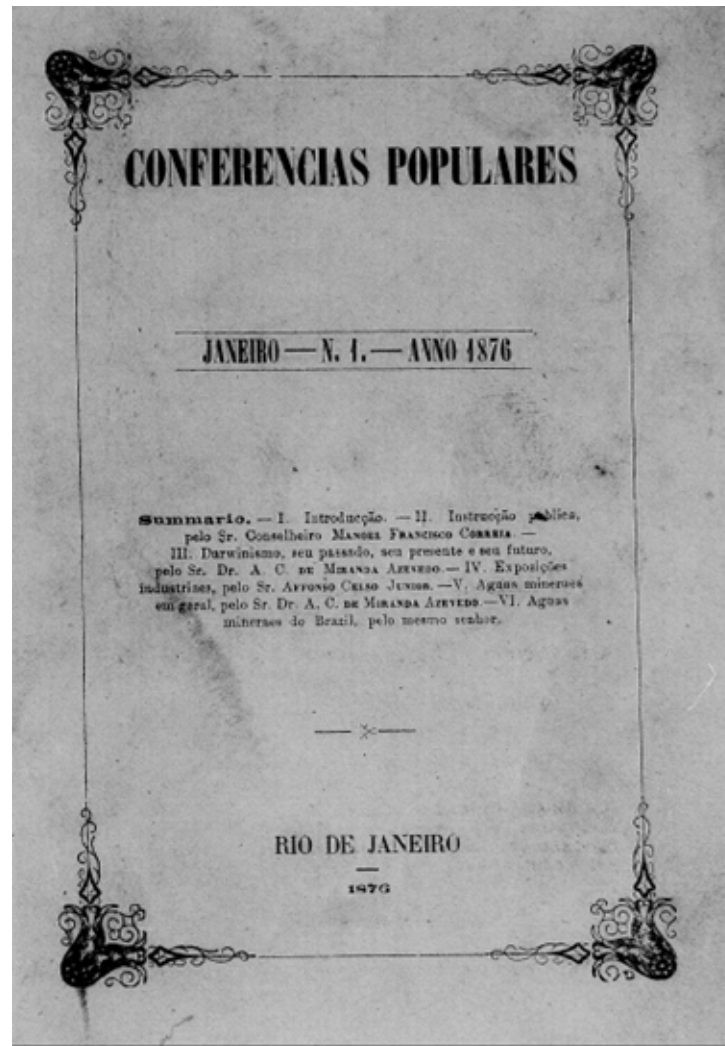


Figure 1: Cover of the Magazine *Conferências Populares da Glória*¹⁷

17. Available at: <http://memoria.bn.br/pdf/278556/per278556_1876_00001.pdf>

In a magazine monthly printed shape, *Conferências Populares*, besides publishing the lectures given in that year, issued some of the ones that took place previously under the direction of Manoel Francisco Correia. In a small format, with more than a hundred pages per edition, it was printed in the Royal and Constitutional Typography of J. de Villeneuve & Cia., at 65, Ouvidor Street.

5. ANALYSIS¹⁸

5.1 THE CONFERENCE *SPIRITUALISM AND MATERIALISM*: THE UTTERANCE UNDER GENRE'S EYES

Derived from Latin *conferentia*, a dictionarized definition presents among a variety of meanings, conference as “meeting of people to discuss an important subject” and “Discourse or public lecture, about a literary or scientific subject”¹⁹.

These two meanings perfectly explain what this activity means, with an informative character, characterized by the exposure of a certain subject give by an authority in the topic for a great number of people that are interested in knowing about subjects of common interest, becoming a responsible expertise and able to make its public exposure. In a general way, the conference is considered more formal than a lecture, not allowing questions during the exposure; when questions take place are generally written and properly identified at the end of the exposure.

Taking the bakhtinian principles as reference, we devise *Gloria's Popular Conferences* as a discourse genre, as far as we are in face to the language use in form of concrete and single in a certain discourse context that, in turn, is turned in the field of human activities. Such utterances, therefore, reflect and portray certain conditions and coertions of specific communication

18. In this article, the mentioned authors' direct citations as well as the excerpts of the analyzed discourse that constitutes the *corpus* of our research, will be in the original language, followed by my translation to English in footnotes.

19. In Portuguese: “reunião de pessoas para discutirem um assunto importante” e “Discurso ou preleção em público, sobre assunto literário ou científico. Available at: <http://houaiss.uol.com.br/>.

fields, from its constituent elements, such as: the thematic content, the style and compositional form, presenting a relative enunciative stabilization.

Genres of these nature, e.g the lectures, pronouncements, exposures belong to just a sphere which has the transmission, debate and knowledge sharing as the aim. Thus, in these genres project of saying in general and in the conferences project of saying, and in particular, the utterance comes from someone – an author – and it is addressed to someone – an interlocutor, having an evaluative character, and allowing an active responsive comprehension, within this kind of human activity.

The regularities presented by the genre resulted from its social and historical indexing. This is observed not only in the analyzed conference, but in all the others that constitute the *corpus* of this research. Bakhtin pinpoints: “Surely, each particular utterance is individual, but each language utilization field elaborates its own *relatively unstable kinds of utterances*, which we call *discourse genres*”²⁰ (Bakhtin [1952-53], 2011, p. 262). This way, this genre, in its material aspect mobilizes the textual forms in order to establish its composition and style, but also values and beliefs that are embedded in the social life. It is this relative unstable character of genre that allows the social and discursive interactions and the language working in discourse. The contact with the audience, the interlocution by means of the interactional dialogism, the compositional structure that the verbal material assumes, the arguments chosen by the speaker, in order to expose the theme and convince the interlocutor, the regard of the audience’s previous knowledge, as well as the formal syntactic structure of enunciation in this genre, among others, all of this hold the relative genre stability.

The reason for choosing the conference genre in order to implement the discursive-ideological project of scientific knowledges dissemination, for instance the Gloria’s Conferences, is determined by the relation in which the discourse subject establishes with its sense object, also considering the expressive elements and the subjectively and emotionally valued relation of the speaker.

20. In the version in Portuguese: “Evidentemente, cada enunciado particular é individual, mas cada campo de utilização da língua elaborará seus tipos *relativamente estáveis* de enunciados, os quais denominamos *gêneros do discurso*” (Bakhtin [1952-53], 2011, p. 262).

The chosen conference for analysis is entitled *Spiritualism and Materialism*, professed by Feliciano Pinheiro de Bittencourt, on August 20th, 1876. Due to this article's extension, the whole conference is available at: <<http://memoria.bn.br/DocReader/docreader.aspx?bib=278556&pasta=ano%20187&pesq=>>

In the uniqueness of this conference, we have a discursive treatment related to Materialism and Spiritualism issues²¹, a theme with two subjects of extreme relevance for the epoch's public and society. The author, therefore, from the selection, valuing and object finishing, deals with them from an opinative and argumentative perspective. Thus, this genre thematic content has been materialized in an utterance that structures itself under a dichotomic axis of positions, placing in opposition on one hand, a materialist discursive and ideological perspective, and on the other hand, a spiritualist discursive and ideological perspective, thus assuming a point of view in defense to his thesis.

Considering the perspective of the genre compositional structure, we macrostructurally divided it into three main parts in which we call:

- i) **Initial remarks**, in which the subject greets the audience, justifies the reason he was chosen to profess the conference, justifies his choice for the theme and presents his thematic.
- ii) **development**, in which two points of views are presented; argumentation about each one of them, presenting the positive and negative points of each one, all of through a didatized discourse whose worry is the active and responsive comprehension by the audience, hence, the use of didatizing resources with exemplifications and comparisons, among others; e
- iii) **final remarks**, mainly marked by the position explicitly taken (although this position has already realized throughout argumentation in the development), accompanied by an injunction of how the audience must behave after the conference, finishing with thanks and farewell.

21. The Materialism, according to Valdemar W. Setzer in his article Science, Religion and Spirituality, *Ciência, Religião e Espiritualidade*, is a "world's view that only allows the existence of physical phenomena in the universe. According to her, the world is only constituted by matter and physical energy, and the phenomena that take place with them has exclusively physical causes" (2010, p. 4). The Spiritualism is understood as "world view that allows, besides matter and physical energy, and the physical phenomena, both a non-physical "substantiality" and non-physical phenomena that involve this "substantiality" (Setzer, 2010, p. 6).

In the theme development, from a compositional perspective, the content of such conference is strongly materialized by means of a strategy that we will entitle discursive didatization. In the conference development there is a bright work of didatization of text's information that dialogues with the listener-reader supposed to be non specialist. Thus, the resources such as exemplifications, metaphors and comparisons are strategies used by the author in its linguistic and material formalization project of saying. Considering that this utterance is produced in order to be orally manifested, in the face of the speaker's worrying to be understood, the author didatizes his discourse in a strongly explanatory and analytical tone that we could even call, a professorial one, dividing the approaches in parts, giving them a logical sequence and announcing the structure and sequence of its utterance's elements.

Passarei, portanto, a encarar a segunda parte de minha these, a que ligo maior importância, por ser actualmente assumpto da moda, vou tratar do materialismo. Vejamos o que é o materialismo, e quaes as suas pretensões?!... (p. 47)²².

22. "I will face, therefore, the second part of my thesis, the one I consider the most important, because it is a subject of fashion, I will talk about materialism. Let's see what materialism is, and which are its intentions?!... (p. 47, my translation).

We see in this excerpt a noticeable participation of the listener-reader in the utterance constitution. The author, when consider the fact that the subject, although a familiar one has its complexity, worries about elaborating a clear and intelligible enunciation project, delimitating with accuracy its approach on the theme.

Turn our attention now to the conference's stylistics issue. Roughly, just as every text that is dialogic by defining itself through dialogue between the interlocutors and the dialogue with other texts, the conference is also presented as an interactive text and as a result, dialogic. At this point, we stand out two relevant aspects: the interactional dialogism and the discourse present of another person.

According to what the bakhtinian theory heralds it is in alterity, through the relations established between the other and I in the discourse processes, that the subjects constitute themselves. One of this dialogic relation form among subjects and materialized in the confe-

rence is the interactional dialogism. In every conference the speaker subject does not miss the point not only the alleged listener-reader, but also the rely subject present in the moment of communicative process. The interaction among the interlocutors in this conference communication process/situation has mainly marked by means of vocatives (“*My ladies, my gentlemen* – Before going through the thesis development...” (p. 41), “I believe, *my gentlemen* that I should not go through large developments... (p. 43)), imperatives (“And then, let’s see how they intend to explain intelligences, the ideas, the judgments, the reasonings...” (p. 48), “ Let’s draw the correct distinctions, we do not want to attribute everything to the *substance* nor to the *spirit*” (p.48)), 2nd person pronouns (“I am not here to present you a variety of philosophical knowledges, that I don’t even have...” (p. 43), “I will be presenting you, sirs, the opinions of the most authorized leaders...” (p. 48).

Three remarks should be done here. The first one is that the vocatives mainly introduce and close the conferences, besides they appear throughout the text, always located at the beginning of the paragraphs. The second is that all imperatives are in the plural, i.e, the order or request or an advice is not only said to the other; in this construction the speaker is together with the interlocutor, it is a relation of complicity, dependence between the other and I, constitutively dialogical. And the third is the mark of the emotive and volitive tone that accompany the majority of examples that will still be our object of discussion in the chapter development.

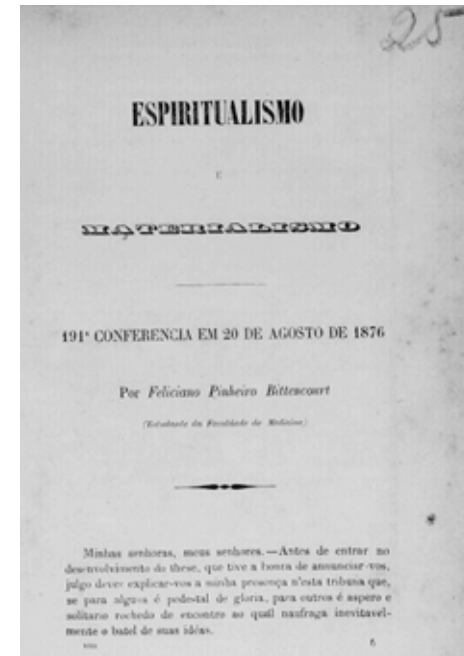
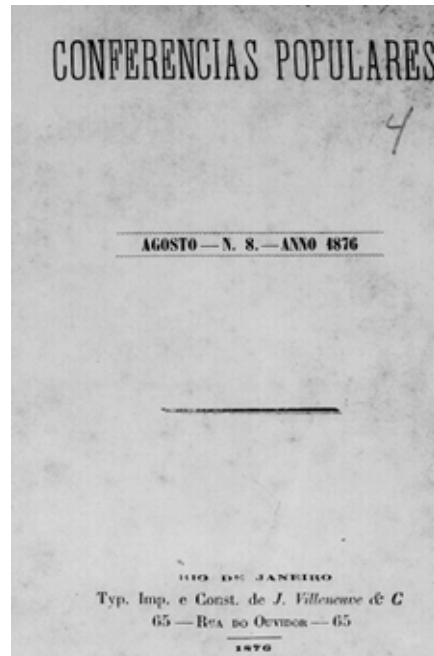
5.2. THE DIALOGIC RELATIONS IN THE *GLÓRIA’S POPULAR CONFERENCES*

As we had already stated, the *Glória’s Popular Conferences* are regarded as one of the main public spaces of scientific dissemination in Brasil, amongst many others that took place in the second half of the nineteenth century. In this section, my purpose is to present a brief analysis, choosing one of the conferences that constitutes our *corpus* of investigation, in order to search for the singularity of this utterance, the dialogic and semantic relations that their con-

crete utterances establish with utterances from other ideological spheres, having as an example the scientific, philosophical and religious utterances in circulation in the social and discursive context in the nineteenth century.

With this purpose, I chose the conference entitled *Espiritismo e Materialismo*²³, uttered by Feliciano Pinheiro Bittencourt on August 20, 1876. It is a 191st conference included in the 8th Volume of the publication *Conferências Populares* (1876), that has been already mentioned.

23. "Spiritism and Materialism" (my translation). Due to the impossibility of attaching the whole conference in this paper, we recommend it for reading in the National Library website, available at: <http://memoria.bn.br/pdf/278556/per278556_1876_00008.pdf> pp. 40-53.



Figures 2 and 3: Cover of the 8th volume and first page of the conference under analysis

The first motivator criterion for choosing this conference as an object of this analysis is due to the fact that its author was the speaker who mostly uttered conferences in the *Tribuna da Glória* (as well as the *Conferências Populares* were known), in the period from 1873 (foundation year) and 1889 (conference interruption year), according to Carula (2013). Because of this criterion (the lecturer), the choice was also motivated since it was the first one uttered by him.

Feliciano Pinheiro Bittencourt was undergraduated on Medicine by Rio de Janeiro Faculty, and he was a teacher at *Liceu de Artes e Ofícios*. At D. Pedro II school he was History and Cosmography teacher after 1882. His participation through the lectures in *Tribuna da Glória* took place on the approaching of the most varied themes, such as medicine, anthropology, history, evolutionism, hygiene, among others.

This author, at the beginning of his conference, utters and advertises his preference by scientific subjects:

Moço e entusiasta pela sciencia, desejando ardentemente inscrever um dia o meu obscuro nome no magestoso portico do templo do saber, não costuma ser indiferente ás lutas incruentas da intelligencia, aos comates pacificos do talento, onde quer que elles se travem, qualquer que seja a sua arena²⁴ (Bittencourt, 1876, p. 42)²⁵.

Hence, this lecturer, in the role of subject and author, assumes the responsibility of contributing to the debate at that time, exposing two themes of extreme relevance and making a commitment of convincing its interlocutor to make a decision in the dialogue. When doing that he assumes the intention of immortalizing by means of the scientific production, as well as constructs a representation of a scientific sphere, marked by conflict, polemic and debate amongst the scientific sphere subjects.

We can state that the choosing of this subject in order to be the conference's theme took place due to the regarding of the wider social and historical context, as the nineteenth century society was in a moment in which "in the Eastern, the scientific knowledge became society's

24. "Young man and science enthusiast, wishing ardently to inscribe once my obscure name in the majestic gantry of the knowledge temple, does not use to be indifferent to the closed strengths to the talent pacific combats, wherever they take place, in its wherever arena" (Bittencourt, 1876, p. 42, my translation).

25. The excerpt transcriptions of the conferences are reproduced faithfully here just like they were published, respecting their original orthography and syntax.

26. In the original version in Portuguese: “no Ocidente, o conhecimento científico tornou-se o crivo obrigatório da sociedade. A este conhecimento aliou-se a razão, o progresso e o materialismo. Juntos refletiam o lado luminoso da sociedade” (Silva, 2002, p. 1, my translation).

27. In the original version in Portuguese: “popularidade do espiritismo pode ser explicada [...] por sua finitude com a noção de progresso e de cientificidade” (Freitas Gil, 2010, p. 188).

28. In the original in Portuguese: “Da segunda metade do século XIX em diante, duas vozes dissonantes alimentaram uma polêmica recíproca: a causa da ciência e da natureza em nome de uma religiosidade exclusivamente secular. Contra esta extrema secularização, levantaram-se os direitos irrevogáveis da consciência, da deficiência insanável da Razão e do poder sobre-humano do Sagrado e do Mistério” (Silva, 2002, p. 25).

obligatory sieve. The reason, progress and materialism joined this knowledge. All together reflected society’s luminous side²⁶”, stated Eliane Moura Silva (2002, p. 1). Coupled with this setting of valuing the scientific knowledge, there is also the emergence of the spiritualism theme which, in Europe, appears strongly and closely connected to Iluminism. Thus, as Freitas Gil argues, the “popularity of spiritism may be explained [...] due to its finiteness with the notion of progress and scientificity”²⁷ (Freitas Gil, 2010, p. 188, my translation). In Europe, the emergence of the concern related to this topic can be understood as a counterpart movement to the period’s materialism and dogmatism (Freitas Gil, 2010). This movement occurred in Europe did influence Brazil in the discussion of these issues. We can infer this way based on this study that that time’s thought was the following: if a topic like this deserves attention and has been taking place in a “civilized” and “modern” country, it is required that Brazil is within this perspective, since the wish is reaching this parameter of civilization; and the European countries were references for such purpose.

Besides an individual desire of a certain subject to talk about a given topic, to assume his point of view marking his discourse tone, demonstrating his responsibility of speaking from the domain of a topic and be recognized intellectually in the social setting he is inserted, it surely occurs the influence coming from the social, historical and ideological context of that period. This is a context strongly influenced by the nineteenth century positivist thought. From this conjecture, it results in an utterance able to talk to other discourses, as the materialist and spiritualist ones:

From the second half of nineteenth century on, two dissonant voices fed a reciprocal polemic: the cause of science and nature on behalf of a religiosity exclusively centurial. Against this extreme secularization, it is raised the irrevocable rights of awareness, of the untiring deficiency of Reason and the superhuman Power of the Sacred and the Mystery²⁸ (Silva, 2002, p. 25, my translation).

As it can be observed, it is about a topic with strong repercussion in Europe that influentiated the social and discursive practices in Brazil in such a way that the speaker himself justifies the choosing of this topic by the expression “por ser hoje questão da moda” (“nowadays it is a fashion issue”, my translation) without specifying in which context the discussion takes place, since it presupposes its interlocutors know about it:

(1) Sendo assim, meus senhores, parece que me posso justificar perante vós, dizendo-vos que escolhi espiritualismo e o materialismo para objecto d'esta minha despreziosa conferência, por ser hoje questão da moda fallar-se do espirito e da materia, pretendendo-se negar a existência do primeiro, e attribuir tudo, tudo explicar ate mesmo a vida e suas manifestações, pela materia e as propriedades physicas, que lhe são inherentes²⁹ (Bittencourt, 1876, p. 42)³⁰.

With the conference *Spiritualism and Materialism*, we are facing the author assuming this responsibility and responding ethically and discursively, elaborating its discourse as a dialogic act, taking into account its interlocutor, as well as the social and historical conditions and the utterances that talk to them, marking axiologically and semantically its project of uttering, as we can see in the sequence of this explanation.

Another aspect of the manifestation in the conference utterance is related to the dialogue with other texts. We observe that the conference's utterance talks to the utterances from other cultural fields, like the scientific, philosophical and religious ones just citing these three ones.

Therefore, the dialogic relations as a structurer principle of sense are constitutive in architectonic terms, even though the discourses, in its compositional structure, present or not such pinpoints. The dialogues take place among the concrete utterances, as a phenomenon of semantic nature, present the concrete, responsive and unfinished subjects.

The first aspect that we highlight is the dialogic relation that this conference establishes with the scientific sphere utterances. It consists of a scientific discourse convocation, for example, to justify how in the Middle Ages science claimed for an efficient method to:

29. (1) “This way, my gentlemen, it seems like I can justify before you, saying you that I chose spiritualism e o materialism for the object of this my unintended conference, since nowadays it's a fashion issue to talk about spirit and matter, aiming to deny the former's existence and attribute everything, everything and even explain life and its manifestations, by matter and the physical properties that are inherent to them.” (Bittencourt, 1876, p. 42, my translation).

30. From here on all the excerpts taken from the conference, object of our analysis will be only referred with the page number where they appear in the conference *Spiritism e Materialism* of Feliciano Pinheiro Bittencourt, preceded by a number between the parenthesis indicating the sequence.

(2) In the late 16s, my sirs, when scholastics had already been organizing, when the philosophical period approaches its term, known under the denomination of – middle aged period – the sciences not only the philosophical ones, as physics and mathematics, regretted themselves especially due to the lack of method in order to be menaingfully understood and studied³¹ (p. 44).

31. (2) “At the end of the sixteenth century, my gentlemen, when scholastics has been already arranged, when the philosophical period has been approaching under the name of – middle ages period – the sciences not only, the philosophical ones like physics and mathematics, people were regretted mostly because of a lack of method in order to be understood meaningfully” (p. 44, my translation).

32. (3) “Indeed, the science has demonstrated in an indefeasible way that is one of the physical properties of matter is the inertia; i.e., the matter is inert in itself, always needs an impeller agent in order to be put in movement” (p. 50, my translation).

33. (4) “The liver or the liver gland, a material, composed, visible, ponderable etc. organ, secret to bilis, an equally material, composed, visible, ponderable, divisible, etc, substance” (p. 49, my translation).

The scientific discourse also appears in this discursive web as a dialogic wire that supports the author’s explanations when defending his thesis:

(3) Indeed, science has demonstrade thorough an indefeasible way that one of the matter physician properties is the inertia; i.e., the substance per si is inert, it always need an impeller agent in order to be placed in movement³² (p. 50).

We have seen throughout the utterance that the dialogue join with the scientific discourse is continuous. In order to overthrow the philosophers and studious positions that are against its thesis, the author uses scientific explanations to refuse the thesis. Let’s observe that:

(4) The same is the liver and the liver gland, material, composed, visible, ponderable, etc., organ, secrets the bilis, substance equally material, composed, visible, ponderable, divisible³³. (p. 49).

The dialogic relation of the conference utterance also takes place with the religious one. After introducing the issue of materialism in lectures, the author talks to the religious discourse, bringing the idea of God declaratively as the basis of spiritualism. In fact, to discuss spiritualism, it is already a favorable discursive situation to speak to the religious sphere utterance. We should systematize what is able in the table below, in order to show with which utterances from other spheres the conference utterance establishes dialogic relations:

Table 1 - Dialogic Relations

Scientific utterance	(5) “Nos fins do século XVI, meus senhores, quando já organizava a escolastica, quando já aproximava-se do seu termo o período philosophico conhecido sob a denominação de – período da idade média – as sciencias não so philosophicas, como physicas e mathematicas, resentião-se sobretudo de falta de methodo para poderem ser compreendidas e estudadas com proveito”. (p. 44) ³⁴
	(6) “Com efeito, a sciencia tem demonstrado, de uma maneira inconcussa, que uma das propriedades physicas da materia é a <i>inercia</i> ; isto é, a materia é por si mesma inerte, precisa sempre de um agente impulsor para pôr-se em movimento”. (p. 50) ³⁵
Religious utterance	(7) “Todas as causas terrenas são finitas, relativas, secundarias; pois bem, remontando-nos por uma successão de causas, chegaremos á causa primeira, a – causa causarum – de todas as cousas, chegaremos á idéa de Deus. E assim conheceremos as demais noções absolutas, sempre pelo mesmo processo”. (p. 46) ³⁶
	(8) “Conhecida a idéa de Deus, temos o primeiro fundamento do espiritismo; o segundo é a alma humana, cuja existencia se demonstra ainda por um processo semelhante ao que acabo de indicar”. (p. 47) ³⁷
Philosophical utterance	(9) “Foi ellequem, depois de haver dito em physica “dai-me a força e o movimento, e farei o mundo, “ousou dizer em phylosophia “dai-me a consciencia e a razão, e terei o homem, e todas as verdades que elle póde conhecer!” ³⁸
	(10) “Foi Reid, com effeito, o primeiro que, separando a percepção da sensação que envolve, collocou-a no numero das nossas fauldades originacs; de mod que, segundo a doutrina d’este philosopho, conhecemos o <i>mundo externo</i> por meio d’essa faculdade especial do nosso espirito, chamada – <i>percepção externa</i> ; assim como conhecemos o <i>mundo interno</i> por essa outra faculdade denominada – <i>percepção interna, senso intimo, ou consciencia</i> ”. (p. 45) ³⁹

34. (5) “At the end of the sixteenth century, my gentlemen, when scholastics has been already arranged, when the philosophical period has been approaching under the name of – middle ages period – the sciences not only, the philosophical ones like physics and mathematics, people were regretted mostly because of a lack of method that in order to be understood meaningfully”. (p. 44, my translation).

35. (6) “Indeed, the science has demonstrated in an indefeasible way that is one of the physical properties of matter is the inertia; i.e., the matter is inert in itself, always needs an impeller agent in order to be put in movement”. (p. 50, my translation).

36. (7) “All the terrain causes are finite, relative, secondary; thus, it is reminded by a succession of causes, we get to the cause firstly, the – causa causarum – of all the things, we get the idea of God. And thus we get to know the other absolute notions, always by the same process”. (p. 46, my translation).

37. (8) “Known the idea of God, we have the first spiritism foundation; the second one is the human soul, whose existence could still be demonstrated by a similar process to what I have just indicated”. (p. 47, my translation).

38. (9) “It was him whom after have said in physics “give me strength and the movement, and I will do the world, “dared to say in philosophy “give me the awareness and the reason, and I will have the men, and all the truths that he could know!” (my translation)

39. (10) “It was Reid, indeed, the first one that putting apart the perception of sensation that involves, put it in a number of our original faculties; so that, according to the doctrine of this philosopher, we may know the external world, through this special faculty of our spirit, called – external perception; as well as we know the internal world by this other faculty called – internal perception, intimate sense, or awareness”. (p. 45, my translation)

40. (11) “I will prefer only the opinion of some, that I judge more competent in the subject, since I’ve always understood that my reading, when it is not so well thought and reflected, when it is not conventionally approved, produces incalculable evils, generates a half science ordinarily which is the strongest, the true obstacle towards any real progress” (p.43, my translation).

With this demonstration, we confirm that the DC utterance, such as we presented in this brief analysis, it is set in a dialogic relation modality among the knowledges of scientific sphere and other ones.

It is interesting to mention that the dialogic relations phenomenon that has been announced. When it is said that it will not be make an explanation based on numerous authors, the author admits:

(11) “Preferirei apenas a opinião de alguns, que julgo mais competentes na matéria, pois que eu sempre entendi que a minha leitura, quando não é bem pensada e reflectida, quando não é convenientemente digerida, produz males incalculaveis, gera ordinariamente a meia sciencia que é o mais possante, o verdadeiro obstaculo contra todo e qualquer progresso real”⁴⁰ (p. 43).

It is exactly this “opinion of some” that will materialize the relation that this utterance sets up with other scientific, philosophical, religious and other utterances.

6. FINAL REMARKS

The propose of this discussion in this brief paper shows us how important is to turn a particular eye to the sense effects and the configurations and performance from the scientific activities discursive manifestations in our country.

Based on this debate, we summarize three issues here:

1) the scientific dissemination discourse is materialized in a variety of genres. In the conference genre, it assumes specific features due to the circulation sphere, social and historical coertions in which tit its embedded, the discursive subjects responsible for the project of saying;

2) the utterance as a unique and unrepeatable event has content, compositional form and style typical of its particular genre, in which its constituent elements, in a non-separable way, project a content-sense axiologically marked by a social and historical subject placed in the language use in its verbal interaction.

3) When considering the happening of *Conferências Populares da Glória*, thinking on the project as a whole, and in the conference about the materialism and spiritualism, in particular, we are faced to a fact that has already constituted an act of responding to the wider discursive context. This responsive characteristic of the conference utterance under analysis constitutes a chain in the society communication web, presenting itself as a privileged space of dialogic relations manifestations proper to the discourse universe.

In this direction, the metalinguistics provides a possibility to “detail the semantic field, describe and analyze micro and macro syntactic organizations, recognize, rescue and interpret the enunciation articulation marks that characterized the discourse(s) and point out its constitutive heterogeneity, as well as the subjects within them” (Brait, 2012, p. 13, my translation)⁴¹.

41. In the original text in Portuguese: “(...) esmiuçar os campos semânticos, descrever e analisar micro e macro-organizações sintáticas, reconhecer, recuperar e interpretar marcas e articulações enunciativas que caracterizam o(s) discurso(s) e indiciam sua heterogeneidade constitutiva, assim como os sujeitos aí instalados!” (Brait, 2012, p. 13).

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