

## **Quotation marks with autonomic connotation: A proposal on the enunciative heterogeneities of the subject in the discourse**

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### **ABSTRACT**

Linguistics can be defined as a discipline that studies language in a scientific way. However, it should be noted that the word *language* is polysemic. Therefore, in this domain, scholars are not unanimous in seeking to provide elements to try to conceptualize it.

**Keywords:** Language, Enunciative description, Enunciative heterogeneities.

### **INTRODUCTION**

Linguistics can be defined as a discipline that studies language in a scientific way. However, it should be noted that the word *language* is polysemic. Therefore, in this domain, scholars are not unanimous in seeking to provide elements to try to conceptualize it.

Our article works with Jacqueline Authier-Revuz's definition of *enunciation*, which is a "heterogeneous field where language and its exteriors – the forms of language – are found" (AUTHIER-REVUZ, 1998, p. 16).

In this way, enunciation can be conceived as a heterogeneous domain of knowledge, in which the subject is at stake, as well as its relationship with language and meaning. This place, inevitably, leads linguistics, if it is understood in its restricted sense, to make use of theories outside its theoretical field, in order to support the description of enunciative facts.

Let's see what Authier-Revuz says, reinforcing the heterogeneity of the enunciation:

In general, we can say that to move from the consideration of language conceived as "proper order", a finite system of units and rules of combination [...] to the consideration of speech, of discourse, is to abandon a homogeneous, closed domain, where the description is of the order of the repeatable, of the "ONE", for a field doubly marked by the "NOT ONE", by the theoretical heterogeneity that crosses it (AUTHIER-REVUZ, 2001, p. 166).

Enunciative heterogeneity, in turn, according to the prism of Authier-Revuz (2004), can be divided into constitutive and shown. The author bases her theory on this type of heterogeneity, based on Bakhtin's assumptions about dialogism and polyphony, as well as on Lacan's postulates that define the

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unconscious.

With regard to the heterogeneity shown, Authier-Revuz (op. cit.) itself postulates that these forms can be subdivided as marked and unmarked. As examples of types of heterogeneity shown and marked, we have the enunciative glosses, the reported discourse, in which we can include the syntactic forms of direct and indirect discourse, as well as *quotation marks*, which constitute the main objective of this work. Exemplifying the cases of heterogeneity shown, but of the unmarked type, we have irony and free indirect discourse, among others, which rely on the "other saying", without making it explicit, to produce meanings.

## CLINICAL CASE

According to Authier-Revuz (op. cit.), when looking for a definition for the heterogeneity of the subject in the discourse, one can begin to construct it from the notion of enunciative heterogeneities. These, in turn, are presented as being composed of two types, which are separated and studied didactically by the author, in order to facilitate understanding: the heterogeneity shown, which can be marked or not marked, and the constitutive heterogeneity.

On the other hand, in exploring the constituted heterogeneity, Authier-Revuz herself postulates:

[...] passing through the continuum of recoverable forms of the presence of the other in discourse, one inevitably arrives at the presence of the other – the words of others, other words – everywhere always present in discourse, not dependent on a linguistic approach (AUTHIER-REVUZ, 2004, p. 21).

The researcher points out that she needs an anchoring in *the exterior* of linguistics, in order to postulate her theory on constitutive heterogeneity.

The French linguist supports her reasoning, seeking to rescue the most explicit, intentional and delimited forms of the presence of the *other/Other* in the discourse, in two non-linguistic approaches. They are the dialogism proposed by Bakhtin's Circle and Jacques Lacan's theory of the unconscious, which we will deal with below.

The author postulates, then, that, from the bias proposed by the Bakhtin Circle, historical analyses of a theory of discourse and meaning production can be elaborated, which the author proposes to use in the production of her research.

By evoking the studies of the Circle, Authier-Revuz affirms that his legacy constitutes a paradigm shift about what was written and believed until then, at the beginning of the last century. He states that Bakhtin uses several oppositions to constitute his theory. Among these, the author (2004) mentions that the Russian author prefers dialogue instead of monologue, conflict instead of immovable and relative instead of absolute, just to present some of his statements, which will compose his postulates.



Authier-Revuz (op. cit.) theorizes that the fundamental principle of the relationship with the other is that of the *inner border*. He explains that this postulate initially represents the *law of discourse*, translating it into the laws of the word, of the utterance, of the sense. The author presents the literary forms and genres that Bakhtin's Circle explores, such as the polyphonic novel and the different modalities of secondary discourse.

This means that the interlocutor is not an external "target" of a message, but rather that it is through his understanding that he is incorporated into the interaction process. As the author postulates: "The other is, for the speaker, in any case, apprehended as discourse" (op. cit. p. 42). This means that the other understands the discourse not as a passive reception, but as an active phenomenon, particularly dialogical, by means of a "response", in the author's words as if it were a "counter-discourse". That is, the interlocutor assimilates the other's discourse through his or her own discourse.

Thus, the study of interaction, often linked to external aspects, is part of the pragmatic current and is linked to "external" dialogues, privileging interactional strategies. The author states that it is essential to place interlocution as a constitutive factor of discourse. In this way, Authier-Revuz (op. cit.) is content to juxtapose psychoanalysis and dialogism in the formulation of his theory of the subject.

He quotes a thought of Bakhtin's, who says that "Style is the man, but we can say, at least, two men". He then turns to a reflection of Lacan's, when he proposes that "Style is man... to whom we are addressing." She explains, therefore, that Bakhtin's other, which has the constructed meaning, however strange it may be, brings in his discourse "words loaded with history", as the author wants. And he adds, Lacan's Other, which we will discuss later, that of the unconscious, that of the unexpected sense, "deconstructed" opens up another heterogeneity in the discourse.

The point of view of psychoanalysis shows that behind the linearity of the word, that is, behind the emission of a single voice, it is necessary to understand a polyphony. They are broadcasts of a kind of linguistic score, in which several staves that make up the thread of the discourse are aligned.

By inserting the unconscious into his theory, Authier-Revuz (2004) states that man is not the result of a division into two sides: conscious and unconscious. In this way, the subject enunciates himself without knowing or perceiving what he enunciates, and he can, very well, in one or a few words say a lot about this knowledge.

Therefore, it can be seen that, according to the French linguist, the subject of the unconscious, represented by the signifier, is not divided as one can divide the halves of a fruit. It manifests itself barred by desire, as affirmed by Freud and theorized by Lacan, according to Authier-Revuz (op. cit.).

Thus, the author explains this rift in the subject, citing Lacan (1953) who, in turn, states that the unconscious is a part of the concrete discourse, but transindividual. Authier-Revuz adds that this unconscious does not remain at the subject's disposal all the time to repair the thread of his conscious



enunciation, but that it is sometimes marked by a void.

She also postulates that on several occasions the unconscious is part of another scene, as are the examples of *lapses*, *witty sayings* and *dreams*, which are, according to the author, nothing more than the surprising setbacks of a constant presence of this unconscious, which is signaled in the discourse.

The unconscious, according to Lacan (1966, apud AUTHIER-REVUZ, 2004) is a chain of signifiers that in some room, or in some other scene, as the French psychoanalyst wants, comes to repeat itself and continues, at all times, insisting on interfering in the cuts that are offered to it in the thread of discourse. Lacan adds that the unconscious reflects what it informs, speaks, and, undoubtedly, where it is least expected it places itself, appearing on the innumerable occasions of the subject's enunciation.

Gathering material for his theory, Authier-Revuz (2004) postulates that every discourse is constitutively crossed by "other discourses", as well as by the "discourse of the Other". In this way, he wants to say the other/Other in order to circumscribe him and affirm the One as he does in his search for the heterogeneity shown, on which we will work next.

## DISCUSSION

According to the French linguist, one of the most complex forms of the heterogeneity shown appears in the course of the so-called quotation marks with an autonymic connotation, in which "[...] the speaker makes use of words inscribed in the thread of his discourse, without the rupture proper to autonomy and, at the same time, he shows them" (AUTHIER-REVUZ, 2004, p. 13).

The author wants to explain that, to the extent that the speaker integrates an enunciative table, using his words, his position is unfolded in another figure, which would be that of the observer of the words that were used. In other words, this enunciation is designated as marked by means of some mechanisms such as glosses, quotation marks, italics, an intonation or even a comment, receiving, with regard to the rest of the discourse, according to the author, a *different status*.

In the enunciative process, when one speaks of gloss, it is possible to infer that expressions of this type are presented as paraphrases formulated to specify what was said. These comment formulas, due to their explicit characteristics, are accessible to the process of linguistic analysis. These are expressions called *gloss*, *retouching* or *adjustment*, through which some elements can be combined in the subject's discourse.

Authier-Revuz (2004) explains that the materialization of discourse in a language or in a variation of that language, be it technical, regional, familiar or even "standard", is adapted to the interlocutors and to the situation through glosses that indicate the *other/foreigner*. He exemplifies the use of gloss with the phrase: "Green beans *al dente*, as the Italians say". The glossed expression takes up the saying of the other, in this case what the foreigner says, that is, a people of a different culture.

As for the belonging of words and sequences of words to the discourse in execution, the author (op. cit.) mentions allusion, stereotype and reminiscence as ways of representing the *other* in the discourse already said. He presents, in sequence, the following examples, which define, respectively, the types mentioned above: "The poet is – *according to Daudrillard, from whom we derive acidity* – an accelerator of particles..." to designate the allusion to another discourse, since another source is cited. "These *fragments of eternity*, to take up the expression of the Hindus..." expressing the stereotype of the Indian people, who are remembered as connected to the things beyond. And "It seems to me that three points sustain, for her, *this so-called preliminary pleasure...*", as it represents an expression of speech already said previously, recovering a reminiscence that must have been alluded to earlier in the text.

The French researcher also distinguishes another type of marked heterogeneity. The type of heterogeneity shown by the researcher calls "that of *other words, under words, in words*" (AUTHIER-REVUZ, 2004, p. 18). This is what she postulates as some explicit ways in which the presence of the other signifier can be *marked in a sequence*. This interlocutor cannot disregard it, not least because this chain of words is often presented as a kind of instruction to discover this other.

In order to expose the quotation marks with an autonymic connotation, which are the first type of quotation marks explored by Authier-Revuz, the author inserts the statements "The word 'charity' has four syllables" and "The word 'charity' performs good works". Through these examples, the researcher postulates that, through the so-called metalinguistic presenter, which is the expression "The word", the speaker *appeals* and does not *use* the terms aspected. That is, what is associated with the signifier is the complete sign, composed of signifier of and signified.

Continuing her study, the linguist explains that the usual function of differentiation quotation marks, the second type explored, is to function as an *instrument of distinction* from the other. This appears, according to the author's theory, as a sign that allows one interlocutor to "distinguish" himself in relation to the other, through the most common markers that are the words aspected.

He presents as an example excerpts from an interview, in which the quotation marks of condescension are many and used as a kind of ostentation. These are the statements "You take ten steps forward and then you must take four steps back" so that this fits well with the 'sociological' reality (please put quotation marks again...) and "We were never 'militants' (as for the quotation marks, it's the last time, I promise) ... In these examples, an exaggerated manifestation of the speaker's image can be perceived. According to Authier-Revuz, one can see in this a kind of "offensive narcissism of the speaker", wanting to distinguish himself from the other.

The third type, investigated by Authier-Revuz (op. cit.), consists of the quotation marks of condescension. They are used when the speaker, assuming a "paternalistic" position, makes use of a word that fits into the receiver's universe, however, in the sense of maintaining his own image, he characterizes

with quotation marks his distancing from this universe.

Exploring this type of gloss, the author leads us along two opposite paths. The first step is made by marking a word pertinent to the receiver, but not to the speaker. And he exemplifies: "If I didn't talk to you, I wouldn't have said that word" (op. cit. p. 223). He adds that there are several quotation marks of this type, which are called "pedagogical", with which the speaker uses words that he attributes to the receiver, in the sense of placing himself within his reach and thus being able to lead him to the "true" words that he would have wanted to refer to, if he had not used the quotation marks.

The next way is the other way around and presupposes that a word is convenient to the speaker and not, according to him, to the receiver. It features the phrase "If I didn't talk to you, I'd say it without quotation marks" (op. cit., p. 223). These are words put in quotation marks by one of the two interlocutors in order to show the appreciation they have for each other. Thus, Authier-Revuz concludes that these types of aspected words prove the intrusion of an aesthetic term that is employed between two speakers, through which one demonstrates consideration for the other.

The fourth type worked by Authier-Revuz (op. cit.) refers to protection quotation marks. They are used when the enunciator, because of the situation, is led to use words that he considers to possess a knowledge that he believes he does not have or that are related to a social situation that he thinks is not his own. He uses quotation marks, therefore, as a way of protecting himself from the consequences of his saying.

These forms of saying are composed, according to the author, of words said as being in a certain way "approximative", since they seek to restrict the distance to the interlocutor and, thus, soften a possible response from the receiver. They are glosses that prepare an eventual reply from the interlocutor, minimizing the offensive of the other. These quotation marks frustrate, in a preventive way, an eventual counter-argument by the receiver, since they establish a space for the play of words that is not oriented towards a conflict. The linguist exemplifies with the expression "[...] it is only a way of speaking, I will not argue over that word" (op. cit., p. 224). With this example, the author demonstrates the attempt at approximation, calming a more energetic reaction of the interlocutor.

These quotation marks align a possible rejoinder, preemptively disarming the attack of the other, since, according to Authier-Revuz, they dissipate the contours of the word and systematize a space for the fluctuation of the discourse. They are said to be *approximations to the time that propose, within the framework of wordplay, a rectification of the other's words, which does not motivate or lead the situation to a possible open dispute*. It is important to contextualize that most of the time when protection quotation marks are used, they lead the situation to a defense of the enunciator, in an attempt to preserve faces.

The next type referred to by the researcher (op. cit.) are the quotation marks of offensive questioning. They are used when the speaker is led to express himself through words that he understands

as imposed from the outside, which makes his own words forbidden. These quotation marks are appropriate for a speaker to defend himself, presenting an aggressive reaction in certain situations. These occasions, according to the author, are those in which questioning, be it in a serene or polemical way, or even questioning or mockery, is necessarily destined to break the continuation of certain discourses. In this case, the words are used as positions that delimit a line of confrontation.

Illustrating the above situations, the author exemplifies these ways of questioning. We have in the example "Human Sciences", Police "Abuses", "Useless" Discoveries ... which constitute a title of a book. In this title, quotation marks are used to provoke controversy, because they emphasize, questioning in an aggressive way, how it can be conceived that the *sciences* are human, that police officers commit abuses and that discoveries can prove useless. In the sentence "Every child who comes into the world by 'accident' may well be, in fact, unconsciously desired...", through which Authier-Revuz reveals the provocation posed, from the moment it is reflected whether a child can really be born *by accident*.

In this sense, Authier-Revuz (op. cit.) explains that, at every opportunity in which the subject is led to speak with imposed words, that is, coming from the outside, instead of his own expressions, he can defend himself by means of offensive reactions, in a situation that is under control. Therefore, by choosing "[...] To say mentalities instead of ideology can be prudent or even obligatory for a speaker in a given situation" (op. cit., p. 225). That way, the interlocutor doesn't run the risk of triggering a conflict. She acts, then, with prudence, depending on the environment in which she finds herself, or even, as the researcher wants, simply to make herself better understood.

Reinforcing the theory about offensive questioning quotes, the author brings us the example. Finally questioned about what the France-Inter journalist calls the "wave" of contestation within the Communist Party, with quotation marks on waves, to please him, Charles Fiterman replied: I will even put the word "contestation" in quotation marks because I contest it, I refuse it... In this example, the linguist focuses on the aggressive way in which the interlocutor responded, using an offensive question.

Authier-Revuz states that in the cases cited in the above statements, quotation marks often lead to contexts that make explicit the speaker's opposition. It would be, as the researcher herself postulates: "An offensive reaction in a dominated situation" (AUTHIER-REVUZ, 1982, p.132). He also asserts that the term which is designated by a glossed word is, in fact, a pseudo-word. It concludes that these quotation marks map positions between the interlocutors, determining a line of confrontation.

The last type of quotation marks indicated by Althier-Revuz (2004) are the emphasis quotation marks, which are used as a way to emphasize what is truly meant. They work as a response to the suspension of liability proper to any use of quotation marks. It should be noted that, according to the author, this type of quotation marks can be replaced by italics or bold, especially in statements of the so-called "scientific" discourses.

In this regard, the researcher states that the forms of heterogeneity shown tend to be absent in the sets of discourses mentioned above:

This is due to two types of refusal mentioned above: to a "constitutively monological" aspect, which escapes the particular subjects, and to the mother tongue by construction, an ideological aspect of representation is joined – according to varying modalities – which tends to conceal any manifestation of the heterogeneous determinations that weigh, however, on "its internal logic" (op. cit. p. 76).

The author wants to draw attention to the general representation contained in academic articles that corresponds to a "rhetoric" existing in scientific discourse that tends to erase the author's self, to the detriment of a neutrality that is thought to exist. However, Authier-Revuz herself posits that this has varied greatly through the ages. And he adds that the way in which this constitutive and represented monologic character produces the image of an absolute discourse of the true, translates as a kind of point of reference and horizon inaccessible in the economy of this discourse. It functions, conversely, according to the author, as a very shown representation of the other, in an ostentatiously dialogical functioning. Thus, nowadays, it is already possible to see an academic work being presented in the first person.

On the emphasis quotation marks, let us observe:

[...] quotation marks of emphasis, of insistence, which switch – irregularly as the graphics appear to be, with italics, bold..., but do not, however, constitute an aberration in relation to the distance value of this sign [...] (op. cit., p. 228).

Therefore, the emphasis quotation marks do not mark, at all, an ironic distance, but rather a rebuttal to the lack of self-responsibility in relation to any aspected construction, all this by means of a new assertion. The linguist exemplifies what she wants to say through the phrase "[...] That's the word I mean, that's exactly the word I mean." The insistence quotation marks are, therefore, as the researcher wants, constructions that bring an immediate already-said that is proper to any quotation mark, persisting in this emphasis and reinforcing its own redict, through a new assertion.

## **CONCLUSION**

Our work was situated in the field of Linguistics of Enunciation, understood as the most relevant attempt to overcome the limits of language linguistics. Thus, through this field, we seek the relations of language, which is seen not only as a system of combination of signs, but, above all, as a language engendered by a subject.

We visit Authier-Revuz's enunciative theory, starting from his assertion that, in the course of discourse, a single speaker produces a certain number of verbal forms, which are linguistically perceptible.





Thus, when addressing enunciative heterogeneity, the French linguist bases her foundation on rescuing the most explicit and most characterized forms of the presence of the other in the subject's discourse, through non-linguistic approaches. Therefore, we are in charge of deepening these theories, which are constituted in the dialogism proposed by the Bakhtin Circle and in the theory of the unconscious, authored by Jacques Lacan.

In the Authier-Revuz theory, we visit one of the most complex forms of the heterogeneity shown that appears in the discourse through the so-called quotation marks of autonymic connotation. In this regard, Authier-Revuz (2004, p. 13) postulates: "[...] The speaker makes use of words inscribed in the thread of his discourse, without the rupture proper to autonomy and, at the same time, he shows them." This is the core of the autonymic connotation, since the word becomes the object of saying at the same time that it is used. In this way, a resignification of the subject is promoted, making it possible to talk about the sign at the exact moment in which it is referred.

Then, within the classification proposed by the French linguist on the functions performed by quotation marks with an autonymic connotation in the subject's discourse, we visited the various types designated by Authier-Revuz.

Finally, we affirm that twentieth-century linguistics was a multifaceted and plural domain. Observing its trajectory, we can affirm that some studies on the subject have not been conclusively carried out. Thus, research in this field bequeaths to the twenty-first century several issues that deserve to be deepened, such as studies on the heterogeneity of the subject in discourse.



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