

***Bakhtiniana and the Ethical Commitment with Scientific Production /
Bakhtiniana e o compromisso ético com a produção da ciência***

The world as the content of scientific thinking is a distinctive world: it is an autonomous world, yet not a detached world, but rather a world that is incorporated into the unitary and once occurrent event of Being through the mediation of an answerable consciousness in an actual deed.

Mikhail Bakhtin¹

It is alarming to observe how the production of science has been threatened in some parts of the world recently. In the words of Eugênio Bucci, in his column for *O Estado de S. Paulo* [The State of S. Paulo] on April 3, 2025, there is a strategy to “dismantle academic environments and lobotomize brains...”² In this scenario, the existence and publication of an academic journal like *Bakhtiniana* becomes a challenge with each new issue. Since its creation in 2008, our journal has sought to give way to all those who seek to understand the object of the human sciences, the *expressive and speaking being* that Mikhail Bakhtin speaks of (1986, p. 161).³ What meanings can be found in such objects? How do they constitute themselves? The search for these meanings has become the focus of our publications: an interdisciplinary scientific production, particularly highlighting studies in the fields of Language and Linguistics.

In the 1920s, Bakhtin already addressed *meaning making* through three fields of human culture: science, art, and life (1990, pp. 1-3).⁴ He also stated that it is *ethical* responsibility that ensures the unity among these fields in the existence of the being: “the one who is thinking theoretically, contemplating aesthetically, and acting ethically.” (1993, p. 29).⁵ Believing in this relationship, the publication of *Bakhtiniana* is the result of a strong *ethical* commitment from the editorial team, a commitment directed towards

¹ BAKHTIN, M. M. *Toward a Philosophy of the Act*. Translation & notes by Vadim Liapunov. Edited by Vadim Liapunov & Michael Holquist. Austin: University of Texas Press, 1993. pp. 12-13.

² In Portuguese: “desmontar os ambientes acadêmicos e lobotomizar os cérebros...”

³ BAKHTIN, M. *Toward a Methodology for the Human Sciences*. In: *Speech Genres & Other Late Essays*. Translated by Vern W. McGee and Edited by Caryl Emerson and Michael Holquist. Austin: University of Texas Press, 1986, pp.159-177.

⁴ BAKHTIN, M. *Art and Answerability* (1919). In: BAKHTIN, M. *Art and Answerability*. Early Philosophical Essays by M. M. Bakhtin. Translated by Vadim Liapunov (including material from the editors of the Russian edition, S. S. Averintsev and S. G. Bocharov). Austin: University of Texas Press, 1990, pp.1-3.

⁵ See footnote 1.

its preservation and maintenance of quality, which is also supported by the commitment of all those—researchers/authors, readers, and collaborators—who honor it and give life to it.

Non-finalization of science leads to questions and answers that arise in our daily (academic) life, prompting new reflections, requiring new answers, and questioning the old ones:

Question and answer are not logical relations (categories); they cannot be placed in one consciousness (unified and closed in itself); any response gives rise to a new question. Question and answer presuppose mutual outsideness. If an answer does not give rise to a new question from itself, it falls out of the dialogue and enters systemic cognition, which is essentially impersonal (Bakhtin, 1986, p. 168).⁶

Fleeing from this impersonal, a-ethical knowledge, these reflections occur at a moment when *Bakhtiniana* welcomes its new Associate Editor – Carlos Gontijo Rosa, who undertakes a multitude of behind-the-scenes tasks in the publication of the journal. With editorial experience in other publications and new approaches, Carlos Gontijo brings a fresh perspective to the journal, while ensuring the quality that has established *Bakhtiniana* as one of the leading journals in the academic field in Brazil since its inception. On the other hand, our dearest and valuable collaborator, Maria Helena Cruz Pistori, the previous Associate Editor, now limits her participation in the Editorial Team after 14 years of uninterrupted work in the flow of articles, requests for reviews, direct contact with authors and reviewers, and editorial decision-making... It is the belief in the answerable ethics that gives us both the hope for continuity and the strength and enthusiasm to face new times.

Now, let us move on to the presentation of the thirteen articles submitted and approved for this issue that was established as continuous flow. As always, research involving the arts occupies a privileged position in the journal. We begin with a text that addresses musical art: “Towards a Dialogical Musical Polyphony: Contributions from Solo Singing Performance,” written by Juliana Araújo Gomes and William Teixeira, both from Universidade Federal do Mato Grosso do Sul (UFMS). It is important to remember that music is quite present in the works of the Bakhtin Circle, contributing even to the

⁶ See footnote 3.

creation of concepts that, by analogy, come to be applied to literature. In this article, however, the authors, while starting from Bakhtin, take the inverse path; that is, if Bakhtin moved from music to literature, Gomes and Teixeira trace what might seem like a return path, but now with a new reading of Bakhtin's own polyphony in the study of 20th-century concert music. By combining literary theory with musicology studies, they seek to understand the polyphonic dimension of concert music, presenting and analyzing polyphonic strategies applied to solo vocal repertoire, such as the multiplicity of texts, roles, and actions.

The next two articles come from Central Asia, from countries that until recently were part of the former USSR (1922-1991), where *Bakhtiniana* has gained significant traction in universities. It is interesting to note how, in general—and particularly in these articles—the search for and recognition of their own identities, values, and traditions are a constant concern for researchers in the region. The first of these articles is “Genesis of Kazakh Oral Poetry: Structure, Types, Functions (Based on *Zhyrau* Material of the XV-XVIII Centuries),” authored by Kairat Zhanabaev, Sansyzbay Madiyev, Almasbek Maulenov, and Aizhan Turgenbayeva (Al-Farabi Kazakh National University - Almaty), along with Galiya Shotanova (Kazakh Ablai Khan University of International Relations and World Languages - Almaty), from Kazakhstan. The authors explore the traditional oral texts produced by the creative and poetic life of the “language-creating people” known as Kazakh *zhyrau*. They present the stereotypical grammar of these texts, their connection to historical roots, and fundamental elements such as suggestion, magic, myth, rite, and ritual, tracing their evolution into contemporary forms of art and culture.

The following article, now from Uzbekistan, by Shahnoza Ziyamuhamedova (Tashkent State University of Law - Tashkent), is titled “A Comparative Analysis of the Theme of Homeland Loss in the Lyric Poetry of Babur and Contemporary Poets.” It analyzes the symbols and metaphors used in the poetry of three Uzbek poets: the first, from the 15th-16th century, Zahiriddin Babur, and the other two from the 20th century - Abdulla Oripov and Erkin Vohidov. The aim is to examine how patriotism represented by cultural symbols and the representations of native landscapes, in the themes of exile, nostalgia, and cultural identity in their poetry, contributes to the emotional and cultural education of students today.

From Central Asia, we move on to Portugal with the article “The Power to Change the World: A Call for a *Children’s Crusade*,” signed by Ana Margarida Ramos, from the Universidade de Aveiro - UA, Aveiro, Portugal. In her analysis of a children’s book that combines fictional with non-literary elements in a hybrid and multimodal format - *The Children’s Crusade (Let’s Change the World)* by Afonso Cruz - the author reflects not only on the hybrid format of the text, which includes performative elements and references to other discourses and arts, but also on how the work encourages child activism in order to change the world, expressing children’s demands in terms of their fundamental values.

“Manifestations of the Aesthetics of the Grotesque in the Testament of Job,” written by Francisco Benedito Leite (Pontifícia Universidade Católica de Campinas – PUC-Campinas), is our next text. The author analyzes an ancient Jewish text, an apocryphal work written in Greek between the end of the 1st century AD and the beginning of the 2nd century, observing how, although it constitutes an update of the earlier Hebrew text in view of the prevailing culture, it widely dialogues with it. Furthermore, he shows how the non-canonical text manifests the *grotesque body*, according to the way Mikhail Bakhtin mobilizes this concept when discussing popular culture in the Middle Ages and the Renaissance.

Next, Fabiano Dalla Bona and Carolina de Castro Wanderley (Universidade Federal do Rio de Janeiro – UFRJ) present us with a study on the carnival chronicle of the early 20th century in the article “The Carnivalization of Death in the Chronicle ‘*A tragédia do cordão Estrela de Dois Diamantes*’ [The Tragedy of the Star with Two Diamonds Carnival Block],” by Luís Edmundo. The authors highlight how, during this period, on the one hand, the chronicle served a bourgeois and European national project of culture; on the other hand, there were those chronicles that allowed mobilizing Bakhtin’s concept of *carnivalization*, insofar as they show the “poetic face of popular transgression” in confrontation with the univocal canons of the former.

Next, Larissa Ingrid Pinheiro de França Bezerra and Newton de Castro Pontes (Universidade Regional do Cariri – URCA) write about a short story by Machado de Assis in “Realism and the Fantastic in Machado de Assis’ Short Story ‘*Sem olhos*’ [Without Eyes]: A Chronotopic Investigation.” Drawing on Bakhtin’s concept of chronotope, the authors show us how Machado’s text questions the perception of reality in terms of social

issues, while also investing in the fantastic, utilizing the chronotopes of the nocturnal gathering and the unfamiliar lodging, common to fantastic and Gothic literature, and integrating the supernatural into the realistic construction of the narrative.

Studies concerning the deaf community and Brazilian Sign Language (Libras) have always had their place in our journal. This issue is no exception, as we have three articles dedicated to them. The first is titled “The Work of Libras-Portuguese Interpreters during the Covid-19 Pandemic: Remote Interpretation and Presumed Interlocution,” by Vinicius Nascimento (Universidade Federal de São Carlos – UFSCar) and Felipe Venâncio Barbosa (Universidade de São Paulo – USP). The authors analyze the changes and adaptations required in the work of Libras-Portuguese interpreters during the COVID-19 pandemic in three genres: conferences, classes, and musical *live streams*. Bakhtinian thought, simple self-confrontation, and studies of sign language translation and interpreting were the theoretical-methodological foundations of the work.

Tayana Menezes (Universidade Federal de Pernambuco – UFPE) wrote “The Social Representation of the Deaf: A Sociocognitive Study of Discourse.” The study shows how the deaf community itself constructs its social representation. Considering social representation as an “amalgam of diverse knowledge that guides and enables subject-subject, subject-object, and subject-world interaction” mediated by discourse, the author sought, in semi-structured interviews conducted with deaf individuals, the linguistic-discursive markers in socially prejudiced practices naturalized in a predominantly hearing society.

The third study also analyzes social voices from the deaf community, but now on the internet. It is titled “Social Voices of the Deaf Community in Memes,” and the author is Maria Kérsia da Silva Dourado (Universidade Federal do Rio Grande do Norte – UFRN). Dourado analyzes how visual memes produced by the deaf community on an Instagram account show discursive positionings and how they create tension in the relationship with hearing individuals and the Portuguese language. Furthermore, as forms of political expression, the analyzed memes reveal the community’s need to affirm its own linguistic and cultural identity.

Our next text is especially focused on discursive practices of resistance: “Designations in Dispute: on the Relations among Linguistic-Discursive (De)Coloniality, Menstrual Dignity, and Discursive Practices of Resistance and Reexistence,” signed by

Maria Carmen Aires Gomes and Alexandra Bittencourt de Carvalho (Universidade de Brasília – UNB). Based on a critical-intersectional discursive analysis of two media texts, the authors show us the epistemic-ontological debate and the confrontation surrounding the designation “people who menstruate.” This dispute over meanings from the positionality of bodies at the intersection of the authors of the media texts creates knowledge and power, expressing a linguistic-discursive activism as a “way of re-existing, resisting, and confronting linguistic coloniality.”

Lia Abrantes Antunes Soares and Ana Letícia Oliveira Noronha (Universidade Federal do Rio de Janeiro – UFRJ) present us with research on the emergence of grammar in childhood in the article “Are Children Linguistically Creative or Conservative?” In the field of language acquisition studies, the work advances the understanding of what constitutes a conservative attitude in children’s utterances, as opposed to one considered creative. Aligning themselves with cognitive-functional linguistics from a sociocognitive perspective, the authors exemplify their position through the analysis of two parental diary-type videos shared on social media.

Proverbs, seen as forms of self-care and care for others, are the focus of the article “‘It Is an Affective Memory’: Proverbs as a Cultural Practice of Self-Care and Care for Others” by Rejane Brandão Siqueira, Edson Cordeiro dos Santos, and Jennifer Pena Vasconcellos da Silva (Pontifícia Universidade Católica do Rio de Janeiro – PUC-RIO). Taken as a cultural practice, the use of proverbs is revisited in a study that aims to investigate, in memory accounts, their use as markers of caring and being cared for. The collective interviews conducted in conversation circles with professionals from a Specialization course in Education and high school students point to the characteristics of self-care and care for others, as well as the promotion of human connection in the use and remembrance of proverbs.

Finally, in the publication of the thirteen articles in this issue, we reiterate our ethical commitment to quality scientific production. Therefore, we invite everyone – readers, authors, and collaborators – to actively respond to these texts, savoring and including in their research this collection, which brings together 14 institutions: 4 foreign (Al-Farabi Kazakh National University and Kazakh Ablai Khan University of International Relations and World Languages, Kazakhstan; Tashkent State University of Law, Uzbekistan; University of Aveiro, Portugal); and 10 Brazilian (UFMS, URCA,

PUC-Campinas, UFRJ, UFSCar, USP, UFPE, UNB, PUC-Rio, UFRN), and 25 researchers.

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