
Racism in Football: patterns in media discourse



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Izadora Silva Pimenta declares that this thesis brings an original work. All the citations and references are specified. This thesis has not yet been submitted to another examination office in the same or similar form.

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Izadora Pimenta

Abstract

This work utilises Systemic-Functional Linguistics (Halliday & Matthiessen, 2014) and the notion of Judgement in Appraisal Theory (Martin & White, 2005) to analyse the media discourse regarding racism in football in England and Brazil. The main goal of this work is to find patterns of representation regarding the topic in these discourses, considering hard news journalism, a form of communication that presents itself as neutral and factual.

To find these patterns, the work considers a main Judgement in common among the corpora - racism as a social wrong (Fairclough, 2011) and evaluates how this Judgement is constructed through the discourse by positioning different experiences of the world of people that play different roles in the discourse, to generate meaning to this Judgement.

For this task, I also consider Ideology as the higher strata of language (Lukin, 2019) and understand race as a social construct with real impacts on those affected (Gillborn & Ladson-Billings, 2020). This way, the positioning of meanings from the Writer can influence the main ideology regarding this topic and the maintenance of structural racism in both societies.

Through a tailor-made framework based on the assumptions of the Transitivity System (Halliday & Matthiessen, 2014) in reflecting the experience of one in the world, and corpus-based discourse analysis, with quantitative and qualitative resources for manual annotation, I identified 17 labels, which are called Reactions. These labels offer an overview of how different people react to the main Judgement.

These Reactions and their placement in the discourse reveal that the media discourse in both contexts prioritises the voices of actors in the discourse that are not directly involved in the racist remark but are offering their help through an action, a comment, or a remark regarding the victim. The placement of these patterns reveals that the media discourse for this context is attached to values such as colourblindness, the domination of the image of

blackness by the white-dominant world and football as a commodity, giving less priority to the representation of the voices of the victims and their experience in the world.

Zusammenfassung

Diese Arbeit geht von der systemisch-funktionalen Linguistik (Halliday & Matthiessen 2014) und dem Begriff des Judgement in der Appraisal Theory (Martin & White 2005) aus, um den Mediendiskurs über Rassismus im Fußball in England und Brasilien zu analysieren. Das Hauptziel besteht darin, Darstellungsmuster des Themas in diesen Diskursen zu finden. Dies geschieht unter Berücksichtigung des harten Nachrichtenjournalismus, einer Form der Kommunikation, die sich als neutral und sachlich darstellt.

Um diese Muster zu finden, wird in der Arbeit ein den Korpora die gleiche Judgement in seiner Hauptform betrachtet - Rassismus als soziales Unrecht (Fairclough 2011). Es wird untersucht, wie dieses Judgements durch den Diskurs konstruiert wird, indem verschiedene Erfahrungen der Welt und von Menschen, die verschiedene Rollen im Diskurs spielen, positioniert werden, um diesem Judgements Bedeutung zu verleihen.

Für diese Aufgabe betrachte ich auch Ideologie als die höhere Struktur der Sprache (Lukin 2019) und verstehe Rasse als ein soziales Konstrukt mit realen Auswirkungen auf die Betroffenen (Gillborn & Ladson-Billings 2020). So kann die Positionierung von Bedeutungen aus dem Writer die Hauptideologie zu diesem Thema und die Aufrechterhaltung des strukturellen Rassismus in England und Brasilien beeinflussen.

Mithilfe eines Rahmens, der die Annahmen des Transitivitysystems (Halliday & Matthiessen 2014) in Bezug auf die Widerspiegelung der eigenen Erfahrungen in der Welt berücksichtigt, und einer korpusbasierten Diskursanalyse mit quantitativen und qualitativen Schritten für die manuelle Annotation habe ich 17 Bezeichnungen identifiziert, die einen Überblick darüber geben, wie verschiedene Personen auf das Judgement reagieren.

Diese Reaktionen und ihre Platzierung im Diskurs zeigen, dass der Mediendiskurs in beiden Kontexten die Stimmen von Akteuren in den Vordergrund stellt, die nicht direkt an der rassistischen Bemerkung beteiligt

sind, sondern ihre Hilfe durch eine Handlung, einen Kommentar oder eine Bemerkung über das Opfer anbieten. Die Platzierung dieser Muster zeigt, dass der Mediendiskurs in diesem Kontext mit Werten wie *colourblindness*, der Beherrschung des Bildes von Schwarzsein durch die von Weißen dominierte Welt und Fußball als Ware verbunden ist und der Darstellung der Stimmen der Opfer und ihrer Erfahrungen in der Welt weniger Priorität einräumt.

Resumo

Este trabalho parte da Linguística Sistêmico-Funcional (Halliday & Matthiessen, 2014) e da noção de Julgamento no Sistema de Avaliatividade (Martin & White, 2005) para analisar o discurso da mídia a respeito do racismo no futebol na Inglaterra e no Brasil. O objetivo principal é encontrar padrões de representação a respeito do tema nestes discursos, considerando o jornalismo de *hard news*, uma forma de comunicação que se apresenta como neutra e factual (Martin & White, 2005).

Para encontrar estes padrões, o trabalho considera um Julgamento principal em comum entre os corpora - o racismo como um problema social (Fairclough, 2011) e avalia como este Julgamento é construído através do discurso, posicionando diferentes experiências do mundo, de pessoas que desempenham diferentes papéis no discurso, para gerar significado a este Julgamento.

Para esta tarefa, também considero a Ideologia como o estrato superior da linguagem (Lukin, 2019) e entendo raça como uma construção social, com impactos reais sobre os afetados (Gillborn & Ladson-Billings, 2020). Portanto, o posicionamento dos significados do Escritor pode influenciar a ideologia principal em relação a este tópico e a manutenção do racismo estrutural em ambas as sociedades.

Através de um percurso metodológico construído especialmente para esta tarefa, considerando as suposições do Sistema de Transitividade (Halliday & Matthiessen, 2014) ao refletir a experiência dos indivíduos no mundo, e a análise do discurso baseada em corpus, com recursos quantitativos e qualitativos para anotação manual, identifiquei 17 rótulos, que são chamados de Reações, que oferecem uma visão geral de como diferentes participantes no discurso reagem ao Julgamento principal.

Estas Reações e sua colocação revelam que o discurso da mídia em ambos os contextos prioriza as vozes dos atores que não estão diretamente envolvidos

no caso de racismo, mas que estão oferecendo sua ajuda através de uma ação, um comentário, ou uma observação sobre a vítima. A colocação destes padrões revela que o discurso da mídia para este contexto está ligado a valores como *colourblindness*, o domínio da imagem da negritude pelo mundo branco e o futebol como uma mercadoria, dando menos prioridade à representação das vozes das vítimas e sua experiência no mundo.

And when the sun rises we are afraid
it might not remain
when the sun sets we are afraid
it might not rise in the morning
when our stomachs are full we are afraid
of indigestion
when our stomachs are empty we are afraid
we may never eat again
when we are loved we are afraid
love will vanish
when we are alone we are afraid
love will never return
and when we speak we are afraid
our words will not be heard
nor welcomed
but when we are silent
we are still afraid

So it is better to speak
remembering
we were never meant to survive.

Audre Lorde

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1. Introduction

“I am no longer accepting the things I cannot change.
I am changing the things I cannot accept.”
Angela Y. Davis

1.1 Structural racism and language

While I was reading *Black Looks: Race and Representation* by bell hooks¹ (1999), I could see in words some of the stuff that makes part of my experience in this world. In this book, hooks talks about different contexts of representation of black people in society, especially in the United States. She points out that, for us, there is a “pain of learning that we cannot control our images, how we see ourselves or how we are seen” that “is so intense that rends us. It rips and tears at the seams of our efforts to construct self and identity” (hooks, 1999, p. 3-4). I could see in this statement nothing but the truth. However, it got me back to when I was a journalist working at a communications agency and became concerned about being misrepresented by language.

As a sole black woman working alongside people who are seen as white in Brazil, a country that determines racism by the phenotypes that we carry, I could also feel like someone who does not belong. I could have my first insight that some so-called innocent communications could trigger micro-aggressions in this place because they did not talk to me the same way they spoke with my colleagues. Moreover, I suddenly realised I was being requested to write and share words incompatible with my experience.

Experiencing this working background before entering academia was paramount to understanding this phenomenon as a researcher. In 2017 I decided to stop working as a full-time journalist. I started to develop a

¹ bell hooks' name is always written without capital letters.

master's thesis at the University of Campinas, choosing the context of football² media discourse and focusing on racist remarks against black male players in the sport. This choice came after a reminder of a cover from *Veja*, a high circulation magazine in Brazil, portraying a Brazilian football player³ and bringing that his attitude of eating a banana thrown at him during a match as a racist remark ended racism in football forever. Short story: it did not.

When I got introduced to Systemic Functional Linguistics during my research, I learned that it was more than looking at texts and expecting to find racist meanings. This task examined how racism operates in language and how language brings established patterns currently accepted and collaborates to maintain structural racism in society. Lélia Gonzalez (2020), for example, has an overview of this notion in Brazilian culture. At the same time that we navigate hierarchic relationships, in which we live under a power dominated by the so-called white people in Brazil, the black culture and the black language are present in the daily life of everyone.

Racism works through a structure. We learn meanings. We share these meanings through language. Then, we create and recreate a world connected to an invented notion - race (Gillborn & Ladson-Billings, 2020). However, even if race is an invented notion, it has real implications for one's life. So my first statement in this work is: we have to talk about race if we want to discuss how to end racism. While these meanings are not investigated and understood through language, we will not have any success in unveiling these phenomena.

Talking about race can be complicated since it marks down the difference - which opens avenues for a point of view in which we should think less about race and more about how we should all be equal. Indeed, race is an

² Every time the sport "football" is mentioned in this work, it refers to Association Football, also known as "soccer" in some English speaking countries. Other types of football (e.g. American Football) will be clearly specified.

³ The player was sentenced for rape. As a personal choice, I will avoid disclosing the name of this player when possible.

illusion, and no biological aspect should be considered better than the others. Nevertheless, race is a process (Ferriter, 2016), a political and historical process (Almeida, 2019) that maintains structural racism.

Racism is not only being directly called out because of your colour or origins. But it is about what the view of the dominant society can represent to your life when you are born in a world and you learn that you are a racialised person. When I was born, I was still not making meaning. However, when I started to see myself in the world, I learned what I could and could not do. I had to fit myself into expected patterns; I had to consume media in which nobody was representing me - I grew up being different, and the impacts of these learned meanings are real. As Fanon (2008) summarised, recognising that we live in a world that produces meanings about us is to discover yourself as “an object in the middle of the other objects”.

Seeing race is the first step to changing our system (Eddo-Lodge, 2018). Conducting this work differently would not be true to my own experience in the world.

1.2 The research

With this notion in mind, this work attempts to delve deeper into some of these learned meanings in society about race, focusing on the media discourse about racism against black⁴ men in football. This research utilises Systemic-Functional Linguistics (Halliday & Matthiessen, 2014) and considers Ideology as the higher strata of language (Lukin, 2019). To identify these meanings, I consider the definition of Judgement from the Appraisal Theory (Martin & White, 2005) to understand the evaluations in this discourse. Still, I propose a different perspective, considering that the construction of a known evaluation - racism as a social wrong (Fairclough, 2011) - is made in media discourse

⁴ I consider black men all the black and brown football players that are discriminated against because of their real or perceived African roots, accordingly to the context they are in

through the experience of the world described by the portrayed people in this discourse - Abusers, Helpers, and Victims. These experiences are evaluated through the ideational Metafunction of language, detailed with the Transitivity System (Halliday & Matthiessen, 2014).

To reach this task, I collected corpora of hard news about racism in football considering two different contexts: Brazil and England. The choice of working with hard news comes from the point that this form of communication presents itself as neutral and factual (Martin & White, 2005). Instead of being explicit, the construction of evaluations would come in the form that the writer positions the other experiences along this discourse.

Brazil and England were chosen for this research because they are both highly connected with football in their main culture (Armstrong, 1999). There is also a different scenario regarding racism and the presence of black people in these two countries (as described in Eddo-Lodge (2018), Gonzalez (2020), and many others), which offers diversity in these constructions and how they help construct the narrative of racism in these societies.

I believe this research can contribute to understanding the implications of structural racism in society. Also, I would like to show that racism is not only in an individual's language but also part of a structure reproduced through language. Using Systemic-Functional Linguistics in this work comes from looking at language and society as a whole, recognising its "intimate, bidirectional relation" (Lukin, 2019, p. 9). This is also the reason for having the concern of working in an interdisciplinary way and finding resorts in other areas beyond linguistics - as a systemicist, a grammatical or quantitative analysis is just the beginning of a broader work (Bloor & Bloor, 2017) in which we have to look at the other layers present in a text and reveal them.

This research can be labelled as a Critical Discourse Analysis, but I resort primarily to the resources of Systemic-Functional Linguistics and its derived theories (e.g. Appraisal Theory). The notion of context in the original

grammar written by Halliday can be limited for this task (Bloor & Bloor, 2017). Still, expanding to other notions in the context of culture and ideology can be a powerful tool (Lukin, 2019).

Since the relationship between language and society is dynamic and Systemic-Functional Linguistics is a theory based on this relation (Hasan, 2005), it is natural that it will always be in motion. This contributes to a field that has just received enough attention. Having ideology as a focus still needs to be explored among the researchers that work with SFL (Eggins, 2014; Lukin, 2019).

This study also brings a corpus-based approach to deal with discourse. It is corpus-based because the help of the Corpus Linguistics resources and tools can allow “new insights into the discourse that may have otherwise gone unnoticed as well as addressing the issues of representativeness and generalisation” (Subtirelu & Baker, 2017, p. 109). Since I am interested in understanding patterns that can reflect ideological reproduction, corpus linguistics also “enables us to reveal some of the collective linguistic behaviours through which habits of talk and mind are formed and maintained” (Lukin, 2019, pp. 9-10).

It is also important to remark that SFL analysis of sports-related discourse is also a field that needs to be more broadly explored, with very few works published. In English, some of these studies are in Caldwell et al. (2016), one of the first efforts to understand the relationship between discourse, linguistics, sports, and the academic context. In Portuguese, some research that follows this path is as Lima-Lopes and Silva Pimenta (2017), which analysed a corpus of Twitter posts that contain the hashtag #MulheresNoFutebol (#WomenInFootball), Silva Pimenta (2021a), which looked into the press’ approach to a racist attack suffered by a football player in April 2014, focusing on the actions that shaped the racist act itself, and Silva Pimenta and Schroter (2021), which focused on a comparative article

between Marta and Neymar published at the time of Olympic Games in Rio de Janeiro.

So, I start this work to show how language in use and current ideology in society are bonded and part of a system of oppression that we unconsciously accept. This discussion does not start nor end with my own words. Like Nascimento (2019), I also believe that researchers in many language studies and ethnic-racial relations must explore the role of language in maintaining structural racism.

1.3 Goals and research questions

The main goal of this work is to identify how the meanings present in media discourse texts can work, explicitly or implicitly, to construct a view of what racism is and if they operate to maintain the structural racism in these societies. To answer this question, other specific goals are defined:

- Contribute to the SFL studies exploring the strata of ideology in language;
- Expand the notion of Judgement in media discourse seeking the experiences of the world that are constructing this Judgement;
- Work with a corpus-based perspective to show how the probabilistic nature of language (Halliday & Matthiessen, 2004) can offer us an overview of learned meanings in society;
- Understand SFL as a powerful tool in itself to develop a Critical Discourse Analysis;
- Collaborate for a critical view in SFL studies that consider the experiences of all the participants in the discourse to understand who has the power to make making meaning;
- Collaborate to the development of the studies of SFL and sports language, a context yet barely explored;

At the beginning of the study, some questions were formed to guide the analysis, but not excluding the possibility of other questions that could arise in other research stages. These initial questions were:

- Is finding patterns connected to preferred meanings in hard news texts possible?
- Are there preferred meanings in the media when talking about racism in football?
- How can we look through language with a corpus-based perspective for Systemic-Functional Linguistics and find meanings potentially connected to maintaining structural racism?
- How can language play an essential role in maintaining the effects of structural racism?
- Is Systemic-Functional Linguistics enough for the development of critical discourse analysis? How can the present study collaborate for its development?

1.4 Thesis Overview

This work introduces a multidisciplinary approach to understanding the object to be analysed. In Chapter two, I bring in an overview of race relations in football, with a particular focus on Brazil and England, the role of the mass media and the hard news in the dissemination of these patterns, and how the presence of these elements in language can influence the opinion of the readers, even in environments in which news are sold as neutral.

Chapter three presents an overview of the sociosemiotic view of language, introducing the basic concepts behind Systemic-Functional Linguistics, the role of context of situation, culture and ideology, and finishes with an overview of the Metafunctions of language, exploring the ideational Metafunction through the Transitivity System and presenting the Appraisal Theory as a framework used to deal with the interpersonal meaning.

Chapter four discusses analysing media discourse with Appraisal following a traditional approach. I detail the goal of considering how external experiences help construct meaning by the Writer and then present a proposal to deal with evaluations in this type of discourse considering the role of the ideational meanings.

Chapter five presents the corpora collected for constructing this research, the process of cleaning, compiling, and annotating that generates the patterns to be analysed to reach the goals of this research.

Chapter six describes the seventeen patterns of Reactions, called “Labels”, encountered when analysing the corpora and how they are connected with the ideational Metafunction of language and operate to demonstrate some preferred meanings. In Chapter seven, I discuss the frequency of these preferred meanings, how these labels operate according to the structure, and an overview of SFL as a powerful tool for discourse analysis.

2. Getting familiar with the context

“Ou seja, o lixo vai falar, e numa boa.”
Lélia Gonzalez

2.1 Overview

We must understand the context and the place we are talking from to explore language. I work with a multidisciplinary approach to understand the main object to be analysed. In this first chapter, I bring an overview of race relations in football, with a particular focus on Brazil and England, the role of the mass media and the hard news in the dissemination of these patterns, and how the presence of these elements in language can influence the opinion of the readers, even in environments in which news are sold as neutral.

2.2 Race as a social construct

First and foremost, it is essential to mark down that I understand race as an invented category with real social, economic, cultural, and other impacts on one's life. Having this known, it is undeniable to accept the existence of racism and society and its implications in different social spheres, such as sports (Fletcher & Hylton, 2016), and work from a perspective in which I am compromised to understand its different impacts in the construction of a

common ideology - the structural racism (Almeida, 2019) in a white supremacist society (hooks, 2008)⁵.

Race, by its turn, is not a fixed term. "Its meaning is bounded by the historical circumstances in which it is used. Behind race, there is always contingency, conflict, power and decision"⁶ (Almeida, 2019, electronic version⁷). Race is also a modern concept (Ferriter, 2016) and "is deployed in such a way as to enable and constrain practices and social interactions" (Ferriter, 2016, p. 24). These meanings are learned in society, and we construct our reality around them. Every single person that is interacting somehow in a racist society or environment absorbs these meanings and finds different ways to deal with or to reproduce them daily, with real impacts on identities and social relations (Gillborn & Ladson-Billings, 2020). More than a biological definition, race is a nod to power (Ferriter, 2016). In a white supremacist society, nobody is born black or white but learns how to perform these roles and all the meanings and implications that it carries. This system "comes from the formation of their consciousness and their way of creating relationships of affection" (Almeida, 2019, electronic version).

In the sense of what it represents nowadays, being black is always the product of a dominant ideology that considers the white-oriented world the standard. At the same time that races are created, racialised people are treated in language as "the others" (Gonzalez, 2020; Nascimento, 2019). We collectively use language to legitimate some discourses - agreeing or not with them. Much of what we know about being black is realised through language

⁵ Many authors, including black authors that are not listed here, already drew about these topics, but the choice for literature in this work comes from personal alignments with the presented ideas and from important voices about race and racism in the modern society such as Lélia Gonzalez, who reflected a lot about the role of black people in the Brazilian society, and bell hooks, who used her black voice to raise awareness of several topics and from whom the readings made me realise even more that black women can talk about anything.

⁶ "Raça não é um termo fixo, estático. Seu sentido está inevitavelmente atrelado às circunstâncias históricas em que é utilizado. Por trás da raça sempre há contingência, conflito, poder e decisão" (Almeida, 2019, Racismo Estrutural)

⁷ In this version, pages are not specified.

from an arbitrarily defined perspective. We are living under the words that were made.

The experience of blackness is also complex because the efficacy of these discourses on being perpetuated comes from the internalisation of them among all the participants of the society, “who reproduces these discourses in the consciousness and the behaviour” (Gonzalez, 2020, p. 186). This also makes race a process (Ferriter, 2016) - so racism is not an individual act that automatically turns someone into good or bad (Eddo-Lodge, 2018). Racism is not more than a conscious or unconscious mechanism to keep the white supremacist society untouched.

Racism maintains the social hierarchy, disadvantages the racialised ones, and privileges the dominant society in all social interactions. “Racial hierarchies determine who gets tangible benefits, including the best jobs, the best schools and invitations to parties in people’s homes” (Delgado & Stefancic, 2016, p. 21). As summarised by Eddo-Lodge (2018, pp. 63-24), racism can be understood as a “survival strategy of systemic power”, and it is present in people’s lives in subtle layers, as she writes:

“Structural racism is dozens, or hundreds, or thousands of people with the same biases joining together to make up one organisation and acting accordingly. Structural racism is an impenetrably white workplace culture set by those people, where anyone who falls outside the culture must conform or face failure. Structural is often the only way to capture what goes unnoticed - the silently raised eyebrows, the implicit biases, snap judgements made on perceptions of competency.”

(Eddo-Lodge, 2018, pp. 64)

So, this impenetrable world constructed by the maintenance of racism and a white-dominant society creates a jail we hardly can see out from. The “efficacy” of this model is “one of the most important criteria in the articulation of the mechanisms of recruiting for the positions in the class structures and the social stratification system” (Gonzalez, 2020, p. 187).

Only when recognising that racism exists and that race has real impacts on those affected is it possible to unveil its structure's subtleness. Visions that embrace the concept of "sameness" (Looks, 2008, p. 92) or *colourblindness* (e.g. when one states that one sees no race between people and that we are all the same) are "a vote for the status quo and a denial and invalidation of the racialised experiences of those who suffered directly or indirectly" (Hylton, 2016, pp. 273-274). They are also a way to relieve guilt or to observe the world from a liberal non-critical perspective. Lastly, these visions that treat everyone as the same are a privilege of power (Hylton, 2016; hooks, 2008).

These views come as well-intentioned because they work under the motto "we are all the same" (hooks, 2008). However, these individualise the experience, making us believe that we should correct only the racist people per se, creating a fantasy in which racism should be individualised and not treated as this structural problem. This takes out the responsibility of the institutional arrangements in reproducing structural inequalities "and does so in a way that justifies and defends the racial status quo" (Doidge, 2016, p. 178).

For sports, colourblindness has been a tendency when racism is seen as a "thing from the past" (Fletcher & Hylton, 2016, p. 98), and it is taken to the individual's account instead of the structure. With the tendency to make the other responsible for the maintenance of this system, football faces difficulty tackling race-related problems in its environment. This happens because its roots in integrating groups and assimilation (Ferriter, 2016, p. 26) bring a false idea that this is also an inclusive environment when discussing race and its implications.

2.3 Football and race relations in Brazil and England

Football is a microcosm of society and should only be read by reading its whereabouts (Reis & Escher, 2006). What happens on a football field is not restricted during a specific match but offers us a glance at the context in which it is inserted. Knowing already that football happens among the higher values of societies guided by systemic racism in sports, “rather than being a passive mechanism for merely reflecting inequality, is actively involved in producing, reproducing, sustaining and, indeed, acts as a site for resistance” (Fletcher & Hylton, 2016, p. 88).

So, football is a context that allows us to observe some social movements in a microsphere happening in a language that connects many people differently. For black people, football can be the glory and, at the same time, the defeat. It is constructed under a meritocratic logic that rises from the capitalist societies (Reis & Escher, 2006), in which the “myth of the social ascension through the sport, constantly emphasised by the media” (Reis & Escher, 2006, p. 30), makes a young boy or girl believe that the sport can be a way towards a better life. This is not reflected in the structure in any case.

In Western societies, football is a hierarchical project (Ferriter, 2016, p. 29). The dominant white culture is reflected in its structure since these are the most common participants in dictating its rules, defining its laws, coaching clubs, and many other situations in which they are above the players (Bradbury, 2013; Hylton, 2018). In a sense, they are merely workers to keep the product called football (Hylton, 2016). In the imagination of many, black male players still represent the black manual labour from slavery. As Parry and Parry (1991) explain:

"Slavery was quintessentially manual labour and represented the model of developed black physique operating under white orders

and direction. After slavery, blacks, as members of the manual working class, were caught up in the traditional Western disparagement of manual work. Within the perverted logic of an amalgam of the pseudoscience of eugenics and popular racism, there emerged the extreme notion of the black race as peculiarly fitted for manual labour and, by extension, physical achievement in sport.”

(Parry & Parry, 1991, p. 155)

Those who want to break with this structure can face some consequences. Tonini (2012) and Giglio et al. (2014) observe that black people who decide to place themselves as victims of the system of oppression in sport - as suffering from racism, for example - are seen as people who do not fit or are seen as troublemakers. Some are also afraid of reporting racial issues because they believe it can harm their careers - that means: the black person is only accepted in football if their role is solely to carry the ball and lead the team to victory.

To be considered an example of a good black player in football was, for many years, acting accordingly to the dominant white world and speaking *petit-nègre*⁸. Additionally, as defined by Fanon (2008), being a black person in this society means accepting its rules. For example, when Pelé started to be seen as a star in Brazil, the media disseminated many strategies to promote a symbolic whiteness to his personality (Florenzano, 2017). Nowadays, football players have the power to dominate their images through social media and self-representation (Silva Pimenta, 2021c). Examples such as Marcus Rashford, who takes the lead in debates about racism in football in England, are praised by the media for their work. Still, at the same time, they are also more prone to being victims of racist remarks⁹, and the media downplay their

⁸ “Branqueamento, não importa em que nível, é o que a consciência cobra da gente pra mal aceitar a presença da gente. Se a gente parte pra alguma crioulice, ela arma logo um esquema pra gente “se comportar como gente”. E tem muita gente da gente que só embarca nessa” (p. 79)

⁹ <https://www.90min.com/posts/fifa-racism-study-names-marcus-rashford-bukayo-saka-as-biggest-targets-of-social-media-abuse> Access in 15.01.2023

colleagues who are not still ready to speak up for not doing “their job” in fighting racism.

The physical characteristics, athletic abilities (RunRepeat, 2020), strength, and sole leadership in football (Silva Pimenta, 2021a) are expected patterns for black male football players when the topic is racism. These characteristics can create holes in the hierarchies even inside the football field. Since the white players are more prone to be seen as “thinkers” or “leaders”, they are more subject to have central positions, such as captains (FIFPro, 2022), reproducing in this microcosm a characteristic that is successfully spread through language and ideology in the broader context.

In the following sections, I will review how these relations are constructed together with the construction of racism in the two focused countries in this work.

2.3.1 Brazil - the more black you look, the more racism you suffer

Brazil lives under the imagination of *so-called* racial democracy, based on criteria such as *colourblindness* (Van Dijk, 2005) and a sole narrative for black people in the media, reproducing and reaffirming stereotypes that can be harmful for the racial affirmation in the country (Carneiro, 2003). With its roots based in miscegenation, being black in Brazilian society has to do with how much black you look like to others, a view that is misunderstood and vanished in communities outside Latin America (Gonzalez, 2020). The difference is marked by phenotype: the presence of black traces in the colour of the skin, the nose, the lips, the hair and so on, with the power of identification in the hands of the *so-called* white people in Brazil (Van Dijk, 2005).

Gonzalez (2020) reflects that Brazilian society is an “alienated version of itself” since the black codes exist in language, culture, and many other

aspects of daily life. Still, the preferred meanings and the disseminated versions of being Brazilian and part of the society that has the power to consume, change, and create are white-washed in the sense of what it means to be white in the country. Brazil disseminates a vision of a “white western civilised country” (Gonzalez, 2020, p. 247) and being black, “then, different from the white means being inferior to the white” (Gonzalez, 2020, p. 250).

These relations happen in a society where more than half of the population is black. The last Brazilian Institute of Geography and Statistics (IBGE) census, held in 2016, identified that 54,6% of the population identifies themselves as black. Even so, post-slavery processes, such as an attempt to whitewash the people by opening the country to white European immigrants and its structure based on dominant classes and elite families (Gonzalez, 2020), still dictate the constructed meanings in that the minority has symbolic power over the majority.

These relations reflect themselves since the origins of football in Brazil. It started, at first, as a very exclusive sport. Everything proper for playing the game, such as equipment and footwear, had to be imported (Daflon & Ballvé, 2016), stating football as something that was only accessible to the elite. Besides that, the main terms of the game were also still in English (Reis & Escher, 2006), and the teams of this period were fundamentally created by members of traditional foreign families (Franco Júnior, 2007).

The first football team to allow the participation of working-class members in its squad was the Bangu Athletic Club in 1904 (Daflon & Ballvé, 2016). Even so, there was resistance to allowing black people into the sport. After the official end of slavery in Brazil, black people had a disadvantage in society because of being enslaved in the past, which created an “economic and sociocultural isolation of the black people” (Fernandes, 2008, p. 301). Some clubs, such as Vasco da Gama, were an exception in allowing black people into their squad (Reis & Escher, 2006). Still, the Brazilian Sports

Federation (created in 1914) kept the rule of banning black people from football until 1918 (Reis & Escher, 2006, p. 37). Even so, some clubs decided to shut down their football program for not having to accept black players in the squad, such as Palmeiras in São Paulo and Bahiano de Tennis in Salvador (Daflon & Ballvé, 2016).

When Brazil participated in its first World Cup in 1930, it took the field with an all-white squad, representing what was supposedly an ideal of the country - fundamentally white (Giglio et al., 2014). In the second World Cup, in 1934, Leônidas da Silva, nicknamed “Diamante Negro”¹⁰, was “one of the first prominent black Brazilian soccer players” (Daflon & Ballvé, 2016, p. 24). Still, as a black player nicknamed “Black Diamond”, he always had to make an effort to do twice as the white ones, to show his value in the middle of many white players who came from the elite society.

Identifying some parts of the processes that led to the integration of black people into Brazilian football is difficult. It also has to be with a confusing statement from the book “O Negro no Futebol Brasileiro” by Mário Filho (2010). Launched in 1947, it brings through oral history some processes that help to identify that the racial relations were neglected by the society at that moment, with hidden racism in some terms and some praising characteristics that they used to think were intrinsic to the black players, as “Ginga”¹¹ (Helal & Gordon Jr., 2001). To Helal and Gordon Jr. (2001, p. 56), “the quality of the football played was summarised as if it was derived from racial predispositions”, replicating the idea of the black person as a hard worker (Silva Pimenta, 2021a, 2021b) and, so, a perfect instrument to keep the structures of football works.

Filho (2010), in his book, introduces the idea that the differences between black and white people were being surpassed by football. This comes

¹⁰ EN: Black Diamond

¹¹ The basic movement for the practice of Capoeira

from a vision of an allegedly racial democracy that was drawn in Brazil until the end of the 1970s (Guimarães, 1995, p.26), which opened a space for the negation of the existence of racism in Brazilian society (Van Djik, 2005). So, this integration of black men in Brazilian football happened in a way that led to thinking that they were equal because they were playing on the same field, but, until today, there is a great distance between black and white people in Brazil in the social castes (Fernandes, 2008).

In 2021, there was a record number of cases of discrimination and prejudice in sports in Brazil, as pointed out by the report organised by the Observatório Racial do Futebol¹² (Manera & Carvalho, 2022). They identified 137 incidents of discrimination in Brazil and 21 incidents with Brazilian athletes in other countries. 78% of these cases (124) happened in football, and 74 were related to racial issues.

Racism has been considered a crime accordingly to Brazilian law since 1989, under 7.716/89. Right after taking charge as Brazil's new president in January 2023, Luiz Inácio Lula da Silva took some new measures for racial equality in the country¹³. One of them was a sanction of a law that equates the crime of racial slurs¹⁴ to the crime of racism¹⁵, turning a racial insult punishable by imprisonment from two to five years. Some other steps his government took were creating the Ministry of Racial Equality and having the specialist in structural racism, Silvio Almeida (mentioned in this work), as his Minister of Human Rights and Citizenship.

¹² EN: Football Racial Observatory

¹³ <<https://agenciabrasil.ebc.com.br/en/direitos-humanos/noticia/2023-01/lula-sanctions-law-equates-crime-racial-injury-racism>.> Access in 30.01.2023

¹⁴ “Racial slurs are offences against someone, an individual, because of race, colour, ethnicity, or origin” (Agência Brasil, 2023)

¹⁵ In Brazilian definition: “when discrimination affects an entire community by, for example, preventing black people from taking on a job or entering an establishment because of the colour of their skin” (Agência Brasil, 2023)

2.3.2 England - the internal others

In England and the United Kingdom, racism is a structural problem and part of a policy that has been explicitly campaigned by politicians and the media in recent years (Gillborn, 2014, p. 33) and played a very significant role in the implementation of Brexit. According to Gillborn (2014, p. 33), “politicians on all sides of the political spectrum have been talking tough about the need to control immigration and the supposed problems of multiculturalism”.

The separation of the United Kingdom from the European Union (EU), voted in 2016, was a crisis motivated by racism against the “internal others” as racialised minorities and migrants (Virdee & McGeever, 2017, p. 1803). The campaign for Britain to leave the EU was marked by some reasons, including “a deep nostalgia for empire, but one secured through an occlusion of the underside of the British imperial project: the corrosive legacies of colonialism and racism, past and present” (Virdee & McGeever, 2017, p. 1805). The people that campaigned and voted for the leave were working under a narrative “of retreating from a globalising world that is no longer recognisably British” (Virdee & McGeever, 2017, p. 1805).

Meanwhile, antiracist initiatives also gained strength and visibility in England, and football was an excellent billboard for some of them. Virdee & McGeever (2017) highlight the Black Lives Matter movement and the creation of refugee support networks as some of the collective initiatives that could be seen as a change in the problem scenario. Still, the discourse around tackling racism in the country frequently focuses on finding responsible people and applying proper punishments, as observed in some materials such as Lewis (2021). Eddo-Lodge (2018) exposes that colourblindness plays a significant role in British society since racism is dealt with as a question of “not seeing race” even though “there are swathes of evidence to suggest that your life changes are obstructed and slowed down if you are born black in Britain” (Eddo-Lodge, 2018, p. 73).

The United Kingdom is a country with a majority white population. In the 2011 Census, the government found out that 86,0% of the population was White, while Asian represented 7,5%, followed by Black - divided into Black African, Black Caribbean (the majority, with 1,1%) and Black "other" (3,3%), Mixed/Multiple ethnic groups (2,2%), and other ethnic groups (1,0%). They also found that from 2001 to 2011, the percentage of people with a "black African background" doubled from 0,9% to 1,8%.

The roots of the black people in England are strongly connected to the immigration of Caribbean colonised people to the country. In their societies in America, they lived "a complex hierarchy of human shades" (James, 2010, p. 59) as well as in Brazil because of the colonisation, cultural oppression, and slavery in the continent. In England, these complex hierarchies have vanished, and all of them were treated as different, despite their skin tone (James, 2010), with English society only distinguishing white from non-white people.

This complexity also showed gradually in football, a sport that had roots in the working class (Bradbury & Williams, 2006; Reis, 2006). Even though black players were never forbidden to join the game (Jones, 2002), the terms of equal opportunity and social mobility were reserved for white people, excluding them from proper integration in the sport and its construction.

In the post-second war period, football lost its popularity in England. The post-1960 saw a "low point of declining crowds, fan hooliganism, racism, poor spectator facilities and muddles and divided management" (Bradbury & Williams, 2006, p. 66). Institutionally, the sport started to recover at the end of the 1980s. This background opened the door for the presence of right-wing movements in the league, and racism started to become a concern already during the 1970s and the 1980s in English football. During this time, an increasing number of black players joined leagues (Back et al., 1999).

Only in the 1990s were foreign players started to be common in the European leagues. It only changed after the Bosman Law (Franco Junior,

2007), when it was ruled that there was no limit for foreigners to play for a determined football team. This new reality allowed football to be a product of high market value and opened some space for nationalist thoughts among the fans (Franco Júnior, 2007). For Moran (2007), the Bosman law increased xenophobia in football. During this period, the media started to debate racism in the field. According to Back et al. (1999), some arguments, such as “pride”, were utilised by the abusers to act with violence and hooliganism.

In the season 1993/94, intending to fight the increasing racism in the sport, the Commission for Racial Equality and the Professional Footballers’ Association created an initiative named Let’s Kick Racism Out of Football. Back et al. (1999) describe that the campaign was created “in recognition of the fact that football provided a useful platform for antiracist strategies” (Back et al., 1999, p. 427). Meanwhile, for the creators of the campaign, most of the racism was directly linked to hooliganism in football (Back et al., 1999, p.428) instead of focusing on the structure of the society.

Afterwards, the initiative was well-known by the campaign “Kick it Out”, which focuses on rethinking the place of abused players in football and football structure and the importance of antiracist attitudes (Back et al., 1999). Nowadays, the Kick it Out campaign focuses on “significantly increasing the awareness of inclusion and diversity, and the consequences of inappropriate behaviour across all levels of football” (Kick it Out, 2020). For them, “the biggest challenge for football in England is to establish and achieve a coherent responsible leadership, to take the equality and inclusion agenda forward with the dynamism necessary of generate trust and confidence” (Kick it Out, 2017, p.1). The campaign, in its turn, is now more centred on education and punishment of individuals that perpetuate racism in the game and recognises by itself that extensive attention to the happenings on the field and in the structure of power in English football itself needs to be given (Kick it Out, 2017).

Lewis (2021) describes how the organisations behind football in England are concerned with the lack of action from social media platforms, as well as some argue that clubs themselves need to do more. The context of racism in England is individualised, besides the laws and initiatives taken for its regulation, in the sense that it always pays attention to finding the responsible and punishments, but with a small quantity of reflection about the problems in the structure.

In the United Kingdom law, racial slurs are punishable under the Public Order Act 1986, Section 4A¹⁶, which punishes “intentional harassment, alarm or distress”. The Crime and Disorder Act 1998¹⁷, by its turn, created separate offences for crimes involving race or religion, with its last textual amendments made in 2001. Although, it is claimed that this law needs to be amended to comprise other issues related to racial grounds, real or perceived migrant background, and the hyper-diverse context developed in the UK (Kofman et al., 2009).

After an overview of the context, the following section aims to elucidate the relationship between football, media, and hard news and how it can be crucial in constructing and maintaining the described realities.

2.4 Football, media, and (un)biased hard news

Both in Brazil and England, football plays an integral part in the culture of the countries. It is a popular and media-centric sport (Hylton, 2016), creating an almost intrinsic relationship since the media discourse about football can “play a fundamental role in the consumption, ownership, and delivery of sport (Jarvie, 2013, p. 132). Sports and modern media have grown together and influenced each other mutually (Jarvie, 2013; Gastaldo, 2011). As a result, a

¹⁶ <<https://www.legislation.gov.uk/ukpga/1986/64>> Access in 20.01.2023

¹⁷ <<https://www.legislation.gov.uk/ukpga/1998/37/contents>> Access in 21.01.2023

significant part of the power involved is in the hands of the largest communication chains.

As a product of society, football opens a space for the media to influence how we see the activity and our view regarding what takes place on the field (Kennedy & Hills, 2009). Media could even imprint feelings and introduce critical themes such as race, gender, and other behaviours towards a match or a sport. With that in mind, we can assume that “the way that sport is represented in the media can illuminate central themes in the relationship between sport and society” (Kennedy & Hills, 2009, p. 2). Regarding football, “the impact of the media on creating and reinforcing stereotypes and as a vehicle for everyday racism and oppression is well documented across many disciplinary areas” (Fletcher & Hylton, 2016, p. 97).

Lage (2008) points out that football, as a social activity, comes to a point in which, at some moment, any journalist involved has to deal with “thoughts, interests and political manoeuvres that involve the facts of it” (Lage, 2008, p. 117). This way, the media discourse is not only influenced by the tendencies and the political orientation of the communication chain that detains it (Charaudeau, 2012) but also by the own visions of the world intrinsic to the writer responsible for bringing that news (Iedema et al., 1994; White, 2009). Considering that the current ideology of a society is based on structural racism (Almeida, 2019), it is no surprise that when it comes to the lines of what has been reported, even the news is supposed to be neutral.

In the Internet era, the definition of news is a complex one. It is not only because of the misinformation that can come with the urge to report it beforehand, as cited by Laucella (2014) but also because anyone (not necessarily journalists) can easily publish sports news. Since this type of content could have its validity questioned, people can be used to relying on

*hard news*¹⁸ when seeking better quality information. *Hard news* is a central pillar of modern journalism (White, 2009). It is known by public opinion that its function is to inform people objectively and neutrally, as it brings us reports about real-world events translated into a text. However, it is essential to remark that someone is producing these texts and that they, the writers, are part of their own cultural and ideological background and the broader cultural and ideological background shaped by the society they belong to. Therefore, their language choices are never neutral (Iedema et al., 1994; Martin & White, 2005; White, 2009).

Media plays an essential role in people's lives because it operates to construct meaning. As Eggins (2014, p. 11) brings up, "most language users have not been educated to identify ideology in text, but rather to read texts as natural, inevitable representations of reality". This reality, shaped by language, can bring a "systematic distortion in the service of class interest" (Kress & Hodge, 1981, p. 6). When talking about hard news reporting, which is supposed and believed to be neutral, we have a product from "unconscious, habituated patterns of language use" (Lukin, 2017, p. 14) that, due to processes like training and regulation (Lukin, 2017, p. 12), imprints a specific ideology that serves to specific interests.

Even if intended to be impartial, hard news will always be ideological and a form of social communication. The reporter's voice, as pointed out by Martin and White (2005), can "operate in an ideological way, since this language presents itself as factual and neutral" (Silva Pimenta, 2019, p. 42). It can also influence the reader's reception (White, 2009; Fairclough, 2001) - the one receiving the message from the news can then operate to perpetuate this message and help build it in society and vice versa. Then, some codes might become naturalised in a society (Silva Pimenta, 2019). As Fest (2016),

¹⁸ Accordingly to the Collins Dictionary, hard news are "serious news of widespread import" - which can be differed from routine news, featured stories or human-interest stories. It always brings a new fact to the interest of the public and it is supposed to be displayed as objective and neutral in the beliefs of the modern journalism (White 2009).

who studied the discourses of sports media in several countries from a Systemic-Functional Linguistics perspective, points out, there is still some investigation to be done in the study of this role of language in sports news, primarily because “sports news, in general, stands out against other news domains in more than just the expected topical aspects” (Fest, 2016, p. 205).

In Silva Pimenta (2021a), I first glanced at how the media can reinforce the current discourse about racism and reflect it on the sport. Racism is never treated as systemic; therefore, it is a problem for the individual who externalises it. When we think about racism in football, “the sport media are a key site in the construction of whiteness” (Fletcher & Hylton, 2016, p. 97).

2.5 Conclusion

In this chapter, I presented the context in which the corpora for this research is inserted, offering a glance at the concept of race as an invented category with real social impacts and racism as a tool for maintaining a white-dominant society. I observed how these relations reflect in a microcosm of the society - football - and how this had different historical implications that created the current scenario for racism in football and society in Brazil and England. Then, I visualised how the sports media can use language to perpetuate and maintain these characteristics played by dominant - conscious or unconscious - ideologies.

In the next chapter, I present the concept of a sociosemiotic view of language to understand how it cannot be dissociated from ideology, as well as how we negotiate evaluations in interpersonal communication, and how glancing through ideology and our experience in the world can help us to understand these evaluations better.

3. Language and Ideology

“We are certainly the architects of our societies and our individual destinies, but in erecting these complex and impressive structures, we depend primarily on the intervention of language - language which is always already socially shaped”

(Hasan, 2005, p. 41)

3.1 Overview

After understanding the context I intend to go deep in, I present in this Chapter the sociosemiotic view of language through Systemic-Functional Linguistics (Halliday & Matthiessen, 2014). I bring an overview of the concept of language as a strata, the contexts of situation and culture that are important means from which language is instantiated, and the Ideology that I present as the higher strata of language. Besides that, I describe the Metafunctions of language and explain two of them: the ideational Metafunction, through the Transitivity System, and the interpersonal Metafunction, represented by the Appraisal Theory (Martin & White, 2005).

3.2 A sociosemiotic view of language: Systemic-Functional Linguistics

I start this chapter inspired by the words of Bartlett (2019), “language is because of context” (Bartlett, 2019, p. 287). In this view, it does not mean that language reflects society or that society reflects what language brings. Both exist together and are intrinsically bonded, creating, shaping, and reshaping one another. From this perspective, “to think is to mean and to act is, to a greater or lesser extent, to language” (Bartlett, 2019, p. 286).

Since J. R. Firth started to think about linguistics as “a group of related techniques for the handling of language events” (Firth, 1969, p. 181), integrated with what is happening in the real world, his followers could understand language as part of a social process of making meaning. This further comes to Michael Halliday, that defined a sociosemiotic view of language¹⁹ (Halliday & Hasan, 1989) and established the field of Systemic Functional Linguistics (SFL). For SFL, “language is the instantiation of an indefinitely large meaning potential through acts of meaning which simultaneously construe experience and enact social relationships” (Webster, 2019, p. 35). As Halliday (2007) points out,

“...the potential of language is a meaning potential. This meaning potential is the linguistic realisation of the behaviour potential; ‘can mean is ‘can do’ when translated into language. The meaning potential is, in turn, realised in the language system as lexicogrammatical potential, which is what the speaker ‘can say’”
(Halliday, 2007, p. 46)

When departing from this view, we can understand that society is “a semiotic construct rather than a linguistically mediated reality” (Bartlett, 2019, p. 287), and language can be observed as a strategic resource to create meaning (Eggins, 2014). Instead of merely looking for the form of language, we have the meaning as a starting point, and we can observe language in all its manifestations (Barbara & Macedo, 2009).

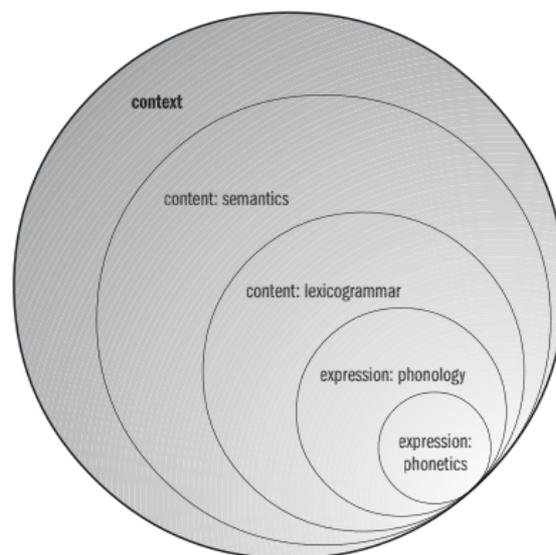
So, taking the potential of considering the language's meaning, we can also understand language as “systems of categories and rules based on fundamental principles and assumptions about the world” (Kress & Hodge, 1981, p. 5). Meanwhile, grammar is a “theory of the experience of everyday life” (Webster, 2019, p. 37). It is logical to assume that the internal and the external operate together to create our ability to communicate with each

¹⁹ “While individual scholars naturally have different research emphasis or application contexts, common to all systemic linguists is an interest in language as social semiotic (Halliday, 1978) - how people use language with each other in accomplishing everyday social life” (Eggins, 2014, p. 3)

other - and it influences our language choices. This is also a way to “relate language primarily to one particular aspect of human experience, namely that of social structure” (Halliday & Hasan, 1989, p. 4). Halliday & Hasan (1989) assume that we acquire knowledge²⁰ in many forms of social relationships. For those who work under the SFL perspective, talking about language is talking about our experience in the world.

In Figure 1, we can observe a strata scheme that demonstrates the view of language through the SFL perspective. Considering that the expression of it comes through graphology and phonology, these aspects are encompassed by higher elements that create and shape its manifestations,. These include lexicogrammar and semantics, which are connected to the choices someone makes to express meaning and context, which is in the higher level of the strata and dominates these relations, paving the way to making meaning.

Figure 1 - Language as a strata scheme



(Halliday & Matthiessen, 2014, p. 26)

²⁰ “Knowledge is a semiotic construal; as such it can only originate in social activities” (Hasan, 2005, p. 56)

Halliday and Matthiessen (2014, p. 25) describe that observing language as a strata also means that “this is how we have to model language if we want to explain it”. When this system of language is put all together, and language is brought to the world, this process is called instantiation. We also have the relationship among the strata - “the process of linking one level of organisation with another” (Halliday & Matthiessen, 2014, p. 25), called realisation. These two characteristics are essential to understand the view of language in SFL. We can say that the context is realised through the lexicogrammatical elements of a text (inside movement) and, at the same time, that all the elements of the strata make this text to be instantiated in the outside world (outside movement).

The realisation of context through semantics, lexicogrammar, and phonology/graphology is an unexplored concept by many of the SFL community. However, departing from the original theory of Halliday, some of his followers started to understand that the context itself can be divided into two parts: the context of culture and the context of situation (e.g. Martin & Rose, 2008; Eggins & Slade, 1997). Other SFL scholars, such as Eggins (2014) and Lukin (2019), also consider that there is another field in the strata, engulfing everything: ideology.

I also include myself among the scholars that consider ideology as the higher strata level. In the following sections, I will briefly review the contexts of situation and culture to explain why ideology should be placed above them when observing language through an SFL perspective.

3.2.1 Context of situation

The text and its organisation in clause complexes (Halliday, 1989) is the main object for an analysis guided by SFL. By text, we understand a product of a particular situation built to generate meaning within the context (Fuzer & Cabral, 2014). In the model developed by Halliday (Halliday & Hasan, 1985),

this context is called context of situation, meaning that the result of the language used can vary accordingly with what happens when the text is produced.

Through the sociosemiotic view of language described by Halliday & Hasan (1989), language operates from three main points: Field, Tenor, and Mode. In the words of Halliday (1989, p. 52):

“The ‘field’ is what is going on: the nature of the socialsemiotic activity. The ‘tenor’ is who are taking part: the statuses and mutual roles of the interactants. The ‘mode’ is what part the language is playing: the rhetorical and communicative channels”
(Halliday, 1989 p. 52)

These three variables can, then, influence the lexicogrammatical components in the text. The probabilistic choice of these components can change according to the same variables, as explained above and detailed by Halliday & Hasan (1989) and Halliday & Matthiessen (2014). This process is called Register, forming what we know in the SFL community as the context of situation.

Martin & White (2005, p.27) understand that the context of a situation is more abstract than the semantics once it is constructed by “patterns of discourse”. The choices of the speaker can be conscious or not (Menéndez, 2010; Thompson, 2004), as, considering this theory, the speech can be modified according to the variables established by Halliday & Hasan (1989) - the speaker can act in compliance with the social happenings and also true to what he thinks that is more appropriated or not for a specific situation.

3.2.2 Context of culture

Beyond the context of situation, some authors, such as Eggins (2014) and Martin & Rose (2008), also understand a more extensive sphere which would operate above this, encompassing the **context of culture** or Genre.

The context of culture deals with institutionalised practices - it can be understood from some examples as a country (and its culture), a group (and the hierarchies or the absence of hierarchies in it), and also the expected Register for a determined situation (Fuzer & Cabral, 2014). That means: we can understand that an academic talk about racism in Brazilian football at a Brazilian university would be different from the same talk at a German university since the details of this talk would have to be tailored to better reach the audience in terms of language (phonology/graphology, lexicogrammatical choices), meanings and content (semantics), and the adequate changes in the Register.

Halliday & Matthiessen (2014) do not describe the studies in the context of culture, but some SFL scholars are determined to understand this field (e.g. Eggins & Slade, 1997; Eggins, 2014; Martin & Rose, 2008).

From the point of view of this present work, it is vital to acknowledge the presence of the context of culture in constructing meaning - but also to consider that language carries a higher strata: ideology²¹.

3.2.3 Ideology and language: bonded together

The concept of “what ideology is and what ideology is not” comes up in several discussions and positions among scholars dedicated to investigating this phenomenon. Also, “ideology is a word that evokes strong emotional responses” (Freeden, 2003, p. 1). There is the fear of being interpreted as an

²¹ At SFL, some researchers consider ideology as part of the language strata scheme, but it is not common-sense yet, as Eggins (2014) points. I mainly got myself interested in the ideology as the highest strata and using SFL exclusively to do a critical discourse analysis after a talk of Dr Annabelle Lukin at the ALSFAL conference in Chile in 2019, and further, I could get into her book (Lukin, 2019) in which she brings it more detailed.

“ideologist”, as it would mean following a determined set of ideas to be spread into the world. Nevertheless, living in this present world means being consumed and impacted by ideologies. As Freeden (2003, my remarks) write:

“Ideologies, as we shall see, map the political and social worlds for us. We simply cannot do without them because we cannot act without making sense of the words we inhabit (...). Every interpretation, each ideology, is one such instance of imposing a pattern - some form of structure or organization - on how we read (and misread) political facts, events, occurrences, actions, on how we see images and hear voices (...). The patterns we impose, or adopt from others, do not have to be sophisticated, but without a pattern we remain clueless and uncomprehending, on the receiving end of ostensibly random bits of information without rhyme or reason”
(Freeden, 2003, pp. 2-3).

Ideologies are more than smoke covering the world (Freeden, 2003). They are related to how we observe, absorb, and negotiate meanings. They are lifelong learning about things (Silva Pimenta, 2019), and their negotiation is strongly connected to relations of power and control (Martin & Rose, 2008). For Kress & Hodge (1981, p. 6), ideology is “a body of ideas, organised from a particular point of view”.

It is understood that society lives under a dominant ideology, such as structural racism, and every participant learns these meanings and reproduces them. In that case, this ideology reflects directly in how we make meaning beforehand, filtering at first our interactions among different contexts of culture and situation. Since racism is in the structure, “we must admit that the language is a position in this structure” (Nascimento, 2019, p. 19).

The relationship between language and ideology is more than a relationship by itself. Language is ideology, and ideology is language (Lukin, 2019). As Volosinov (1986, p 10-11, my remarks) points out, “wherever a sign is present, ideology is present, too,” and “every ideological sign is not only a reflection, a shadow, of reality but is also itself a material segment of that very reality”.

Making meaning is, first and foremost, transposing ideology into a sign, with cultural and situational filters and semantical and lexicogrammatical choices reflecting different experiences. “Ideologies must be in text because ideologies are fashioned or changed only by people making meanings” (Lukin, 2019, p. 26).

In the following excerpts (1 and 2)²², we can take a look at some examples extracted from the corpora for this research to understand this role:

1. Players walk off in powerful racism protest in Champs League
2. “...the England and Manchester City forward said: “The only disease right now is the racism that we are fighting”.

In excerpt (1), a headline from a hard news article, we can observe the choices made by the writer to define an event - when players from both teams walked off the field after a racist remark from the fourth referee to an assistant from Istanbul during a match between Istanbul and PSG for the Champions League. There was the option of putting the players and their actions that changed the situation (“walk off”)²³. The writer also evaluates the situation as “powerful”, which brings their view about the event. Both choices had the potential to happen in this context, but they only happened because they intended to put this meaning into the display. This comes from the preconception of a society guided by structural racism and particular meanings learned by the writer when dealing with it, praising individual manifestations against a phenomenon invoked to be individualised in this context.

The same happens with excerpt (2), in which the forward from Manchester City evaluates racism as a more important thing than the

²² All the examples utilised in this Chapter are real-world texts withdrawn from the English corpus collected for this work

²³ For SFL, this is a Material process, as will be discussed further in this work.

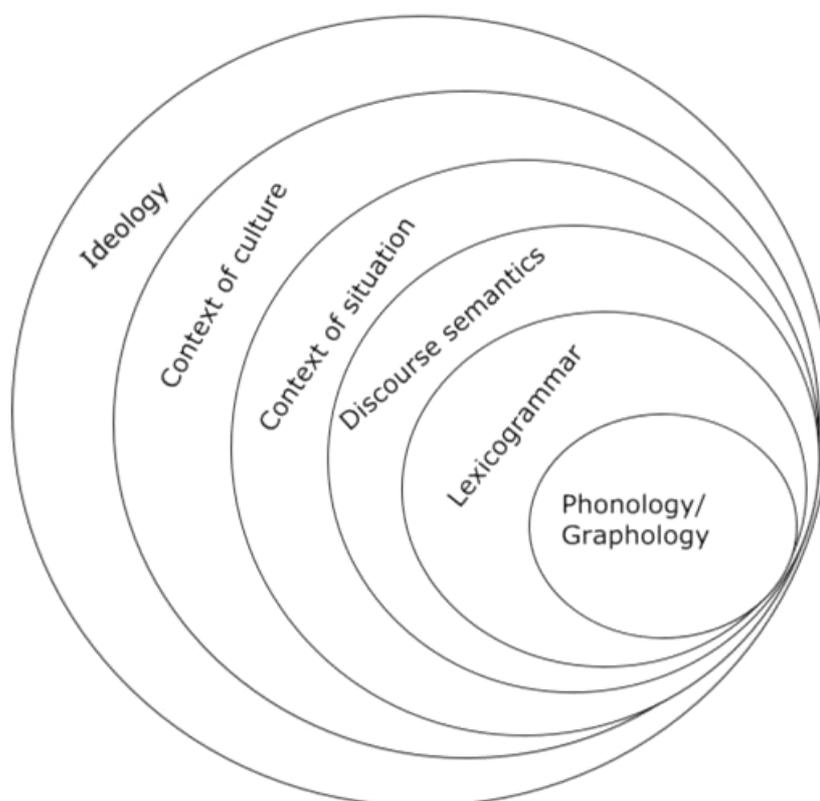
Coronavirus pandemic during the Black Lives Matter protests in 2020, remarking that this is the “only disease” and that an action is being taken to change the situation (“we are fighting”). This also invokes an individualisation in the fight against racism and places racism as something that can be cured, like a disease, that some people would be infected with. There is also an implied experience of the speaker with the impacts of structural racism.

Both examples, then, come from different speakers and different contexts. Still, it is understood that they are guided by the same background of learned meanings in society about racism and reproduce these meanings through their choices, making it clear that ideology is “part of the very inner organisation of language itself” (Lukin, 2019, p. 55) and can play a more significant role in the process of what is being said.

With this, I can only understand that language and ideology have an undeniable bond since “language is always agentive in the construction of reality, and, by extension, is always ideological” (Lukin, 2017, p. 3). Considering the language strata model defined by Halliday (Halliday & Matthiessen, 2014), ideology, as shown in Figure 2, could be seen as the higher strata.

As Eggins (2014) argues, “our use of language will also be influenced by our ideological positions: the values we hold (consciously or unconsciously), the perspectives acquired through our particular path through the culture” (Eggins, 2014, p. 10). With that, linguists working through the functional view of language also have this ongoing task of decoding the ideological positions of language and understanding “how language is not just representing but actively constructing our view of the world” (Eggins, 2014, p. 11).

Figure 2 - Ideology as the higher strata of language



Developed for this work based on the model in Halliday; Matthiessen, 2014 and assumptions in Lukin, 2019

The language in use can be a condition to oppress a social class (Marx, Engels, 2013, p. 19)²⁴ - but, departing from a post-Marxist view, it is important to consider every circumstance in which the power takes place, as well as race relations, gender relations, sexuality, and so on. Language can operate as a contribution to “the domination of some people by others” (Fairclough, 1996, p. 4) and, with that, collaborate with the “misrepresentation of certain social groups” (O'Halloran, 2010, page number). As Lukin (2019, p. 27) summarised, “whatever ideology can do, it can do because of language”.

²⁴ Halliday always understood his position of studying language as a Marxist, not only for his political positions but also because of its connection with society and its structures (Webster, 2019). For this work, I address that we cannot understand the question of class without putting into place its intersectionality with other issues such as gender and race - so this is also how I address my language studies.

3.3 Human experience and meaning: language metafunctions

Acknowledging that we use language to make meaning, we understand that language reflects the human experience at all levels. This brings a semantic complexity to language, “which allows ideational, interpersonal and textual meanings to be fused together in linguistic units” (Eggins, 2014, p. 3). In SFL, these three types of meaning-making are called Metafunctions of language. Metafunctions are the capacity of language to construct and enact: “it enacts the social process, our relationships one with another; and it construes the human experience” (Halliday, 2005, p. 63).

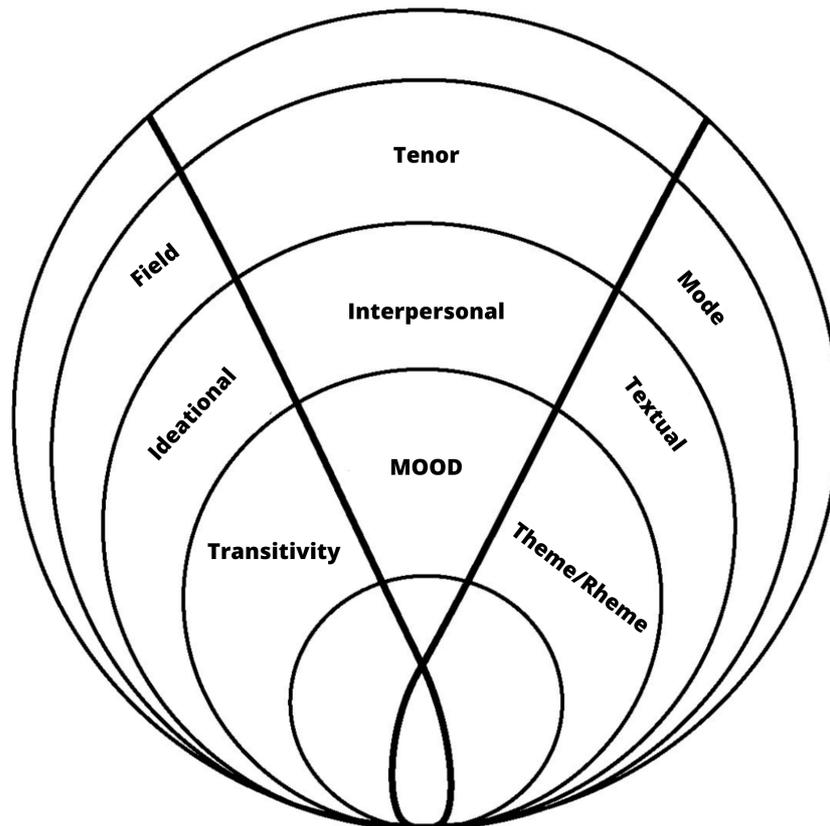
Metafunctions are “the highly generalised functions language has evolved to serve and which are evidenced in its organisation” (Matthiessen et al., 2010, p. 138). These functions operate both at the semantics and the lexicogrammar language level.

Metafunctions are also about “the meanings we exchange” (Young, 2010, p. 628) and are expressed through language. More than that, it is also a way to “making sense of our experience, and acting out our social relationships” (Halliday & Matthiessen, 2014, p. 30). Once metafunctions consider the language’s paradigmatic and syntagmatic relationships (Martin & Rose, 2008), there is a natural opening for three different paths to analyse the same text (Fuzer & Cabral, 2014).

Halliday & Matthiessen (2014, pp. 30–31) define these three metafunctions as ideational, interpersonal, and textual. The ideational metafunction is connected with transforming the human experience into meaning through lexicogrammatical elements. In contrast, the interpersonal metafunction deals with negotiating meanings of “language as reflection”, which is connected with how we interact with others. The textual metafunction, in its turn, is related to cohesion and the textual flow, which are also essential elements to organise meaning.

Figure 3 shows how the metafunctions are directly related to the Register variables in the language.

Figure 3 - Metafunctions and their relations with Field, Mode, and Tenor



Translated for this work from Fuzer and Cabral (2014, p. 33)

Since Field reflects experience, it is directly connected to the Ideational metafunction. Tenor, in its turn, is connected to the participants involved in the text, so it is bonded with the Interpersonal metafunction. Since it explains by which means and how language is being instantiated, Mode connects with the Textual metafunction (Halliday, 2006).

3.3.1 The ideational metafunction: Transitivity System

This work will focus on the Ideational metafunction and its experiential component. This metafunction is connected with the organisation of ideas and their representations, taking into account the roles of the participants of the situations and how they affect each other (Martin & Rose, 2008). It represents “the function of language to represent our experience of the world, to say what we want to say about the happenings and states of affairs of the world and our responses to them” (Barry, 2019, p. 93). This is about “meaning as the construction of human experience” (Halliday, 2005, p. 63).

According to Matthiessen et al. (2010 pp. 115), this metafunction “corresponds roughly to non-systemic terms such as *Darstellung*, representational, (semantic) content and semantics”, but gains in SFL a status of metafunction as the connection with both semantic and lexicogrammar elements.

The experiential perspective, by its turn, is defined by a set of language resources “for referring to entities in the world and how those entities act on or relate to each other” (Thompson, 2014, p. 92). As explained by Thompson:

“At the simplest level, language reflects our view of the world as consisting of ‘goings-on’ (verbs) involving things (nouns) that may have attributes (adjectives) and which go on against background details of place, time, manner, etc. (adverbials)”

(Thompson, 2014, pp. 92)

This can be exemplified with one of the same examples from the corpora I used to explain the relationship between ideology and language, as Table 1, based on Thompson (2014), shows:

Table 1 - Process, participants and circumstances				
<i>Players</i>	<i>walk off</i>	<i>(the football field)</i>	<i>in powerful racism protest</i>	<i>in Champs League</i>
Participant	Process	Hidden participant	Circumstance (Manner)	Circumstance (Place)

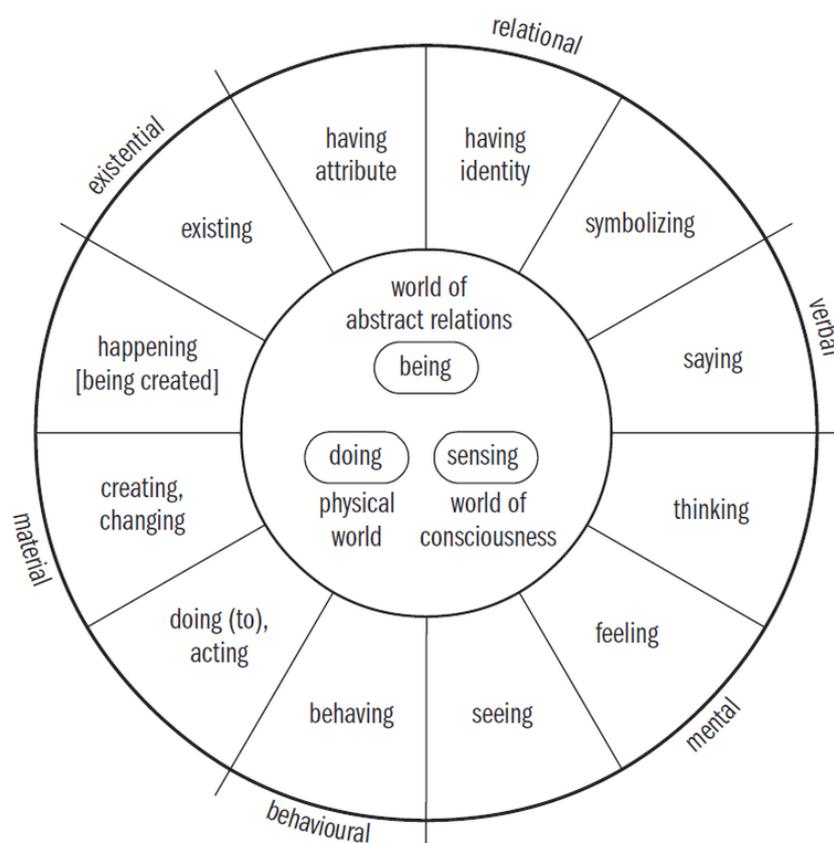
Still, based on the Thompson (2014) example, we can understand that the players represent who is responsible for the process that is going on. “Walk off” is what they did to change a situation, in this case, leave the football field and, consequently, interrupt a football match. This process happened in a certain way (“in powerful racism protest”) and inside a competition (“in Champs League”). Together, these elements help construct the world’s experience for all the parts involved in the process since it represents it, in this case, through a change.

3.3.1.2 Transitivity System: Processes

In SFL, these relationships in the sentence can be analysed through the Transitivity System, in which we can observe all the elements of the sentences and understand how they interact to construct meaning. As we can notice in Figure 4, “the processes can be divided into six types: three main types (Material, Mental, and Relational) and other three whose meaning is in an intersection zone between at least two of the previous ones (Verbal, Existential, and Behavioural)” (Lima-Lopes & Silva Pimenta, 2017, p. 119).

Each process is connected to specific participants and verbal elements connected to their world experience, given the context. As summarised by Halliday & Matthiessen (2014, p. 213), “each process type constitutes a distinct model or schema for construing a particular domain of experience as a figure of a particular kind” - no process is more important than the other (Halliday & Matthiessen, 2014).

Figure 4 - Transitivity System



Transitivity System (Halliday & Matthiessen 2014, p. 216)

The sections below are based on the notes from Lima-Lopes (2005), Lima-Lopes & Ventura (2008), Fuzer & Cabral (2014), Halliday & Matthiessen (2014), Eggins (2014), Silva Pimenta (2019), and Leong (2023). I detail each of these processes, with examples extracted from the annotated corpora of this work.

3.3.1.2.1 Material

The Material processes (Table 2) represent action and change in the world. These are processes of “doing or happening” (Leong, 2023) and are represented by an Actor (the one who is acting) and a Goal (the one who is affected by the action). These participants are not always explicitly brought to

the clause - they can be hidden (in the case of the Actor) or absent (in the case of the Goal) (Barry, 2019). Depending on the role of these participants in the sentence, they can also be identified by Scope (the one who helps to complete the meaning of the process), Attribute (an inscribed quality to an entity), Client (the one for whom the Actor realises the process), and Recipient (the receiver of the action).

These processes can be creative (they create new elements in the world) or transformative (through action, something is affected and changed by it).

Example:

Table 2 - Material process		
<i>They</i>	<i>tackle</i>	<i>racist abuse</i>
Actor	Process	Goal

3.3.1.2.2 Mental

The Mental processes (Table 3) are related to the ability of one to feel. These actions are generated in the inner world and expressed through language. The participants are the Senser (the one who feels) and the Phenomenon (what is felt or perceived), and the processes can represent perception, cognition, emotion, or desideration. This process differs from the Material process because it focuses on which “x feels about y” (Eggins, 2014). It is a “quantum of change in the flow of events taking place in our own consciousness” (Halliday & Matthiessen, 2014, p. 245). Example:

Table 3 - Mental process		
<i>United</i>	<i>want</i>	<i>measures</i>
Senser	Process	Phenomenon

3.3.1.2.3 Relational

The Relational processes (Tables 4 and 5), in their turn, are related to “being, possessing, or becoming” (Leong, 2023). These are, at the same time, the combination of inner and outer experiences (Halliday & Matthiessen, 2014) - or the many forms that “being” can be expressed through language (Egins, 2014), even when other verbal elements or constructions imply it. Egins (2014) states this is also the most complex process in the Transitivity System²⁵. There are always two participants in this process, and two different types of this process: Identifying and Attributive.

Identifying Relational processes brings the Token and the Value to the participants. The Value is the identity of the Token, being the participant in any order in the sentence. Example:

Table 4 - Relational process - identifying		
<i>This racist abuse</i>	<i>Is</i>	<i>A hate crime</i>
Token	Process	Value

Attributive Relational processes count with the Carrier and the Attribute, in which the Carrier has an Attribute defined by the process. Example:

Table 5 - Relational process - attributive		
<i>All of us who</i>	<i>Have</i>	<i>Responsibility</i>
Carrier	Process	Attribute

²⁵ A full explanation of this process would require more detail. As well as Barry (2019), I suggest Halliday & Matthiessen (2014, p. 259-300) for further reading on this topic.

3.3.1.2.4 Behavioural

Behavioural processes (Table 6) are between the Material and the Mental processes and are related to actions of the inner world that are externalised in the external world. At the same time that these processes represent an action, this action is also experienced by a conscious one (Eggins, 2014, p. 233) - that means, before being externalised in the world, these actions underwent a psychological evaluation. The main participant is the Behaver - but if there is a second participant, they can be identified as the Behaviour (Leong, 2023). Example:

Table 6 - Behavioural process		
<i>Lacazette</i>	<i>Did so (took the knee)</i>	<i>In front of Prague players</i>
Behaver	Process	Behaviour

3.3.1.2.5 Verbal

Verbal processes (Table 7) are between Relational and Mental processes, always with a Sayer (the one who executes the process) and a Verbiage (what is expressed by the Sayer). The process can also contain a Receiver (someone to whom the process is addressed), but not always. It is important to remark that verbs that also come in the sense of demonstrating something, such as “show”, can also be interpreted as Verbal processes since they include “all modes of expressing and indicating” (Leong, 2023). Example:

Table 7 - Verbal process		
<i>Players Fred and Jesse Lingard</i>	<i>Reported</i>	<i>Racist abuse</i>
Sayer	Process	Verbiage

3.3.1.2.6 Existential

The act of existing defines the Existential processes (Table 8). They are less common processes (Fuzer & Cabral, 2014), but they can bring important information about a text when expressed. The only participant in this process is the Existent. Example:

Table 8 - Existential process		
<i>There is</i>	<i>A mix of nationalities</i>	<i>In our country</i>
Process	Existent	Circumstance (Place)

3.3.1.3 Transitivity System: Circumstances

To complete the meaning of the processes, the role of the circumstances in the sentences is also fundamental. They can connect with any of the processes of the Transitivity System (Halliday & Matthiessen, 2014) and bring new information about the context in which the process occurs (Fuzer & Cabral, 2014). As Halliday & Matthiessen resume, “a circumstantial element is itself (...) a process that becomes parasitic on another process. Instead of standing on its own, it serves as an extension of something else” (Halliday & Matthiessen, 2014, p. 312).

The analysis of these elements is less common among SFL scholars. Still, there are some studies, such as the ones from Lima-Lopes and Silva Pimenta (2021), that analysed the role of the circumstances in the sports media discourse when representing the COVID-19 pandemic, and from Marr & Martin (2021) that evaluated the importance of circumstances in the construction of complex academic texts and generation of student texts.

Halliday & Matthiessen (2014) identified nine types of circumstances, summarised and exemplified in Table 9 with examples from the corpora. They are kind of “minor processes” (Halliday & Matthiessen, 2014, p. 314), and

their role can be powerful since it brings additional elements to make sense of the experience in the world.

Table 9 - Circumstances			
Type	Categories	Wh - item	Examples
Location	Place Time	Where? When?	“That there are similar problems <u>at home</u> ”
Reason/Cause	Reason Purpose Behalf	Why? What for? Who for?	“...players from both sides had taken a knee <u>in support of the Black Lives Matter</u> ”
Manner	Means Quality Comparison Degree	How? What like? How much?	“The message has to go out <u>loud and clear</u> ”
Accompaniment	Comitative Additive	Who? What with? What else?	“It was only when I sat back and analysed it <u>with some of the lads...</u> ”
Contingency	Condition Default Concession	Why?	“They returned to action with a bang in Budapest <u>despite the hostilities</u> ”
Role	Guise Product	What as? What into?	“Twitter also said that it would be rolling out a new feature <u>in the form of an "autoblock"</u> ”
Extent	Distance Duration Frequency	How far? How long? How many times?	“Lingard is heard being sworn at <u>repeatedly</u> ”
Angle	Source Viewpoint		“England are now back at "base camp" <u>according to Southgate</u> ”

Matter	What about?	“a match official allegedly made a racist remark <u>about a member of the Turkish club's coaching staff</u> ”
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(Based on Halliday & Matthiessen, 2014)

Circumstances²⁶ can also be, by their own, participants in the clause, represented by nominal or adverbial groups. The study of their role in the process of making meaning is extensive. Also, it includes, in some cases, the difficulties of these circumstantial elements being found in the sentences (Halliday & Matthiessen, 2014) and other possible interpretations when dividing the Transitivity System into transitive and ergative (Halliday & Matthiessen, 2014).

Besides the ideational level of the Metafunctions, I am also concerned with the role of the interpersonal level in making meaning. After understanding the construction of meanings through lexicogrammar and semantics, it is important to observe how these meanings can be negotiated. To explore this point of view, I depart from the Appraisal Theory.

3.2.2 The interpersonal level of language: APPRAISAL

Halliday & Matthiessen (2014) bring the MOOD system for analysing the interpersonal metafunction. Still, it is more common among SFL scholars to combine the analysis of the ideational meaning through the Transitivity System with the Appraisal Theory (Martin & Rose, 2003; White, 2003; Martin & White, 2005) - henceforth, APPRAISAL - to get a sense of meaning since these resources can be complementary (Eggins, 2014) - once each meaning is

²⁶ For this work, I am interested only in acknowledging the existence of these elements and noticing them when they are relevant to my observations.

realised lexicogramatically (Oteiza, 2017, p. 470). As defined by Thompson (2014, p. 79), APPRAISAL is “on the edge of grammar” since “much of appraisal is expressed by lexical choices and there are few grammatical structures than can be seen as having evolved with a primarily evaluative function”.

APPRAISAL is one of the resources developed to analyse discourse based on the theoretical framework of the SFL. Its function is at the strata’s semantic level- the one responsible for processing meanings and is also related to the interpersonal metafunction and the Register variable Tenor.

The framework offered by APPRAISAL intends to offer an overview of the negotiation of relationships and feelings about things or people (Martin & Rose, 2003, p. 26). The types of attitudes involved in the text we negotiate, the strength of these feelings and the origin of those feelings are also paramount for understanding an analysis guided by this framework (Martin & Rose, 2003, p. 3).

These meanings can also “vary or modify the speaker’s commitment terms with their emissions” (White, 2003, p. 1). We can observe the accumulation of these emissions as the text unfolds and how they can influence their readers and listeners to interpret it similarly, based on some resources such as emotions, personal taste, and normative evaluations (Martin & White, 2005, p. 1). As summarised by Oteiza (2017):

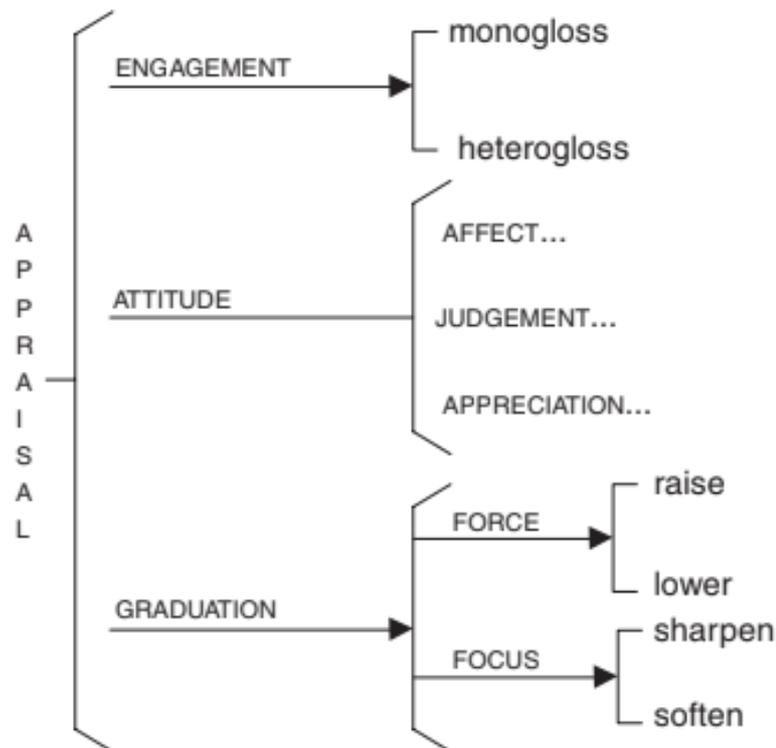
“Appraisal has to do with the negotiation of meanings among real or potential interlocutors, such that every utterance enters into processes of alignment or misalignment with others, helping us to understand the levels and types of ideological solidarity that authors maintain with their potential readers/listeners”.
(Oteiza, 2017, p. 457)

So, APPRAISAL, as White (2003) recalls, allows analysts to investigate the linguistic styles of these resources (e.g. the speaker can be more dominating or caring), the construction of characters through

evaluation, the rhetorical strategies through different genres and types of text, the different assumptions based on value and belief systems and expected audiences, the communication strategies used by the speaker, and many other aspects that the analysts can unfold while making use of its framework to observe texts. The social roles of the speaker/writer and the reader/listener can influence how “emotions and opinions are codified through language” (Oteiza, 2017, p. 458).

APPRAISAL, as can be seen in Figure 5, is composed of three subsystems: Attitude, which relates to the emotional language of the texts, Gradation, which measures the force and the focus of these evaluations; and Engagement, with roots in the concept of dialogism of Bakhtin (Oteiza, 2017), that can offer us an overview of different voices that can be encountered in the text.

Figure 5 - Appraisal System



Appraisal Theory (Martin & White, 2005, p. 38)

3.2.2.1 ATTITUDE: Judgement

For this work, I am interested in observing texts from the perspective of the semantic regions of the Attitude subsystem - which is considered “the central area” (Thompson, 2014, p. 80) of APPRAISAL. The focus is on the semantic region of Judgement, which evaluates human behaviour concerning social norms. These norms are connected with legal implications or only values seen as positive or negative in their context (Martin & White, 2005). Attitude still contains Affect, which considers the emotions related to the appraised thing or person, and Appreciation, which is related to aesthetics.

Judgement can “construct through language the evaluations of people’s behaviour” (Almeida, 2010, p. 106) accordingly to the ethical elements that the context can perceive. Almeida (2010) also calls Judgement an “institutionalisation of feelings” (Almeida, 2010, p. 106) since it is connected with learned patterns of how to behave and being praised or condemned by it. Neutral meanings can also instantiate judgements in language that can trigger judgement responses (White, 2003), especially related to the media discourse.

Martin & White (2005) divide Judgement into social esteem and social sanction. In Figures 6 and 7, it is possible to visualise these categories, their subcategories and examples:

Figure 6 - Judgement as Social Esteem

SOCIAL ESTEEM	Positive [admire]	Negative [criticise]
normality 'how special?'	lucky, fortunate, charmed ...; normal, natural, familiar ...; cool, stable, predictable ...; in, fashionable, avant garde ...; celebrated, unsung ...	unlucky, hapless, star-crossed ...; odd, peculiar, eccentric ...; erratic, unpredictable ...; dated, daggy, retrograde ...; obscure, also-ran ...
capacity 'how capable?'	powerful, vigorous, robust ...; sound, healthy, fit ...; adult, mature, experienced ...; witty, humorous, droll ...; insightful, clever, gifted ...; balanced, together, sane ...; sensible, expert, shrewd ...; literate, educated, learned ...; competent, accomplished ...; successful, productive ...	mild, weak, whimpy ...; unsound, sick, crippled ...; immature, childish, helpless ...; dull, dreary, grave ...; slow, stupid, thick ...; flaky, neurotic, insane ...; naive, inexperienced, foolish ...; illiterate, uneducated, ignorant ...; incompetent; unaccomplished ...; unsuccessful, unproductive ...
tenacity 'how dependable?'	plucky, brave, heroic ...; cautious, wary, patient ...; careful, thorough, meticulous tireless, persevering, resolute ...; reliable, dependable ...; faithful, loyal, constant ...; flexible, adaptable, accommodating ...	timid, cowardly, gutless ...; rash, impatient, impetuous ...; hasty, capricious, reckless ...; weak, distracted, despondent ...; unreliable, undependable ...; unfaithful, disloyal, inconstant ...; stubborn, obstinate, wilful ...

Judgement as Social Esteem (Martin & White, 2005, p. 53)

Figure 6 - Judgement as Social Sanction

SOCIAL SANCTION 'mortal'	Positive [praise]	Negative [condemn]
veracity [truth] 'how honest?'	truthful, honest, credible ...; frank, candid, direct ...; discrete, tactful ...	dishonest, deceitful, lying ...; deceptive, manipulative, devious ...; blunt, blabbermouth ...
propriety [ethics] 'how far beyond reproach?'	good, moral, ethical ...; law abiding, fair, just ...; sensitive, kind, caring ...; unassuming, modest, humble ...; polite, respectful, reverent ...; altruistic, generous, charitable ...	bad, immoral, evil ...; corrupt, unfair, unjust ...; insensitive, mean, cruel ...; vain, snobby, arrogant ...; rude, discourteous, irreverent ...; selfish, greedy, avaricious ...

Judgement as Social Sanction (Martin & White, 2005, p.53)

I have studied Judgement in the discourse of racism in football over the last years (e.g. Silva Pimenta, 2019; Silva Pimenta, 2021a; 2021b). I have

observed how the categories of this semantic region can offer us an overview of how a speaker or a writer constructs their opinion about the topic through inscribed or invoked Judgements in the discourse (Martin & White, 2005). Even if the categories have some common adjectives connected to them, the analyst in an APPRAISAL analysis should be aware of other grammatical implications that can trigger a specific APPRAISAL. And that makes the combination of the ideational and the interpersonal meanings so important in this type of analysis as they also open a path for other forms of observation of this category.

There are still some open questions around APPRAISAL and its many possibilities to observe these patterns in language. The language is a powerful tool for evaluative dimensions (Bednarek, 2009), and several researchers have already questioned the taxonomy of APPRAISAL.

White (2006), who is involved in establishing the original theory, affirms that there is still much to be uncovered about APPRAISAL. How people project their feelings, consciously or unconsciously, through language is still a challenge, particularly as language evolves.

3.3.1 Different views on APPRAISAL

Many researchers have already discussed the problems of relying solely on APPRAISAL to evaluate specific contexts. Macken-Horarik & Anne Isaac (2014) highlight that evaluation is culturally sensitive, suggesting a model that embraces the evaluative schema whilst considering the field in which it occurs, using the categories from the Martin & White (2005) model. Thompson (2014) also discusses the differences in evaluations and perceptions for different cultures or groups and how APPRAISAL can carry the “Russian doll” dilemma: “an expression of one category of attitude may function as a token (an indirect expression) of a different category, and that

token may itself function as an indirect expression of yet another category, and so on” (Thompson, 2014, p. 49).

Bartlett (2019), for example, argues that the roots of APPRAISAL are closely tied to a particular context and a particular relationship. The relationship between students and teachers in an educational context forms the starting point for the findings of the Sydney School. With the work of Iedema et al. (1994) and White (as in 2006), this approach also gained importance for studying the media, which was amplified and modified by authors such as Bednarek & Caple (2014) and Bednarek (2016). Over the years, APPRAISAL has been applied to different contexts and used to analyse social media (Zappavigna, 2011; Lima-Lopes & Silva Pimenta, 2017) and has even been translated and utilised in other languages such as Portuguese (Vian Jr. & Almeida, 2009). However, many questions about the theory have also arisen (see Thompson; Alba-Juez, 2014).

Bednarek & Caple (2014) argue that considering news values is crucial for identifying evaluation and ideology in this type of text when discussing media discourse using corpus-based research. It is widely agreed among APPRAISAL researchers, even those who established the main model utilised in the Systemic-Functional Linguistics community (see White, 2006), that the theory requires further refinement.

Oteiza (2017, p. 470), when writing about the connections of APPRAISAL with the task of performing discourse analysis, understands that this is still an ongoing theory, and its resources invite interested parties to continue exploring its possibilities. Having my assumptions during the time studying Judgement in media discourse about racism in football, I decided to follow this invitation and launch from a different point of view to understand how the media discourse can negotiate Judgements. In Chapter 5, I present this point of view, in which the ideational meanings and the Field of the Register are important in constructing evaluations.

3.4 Conclusion

This chapter gave an overview of the vision of language by SFL. By understanding how we deal with language, we can understand how these elements can interact with the presented context in Chapter 2 - more than interacting, everything is bonded. It culminates in the construction of meanings in society. Ideology plays an important role in paving the way for these meanings to be instantiated through semantics and lexicogrammar. People negotiate their experiences in the world and also negotiate meanings in interpersonal interactions. However, understanding how evaluations are placed in the language is still a question that welcomes different positions. Following this challenge, I present, in the next Chapter, a framework I developed to deal with evaluations of racism in football in the media discourse.

4. Research framework: patterns in media discourse

“Without a way to name our pain, we are also without the words to articulate our pleasure”
(hooks, 1992, p. 2)

4.1 Introduction

After understanding that APPRAISAL invites researchers to draw different looks regarding the original theory, I decided to follow this invitation and draw a research framework concerning the media discourse patterns that help construct the main evaluation. This Chapter presents this framework's main topics, briefly explaining how it was conceived, the main points of attention, and the steps to perform an analysis considering individual experiences with different roles in the text.

4.2 Different possibilities to work from an APPRAISAL perspective

I start this section thinking about an excerpt from the corpora of this thesis:

“Webo reacted angrily, shouting at Coltescu”.

If I have a dictionary as a resource, as the Cambridge Dictionary, a reaction is a “behaviour, a feeling or an action that is a direct result of something else”. According to the same dictionary, this reaction can be different from something else - so, reaction to something or against something.

Something happened before for a reaction to happen, which is implied in how someone performed this reaction. If someone reacts angrily

about something, it is easy to suppose/understand that the thing that happened before brought intense feelings produced in their inner world because this is how this person makes meaning of this situation.

The reaction can be a way of evaluating something, as in APPRAISAL. However, someone else can also appraise or judge the reaction. While a group of individuals interact, meaning is created and recreated like a dance. Still, there are the ones who lead this dance, the ones that are being conducted, the ones that are still learning, and even those who are not allowed on the dance floor. Signs emerge reflecting logic and laws of a context of interaction, and “the logic of consciousness is the logic of ideological communication, of the semiotic interaction of a social group” (Volosinov, 1986, p. 13). So who can determine if someone being angry about something is a good or a bad reaction?

Drawing from the APPRAISAL resources, I looked for it differently as a discourse analyst at different times. I could place before the behaviour described (reacted angrily) as an explicit evaluation of a negative judgement in the capacity field. More than a simple description, there were choices of words to place the phrase like this. If I look through the prosody, as suggested by Martin & White (2005), I can also argue that the use of “shouting” afterwards reinforces the evaluation done by the writer. I could come up with final results observing that the writer chose specific words to define the behaviour of the one who is the victim of racism and different words for the abuser, who is less directly evaluated alongside the text. These results can be possible and are brought in previous research (Silva Pimenta, 2021a). Nevertheless, this is a choice of point of view to look into discourse and see how it is made.

My way to questioning APPRAISAL started when I tested the first method for the corpus-based investigation of this research. Regardless, this approach was constructive since the annotation of the corpora broke my preconceived idea of what I would find. With the apert of the critical view

through it, the way the annotations were performed changed to address first the main social wrong (Fairclough, 2011, p. 14) and then consider the presence of it as the main topic being addressed in the discourses to be analysed influence the behaviour of the ones that are affected. This happens since everyone occupies a different place in the discourse, considering the main ideology of race in both contexts.

As soon as we understand that the ideology of racism acts as a maintenance for the real effects of imagined races, it is not a simple task to address traits and goods from capacity, normality, and tenacity, as well as propriety and veracity when we want to identify the representations of it alongside the text. From the point of view of morality, it is already expected that the authors of a major newspaper would picture that racism is wrong and place the ones who committed it under a negatively judged role, as both societies have it in mind (Chapter 2).

Once hard news work in a way that texts are supposed to be objective and acting under an expected ethical reporting (Iedema et al., 1994), it is already implicated that racism will be brought to the public as something bad - negative judgement in the field of propriety. Having corpora with this main topic in the field already makes me understand that racism is under this category of Judgement for the writer. Nevertheless, the evaluative choices for the writer, in this case, can come in the way of understanding a preferred way to deal with racism over another. So, I started to question how the ideational meanings are negotiated alongside the texts to construct these Judgements - and this opened some new possibilities to investigate the evaluation.

Other examples can be used to explain the same - the behaviour described represents something else - that means the presence of something bigger to be judged. One of these situations is displayed below:

A ferida ainda não cicatrizou²⁷.

²⁷ EN: *The wound still hasn't healed*

Again, when observing this example only from the view of the resources from Judgement in APPRAISAL, this sentence could be placed as an invoked negative Judgement in the capacity field since the senser is unable to overcome something bad that happened to him. However, from another point of view, this sentence brings up a hidden subject - the one who caused something capable of hurting someone to this extent. Nevertheless, this is only a conclusion that can be taken when observing the context and the structure behind this case - the news portrayed a racist case suffered by a Brazilian football player who was describing his feelings regarding the happening. In my analysis, if he still had wounds about something, this was not supposed to be classified as a weakness.

So, through this perspective, I could also understand that APPRAISAL may need some refining regarding cultural backgrounds and life experiences - talking, in this case, specifically about individuals who suffer racism and have their behaviour and mental health severally affected by it (hooks, 1996). The evaluation that matters, in this case, is the evaluation of the person who provoked the action, not the person described in the sentence. All experiences in the text are valid and should be considered when looking critically at language.

4.3 Experience matters

Judging is a negative capacity of an emotion that departs from the pain of suffering from racism. Its consequences for a human's mental health and emotional expression are not the right place when observing language from a perspective that intends to break with the patterns created by the dominant institutions in power. Understanding language from a critical view that understands its undeniable bond with a world shaped by power relations also

makes me know that these social constructs also influence the thoughts of one about a research subject.

Connect the anger and the sadness with the individual suffering racism without recognising at first the cause of it as the main problem in the situation is paramount here. As hooks (1996) wrote, “the rage of the oppressed is never the same as the rage of the privileged. One group can change their lot only by changing the system; the other hopes to be rewarded within the system” (hooks, 1996, p. 30).

So, individual experiences regarding a situation should be considered when unveiling meaning - and this was my choice to conduct a critical analysis based on APPRAISAL that can embrace different views of the world regarding a topic - at the same time that some experiences are more important than others in the moment of constructing these meanings.

My goal is first to understand the general Judgement of a topic. Then, I want to know how the ideational meanings help construct the general meaning of this Judgement shared with the reader through the media discourse. For that, I need to understand the different participants in this discourse and how they react regarding the Judgement in the frame. So, individual experience is essential when observing APPRAISAL through this critical point of view.

This is a framework tailor-made for this research and its goals. As suggested by Macken-Horarik & Isaac (2014) and Oteiza (2017), it is also an effort to benefit from the resources from Systemic-Functional Linguistics for a critical discourse analysis since understanding the representation of reality and the interactive relationship through these representations (Bloor & Bloor, 2017, p. 155) open a path for a better understanding of the interpersonal Metafunction through the ideational component of language.

4.4 Field matters

In this work, “Reactions” is the name that I will use to label the experiences of the world at the ideational level. I want to understand how the participants involved in a news article reflect their experience about a fact (racism cases in football), how these experiences are connected with learned meanings in the current ideology (structural racism), and how these arguments work to maintain or examine the power relationships in this current ideology.

Nevertheless, I still consider the main descriptions of APPRAISAL in this framework²⁸. The difference is that I already consider that a Judgement in the negative field of propriety is intended to be made by the writer as soon as the fact is known and ready to be reported. However, when I observe the world with a critical perspective on race as an invented category and racism as a structural social problem, it is also paramount to perceive levels of evaluation differently. That means: with the levels perceived in the reported experiences of the world, I can understand how this evaluation is constructed in the discourse.

This is, then, only a different approach to observing APPRAISAL in the media discourse, in which I take into consideration all the experiences of the world that are placed in there to construct this APPRAISAL and try to understand which experiences are preferred or not by the writer in the moment of placing these arguments.

Returning to the concept of Register in the SFL, we remember that the Field is directly connected to the ideational Metafunction of language. Halliday & Matthiessen (2014, p. 35) remember that “the field, tenor and mode variables are also the basis of any attempt to develop a taxonomy of texts operating in situations”. I also consider how the Field constructs meaning-making processes through sociosemiotic activities.

For Halliday & Matthiessen (2014, p. 35-36), these are the main types of making meaning through language:

²⁸ That is why an overview of the theory is necessary. However, it is not part of the analysis per se.

- expounding: expounding knowledge about the world - about general classes of phenomena, categorising them or explaining them;
 - Reporting: reporting particular phenomena, chronicling the flow of events, surveying places or inventorying entities;
 - Recreating: recreating any aspect of prototypically human life imaginatively by dramatising or narrating events;
 - Sharing: sharing personal experiences and values, prototypically in private;
 - Enabling: enabling some course of activity, either enabling the activity by instructing people in how to undertake it or regulating the activity by controlling people's actions;
 - Recommending: recommending some course of activity, either for the sake of the speaker through promotion of some commodity or for the sake of addressee through advice;
 -
 - Exploring: exploring societal values and positions, prototypically in the public arena.
- (Halliday & Matthiessen, 2014, p. 35-36)

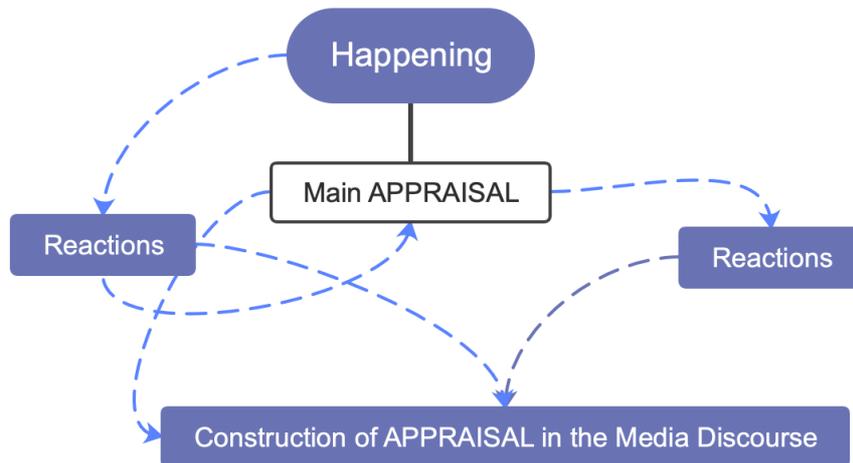
All these types of making meaning can shade into the other (Halliday & Matthiessen, 2014, p. 36). However, observing them, it is easy to identify that hard news reporting is not only constituted by “Reporting”. While external opinions are taken, and higher ideologies are considered (not only structural racism but regulations regarding a specific newspaper editorial position, for example), I understand that all the processes of making meaning can be present in this type of discourse in different shades. So, it would be interesting to understand these processes of making meaning and how they interact to create what is reported and shared with the reader.

In Figure 7, I bring a scheme of how the construction of APPRAISAL in the media discourse operates through this approach, considering the mentioned elements.

We can understand this scheme by thinking from the following perspective: there is a main “happening” (e.g. a white player attacked a black player with a racial slur). The reporter will organise the information to make the central APPRAISAL and seek the Reactions already made to construct this APPRAISAL. Although, this central APPRAISAL can also generate other types of Reactions (e.g. from the Abuser that does not believe they are the culprit in

the situation). Together, these elements form how the APPRAISAL is

Figure 7 - Construction of APPRAISAL in media discourse



constructed - not only what it is but how it is reported.

To understand how these meanings are organised, I propose an understanding of who is operating to construct these meanings. Considering that there are different roles that someone can take when dealing with a social wrong, I resorted to the notion of Justice Sensitivity to label these participants, which will be explained in the next section.

4.5 Roles in the discourse

In Psychology, the notion of Justice Sensitivity (Baumert & Schmitt, 2016) is connected to how one positions themselves when facing a situation of injustice. This is rather a common sense, a personality disposition. According to this notion, four types of perspective can be displayed when talking about justice: the sensitivity of the victim, the sensitivity of the beneficiary, the

sensitivity of the perpetrator, and the sensitivity of the observer (Baumert et al., 2022).

When in contact with this notion, I observed how these roles could also be displayed during the construction of Judgements in the ideational world, which brought me a better understanding of the construction of Reactions. There is always a starting point, an affiliation, for what one wants to display regarding this Judgement. Once we have the person who is responsible for the social wrong and who would be benefiting from this injustice somehow, the person who observes the situation from the outside but, at the same time, is open to offering solutions and doing anything that could make this situation fairer, and the person who is affected by it. So, inspired - but not guided - by the personality disposition described in Baumert & Schmitt (2016), I labelled these roles “Abuser”, “Helper”, and “Victim”.

Looking into the perspective that a Beneficiary of an unfair situation would be playing the same role as the Perpetrator under a negative judgement in the field of propriety (they are both displaying a negative attitude regarding the reproduction of systemic racism into actions), both of these situations can fit in the “Abuser” label. Nevertheless, the Beneficiary can also put themselves as a “Helper” in this discourse since their recognition of an unfair situation can be placed to operate against the racism that occurred and negatively evaluate the Perpetrator. Considering this, the label “Helper” includes real actions in the world and declarations of support from privileged situations. In its turn, the label “Victim” refers to all types of reactions that victims of racism can have in these situations.

So, the writer, when placing these reactions together, balances who has the domination of the discourse that is placed in there, making these reactions an essential part of the invoked evaluation of Judgement in the journalistic discourse. Table 10 brings, then, the roles taken by the participants in the discourse, their description and examples of how they can show up with excerpts from the corpora. Notice that the voices of the Abuser,

Helper, and Victim can also show up in direct declarations and the reporting (such as the example for the Abuser label).

Label	Description	Example
Abuser	The one responsible for the social wrong connected to the main negative Judgement or the one who is benefiting or agreeing with it.	“Silwood told police his message was stupid not racial”
Helper	Helpers play the role of observing the social wrong from the outside, searching for ways to make the situation fairer.	“UEFA confirmed a formal investigation would take place”
Victim	Victims are the ones affected directly by the social wrong; the ones who	“It is disgusting and painful to be receiving messages like this”
Writer	Reports the social wrong and organizes the information offered by the other three roles	“ITV reported that some monkey chants were aimed at Sterling and substitute Bellingham as he warmed

In getting to know the participants of the discourse, my task is, then identify these participants to understand how they disclose their experience of the world - the Reactions - and if they follow a pattern, which requires further investigation: a task I will perform with the help of a corpus-based approach.

The last sections of this Chapter will then offer the Guidelines for this analysis.

4.6 A framework

This section will describe the guidelines for analysing media discourse following the framework developed for this research.

In the chosen context - racism in football - the focused main Judgement is the negative Judgement in the field of propriety since acting accordingly to practice discrimination regarding real or perceived origin is something viewed as wrong in the point of view of morals in both societies analysed, wherein both have clear laws to condemn these types of attitude. It is also important to keep in mind that:

1. Values such as race and class play a significant role under this discourse, while gender and sexuality can play a more minor or even inexistent one since most of the participants are said to be included in dominant positions regarding these;
2. Everyone reacts to a social wrong differently, and it happens because they have roles in this interaction (Abuser, Helper, Victim);
3. Media can prioritise and place these Reactions alongside the text and construct perceived Judgement with their help of them; observing the discourse from this point of view avoids only the main view of the media discourse identified but as well the other experiences in the world, and how they connect with the main social wrong (Fairclough, 2011); Transitivity System comes to help identify the experience in the world;
4. Reactions amplify the main problem and the actual actor or agent to be evaluated in this text - the one(s) who performed the racist remark;
5. Language and ideology are bonded, and they will always be. No way exists to make sense of the world and report experiences free of learned meanings in society. The discourses under analysis are produced in societies in which structural racism plays a significant role in the lives of black people, and the learned meanings are directly affecting one's sensitivity concerning the topic;
6. SFL, with the aport of the knowledge about the context through an interdisciplinary view, can be a powerful tool in performing critical discourse analysis;
7. When we observe the implications of social constructs, it is crucial to also pay attention to how these social constructs also influence the thoughts of one about a research subject. This

research itself is not free from biases and own ideologies (Webster, 2019) - to point out something different from this would be going against the view of language brought here.

Considering all these points, Table 11 brings the steps I followed to develop this research under the designed framework. The steps and actions described are proper for this specific work, the chosen tools, and the software.

Table 11 - A framework for patterns in the discourse	
Step	Action
Identify the main Judgement	Start from a perceived Judgement in the chosen contexts: racism is morally wrong - so, a negative Judgement in the field of propriety
Collect corpora	Collect a main corpora containing hard news about cases of racism against black male players in football in Brazil and England
Clean and compile corpora	Clean collected corpora to match the main focus of the research. News that are not connected with the main topic should be discarded. Corpora is compiled for gathering metadata and having a plain text file to work with
Manual annotation (Abuser, Helper, and Victim)	Perform the first manual annotation of the corpora considering the roles to be identified in this discourse. Also in this step, news that are not connected with the main topic can be discarded from the annotation (second check)
Qualitative analysis of possible patterns	Identify patterns encountered in the annotations and label them. This is made through a qualitative analysis, in which the types of Reactions are first identified in a sample

Manual annotation (Reactions)	Perform a second annotation considering encountered patterns. Consider to exclude from annotation news that are not connected with the main topic (third check). Create new labels or merge labels if the manual annotation requires. This process is not merely quantitative - qualitative view regarding the discourse also plays a role.
Create subcorpora	Each one of the encountered patterns are reviewed and compiled in subcorpora
Annotate subcorpora	The most frequent processes are annotated in the subcorpora to have an overview of the main experience of the world portrayed in each one of them
Processes frequency	Observe the process frequency in each one of the subcorpora
Group patterns	Group patterns according to process frequency to understand what kind of experience of the world they represent
Explore patterns	Explore the identified patterns through a qualitative analysis, considering the process frequency and how it is displayed in the text
Understand the construction in the discourse	Understand how the patterns help to construct the view of Judgement perceived by the writer. Preferred patterns led to preferred meanings

In the next Chapter, I will introduce the first steps for performing this analysis, regarding the collection, compilation, and annotation of the corpora, and detail these steps.

4.7 Conclusion

This Chapter brought an overview of a framework to analyse Judgements in media discourse considering the ideational Metafunction of language. In this

proposal, the ideational meanings play a more significant role since they are the ones that operate for the writer to organise the evaluation. Other participants can be brought into the discourse as Abusers, Helpers, or Victims. The Chapter also described some guidelines to be followed when working with this framework, which will be further explored in Chapter 5.

5. Corpus Design and Annotation

“Every language has the full potential for scientific reasoning and theorising, was that every language in its ordinary everyday grammar already incorporates a highly complex theory of human experience”
(Halliday 2005, p. 64)

4.1 Introduction

This Chapter introduces the first steps for the analysis following the framework for this research regarding corpora and annotation. I start describing the corpora collection, its criteria and the first cleaning. Afterwards, I discuss the process behind the three annotations performed for this research and their role in constructing the framework utilised for the material analysis.

4.2 Corpus introduction and methods

In the previous Chapter, I presented a framework to investigate the construction of a main evaluative meaning through the ideational Metafunction of language since I want to understand the Reactions that are connected with the main judgement that is already known.

To develop this investigation, I first collected corpora focused on hard news about racism against black agents in football, considering the timeframe between November 2019 and November 2021. I focused on Brazil and England as targeted countries, resulting in final corpora containing 329,542 words, 13,846 sentences, and 953 texts in English and 185,435 words, 9,549 sentences, and 662 texts in Portuguese.

The collection was made in a context of an individual doctoral project with the database LexisUni²⁹. Both the date of collection and the timeframe chosen to be analysed are in line with accompanying the following news in real time while developing the research, as well as observing some critical events that impacted the topic in the meantime, such as the COVID-19 global pandemic. The strength of the Black Lives Matter movement after the death of George Floyd³⁰ significantly impacted the presence of antiracist movements in football.

Following this process, this data was compiled with the software Sketch Engine³¹ and uploaded to another software, CATMA³², where I performed the manual annotation for the roles in the discourse and, afterwards, annotated the identified reactions.

These reactions, after being reviewed, were compiled, again with Sketch Engine, in subcorpora, separated by label and language. Through the Concordance tool of the software, a third annotation was also performed, considering now the most common processes in each of these labels, offering an overview of the experiences of the world preferred in them.

I can describe the methods for this framework, at first, as corpus-based critical discourse analysis since the use of corpora methods serves, in this case, “to identify ideologically significant patterns in discourse” (Cameron & Panović, 2014, p. 84). For Systemic-Functional Linguistics since it shares its origins with Corpus Linguistics from the studies of J.R. Firth (Lima-Lopes, 2017); their shared concern of “producing research that goes beyond the basic linguistic description” (Lima-Lopes, 2017, p. 10) opens an avenue of

²⁹ LexisUni: <<https://www.lexisnexis.com/en-us/professional/academic/nexis-uni.page>>

³⁰ George Floyd’s death: <<https://www.history.com/this-day-in-history/george-floyd-killed-by-police-officer>>

³¹ Sketch Engine: <<https://auth.sketchengine.eu>>

³² CATMA: <<https://app.catma.de/catma/>>

possibilities with the combination of methods, that can be seen as complementary.

Baker & McEnery (2015, p. 2) say that, with the corpus-based analysis, “analysts are given a unique view of language within which frequency information becomes highly salient”. Upton & Cohen (2009, p. 587) touch on the fact that “the emphasis on the representativeness of the text sample and the computational tools for investigating distributional patterns across discourse contexts” are some of the advantages of using corpus linguistics to analyse discourse.

The use of manual annotation comes in the sense of adding value to the corpora (Leech, 2004) and meeting concerns that are tailor-made for this research, which is allowed with software like CATMA (Gius et al., 2022). Besides that, the automatic POS tagging from Sketch Engine is also helpful for this research since the main verbal elements should be identified. The next sections will explain each one of these processes described here.

4.2.1 Notes on methodological choices, representativeness and reproducibility of data

The choice for working with both languages in the corpora comes first as my limitation as a researcher - these are two languages that I have a reasonable domain to analyse and compare fluently, having Portuguese as my mother tongue and English as a second language. It also considers two countries with a solid football-based culture with clear implications in the daily life of the happenings of the broader society (Armstrong, 1999), although countries with different backgrounds regarding the experience of black people in them (Chapter 2). Besides that, these are both languages with previous advanced

studies in Systemic-Functional Linguistics and Appraisal Theory³³ that could be revisited and amplified for the design of this current research.

It is important to remark that these corpora were constructed only for research, without intending to be a representative compilation of a language or a specific topic like racism in football. Besides that, the corpora serve as a sample from the real-life text about the same subject to develop a framework beyond investigating specific linguistic phenomena in common at this time. The corpora is also a work frame for quantitative and qualitative research. Its size has to be compatible with the resources and individuals available to work on the aimed task. This is also a standard procedure for research in APPRAISAL - despite not being APPRAISAL research *per se* - since it contains detailed manual analysis (Bednarek, 2008, p.15).

In this research, I also compromised with the availability of my data and the transparency of all the processes that led to the final results. The collected corpora for this research, before and after cleaning, and the logs for the annotations, results and so on, are available in a GitLab directory³⁴ and open for all to visualise, download, and reutilise.

Since I position myself from the place of a critical discourse analyst, I state that the corpus-driven approach “attempts to minimise prior assumptions about the texts or language and instead to describe the corpus as comprehensively as possible without privileging preconceived ideas” (Subtirelu & Baker, 2017, p. 109). Still, I also have to make clear that my theoretical and ideological commitments can bias the results of this analysis. It is practically impossible to state that language and ideology are bonded and, at the same time, position myself as an impartial researcher whose choices would not influence the results obtained. As Webster (2019, p. 50)

³³ As can be seen in <<http://www.isfla.org/Systemics/Print/Theses.html>> Access in 06.02.2023

³⁴ Data: <https://git.rwth-aachen.de/izadora.pimenta/dissertation>

said, “to argue otherwise and say that ideology should not affect our science is itself an ideological position”.

The availability of my data is also an invitation for those who can imagine different paths to construct this work to build over them and help to improve the Systemic-Functional Linguistics and Appraisal Theory studies.

4.3 Corpus collection and compiling

4.3.1 Data Collection

The initial corpora for this research were collected with the help of the database NexisUni, a tool designed for academic search engine (LexisNexis, 2023) that includes more than 17.000 news, business, and legal sources. This tool was accessed through the license held by the University Library of TU Darmstadt.

Some adversities were encountered during this process, but they also had quick solutions that could offer to this research as comparable corpora in both languages, such as:

- A higher number of sources from England than Brazil - on the other hand, there is also a considerable number of newspapers from England in the database that only duplicates the same news collected from the news agencies;
- A lack of Brazilian tabloids on the platforms since the tabloid culture in Brazil is more minor (Chagas, 2016) than the tabloid culture in England;
- The tags for researching each material are different for both languages. This is because they were generated from keywords comparing personally previously collected racism in football corpora³⁵ with representative corpus in each language³⁶. So, the intention of bringing different tags comes from a place to get a

³⁵ <<https://git.rwth-aachen.de/izadora.pimenta/dissertation/-/tree/master/Reference%20corpora>>

³⁶ Using comparative keywords with Sketch Engine and reference corpora Portuguese Web 2018 (ptTenTen18) and English Web 2020 (enTenTen20)

representative piece of news about racism in football, considering the context they are inserted. Using the same tags would not be effective in obtaining the same results and;

- NexisUni offered the option of segmentation as “Sports and Recreation” news in the English corpora but not in the Portuguese corpora. This explains why the tags of the Brazilian corpora have to carry the word “futebol”³⁷ in most cases.

The tags and criteria for both collections are described in Tables 12 and 13. All news sources with full text available in both languages were considered for collecting these results. This was because I wanted to get an overview of media culture in general in these countries. Particularities regarding the sources were not considered for the research.

Table 12 - Criteria for England collection				
<i>Tags</i>	<i>Period</i>	<i>Exclude</i>	<i>Location</i>	<i>Language</i>
Racism, Black, Racist, Racial Abuse, Equality, Discrimination, Diversity, Prejudice	From November 01, 2019, to November 01, 2021	NFL, Rugby, American	Europe, United Kingdom of Great Britain and Northern Ireland; England and Wales	English

Table 13 - Criteria for Brazil collection				
<i>Tags</i>	<i>Period</i>	<i>Exclude</i>	<i>Location</i>	<i>Language</i>

³⁷ EN: *football*

Jogadores negros, tecnicos negros, negro no futebol, injuria racial futebol, racismo no futebol, racismo racista futebol, ofensa racial futebol, ofensa futebol, discriminacao futebol, preconceito futebol	From November 01, 2019, to November 01, 2021	-	South America, Federative Republic of Brazil	Portuguese
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The results collected with LexisUni were downloaded through two manual cleanings. The criteria for cleaning the corpora were based on the purpose of the research. Since I wanted to identify hard news with racism in football against black people as its main topic, the cleaning was performed to exclude everything unrelated. This included some examples such as news about rugby or cricket that came together with the results from England, information about American Football, news about other types of prejudice and racism that are not focused on this research, and news that does not follow the structure of hard news, such as interviews, opinionated articles and match live reports.

This cleaning was performed twice for both Brazilian and English corpora. I found results that differed from the research goal on both occasions and excluded them from the corpora.

So, when proceeding to the compiling and annotation phase, I also set some parameters to be followed in case of any other false positives alongside the process:

- News not directly related to actual racism cases in football was excluded from the annotations. For example, some news was bringing only the positioning of some entities related to racism in general (e.g. a piece of article of the Premier League defining its guidelines to deal with racism in the following season). Also, repeated news or other false positives that were not identified during the cleaning should not be annotated;

- The news has to have a racist case against black and brown people in football as the main topic. So, news about campaigns, pleas for diversity, pleas for the government, actions from the government and so on are not to be considered in this stage;
- Although these news pieces are not annotated, the material remains in the final compilation of the full corpora. Still, they are not considered for the significant results of this research: the number of annotations under the labels developed.

4.3.3 Compiling

After the cleaning, the corpora were uploaded to Sketch Engine for compilation. This compilation generated a single file with all the texts that composed the corpora and made it ready for the manual annotation, offering also the following metadata:

<i>Corpus</i>	<i>Words</i>	<i>Sentences</i>	<i>Texts</i>
England	329.542	13.849	953
Brazil	185.435	9.549	662

4.4 Annotating

This research was done through a manual discourse annotation (Leech, 2004) in three steps: the software CATMA to create annotations labels with taxonomies that are tailor-made for the research, and the software Sketch Engine, in which the automatic part-of-speech (POS) tagging of verbs served as a database for the manual annotation of Transitivity categories.

Through manual discourse annotation, it is possible to identify context-specific linguistic features that automated methods cannot easily capture since it also englobes a broad understanding of the function of a word or a sentence in a specific context. For this work, the choice was mainly focused on annotating complete sentences since the full context had to be captured at first to be processed automatically with Sketch Engine and

analysed individually. With this resource, a more detailed and accurate analysis of the corpus in a way that is tailor-made for the goals of this research is imprinted.

4.4.2 Tools

4.4.2.1 CATMA

CATMA is a web-based annotation software that can support “explorative, non-deterministic practices of text annotation” (Horstmann, 2019, electronic page). With the help of CATMA, the annotator can create its taxonomy to suit the best goals for their research, with the possibility to “create, expand, and continuously modify their own individual tag sets” (Gius et al. 2022, electronic page).

Although CATMA was very useful for the first steps of this research, which was described above, some of its limitations (e.g. it is not possible to download the annotations in the same order they appear in the full corpora text; the annotation log only shows the annotation by the order they were made, but not in the order they appear), after being discussed with the CATMA team³⁸, changed some minor details in the way of identifying and creating the second labels for this research.

4.4.2.2 Sketch Engine

Sketch Engine³⁹ (Kilgarrif et al., 2014) is an online-based software that offers corpus management and analysis tools. The software supports several languages - English and Portuguese - and offers metadata right after the corpus compilation. It includes an automatic part-of-speech tagging with rich

³⁸ I would like to thank Malte Meister from CATMA Support to help me in this step

³⁹ Sketch Engine: <<http://www.sketchengine.eu>>

information about the corpora that the researcher can use to guide their task. The software requires a personal licence to make use of its resources.

The software was chosen to annotate the most common processes since it can not only offer a list of all the verbal elements of the corpora but also shows its frequency and allows the creation of a dedicated query in which the tokens can be individually annotated. As well as in CATMA, these annotations can also be customised.

4.4.3 Annotations

4.4.3.1 Abuser, Helper, and Victim

Following the design specified in the proposal for this research, my first goal was to identify the participants of the reactions all over the discourse and comprehend how they construct their general evaluation. So, after the upload of the compiled corpora in the CATMA software, I created the labels “Abuser”, “Helper”, and “Victim” and went through the texts to identify these roles among them.

These labels were created free of other taxonomies or information, only to collect these roles in the text to fulfil the next step in this research. I show how these categories appear on the CATMA platform as Tagsets in Figure 8.

Figure 8 - Roles in the Discourse as displayed in CATMA



Roles in the Discourse	
Abuser	
Helper	
Victim	

In this step of annotation, I could find other possible false positives that were not interesting to be annotated for the final goal of this research. In the English corpora, a news article described a racist case in rugby, for example. It also contained some repetitions in the collected material (e.g. news from news agencies replicated for more than one newspaper). Meanwhile, Brazilian corpora contained some hard news that culminated in interviews - in this case, the interviews were excluded from the annotation process, while the hard news was kept - and repetitions due to replication from news agencies. Considering all these exclusions, I came to the final results of my annotations, which are detailed in Table 15:

Table 15 - Number of Annotations (Abuser, Helper, Victim)			
	Abuser	Helper	Victim
English	3.310	3.073	1.519
Portuguese	1.644	1.267	1.149

With these numbers, I understood that, in the English corpora, the annotations regarding the Abuser and the Helper reactions and representations are almost comparable. In contrast, the Victim reactions are displayed in a smaller number. These first annotations were essential to understanding the role of these two characters in the English discourse, while the reactions of the Victims showed up to a smaller extent. In the Portuguese corpora, the Victim also shows up in the same way when compared to the other roles, and its role is more prominent and closer to the other labels than in the English corpora.

4.4.3.2 Labels

4.4.3.2.1 Building the labels

After coming to the final numbers for the “Abuser”, “Helper”, and “Victim” labels, I downloaded the .CSV files for each type of annotation to finish drawing the next steps. While performing these annotations, I was already observing some patterns among them.

For example, there are many ways in which a Helper can express their reaction alongside the discourse: it can be through announcing an action, offering support, asking for the condemnation of someone that committed abuse, putting its responsibility on others, expressing disgust about what happened, and so on. On the other hand, a Victim can say how hurt they were by the racist case, how their performance was not enough/was enough to fight the racism, and how focused they were in the game to let go of the racism. The Abuser can regret and act under the view of colourblindness and other tricks to deny that they committed something.

By Abuser, I also considered all the comments that are related to minimising the racism suffered or teaming up with the racist person or fact, so they can also defend the judged person or situation by putting the fault in others or denying that someone lacks education - invoking that racism would be a matter of it.

Analysing these discourses qualitatively and teaming them up, I understood how each of these characteristics from the ideational world of the discourse participants helped construct the meaning. This made me generate a guide departing from them, with provisory labels grouping the types of reactions observed, to perform the second annotations of this work. In Table 16, I explain the labels utilised in this process.

Table 16 - Labels and Guidelines	
<i>Provisory Label</i>	<i>Guidelines</i>

Brave	Victim performs action in the world; effort is praised
Call for action	People and/or entities are called to act against racism (usually Helpers)
Educated	Victim acts in an “educated” way regarding a racism act
Focused	Victim prefers to focus on football instead of the racist remark
Proud	Victim is a role model for other players
Regret	Abuser regrets of a racist act
Support/United	Helpers show support or stand together with the Victim
Taking Action	Helpers put action in real world to fight against the social wrong
Aggregate	Helpers or Abusers declare that “people are all the same” or that black people are part of their social life
Call for Changing	Helpers are called to change procedures regarding a situation
Disgusting	Usually brought by Helpers, it has to be with feelings of disgust regarding the racist act
Display of racist discourse	Racist discourse displayed in text
Distancing	Usually Helpers: distancing from the racist act, showing that they are different
Hurtful	Victims and Helpers describe how a racist situation is hurtful for Victims
Lack of Action/Support	Perceived lack of action or support from people or entities that should be acting as Helpers
Lack of Education	Indicating that racism is a matter of education or that is connected to “less evolved” individuals
Negation	(Usually Abusers) Negation of the racist act or being labeled as racist
Normality	Racism put into discourse as something common
Punishment	Description on how Abusers should be punished; punishment of Abusers
Reporting Racism	The reporting of racism cases
Weak	Identified “failures” of Victims: misbehaviour or bad performance

4.4.3.2.2 Annotating the labels

These labels are not separated by roles in the discourse, but the annotation was performed in CATMA through the roles separately. This made it easy to identify some tags that can be more frequent in one or other types of discourse (e.g. Action in the Helper discourse; Negation in the Abuser discourse), although some of these tags appear in more than one discourse at the same time.

Figure 9 shows one example of when it happens: the same discourse annotated as “Helper” in the first phase of the annotations is now annotated as “Taking Action” (in brown) since it describes entirely an action taken by the Helper in the discourse against a situation of racism. Having broader access to the context with CATMA can be helpful for a manual annotation since this step can only be understood when reading the full text.

Figure 9 - “Helper” and “Taking Action” annotations

The Swedish football association (SvFF) says it is frustrated
 proceedings have now been dropped and will appeal.
 SvFF general counsel Tobias Tibell said: "SvFF has taken this very
 seriously. It was right and important that both our staff on site
 and the player acted and told what happened to the referees and
 match delegates.



One important step in this process came with the decision to exclude new false positives in the English corpora. These false positives were strongly connected with full-Helper news articles describing actions and reactions with

a weak bond with the main Judgement (e.g. a full news article with the views of former English Prime Minister Boris Johnson about racism in football, without being connected to a specific case) - and I only realised it as a potential problem when annotating the second labels, in which I could see that these news articles were outside the main scope for this annotations. This decision was made to offer a fairer comparison with the Portuguese corpora and keep the annotated reactions as the ones representing the main Judgement to some extent. This explains why the final numbers of this process for the English language are smaller than the numbers from the first process.

Some annotation decisions in this step (e.g. a full sentence being considered inside of a label, while in the first annotations, the sentence being annotated twice or separated into roles) can also influence the final numbers, but since these actions do not affect the goals of this research, the quantitative difference between the first and the second label is not among the scope of interest - the first annotations worked as a guide to create and identify the labels used in this next step.

4.4.3.2.3 Merging and defining the labels

During the annotations in both languages, merging some of the tags was reasonable since when I was performing this task, I could observe that they fit the same situation and pattern. Considering this, “Call for Action” and “Call for Changing” became the same tag, “Call for Action”, since they contained the same meaning, as well as “Educated” and “Proud”, represented only by “Proud”. In turn, “Display of racist discourse” and “Normality” was merged with “Reporting Racism” - all three voices represent a clear display of racist acts in the discourse on the part of the Writer.

After the merging, I came to the following numbers for each tag in the corpora, described in Table 17:

Table 17 - Annotations per Label (before cleaning)		
<i>Label</i>	<i>English</i>	<i>Portuguese</i>
Aggregate	25	41
Brave	218	278
Call for Action	280	210
Disgusting	547	259
Distancing	215	55
Focused	62	56
Hurtful	211	469
Lack of Action/Support	203	238
Lack of Education	83	42
Negation	98	252
Proud	76	147
Punishment	318	185
Regret	45	42
Reporting racism	823	600
Support/United	343	242
Taking action	724	469
Weak	168	214
Total	4439	3800

After merging the labels in the .CSV tabs, the annotation process had a manual double check, in which some annotations were excluded or relocated to other tags they would fit the best. This was done by observing the annotations in the tabs. This process led me to the final numbers of annotations for the defined tags, which are presented in Table 18, which brings the numbers down after cleaning and relocating tags. The numbers are specified in the number of annotations.

Table 18 - Annotations per Label (after cleaning)		
<i>Label</i>	<i>English</i>	<i>Portuguese</i>
Aggregate	26	46
Brave	205	280
Call for Action	274	184
Disgusting	533	248
Distancing	155	49
Focused	56	51
Hurtful	182	398
Lack of Action/Support	204	247
Lack of Education	78	35
Negation	97	243
Proud	79	112
Punishment	306	144
Regret	41	43
Reporting racism	836	529
Support/United	343	234
Taking action	766	471
Weak	165	206
Total	4346	3520

4.4.3.2.4 Compiling and annotating the labels

Each one of the corresponding files to a specific label was uploaded to and compiled with Sketch Engine, which adds automatic POS-tagging to the content and makes the corpora ready for the annotation of the process, which will be helpful for the identification of the ideational nature of each label. In Table 19, I show the final numbers for each label in the number of words, as gathered and informed by Sketch Engine by the moment of the compiling.

Table 19 - Number of Words in Subcorpora		
<i>Label</i>	<i>Number of Words (English)</i>	<i>Number of Words (Portuguese)</i>
Aggregate	400	495
Brave	3111	3871
Call for Action	4796	2719
Disgusting	5496	2630
Distancing	1813	618
Focused	917	692
Hurtful	2318	5024
Lack of Action/Support	3731	3828
Lack of Education	1018	431
Negation	2385	3755
Proud	1227	1761
Punishment	4226	2070
Regret	853	684
Reporting Racism	10906	7326
Support/United	5870	4023
Taking Action	15992	8978
Weak	2438	2798

The results of this compiling offer the final numbers of words, annotations, and labels that compose the useful corpora for the analysis after several steps of cleaning, annotating, and merging the main corpora.

4.4.3.3 Transitivity labelling

With the labels compiled and automatically POS-tagged with Sketch Engine, the next step was to identify the most common verbal elements in all of them to later classify these verbal elements into the process categories according to the Transitivity System (Halliday & Matthiessen, 2014). I worked with a frequency up to or equal to three of the verb in each small corpora to guarantee the maintenance of the shared probability of the meaning-making.

These verbal elements were collected through the tool WordList⁴⁰, in which I can list all the verbs of a corpus and order them by frequency. The automatic POS-tagging of the tool is, in general, effective for both languages, but also identifies elements that are not verbal processes or creates new verbal processes by language structure (e.g. in Portuguese, the POS-tagging tool reads the name “Rodrigo” and “invented” a verbal process called “rodrigou”). These false positives were also excluded from the collected results.

Afterwards, the verbal processes were searched in the Concordance⁴¹ tool of Sketch Engine to facilitate their view in context and properly classify the contexts. For this task, I have to search the Concordance tool through a Corpus Query Language (CQL)⁴² search, “a special code or query language used in Sketch Engine to search for complex grammatical or lexical patterns or to use search criteria which cannot be set using the standard user interface” (Sketch Engine, 2023, electronic page).

Since the search that better fits the specifications for this research had to be created from scratch, I created a CQL to identify the presence of specific lemmas in the discourse - the verbs in their raw form and variations. This search follows a structure with brackets to represent the query, quotes to

⁴⁰ <https://www.sketchengine.eu/guide/wordlist-frequency-lists/>

⁴¹ <https://www.sketchengine.eu/guide/concordance-a-tool-to-search-a-corpus/#toggle-id-3>

⁴² <https://www.sketchengine.eu/documentation/corpus-querying/>

Table 20 - Example of Corpus Query Language

Label	English CQL	Portuguese CQL
Focused	[lemma="be have do keep play want give get say come make look think praise feel let promise believe know try show work"]	[lemma="ser ter jogar fazer querer ignorar dever dar estar dizer ir saber desistir concentrar amar responder falar esperar"]

represent the value and pipes to indicate “or” - these last ones were used to separate the different verbs in each query. Table 20 shows an example of the queries created⁴³ to search the Concordances in each one of the labels.

Each one of the Transitivity Processes (“Material”, “Mental”, “Behavioural”, “Relational”, “Verbal”, and “Existential”) became a label. They were annotated directly in the Concordance tool, with, as shown in Figure 10, an overview of the context and from previous annotations connected to it. The goal was to identify the processes in all the relevant verbal elements for the Label, as defined in the query.

Figure 10 - Annotation from verbal elements (Processes)

para respeitar aos demais, sem	olhar	MENTAL	a cor, sem olhar de onde vieram, sem olhar a sexu:
s demais, sem olhar a cor, sem	olhar	MENTAL	de onde vieram, sem olhar a sexualidade"; "Somos
sem olhar de onde vieram, sem	olhar	MENTAL	a sexualidade"; "Somos todos da mesma raça "" sc
am, sem olhar a sexualidade"; "	Somos	RELATIONAL	todos da mesma raça "" somos todos iguais!! "; """"\
Somos todos da mesma raça ""	somos	RELATIONAL	todos iguais!! "; """"Nós somos uma família, indepen
" somos todos iguais!! "; """"Nós	somos	RELATIONAL	uma família, independentemente da nacionalidade,

After the annotations, I also came up with the final number of the most common processes in all the Labels, which are determinants to guide the overview and the qualitative analysis used to describe each label. All the annotations were reviewed in a second moment, some of which were replaced or excluded from the final results.

⁴³ The table with all the queries is available in the Appendix section

In Tables 21 and 22, it is possible to observe the Labels and the number of processes of each type encountered on them:

Table 21 - Number of Processes per Label (English)

<i>Label</i>	<i>Mat.</i>	<i>Men.</i>	<i>Behav.</i>	<i>Relat.</i>	<i>Ver.</i>	<i>Exis.</i>
Aggregate	6	7	0	28	2	1
Brave	199	37	11	47	86	0
Call for Action	338	90	12	91	164	2
Disgusting	193	217	18	198	56	17
Distancing	26	24	14	128	11	1
Focused	46	29	1	36	10	0
Hurtful	103	125	3	46	30	0
Lack of Action/Support	168	122	84	91	39	11
Lack of Education	45	28	0	38	0	7
Negation	96	25	1	85	113	5
Proud	27	22	3	77	12	3
Punishment	438	13	2	27	14	0
Regret	30	18	1	15	31	0
Reporting racism	678	76	36	173	119	9
Support/United	209	218	44	150	77	20
Taking action	1270	193	28	239	305	13
Weak	114	14	14	28	27	2

Table 22 - Number of Processes per Label (Portuguese)

<i>Label</i>	<i>Mat.</i>	<i>Men.</i>	<i>Behav.</i>	<i>Relat.</i>	<i>Ver.</i>	<i>Exis.</i>
Aggregate	4	6	3	36	0	3
Brave	207	57	27	76	96	4
Call for Action	156	16	1	56	73	0
Disgusting	53	95	0	114	27	8
Distancing	6	4	0	35	1	1

Focused	21	32	4	25	13	0
Hurtful	142	139	47	170	52	5
Lack of Action/Support	206	103	27	84	62	14
Lack of Education	4	9	0	19	0	10
Negation	133	80	16	169	163	13
Proud	56	19	15	66	26	3
Punishment	184	4	5	22	3	1
Regret	22	2	4	11	18	0
Reporting racism	287	63	50	222	166	10
Support/United	156	78	20	62	46	0
Taking action	604	77	6	90	205	9
Weak	153	23	19	53	49	4

Knowing the most common processes in each label is essential to drive the qualitative analysis - which will be shown as the next step - since they help me understand the most common ideational constructions when making meaning.

The next Chapter of this work will bring the results of understanding the meaning through the semantical and lexicogrammatical elements of the labels.

4.5 Conclusion

After presenting the framework and the guidelines for this research in Chapter 4, the present chapter presented the collected corpora, cleaning and compilation procedures, manual annotation, and elimination of false positives. The analysis of the corpora also counted with a qualitative analysis of common patterns that were, afterwards, annotated. These patterns were divided into subcorpora, and the most common processes were identified.

This offers us an overview of the patterns of the ideational world expressed in them, which I will explore in Chapter 6.

6. Patterns of Reactions in discourse

“We need to talk seriously about ending racism if we want to see an end to rage. White supremacy is frightening. It promotes mental illness and various dysfunctional behaviours on the part of whites and non-whites. It is the real and present danger - not black rage.”
(hooks, 1996, p. 30).

6.1 Introduction

This chapter brings the qualitative descriptions of the labels defined in the annotation based on the most common process in each. Through the qualitative analysis, these labels could be seen as representations of different fields related to an experience. They were organised following this structure. Afterwards, the role of each of these fields in the construction of Reaction in media discourse was detailed, as well as the content of the labels, with examples in English and Portuguese drawn from the corpora.

6.2 Definition

The seventeen labels identified during the annotation process reflect the different reaction patterns encountered in the discourse, representing the three roles analysed. Each of these patterns is connected to a different way of making meaning. Even when some of these patterns may be similar to evaluations expressed in APPRAISAL, they are observed from an ideational point of view. This approach was chosen for this research to uncover the representations of evaluations in media discourse - that is, how people make sense of evaluations at an experiential level.

After analysing the most common patterns, it became clear that in most cases, both Portuguese and English have similar processes in each label, which work in the same constructions. By describing each label, they were organised into four different types of Reactions - those directly connected to experiences of the world through language - where processes that are borderline with others in the Transitivity System, such as Behavioural and Verbal processes, are merged into them. The four reactions identified were: Action, Feeling, Quality, and Existential.

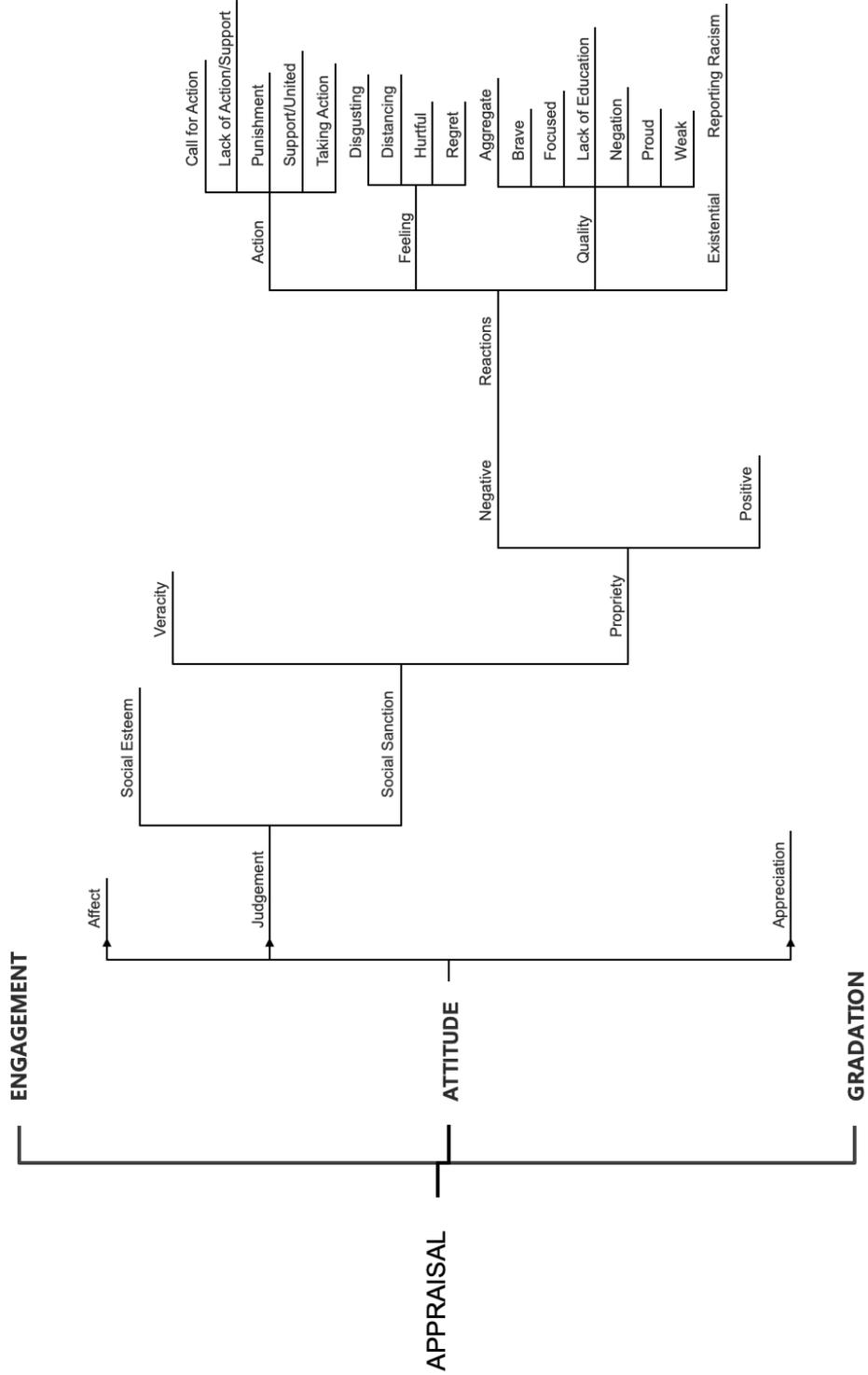
The description of the qualitative analysis of the labels provides an overview of why they are placed on the same level of experience and how the same level of experience can offer different types of meanings from other points of view when dealing with a situation of racism in football. This is the first step in understanding how these meanings can be organised within the discourse to construct how the evaluation is made by the writer, as some of the labels can bring elements that make one point of view more explicit than others.

Some of the labels may also be borderline to others to some extent. This relates to the Russian Dolls situation mentioned by Thompson (2014), where APPRAISAL depends on the analyst's viewpoint to conduct the analysis. However, it is also important to note that these points of view can trigger other ways of analysing other forms of text. My analysis attempts to be explicit about these other possibilities while also understanding that this is an analysis to understand a category of APPRAISAL better - but not an APPRAISAL analysis.

The labels here are observed from an ideational point of view. Together with the critical discourse analysis, their lexicogrammatical and semantic elements can be observed to make sense of the intended meaning.

Some comments in the analysis are not bonded with the position of this research regarding some roles - they are, in some cases, merely descriptive. My comments and observations will be detailed in the Discussion

Figure 11 - Taxonomy of Reaction Patterns



(own image, based in the Appraisal Theory taxonomy from Martin & White, 2005)

section of this work, in which we understand how the present ideology influences these reactions and how the writers prefer some signifiers over others and consequently build what is known about the main ideology in both societies.

In Figure 11, I have included a taxonomy of the reaction patterns, departing from the taxonomy of APPRAISAL, to illustrate where these reactions are placed in the point of view of this research. The reactions are a consequence of a previous Judgement made by the writer or a perceived previous Judgement. With the reactions, the participants in the conversation organise their meanings according to their preferred point of view, which are placed and organised by the writers simultaneously.

The next section of this Chapter brings the qualitative description of the identified reactions and the patterns they are inserted in.

6.3 Reaction patterns

The Reaction patterns identified in this analysis are closely linked to the processes identified in the Transitivity Analysis. However, it does not mean these are the most commonly found processes within these reactions. When examining each label, I discovered that specific constructions using different Processes could also prompt action. For instance, Verbiage can be initiated by Material processes, when someone states that someone else should be doing something that isn't being done, or the structure and flow of sentences can evoke mental processes.

The labels, therefore, are less about the processes they contain and more about the representation of the world they depict. Deciding to act or represent something in a particular way can also reveal much about how the individual participating in the discourse and, therefore, the writer, understand how racism should be addressed.

For this research, I identified four reaction patterns, which will be explained below: Action, Feeling, Quality, and Existential.

6.3.1 Action

The Reactions under the Action pattern are connected with the speaker's desire for actions in the real world that are supposed to be effective against the social wrong being judged. This is related to specific ways to act when facing a situation of injustice, what has to be done with someone that provoked a case of injustice and how the community can gather to fight this injustice together. Material processes are naturally the most common labels under this pattern.

Still, other constructions with different processes can also express this desire for action or the action itself. The main participant of this pattern is the Helper, but the Victim also shows up to a smaller extent, mainly asking or hoping for actions to be done. The labels in this pattern, which will be explained in the succeeding subchapters, are: Call for Action, Lack of Action/Support, Punishment, Support/United, and Taking Action.

6.2.1.1 Call for Action

Some of the participants in the discourse, usually the Helper and, to a smaller extent, the Victim, position themselves to ask others to act against racism. In this method, this is labelled under the tag Call for Action.

This label is based on Material and Verbal processes since it carries these properties. Still, it is mainly focused on the actions of others rather than on the role of the person experiencing the process. Even in the examples in which there is no Verbal process, Verbiage can be implicit - so it is always a call, even when a proper call is not imprinted through the discourse. In their experience of the world, fighting against racism should be the responsibility of

other parties that are not doing their job properly - and, consequently, contributing to the increase or inciting racism in society.

(1) We will work with the relevant authorities to ensure the person behind this post is brought to justice. This cannot continue. **Something needs to change (MATERIAL)**. (Examiner, July 13, 2020)⁴⁴

(2) “Nos solidarizamos com o atleta Gérson em mais um relato inaceitável de racismo no nosso futebol. Esse tipo de luta está acima de qualquer rivalidade. **Que seja apurado (MATERIAL) com rigor**”.⁴⁵ (Folha de São Paulo, December 20, 2020)

Material processes are the most common in Portuguese and English on this label⁴⁶. However, as said, they come in a structure representing the speaker's desire - these are Material processes that still did not happen. However, the speaker expresses their desire for them to be a reality through Mental processes (explicit or invoked - in Example 1, “needs” is connected to “Something” but represents a desire of the speaker) or grammatical structures that represent the way they want something to be conducted. They describe, what should be done for something to happen properly, but input the responsibility to others - calling them to make these Material processes true - to act. These types of structures can be observed in Examples 1 and 2.

(3) “But outside of the law is where these lads live, on Instagram, Facebook and Twitter.” **The solution can only be brought (MATERIAL) about by people in the hierarchy of the government and the people who run (MATERIAL) these sites.** (MailOnline, April 8, 2021)

⁴⁴ Only part of the discourse in Bold is considered for the analysis. The additional text comes to exemplify context.

⁴⁵ EN: We stand in solidarity with the athlete Gérson in yet another unacceptable report of racism in our football. This type of fight is above any rivalry. May it be investigated rigorously.

⁴⁶ Every time in which the frequency of the processes is detailed, I am referring to the numbers in Tables 21 and 22, which show the number of processes in each label.

In example 3, the speaker even nominates who should be acting. This positions themselves in a role of not being capable of changing it - in this case, the racism performed through social media, since it comes into a place of making laws (government), rules and tools (“the people who run these sites”), and Material processes that the speaker cannot perform. So, more than suggesting the responsibility to others, the speaker also asks for their help in this situation, a change they cannot do alone.

(4) A partir de agora, gostaríamos de ver algum tipo de reação para mudar esses protocolos, a fim de proteger aqueles que estão vulneráveis. **Se não mudarmos (MATERIAL) isso, será um mau exemplo para todos**.⁴⁷ (Esportes Plus, April 5, 2021)

Call for Action can also come in a way that the speaker puts themselves in the action to be performed, calling the group they are part of - an entity, a football club, the world of football itself, for example - to act together to tackle racism. In example 4, the circumstance of the action to be performed also implies a call. When they say that not changing the situation can be a bad example for others, the speaker means that their actions can call others to act the same way.

(5) Thierry Henry also recently deleted all of his social media accounts after the abuse he received was “too toxic to ignore”, **and said (VERBAL) that platforms needed to take (MENTAL) racism and online abuse more seriously.** (The Independent, April 7, 2021)

(6) Em comunicado oficial emitido ontem, **a entidade pede (VERBAL) às federações nacionais para mostrar (VERBAL) alguma flexibilidade**, como foi feito pela Federação Alemã de Futebol (DFB, na sigla em alemão), após vários atletas terem

⁴⁷ EN: As of now, we would like to see some kind of reaction to change these protocols to protect those who are vulnerable. If we don't change that, it will be a bad example for everyone.

prestado homenagens no último fim de semana ao rapaz.⁴⁸ (O Estado de São Paulo, June 3, 2020)

With explicit Verbal processes, the Call for Action is direct. At the same time, it also has the power to impact actions in the world to be performed by others, as desired by the Actor of the process. In examples 5 and 6, the Actors indirectly question the Mental processes being performed by their Goals (not taking something seriously) or things not brought into the field through an action (not showing flexibility). Their Verbal processes suggest what should be done and how things should be dealt with, invoking some responsibility for these Goals in how things happen and how others behave. The Sayer can not perform these processes for action, so, more than a Call for Action, it is a request for an external Helper to tackle some problem.

(7) Anteriormente, Zaha chegou a falar que o ato de se ajoelhar era "degradante" e **pediu (VERBAL) por mudanças tangíveis em vez de um simples movimento.**⁴⁹ (Esportes Plus, March 14, 2021)

In example 7, the Actor recognises that something is being done but suggests that it needs to change the world around more. So, it is a call to change the way the Goals are putting action into the world regarding racism in football and change it into another. It can suggest some unconformity with only little actions being done when facing a serious social wrong. Differently from the next label, Lack of Action or Support, this example understands that they are trying to do something to help but also remarks that it is being done incorrectly. This is the main difference between the Call for Action and the Lack of Action or Support labels. In the present case, the Actors already expect the help of the Goals in tackling racism since they are apparently up to

⁴⁸ EN: In an official statement issued yesterday, the body asks national associations to show some flexibility, as was done by the German Football Association (DFB) after several athletes paid their respects last weekend to the boy.

⁴⁹ EN: Earlier, Zaha even spoke that the act of kneeling was "degrading" and called for tangible changes rather than a simple movement.

do something - they only call for things to be actually done or differently done.

6.2.1.2 Lack of Action/Support

In the Lack of Action/Support label, the speakers are dedicated to understanding why some entities and other discourse participants that should be acting as Helpers are working differently. This label carries many feelings from the speakers imprinted. Still, it is positioned under the Action categories because, in most cases, a Call for Action is also implicit. However, it is not the primary reaction displayed in the sentences.

In Portuguese and English, this reaction predominates Material and Mental processes (Tables 21 and 22), establishing the main characteristics of this tag: an action is desired, but the ones responsible for them are not showing their availability. The actions performed are understood to open the door to racist actions and behaviours - so, in this label, expected Helpers can be seen as Abusers.

(8) Contudo, o professor avalia que da mesma forma que as vítimas estão denunciando com maior frequência, os responsáveis pelos atos discriminatórios estão mais à vontade diante cenário político e social atual no País. **"Quando lideranças minimizam (MATERIAL) o racismo, se perde o constrangimento de ser (RELATIONAL) racista"**⁵⁰ (Estadão Conteúdo, December 22, 2020)

Example 8 is an excellent start to understanding how it works and operates along the discourse. The leaders that are supposed to be Helpers in a discourse about racism in football are minimising the weight of racism in this environment, as stated by the speaker. In the speaker's view, this is a Lack of

⁵⁰ EN: However, the professor assesses that just as victims are reporting more frequently, those responsible for discriminatory acts are more at ease in the face of the current political and social scenario in the country. "When leaders minimise racism, the embarrassment of being racist is forgotten".

Action or Support: since not even the leadership is doing something right to tackle the racism, it is expected that the others - the ones behaving actively in a racist way - feel legitimated by these environments. Once the action they input in the world is adverse, they do not favour an antiracist world. In this sense, they would be helping to maintain the structure of abuse.

(9) **“Estamos muito decepcionados (MENTAL) com a decisão da Associação Ucraniana de Futebol de punir (MATERIAL) Taison com um jogo. Sancionar (MATERIAL)⁵¹ uma vítima de racismo vai além (RELATIONAL) da compreensão e joga a favor daqueles que promovem esse comportamento vergonhoso”.**⁵² (Esportes Plus, November 21, 2019)

A way of helping to maintain this structure is when entities that are supposed to be Helpers take decisions incompatible with an antiracist world. This comes in example 9 when the speaker evaluates the conclusion of the Ukrainian Football Association to sanction (that comes by the context in the same meaning as “punishing”) the Brazilian players Taison and Dentinho after their reaction to racist remarks during a match in the Ukrainian Championship. It was expected that the players would be understood and protected by the entity. Still, they acted the other way, which triggered a lack of understanding in the speaker.

The speaker, then, needs to know why this action was performed. The speaker implies that this is an abusive attitude *per se* and that the Victims were abandoned in their fighting. This can also come, as the second example shows, in the form of a Mental process, in which the disappointment is explicitly expressed when the speaker positions themselves as *Senser*

⁵¹ “Sancionar” could be a Verbal process in Portuguese, but, in this context, it comes with the same meaning as “condemn” someone - so, imputing an action that affects someone in the world.

⁵² EN: “We are very disappointed with the Ukrainian Football Association's decision to punish Taison with one game. Sanctioning a victim of racism goes beyond comprehension and plays into the hands of those who promote this shameful behaviour.”

regarding the situation, making it clear that something is different - an action in line with the fight against racism - was expected by them.

(10) **“Entendemos (MENTAL) que a pena deveria ser (RELATIONAL) mais severa.** A perda de pontos vai desestimular a prática, sim, mas pretendíamos obter a exclusão do Brusque da competição” (*Placar, September 24, 2021*)⁵³

(11) “I have always mentioned if there was ever comments in regards to something else, **I think (MENTAL) things would be taken a lot more seriously**” (PA Newswire, October 14, 2021)

The Mental processes in Examples 10 and 11, with the speaker as the Senser, represent a different point of view regarding the situation. Instead of disappointment or disapproval regarding an action, the speaker brings an opinion that comes from their understanding of how things should be performed since they are not in line with the expected way. In the examples above, the speaker understands that punishment should be more severe or that things could be taken more seriously. The importance of the actions that the responsible people should be performed is, then, explicit (“a pena deveria ser mais severa”, “things would be taken a lot more seriously”). This Reaction indirectly evaluates how things are done and can help maintain the social wrong.

(12) ...and distanced himself from the quotes after quote tweeting French outlet So Foot, who carried the story: **“Make sure (MENTAL) your sources are (RELATIONAL) reliable before writing.”** (The Independent, December 16, 2020)

A Mental process can also suggest that someone better understands or knows a situation. Example 12 brings the speaker distancing himself from a fact suggested to him, telling a French outlet that they should be sure about

⁵³ EN: We understand that the penalty should be more severe. The loss of points will discourage the practice, certainly, but we wanted to get Brusque excluded from the competition.

their sources. Since their sources, according to the speaker, are not reliable, their action (of publishing some news that is not in line with the accurate response to a racism case that the speaker performed) collaborates as well to downgrade the fight against racism in football. Writing things as they are not is an unsupportive action from the outlet.

6.2.1.3 Punishment

The reactions under the label Punishment can be either descriptive (from the Writer) or something that presents an external opinion. Based on Material and Relational processes, these reactions show the actions that must be performed against people directly responsible for racial hate.

The descriptive actions are mainly connected to Material processes already served in the world. It can be seen as the following action to be performed after the known Judgement.

(13) Dad admits he may have sent vile Marcus tweet when drunk; 50-year-old was arrested (MATERIAL) for inciting (MATERIAL) race hate (Birmingham Evening Mail, July 17, 2021)

(14) Torcedores são presos (MATERIAL) na Inglaterra acusados (MATERIAL) de racismo e homofobia,⁵⁴ (Folha de São Paulo, January 2, 2020)

Examples 13 and 14, dominated by Material processes, come from headlines regarding hard news. In Punishment, the actions regarding what should be done when someone is responsible for a social wrong gain extra weight in the sentence. Both examples present an individual (Example 13) and fans (Example 14) arrested after being considered guilty of inciting racial hate (Example 13) or racism and homophobia (Example 14). The role of the Cause circumstances (the conditions in which the first Material process happened) is vital to demonstrate the weight and the protagonism of the

⁵⁴ EN: Fans are arrested in England on charges of racism and homophobia.

actions regarding punishment. Since they were directly responsible for a social wrong, they were punished. This type of construction in the media helps to bring the readers the intensity of the general Judgement - it is invoked to be an appropriate reaction when facing the judged situation.

(15) “We need to stamp it out. We keep talking about it every single week. **He should not be allowed (MATERIAL) back into a ground.** Simple as that.” (mirror.co.uk, December 7, 2019)

(16) O Defensa y Justicia prometeu nesta quarta-feira **identificar (MATERIAL) e punir (MATERIAL) o torcedor do clube que imitou (BEHAVIOURAL) um macaco** na direção do setor visitante na partida contra o Santos, no estádio Norberto Tomaghello, na região metropolitana de Buenos Aires, na Argentina, na abertura do Grupo G da Copa Libertadores da América.⁵⁵ (Esportes Plus, March 4, 2020)

The same comes when the Helpers enter the discourse. However, in this case, the actions are yet to be done, as in examples 15 and 16. Still, they are describing as well appropriate responses when facing the situation. This happens when they are talking about “not allowing” someone back into the football field (for committing a racist remark or being responsible for a racist episode) or “identifying and punishing” a football fan who emulates a monkey. This gesture triggers a direct racist remark. They help construct the narrative of the Judgement with these reactions, telling what someone under this judgement should be allowed, since they behave in a disapproved way.

(17) **“But outside of the law is (RELATIONAL) where these lads live, on Instagram, Facebook and Twitter”** The solution can only be brought about by people in the hierarchy of the government and the people who run these sites. (MailOnline, April 8, 2021)

⁵⁵ EN: Defensa y Justicia vowed on Wednesday to identify and punish the club fan who emulated a monkey towards the visiting sector in their match against Santos at the Norberto Tomaghello stadium in metropolitan Buenos Aires, Argentina, in the Copa Libertadores Group G opener.

When the Relational processes appear in this label, they can perform two essential functions. Example 17 imprints a Value, the one of “being outside the law”, invoking the need for a Material process to punish them under legal terms. It can be understood by the context because, in the speaker’s view, the government and the “people who run these sites” should be doing something concrete to tackle that. It also helps construct the main Judgement⁵⁶ because it remarks that others should not view this situation as usual. At the same time, there is also a Lack of Action/Support implied from the people responsible for social media platforms.

(18) “Sei que tem muita gente sofrendo no oculto, gente que não pode falar, não tem voz. **É (RELATIONAL) um crime**”, afirmou o santista em vídeo. ⁵⁷ (Esportes Plus, January 29, 2021)

(19) **Racismo, no Brasil, é (RELATIONAL) considerado crime** e, portanto, o jogador pode ser condenado de um a três anos de prisão, mais multa. (O Estado de S. Paulo, December 21, 2020)⁵⁸

The second function of Relational processes has the same invoking for a Material process, but the identified subject is the act of racism per se. Examples 18 and 19 come from Brazilian corpora. By remembering that in reaction to the social wrong, the speaker implies that an action should be performed since someone acted outside what is considered legal in their country (as described in Chapter 2). So, the invoking for an effort to be taken can be understood since they remember where racism is placed in this society. So, some legal actions should be performed to punish it accordingly.

⁵⁶ As explicit in Table 11, every time this analysis mentions the “main Judgement” or “the social wrong” it is referring to racism in football, a fact that is already known among all the news in the corpora.

⁵⁷ EN: I know that many people are suffering underground, who can’t talk, don’t have a voice. It’s a crime,” the Santos player affirmed in the video.

⁵⁸ EN: Racism, in Brazil, is considered a crime and therefore the player can be sentenced from one to three years in prison, plus a fine.

6.2.1.4 Support/United

Material and Mental processes help construct the idea in the Support/United label, which is connected with actions taken collectively to support someone specifically. In this label, the idea is the action of creating a safe environment for Victims of racism with the help of teammates, the club and the management, as well as football entities. As well as Punishment, it is an action taken to deal directly with the main Judgement, but instead of being focused on the Abuser, this is directed to the Victim.

(20) **“Aston Villa will work (MATERIAL) alongside Walsall FC to provide (MATERIAL) Tyreik with any support he requires (MATERIAL) and will continue to do everything we can to report and help root out all forms of discrimination.”** (The Sun, February 25, 2021)

(21) O clube paulista enviou produtos oficiais e convidou Luiz Eduardo para fazer um teste nas categorias de base do clube em 2021. A informação foi divulgada pelo site GE. **O menino também ganhou (MATERIAL) apoio do ídolo Neymar.**⁵⁹ (Extra, December 19, 2020)

Examples 20 and 21 show Helpers working to offer resources to create a better environment after a Victim suffers from racism. In the first one, two football clubs announce that they will join forces to provide the support that the Victim (Tyreik) may require, making it understandable that the next step after the main Judgement is making this environment comfortable for their player to feel embraced. In Example 21, which presents a kid who plays football and suffers racism, the support comes from a famous player, establishing that the embrace of the football world when dealing with the racism case is so strong that even a famous football player is taking the side of the kid and helping to create this safe environment for him. The Goals of both

⁵⁹ EN: The club from São Paulo sent official products and invited Luiz Eduardo to do a test in the club's youth categories in 2021. The information was disclosed by the site GE. The boy also won the support of the idol Neymar.

processes - the ones taking the role of Clients, are also important for these constructions. This happens because these actions are performed only because of their need to feel supported in this situation.

(22) “I didn’t want the game to be stopped, but as soon as I knew (MENTAL) the reasons why the game was stopped (MATERIAL) I obviously understood (MENTAL) and accepted (MENTAL) it” (The Journal, December 23, 2019)

This type of support can come from Mental processes as well. When declaring their feelings when facing a situation of abuse (Example 22), the Helper immediately states that they are taking the side of the Victim. They are also uncomfortable with what happened and accept the consequences of the fight against it, which affected a match while it was being played. Expressing that they received and understood the actions being taken to face a racist situation is also a way to show support.

(23) O Crystal Palace e o Aston Villa se solidarizaram (MENTAL) com Zaha e manifestaram repúdio em relação aos insultos raciais.⁶⁰ (O Estado de S. Paulo, July 13, 2020)

(24) “I think (MENTAL) they feel supported (MENTAL) by their teammates, which is very important to them” (The Sun, September 5, 2021)

Examples 23 and 24 are Mental processes that can also project Material processes, such as the case of supporting and commiserating with others. These processes come from the Mental world since they have to be with the feeling of someone being discharged regarding a situation. Still, by living the experience of feeling it, they also construct this safe environment through emotions. Knowing that others are empathetic to their situation can make the Victims feel embraced, as the second example shows - at the same

⁶⁰ Crystal Palace and Aston Villa have expressed solidarity with Zaha and repudiated the racial slurs.

time that the Victims also make a process (Senser), they are also the Phenomenon for the process executed by their teammates as Sensers. Creating this safe environment comes in the experience of feelings first, but immediately also impacts what happens in the Material world. In Example 23, even though the Sensers act through a Mental process, Zaha (the Victim) is also a beneficiary in it - the act of expressing solidarity affects him directly.

(25) “Vi que você passou uma situação completamente chata, triste. Infelizmente, a gente anda passando por esse tipo de coisa que não cabe mais hoje em dia. **Quero te desejar (MENTAL) força, muita luz, muito amor**”⁶¹ (Esportes Plus, December 23, 2020)

In example 25, the best wishes for strength, brighter days, and love to a Victim can also have the power to change the experience of the world. This is because someone offers, through a Mental process a different environment in contrast to the hate the Victim just received; the feelings they imprint when wishing this are antagonistic to the racism case the Victim suffered. The Helper represents solidarity with the other player to prove they can feel better after the event because they offer an alternative of feelings the Victim can bond with.

6.2.1.5 Taking Action

The act of Taking Action has to be with actions performed mainly by Helpers to change the situation regarding a racism case. Some examples from Punishment and United can also appear in Taking Action, but this is a broader label since it includes changes in legislation, procedures, and other aspects in which they declare to be taking the lead and changing the situation in the course. This label is mainly represented by Material processes, which bring the action that is being done, and Verbal processes since it contains many

⁶¹ EN: I saw that you went through a completely annoying, sad situation. Unfortunately, we have been going through this kind of thing that doesn't fit anymore nowadays. I want to wish you strength, brighter days, and lots of love.

declarations from Helpers in which they are doing to fight against the situation.

These are directly connected with official statements from entities, football clubs and the police. It can also happen when they are requested to bring their opinion after a racist situation. In other situations, we also have the report's writer imprinting processes to these Helpers to explain their attitude after the situation.

(26) Albion will continue (MATERIAL) to confront (MATERIAL)⁶² all forms of discrimination and will assist (MATERIAL) the authorities with their inquiries, seeking the toughest available legal punishment. (MailOnline, April 3, 2021)

Example 26 is a case of an official declaration in which the football club uses several Material processes to declare their stance regarding the racist situation. With the first Material process, “continue”, they implicitly bring the idea that this is an already ongoing attitude that they always do, that is, “confront” all forms of discrimination, without specifying how they do this. In this case, we can understand that the Helper brings themselves as reliable when it is related to racism and can be able to, then be an ally in fighting discrimination. This can come in a way to imprint relief or even their position as distant from the racist attitude, triggering some need to imprint the quality of non-racist people. In the third Material process, they made themselves available to the authorities - again, triggering a positive quality and their position as Helpers in this discourse, which is expected from them as a football club.

⁶² Confront could be also interpreted as a metaphorically Verbal process - but, for this analysis, I kept with the Material process since it has a clear Goal (“confront” can be seen as “tackling”, with “all forms of discrimination” as Goal - that means, a real action in the world).

(27) Houve uma grande repercussão internacional. A solução da Uefa foi retomar (MATERIAL) o jogo com uma nova equipe de arbitragem.⁶³ (O Estado de S. Paulo, December 10, 2020)

(28) A Associação Mundial de Jogadores FIFPro pediu que o cartão vermelho fosse anulado, mas a Federação Ucraniana acabou confirmando a suspensão. A entidade também determinou (MATERIAL) que o Dínamo de Kiev dispute (MATERIAL) uma partida com portões fechados.⁶⁵ (O Estado de S. Paulo, November 27, 2019)

The Material processes also come as the writer's strategy to place the Helpers' actions after a racist case. In example 27, the writer brings the solution of the entity, Uefa, the Helper, in this discourse, after a referee was responsible for a racist remark in the previous match, which the players stopped due to it⁶⁶. So, they imprint that Uefa helped in the situation by changing the squad of referees for the new match, which implies a Punishment for the racist referee but also makes the reader understand that the entity is taking measures. That means it is not only showing what can be done with someone after they committed a racist remark (being replaced) but also showing that the Helpers can change the situation only by replacing the person (individualising the situation of the racism that occurred).

Example 28 is also connected to a Punishment for Dinamo Kyiv (as the target of the Material process), which had to play a football match without the public (Manner Circumstance for the action) after their fans were responsible for a racist remark. However, this comes from the idea that the

⁶³ EN: There was a big international repercussion. Uefa's solution was to resume the game with a new refereeing team.

⁶⁴ "Determinar", or "to determine", can also be a Verbal process in this case. Again, it is seen that this process comes with direct change and consequence to a Goal - in this case, a Material process under my evaluation, coming in the sense of "The body *made* Dynamo Kyiv play..."

⁶⁵ EN: The FIFPro World Players' Association called for the red card to be overturned, but the Ukrainian federation eventually confirmed the suspension. The body also ordered Dynamo Kyiv to play one match behind closed doors.

⁶⁶ PSG x Istanbul Basaksehir case: <<https://www.reuters.com/article/soccer-champions-psg-iba-int-idUSKBN28I331>> Accessed in 18 Feb 2023

determination of an entity also judged that this was the action to be taken after the racist remark took place - again, offering a solution in which the situation is individualised. The Helper is placed like the “hero”, someone who can change a racist environment only by a Material process in which they exclude or punish the responsible ones.

(29) **“We recently announced (VERBAL) that we’ll take tougher action (MATERIAL) when we become aware of people breaking our rules in DMs and we have built tools to help people protect themselves”** (*The Independent, March 26, 2021*)

Example 29 is another case of self-representation from a Helper through Material and Verbal processes. By stating that they “recently announced” (Verbal process) that they “will take tougher action” (Material), they remind the writer that they are already compromising in fighting against racism and that they have an ongoing action that would be even more strength to combat it. Without using any Relational process, this type of construction, as well as all the others placed as official declarations, helps to construct their role as Helpers in the discourse. By positioning themselves as this, both in their declarations and in the declarations of the writers, they are the ones who come in the discourse as responsible for tackling the racism out of football in most cases - and an example to be followed by the others who also want to act against it.

(30) **A Uefa informou (VERBAL) que abrirá (MATERIAL) imediatamente uma investigação sobre o caso.** “O racismo e a discriminação em todas as suas formas não têm lugar no futebol”, diz comunicado oficial.⁶⁷ (EBC, December 09, 2020)

(31) **A Associação Mundial de Jogadores FIFPro pediu (VERBAL) que o cartão vermelho fosse anulado (MATERIAL),** mas a Federação Ucraniana acabou confirmando a suspensão. A

⁶⁷ EN: Uefa said it will open an immediate investigation into the case. “Racism and discrimination in all its forms have no place in football,” an official statement said.

entidade também determinou que o Dínamo de Kiev dispute uma partida com portões fechados.⁶⁸ (O Estado de S. Paulo, November 27, 2019)

The same happens with examples 30 and 31 from the writer's point of view. They remind the readers that the entities are already informed (Verbal process) that they will take action (open an investigation) or that they already asked (Verbal process) - to call someone for action since they are not able to do it by themselves in this situation. This also helps to build their role in the situation, remembering that they are committed to acting quickly against the racist situations that unfold in football. Having the tag of Taking Action as one of the most common tags in both languages, as I discuss later, shows how this type of discourse is valuable for this type of reporting and how the negative evaluation is offered a direct counterpoint, that is someone with the power to change acting against it with quick measures, mainly based in Punishment and self-affirmation that they are committed to being against the social wrong.

6.2.2 Feeling

By reactions under the Feeling label, we can understand those representing the speaker's sensitivity concerning the social wrong through their opinions from the Mental world. However, only sometimes are these reactions represented directly by Mental processes.

The labels under this reaction are Disgusting, Distancing, Hurtful, and Regret. Each represents different experiences from all the participants - Abuser, Helper and Victim - in how the situation or person triggers them under judgement. This comes in the way of either expressing disapproval, distancing themselves from it, explaining how these situations can bring

⁶⁸ EN: The FIFPro World Players' Association asked for the red card to be cancelled, but the Ukrainian federation eventually confirmed the suspension. The body also ordered Dynamo Kyiv to play a match behind closed doors.

suffering and position someone in a situation they should not be part of, or using arguments to represent regret for their actions.

6.2.2.1 Disgusting

The reactions tagged as Disgusting usually come from Helpers and, to a smaller extent, from Victims. It usually comes connected with Mental processes that represent what the Senser thinks about someone or a situation. By this, the main racist remark underlined in the context of Relational processes describes characteristics or specifications about someone or a situation.

In English, the Mental processes are more common than in Portuguese; on the other hand, the Relational processes are more common, although both processes are the most common in both languages. It could be observed that in the English media, the Mental processes gain a bigger focus than in the Brazilian media, especially when it comes from Helpers commenting on a racist situation.

This reaction can be considered a way for the participants to show how a racist remark can trigger feelings and place people outside the main discourse of the football world. For them, racist people and remarks do not belong to their world. It can also invoke the Helper as a resource for Victims when dealing with racist remarks, depending on how the disgust is expressed.

(32) I am sickened (MENTAL) by the racist abuse aimed at England players after last night's match. It is totally unacceptable that players have to endure this abhorrent behaviour. (London Evening Standard, July 12, 2021)

Example 32 gives a dimension on how these Mental processes operate in the reactions labelled as Disgusting. The racist abuse triggers a strong Mental process in the Helper; describing how they feel regarding the situation helps measure the serious situation. It seems to be a common resource in

English corpora, as will be discussed further in this work, to bring the power of the narrative of the Helper in these situations since they feel themselves in the role of dominating the narrative to protect the Victims from suffering such abuse. This is also a resource for showing how they are allies of the Victims and expressing solidarity through their feelings.

(33) “...não toleramos nenhum tipo de discriminação ou preconceito, principalmente o de injúria racial, e **lamentamos (MENTAL) profundamente que situações como essa ainda aconteçam (MATERIAL)!!**”⁶⁹ (*Placar*, September 27, 2021)

Example 33 shows that this type of construction is also present in Brazilian media - although different in the strength of the Helper dominating the narrative. The Helper describes their feelings regarding the situation and shows that they are also affected by it. Still, it comes collectively, talking from a feeling shared among a group of people and evaluating the state of the facts. Other examples in Brazilian media can bring the same impact as the English example. Still, the most common Mental processes are more collective than individualised. It also expresses sadness and disgust regarding the situation, but with less impact, less focus on the self, and more on the situation itself.

(34) Antes da posição oficial da Federação Inglesa de Futebol, **os jogadores já haviam repudiado**⁷⁰ **(MENTAL) o ocorrido.**⁷¹ (*Esportes Plus*, September 02, 2021)

The same happens when the Victims bring their Mental processes into the discourse (Example 34). In the role of the Victim, the players have a

⁶⁹ EN: “...we do not tolerate any kind of discrimination or prejudice, especially racial slurs, and we deeply regret that situations like this still happen!!!”

⁷⁰ Despite “disavowing” something can be a Verbal process, it is classified as Mental because it clearly represents a negative feeling regarding the situation.

⁷¹ EN: Before the official position of the Football Association (FA), the players had already disavowed the incident.

collective evaluation regarding an incident, which can bring some implicit reaction in their behaviour and be borderline Brave or Proud (labels to be explained further), depending on the context. Still, from the view of Disgusting, the focus is on the thing that happened instead of on the reaction of someone. It can be explained and differentiated when the Mental process directly affects the situation (the players repudiate *the incident* (Example 34); or, as in Example 33, they are deeply sorry for *the incident*) and not the speaker themselves (the speaker is sickened themselves *by* the incident - so the focus is on how the incident affects the speaker instead a direct expression of disgust for it).

(35) **“FIFA strongly condemns (MENTAL) the incidents at England v Hungary and Albania v Poland** and would like to state that its position remains firm and resolute in rejecting any form of violence as well as any form of discrimination or abuse” (The Independent, October 13, 2021)

In the sense of repudiating the incident, the Mental process of “condemn” is present in this tag. This process usually comes from entities (such as FIFA, in Example 35), such as Helpers, to describe their position as an entity regarding something. In this construction, they show that, in their opinion, this is an attitude that should not be tolerated and, so, something that is disgusting in their view. Depending on the extent, this resource can show guilt and solidarity regarding the situation. In Example 35, it is clear that there is a Gradation on how FIFA performs its Mental process - it is described as a strong stance, which, at the same time, works to place the entity as a safe space when the topic is racism in football. That means, if FIFA “strongly condemns” something, it is implied that it is not a part of the way they should behave or how they want people to behave, which is also developed through the context.

A focus on these discourses also shows the strength of the Helpers in the narrative about racism. Once processes represent a stance in the way of experiencing the world, the act of condemning positions it as the antagonist.

(36) “**Racist behaviour in any form is (RELATIONAL) unacceptable** and nobody should have to deal with it” (*The Telegraph, January 30, 2021*)

On the other hand, the Relational processes can also express this position. Still, instead of being remarked in the Mental processes of the Helper, it is brought by a quality of the happening or behaviour. Example 36 shows a Helper describing that racist behaviour *is* unacceptable (Attribute) - invoking the Mental process of finding it disgusting and simultaneously representing the same stance. Saying that “nobody should have to deal with it” also brings an implicit Mental process that is not represented by a verb itself but can be understood as so since it expresses a point of view from the Helper that reinforces their role in labelling the behaviour in this context. The fact of having “in any form” the Role Circumstance of the process reinforces the argument.

(37) “Chefe dos ultras do Verona... Cartellini. Aqui, meus amigos, não é mais sobre o futebol... Está insinuando sobre situações sociais e históricas maiores do que você. **Você é (RELATIONAL) muito baixo**”⁷² (Esportes Plus, November 05, 2019)

(38) E o Flamengo, como instituição centenário, vem se colocar a disposição do atleta e pede a profunda apuração desse episódio infeliz. **Ele sempre foi (RELATIONAL) infeliz, mas infelizmente é (RELATIONAL) contundente no mundo de hoje.**⁷³ (*Extra, December 20, 2020*)

⁷² EN: “Head of Verona's ultras... Cartellini. Here, my friends, it's no longer about football... You are hinting about social and historical situations bigger than yourself. You're quite cheap”

⁷³ EN: And Flamengo, as a centenary institution, comes to put itself at the athlete's disposal and asks for a profound investigation of this unfortunate episode. It was always unfortunate, but sadly it is blunt in today's world.

(39) “This fan is (RELATIONAL) a(n) absolute disgrace to football and should be named and shamed and banned and then re-educated as to why his behaviour is so wrong.” (Derby Telegraph, March 7, 2020)

On the other hand, the Relational process can come as a Disgusting direct characteristic of someone who performed a racist remark. In this case, the label focuses on evaluating who did it, although it also implies the world's view of who is saying that. However, the Relational processes are not expressing this position as in the other example.

In Examples 37 to 39, the processes come to label someone directly, finding a guilty one in performing this situation, while the opinion of the Helper or the Victim and how they are affected stays in the background. The most important part of these reactions is the characteristics of who performed the action and how they operate for this action to be considered disgusting. Even if the stances of the speakers are clear and the reading of the context can understand this trigger, they do not take the leading role here. Example 38 reinforces the disgust when the speaker says, "sadly it is blunt in today's world, " referring to how racism in football is being dealt with.

It is important to remark that in labels like Lack of Action/Support, the Actors can express disappointment or disgust regarding something or someone. However, what is different in Disgusting is that the Actors do not have reasons to expect a different behaviour and/or are not expecting it. The Lack of Action/Support tag is directed to Goals that could act as Helpers in the discourse in another context or the Actors' expectations.

6.2.2.2 Distancing

The stance of positioning themselves as antagonists of racist people and/or remarks is even clearer in Distancing. Still, this label has an important characteristic: it shows directly how things are to exemplify that they have nothing to be with the way it is happening. In both contexts, the most

common processes are the Relational processes, mostly focused on the positive characteristics of the place the speaker is coming from.

Afterwards, the speaker distances themselves from the racist people and/or remarks about it. The Material process, as the second most common process, describes actions as changing this positive reality or what should be done with people who are threatening this reality.

(40) “We condemn this racism and we stand in solidarity with the Arthur Wharton Foundation. **We are (RELATIONAL) the majority and cowardly racists are (RELATIONAL) not welcome**” (London Evening Standard, July 18, 2021)

(41) O racismo não está só nisso. É lamentável o que aconteceu. **O futebol é (RELATIONAL) entretenimento, o Flamengo tem (RELATIONAL) uma torcida gigantesca**, e o respeito vai além⁷⁴ (Agência O Globo, December 21, 2020)

This dynamic can be seen in Examples 40 and 41. In example 40, the speaker inputs a quality to something (the group they belong to as the majority; the football as entertainment). In the first example, after reinforcing that, they gave an argument already to understand why the racists would not be welcome because they, as the majority - not racist people - can not understand this person as a part of the group. Example 41 does not mention the person or situation to be excluded from the discourse. Still, they focus on their characteristics to invoke an example of why racism would not exist in their described environment. Differently from Disgusting is not the focused characteristics: here, they are very clear and serve as the basis of what should be condemned. Positioning themselves as a safe environment directly automatically distance themselves from racist attitude.

(42) But England defender Tyrone Mings hit out at Patel, who on Monday morning said she was “disgusted” at the abuse **and that it**

⁷⁴ EN: Racism is not just in that. It’s regrettable what has occurred. Football is entertainment, Flamengo has a gigantic fan base, and respect goes beyond that”

had (RELATIONAL) “**no place in our country**” (Yorkshire Evening Post, July 12, 2021)

(43) “O Portsmouth Football Club condena veementemente o racismo e está totalmente comprometido com a eliminação de todas as formas de discriminação. **Não há (RELATIONAL) lugar para isso em nosso jogo ou na sociedade como um todo**”⁷⁵ (Esportes Plus, July 14, 2021)

Relational processes are also present to describe a characteristic or an attribute that the speaker does not have - this way, making the speaker incompatible with the racist attitude (Examples 42 and 43). A very common construction in both corpora is to remark that there is no place for racism: in the country, society, football, and many other environments where they place themselves as part of the collective. From establishing that, they also invoke an exclusion of people who behave or act this way. The circumstances of Location in the relational processes help to mark down these statements.

(44) The goalkeeper highlighted the comments, saying: “**Football such a beautiful game ruined (MATERIAL) by people like this**” (Stoke the Sentinel, October 4, 2021)

(45) “No final das contas, futebol deve ser um jogo divertido”, afirmou. “**Você não pode matar (MATERIAL) o jogo por discriminação**, isso nunca deveria acontecer”⁷⁶ (Esportes Plus, September 23, 2021)

Bringing the same idea but with a different construction, the speakers can also bring through the passive voice (Example 44) the racist people or situations as the Actors of Material processes that damage something happening without their bad intervention (the football; the game, in the examples 44 and 45). So, racist people or situations would come to damage

⁷⁵ EN: “Portsmouth Football Club strongly condemns racism and is fully committed to tackling all forms of discrimination. There is no place for it in our game or in society as a whole.”

⁷⁶ EN: “At the end of the day, football should be a fun game,” he said. “You can’t kill the game for discrimination, that should never happen”

something that, in their view, is happening outside these bad values (Example 45).

The people who bring damage to football would be outsiders who come to spoil something that the majority does not want something happening this way. In example 44, the speaker even describes football as a “beautiful game” that would have its characteristics ruined by “people like this” - the Actor of the Material process. When they speak from this place, they make a clear stance that they are not part of this way of behaving and would not be performing these types of Material actions regarding something they treasure and are part of.

(46) “As a result, the club are working closely with Greater Manchester Police who have offered their support and guidance to help identify those involved and will take the strongest possible action in conjunction with other relevant authorities to **ensure this type of behaviour is eradicated (MATERIAL) from society**” (Manchester Evening News, July 15, 2021)

(47) “Essa luta não é só do Botafogo, é uma coisa que existe e afeta os negros de todos os lugares. **É uma doença que deveria ser eliminada (MATERIAL) da nossa sociedade**”⁷⁷ (O Globo, June 30, 2020)

As shown in examples 46 and 47, the speakers also describe Material processes that they should be performing against the people and situations they do not believe to belong to their treasured spaces. These actions are in the sense of excluding these people or situations from these environments. In the second example, the speaker even labels racism as a disease - something abnormal and does not belong to that space, directly impacting it negatively.

They feel these people or behaviours are incompatible with the normal state of order of their collective.

⁷⁷ EN: “This fight is not just Botafogo’s, it’s something that exists and affects black people everywhere. It is a disease that should be eliminated from our society.”

6.2.2.3 Hurtful

Material and Relational processes construct the reactions under the Hurtful label. They are related to how someone - here, the Victim - explicitly feels sad or affected in other ways by racism. These reactions are less imprinted in direct feelings (as seen in Tables 20 and 21, the presence of Mental processes is less common) and more expressed through someone causing the pain or placing the Victim in a situation they would not like to be in.

These Reactions are also focused on the capacity of the Abuser to change the status of the victim's well-being through their actions - through actual actions in the world, capable of inflicting wounds to someone. It is also related to the scenario description that can indicate a Hurtful environment to be in - like a country or the football itself.

In these annotations, there is an elevated presence of Material processes (see Tables 20 and 21) than Relational processes in the English language. In contrast, the Portuguese language has more Relational processes than Material processes. This difference can be observed by representing the quality of being hurt in both languages.

There is a stronger appeal to something or someone causing this pain in English. It is also noticeable that the Behavioural process has a stronger role in the Portuguese corpus. However, it is not among the most frequent ones because it also describes pain by behaviour, like crying - which also appears in the English language, but to a smaller extent (two times, in the case of this corpus).

(48) “Estamos enojados que alguns de nosso elenco, que deram tudo pela camisa nesse verão, **foram sujeitados (MATERIAL) a abuso discriminatório online depois da partida de hoje**”⁷⁸
(Esportes Plus, July 14, 2021)

⁷⁸ EN: We are disgusted that some of our squad, who gave everything for the team this summer, were subjected to discriminatory abuse online after today's fixture.

(49) A force spokesman said: **“Nobody should be subjected (MATERIAL) to such abuse** and it is deeply upsetting not only to those who suffer it but to those who come across this awful language” (Daily Star, February 1, 2021)

Examples 48 and 49 show the ability of others to perform Material processes that directly affect the Victims (as Goals). In both cases, a hidden subject subjects the Victim to (racist) abuse. In example 48, the speaker, a Helper, even justifies that the players made much effort for the team during the summer and, now, are placed in this situation just because they failed once (in a match). Example 49, also coming from a Helper, comes in the way to defend the Victim, taking broadly that nobody should be affected by this type of action. Both examples implicitly describe that the Material process of subjecting someone to racism is not only hurtful but unfair, considering the circumstances. Example 48 comes after a Disgusting reaction, in which the Helper emphasises how the hidden subject to commit this action is wrong. Even when the Abuser is not mentioned in both cases, it is understood by the context that they are reacting to the socially wrong attitude they took.

(50) He is accused of “using threatening, abusive, or insulting words or behaviour” at Wembley on March 1 this year, **“with intent to cause (MATERIAL) Raheem Sterling harassment, alarm or distress”** (London Evening Standard, August 21, 2020)

(51) **“A saúde mental dos jogadores pode ser afetada (MATERIAL) por abusos raciais** e o impacto de preconceito racial mais amplo na sociedade”, acrescentou.⁷⁹ (Esportes Plus, January 28, 2021)

This change caused by Material processes can be directly described as a change in their mental health. Example 50 recognises that the situation came with the intent to cause the Victim “harassment, alarm or distress”, as well as expressed in the English law (Chapter 2), understanding that the

⁷⁹ EN: “The mental health of players can be affected by racial abuse and the impact of wider racial prejudice on society”, added.

social wrong was made with an intention and also served to hurt someone directly, to affect or improve their performance by it. Since the football player would be there to serve the football fan a reason for entertainment, the Abuser would find a reason to treat the football player the way they want and would not be worried if this behaviour affects the player as a person. It is reminded by example 51, which also addresses the players' mental health, which can be affected by racial abuse. These Material processes, then, shows a pattern in players being dehumanised by fans or other participants in the game when they act in this way.

(52) **“I believe it dehumanises (MATERIAL) me as a black man by associating me (RELATIONAL) to a Water Buffalo, a dark animal, in a derogatory manner.”** (The Telegraph, July 9, 2020)

(53) **“This is (RELATIONAL) by far the worst feeling I've felt (MENTAL) in my career”** (Manchester Evening News, July 15, 2021)

The Victims also express this in the discourse, as shown in example 52, in which a player sees that a nickname dehumanises him as a black man. The Material process is placed directly to represent this kind of action that is only hinted at by the other examples - the Victim themselves describe that this type of abuse puts them in a situation in which they do not feel human or feel less human when receiving this type of abuse by others. He laments that he was associated with an animal (a Water Buffalo), he was put outside of what is considered being human and, then, marked down and placed in an outsider box by it - just the fact of him being a black man points to someone finding themselves in the rights of associating him to something different from the said “norm”.

Example 53 shows that the relational processes can also accomplish this role of the Victims expressing how they are being placed in a situation they are not used to or feeling outside the normal. The Victim brings to the

impact of the racist remark an attribute (“the worst feeling”) to make it explicit that this is connected to a bad impact on them, reinforced by the Mental process.

(54) O clima ficou (MATERIAL) ainda mais pesado, uma cadeira foi atirada (MATERIAL) na direção do jogador e ele decidiu sair de campo.⁸⁰(Esporte Plus, February 16, 2020)

(55) Taison e Dentinho deixaram (MATERIAL) o gramado chorando (BEHAVIOURAL) depois das ofensas racistas vindas da arquibancada⁸¹. (Esporte Plus, November 11, 2019)

Material processes can also show the continuous situation after a racist incident or remark, showing that the events that followed the social wrong caused the victims' distress. The writers mostly narrate these types of examples, and they serve to develop the story alongside the text, causing considerable changes in the current vibe of the situation (“The heat got even heavier”) and developing the story through this. The main Judgement guides each part of the sentence. Since something wrong happened, all these acts are likely happening because someone changed the situation. When the writer brings to the text that a chair was thrown at the player, it completes the change in the vibe of the situation (that became heavier, a Material process), making it clear that the Victim went through some hard times (implicit Mental process) after suffering a racist remark.

In example 55, the change happened in the players - their Behavioural process is explicit - they were crying because of the situation, which is also explicit - and they left the football field because of it⁸².

⁸⁰ EN: The heat got even heavier, a chair was thrown in the player's direction and he decided to leave the field.

⁸¹ EN: Taison and Dentinho left the pitch in tears after racist abuse came from the crowd.

⁸² This is a clear example of which, in an analysis guided by the Appraisal Theory, the players could be placed in a negative field of Capacity because they could not deal with the situation. But, in this proposal, I want to understand that placing their distress regarding it is important to reveal how wrong the main thing being judged in the news is.

(56) Depois de ser (RELATIONAL) vítima de racismo durante uma partida na Ucrânia, o brasileiro Taison usou o Instagram para comentar o caso e afirmar que jamais irá se calar diante de situações do tipo. ⁸³(Correio24horas.com.br, November 10, 2019)

(57) WEST Bromwich Albion star Semi Ajayi was (RELATIONAL) the victim of racist abuse on social media in the aftermath of his club's unlucky defeat to Liverpool. (Birmingham Evening Mail, May 18, 2021)

Examples 56 and 57 show that the Relational process also places the Victims in the quality of Victims in this discourse. This invokes that they are not naturally part of the space in that something or someone is usually hidden (the first case only remarks when they were placed as a victim while the second case brings where it happened, but none of them brings who caused this), was responsible for putting them in this place. This is a common strategy alongside the corpora - the news focuses on the Victims being classified as so, and the main Judgement is only implied in what is published. They gain the Attribute of being Victims; consequently, it is understood that they suffer from it since being a victim means being harmed.

6.2.2.4 Regret

The label Regret, represented by Verbal and Material processes, brings declarations - usually official statements - of Abusers, in which they recognise that they did something wrong and attempt to position themselves to the Victims to apologise or suggest a self-accusation since they believe they are not acting accordingly to what is considered right. This label is less common in both contexts, so a few remarkable examples should be placed outside these general rules.

⁸³ EN: After being a victim of racism during a match in Ukraine, Brazilian Taison used Instagram to comment on the incident and say he will never be silent in the face of such situations.

These reactions are sometimes considered questionable alongside the discourse since they come mostly after the judgement. They can also come up with a justification by the Abuser for acting in a specific way. It cannot be placed together with Negation because, here, the Abuser recognises they did something wrong, but they also have strategies to distance themselves from what they did. It always comes as a follow-up of the racist act.

(58) Burke, giving evidence (MATERIAL), said (VERBAL) he was (MENTAL) “embarrassed by the way I reacted (BEHAVIOURAL)” (Manchester Evening News, June 3, 2021)

Example 58 shows that the responsible person for a racist act, when judged by it⁸⁴, shows some regret regarding the situation. Until this moment, the Abuser was denying the act but then offering himself a piece of evidence (Material process) by saying (Verbal process) that the way he reacted (Behavioural process) made him embarrassed (Mental process). With four elements in constructing experience of the world, he constructs the meaning from his point of view to say that he is not proud of what he did but gives a hint that he is guilty of it. In this case, Regret is used to showing that he should not be judged by what happened before but by his Regret regarding the situation.

(59) The unnamed abuser of Saka told (VERBAL) the BBC’s File on 4 that he should be banned (MATERIAL) “forever” and that what he did was “really racist”. (*The Independent*, September 7, 2021)

⁸⁴ The act of “giving evidence” happened during the court sections, accordingly to context.

These reactions can invoke a pang of fake guilt that would only make others feel pity for them⁸⁵. The Abusers use this type of discourse of self-punishment as a resource, as in Example 59. They can recognise that they did something bad, especially in public environments, such as in this case, connected to a media declaration. They also offer a dramatic punishment with a hidden hope of being offered some redemption, as the unfolding of the text reveals to the reader. It is their last resort not to be regarded as the villain in this story and to disconnect themselves from the main Judgement. They agree they did something wrong to be understood and read as someone with a good moral compass, invoking a Material process to be performed with them as a Goal.

(60) Durante o julgamento da quinta comissão disciplinar do STJD, de forma virtual, **Petermann reconheceu (VERBAL) ter ofendido (MATERIAL) o meio-campista.**⁸⁶ (Placar, September 24, 2021)

(61) Também no Instagram, **Fabio Benedetti disse (VERBAL) ter conversado (MATERIAL) com Marinho para pedir desculpas (VERBAL).**⁸⁷(Globo Esporte, July 31, 2020)

In some cases, the Abuser recognises that they did something wrong and publicises that they apologised to the Victim. Example 60 brings the recognition of the Abuser of their acts through a Verbal process without making a plea. In contrast, example 61 shows that the Abuser talked to the Victim (Material process) to say he was sorry for what they did. These reactions help in the construction of a good image of the Abuser since they

⁸⁵ This is understood by the entire context, which brings: “The troll may have said what he did was wrong but former Manchester City defender Nedum Onuoha doesn’t think his words are genuine. Onuoha told File on 4: “Where he says, ‘I should be banned for life,’ it feels like he’s saying that because he thinks that’s the right thing to say.” (The Independent, September 7, 2021)

⁸⁶ EN: During the trial of the fifth disciplinary commission of the STJD, in an online format, Petermann acknowledged having offended the midfielder.

⁸⁷ EN: Also on Instagram, Fabio Benedetti said he had spoken to Marinho to apologise.

show they are connected to good actions (Verbal processes such as “recognising” and “apologising”; Material processes such as “talking to someone”) as well, reacting in a way that brings less weight to their Judgement.

In terms of official declarations to the press, these types of reactions are not fighting against what the writer is saying or as they are positioned in the discourse but are teaming up with their representations and, at the same time, bringing a new shade of them: of someone that is also reliable and capable of recognising their own mistakes.

6.2.3 Quality

The labels under the Quality pattern are most connected to Judgement or Appreciation in APPRAISAL once they represent, in general, the qualities of something or someone. Still, since the Reactions under it bring hidden or explicit information about the main Judgement along the sentences, they can also be viewed from the point of view of its representation of the world experience to understand how they help to construct this meaning alongside the *hard news*.

This pattern has more labels under it: Aggregate, Brave, Focused, Proud, Lack of Education, Negation, and Weak. These qualities and their specifications, mostly represented by the Relational and Material processes, are positive or negative counterpoints to the main judgement.

6.2.3.1 Aggregate

The Reactions under the tag Aggregate refer to two different situations of the story: the Abuser appears in the discourse trying to prove that they do not deserve the judgement that is being done, or the Helper comes to bring a counterpoint to the behaviour of the judged person, focusing its position as a credible person. Nevertheless, both use the same resource to prove their

point: they argue that all humans are equal in society, or they use resources to represent the unity or the diversity around them, bringing them individual ones or as institutions.

In English and Portuguese, this tag predominates Relational and Mental processes. These processes are strongly connected with identification because they come to prove a point to mark down an opinion. As the following examples show, the Relational processes come mainly to distance from racist behaviour or identify everyone as equal. This type of reaction is strongly connected with the idea of *colourblindness*.

(62) **“We are (RELATIONAL) all the same regardless of skin color, hair and gender.** We came from the same place and we all go to the same place when it’s all said and done.” (The Independent, December 8, 2019)

(63) “In ZLATAN’s world there is no place for RACISM. **We are (RELATIONAL) all the same race - we are (RELATIONAL) all equal !!**” (The Independent, January 27, 2021)

(64) “Estamos no século 21, isso é inadmissível. **A cor não importa (MENTAL), somos (RELATIONAL) todos humanos**” (Esportes Plus, December 9, 2020)

In examples 62, 63 and 64, two were drawn from the English corpus and one from the Portuguese corpus; we can see how the relational process “are” comes to mark down the identification (Attribute) of situating all the involved people on the same level, despite the different consequences that each one faces in the society. With this discourse, the speaker wants to represent some support for being affiliated with the situation - if one suffers, they all suffer since they are “all equal”. These discourses reinforce the idea that race relations should be ignored to privilege the idea that everyone deserves the same treatment in society (*colourblindness*).

(65) “De forma alguma, tanto é que eu *tenho* (RELATIONAL) irmão negro, *tenho* (RELATIONAL) pessoas que cortam o meu cabelo há dez anos que *são* (RELATIONAL) negras, amigos que *são* (RELATIONAL) negros”⁸⁸ (O Globo, November 13, 2019)

Another resource in the corpora comes with Relational processes, as shown in example 65. Through the prosody of the discourse, the speaker uses another relational process (“to have”) to indicate possession as a quality. In this case, having a black brother, having “people who have been hairdressing” them, and having black friends make them not racist. It is also an idea to be placed in Aggregate since the speaker uses their circle of acquaintances to prove the idea of unity, explaining that they live a life having all as their equals and, so, they could not be reproducing racism if these are the pre-established conditions.

(66) “*We are united* (MATERIAL) *in celebrating* (MENTAL) *our diversity* and we stand proudly with Colin, and all our players” (Daily Mirror, February 28, 2021)

(67) Spurs sent a message of support to their on-loan midfielder, adding that they were “proud” (MENTAL) of the club’s diversity that remains something to be celebrated. (The Independent, November 3, 2020)

The Mental processes come as the second more frequent process of this label, as represented in examples 66 and 67. Focusing on what is being celebrated (the Phenomenon in the Mental process) is important as this makes the difference compared to other labels. The fact that diversity is being celebrated, for example, places this label in the Aggregate category since it expresses the same idea as the Relational processes. Also, the feeling they bring about diversity, like being “proud” or going through the action of being

⁸⁸ EN: Not at all, so much so that I have a black brother, I have people who have been hairdressing me for ten years who are black, and friends who are black.

united (Material process) in celebrating something, represents the idea of unity.

(68) **“O sinal deve ser que não importa (MENTAL) como parecemos ou falamos.** Eu não sei como explicar, mas o esporte tem o poder de levar as pessoas juntos”, disse Muller em um vídeo que também mostrava outros jogadores da Bundesliga.⁸⁹ (Esportes Plus, June 6, 2020)

(69) O Athletic Bilbao demonstrou apoio ao atleta através de seu diretor, Rafa Alkorta. "Meus pais me educaram para respeitar aos demais, **sem olhar (MENTAL)90 a cor, sem olhar (MENTAL) de onde vieram, sem olhar (MENTAL) a sexualidade**"⁹¹ (Esporte Plus, January 25, 2020)

The Mental process can also be similar to examples 62 to 64. In examples 68 and 69, through the prosody presented with the Mental processes, the speakers reinforce the idea that in their experience of the world, there is no difference among people - which can be spoken from a genuine and naive place here. The chosen Mental processes in both examples above exemplify this situation. In the first one, the speaker says it does not matter (Mental process) to them how people look or speak. However, unlike the examples with the Relational processes (62 to 64), this idea is not connected to an intention of proving that they cannot reproduce racism. Still, it is an attempt to educate other people through the aggregation - trying to show that, in their view, everyone is equal, and it should be so.

⁸⁹ EN: “The message should be that it doesn’t matter how we look or talk. I don’t know how to explain it, but the sport has the power to bring people together,” Muller said in a video showing other Bundesliga players.

⁹⁰ “Olhar”, or “to look”, can be a Behavioural process in Portuguese, but this is classified here as a Mental process since it represents a perception from the part of the Senser, having “colour”, “where they come from” and “sexuality” as Phenomenon.

⁹¹ EN: Athletic Bilbao showed support for the athlete through their director, Rafa Alkorta. “My parents raised me to respect others, without looking at colour, without looking at where they come from, without looking at sexuality”

This also comes in example 69 of the Mental process. They say that it is not an experience of their world to separate people or to perceive people differently (Mental process) in any form based on their race, class, or sexuality - marking down their stance of them to praise all the people for being on the same level, living, accordingly to their discourse, in an equal environment with equal conditions.

6.2.3.2 Brave

The label Brave comes as a way to praise the Victim in the discourse, both by the Helper and the reporter, through what are considered acts of action in the world - that is why the Material processes are the most prominent in these discourses.

When the Victim comes with action in reaction to the racist case, as I already identified in previous research (as in Silva Pimenta, 2021), these actions are explicitly or invoked, judged, or appreciated alongside the discourse. What they do and what they say play a role in the movement and in the change of the world they are in. To consider this in a discourse also implicitly considers that they are fighting against something bigger - the main Judgement. They are Brave in a context where the racist remark or individual being is present.

(70) He shared (MATERIAL) images of the messages he received, including one of members of the white supremacist organisation the Ku Klux Klan, and a 12-year-old boy from Solihull was arrested. (*MailOnline, October 8, 2020*)

The act of sharing “images of the messages” (example 70), which means making these messages public instead of private, is an act that can be labelled as Brave, for example, also working inside a context in which football players can be afraid of positioning themselves against racism to not bring damage to their careers (Chapter 2). From the moment a football player

shares “images of the (racist) messages he received”, there is also a second implicit action: he positions himself against the racism suffered, marking down his voice and making a statement about it.

(71) Atacante do Porto abandona (MATERIAL) jogo do Português por causa de ofensas raciais.⁹² (Esportes Plus, February 16, 2020)

(72) O Flamengo venceu o Bahia por 4 a 3, neste domingo, pela 26ª rodada do Campeonato Brasileiro, mas as polêmicas acontecer após Gerson deixar (MATERIAL) o gramado reclamando (VERBAL) de uma injúria racial.⁹³ (Agência O Globo, December 21, 2020)

The same happens in examples 71 and 72. Both players took part in leaving a football field after a racist remark, an action that is being praised and considered by the football world in the current context as something effective to be done about it⁹⁴. So, simultaneously, the players’ act of changing (Material process) a situation (not being part of the match anymore, in both cases) and having both as circumstances provoke the same effect as the previous example. The fact that racist remarks occurred before their actions also make the point that the players commit themselves to the fight against racism.

(73) ‘Mature’ Lions will continue battling (MATERIAL) racism, says Southgate. (Sunday Sun, September 05, 2021)

In example 73, the Material process is an action that modalises a possible future. The writer also labels the Lions - how the England national

⁹² EN: Porto striker abandons Portuguese championship match because of racial slurs.

⁹³ EN: Flamengo beat Bahia 4-3 on Sunday in the 26th round of the Brazilian Championship, but the controversy happened after Gerson left the pitch complaining of a racial slur.

⁹⁴ Leaving the field after a racist remark is part of the last step of protocol of the Premier League and also an attitude that gained strength after PSG x Istanbul Basaksehir in 2020.

men's team is called - as "mature", a label that comes from a citation of their coach Gareth Southgate later in the presented news. This also demonstrates an evaluation that this action corresponds to someone that has a "grown up" condition in being Brave - these players already overcame the fear of positioning themselves against racism⁹⁵, and they intend to keep doing so. So these players are already in the second stage of showing up and presenting themselves on the borderline with the Proud label (explained further in this chapter).

(74) Lawrence Vigouroux has opened up on the sickening racist abuse he received last week - **and urged (VERBAL) more footballers to speak out (VERBAL) when they are attacked (MATERIAL) on social media.** (Daily Mirror, October 9, 2021)

The Verbal processes also play an important role in this label. Example 74 brings a Verbiage that, when addressed to the Receiver, asks them to follow the same actions that make them Brave. This type of call can also be addressed as Call for Action. Still, it is well placed in this category because it also implies that the Sayer is Brave himself since he did the action of speaking up after suffering racism on social media and now urges more people to follow the same example.

(75) **Jadon Sancho says (VERBAL) "hate will never win (MATERIAL)"** after suffering racist abuse following Euro 2020 final. (The Independent, July 14, 2021)

The Verbal process can also indicate further action from the Sayer when reported in the media, as in example 75. In this case, the writer establishes a desire that the Sayer (Jadon Sancho, a black football player) will perform further actions in fighting against racism since "hate will never win", in his own words.

⁹⁵ Which is very prominent in the English team, that knees every time a match is about to start.

(76) **Lukaku pediu (VERBAL) providências.** “Espero que a Uefa faça alguma coisa porque o estádio inteiro se comportou daquela forma”, declarou o belga⁹⁶. (Esportes Plus, December 1, 2019)

(77) Ainda no primeiro tempo da partida, que terminou em 1x0 para o Olympique, **Neymar foi (MATERIAL) até o quarto árbitro dizer (VERBAL) “racismo não!”**, como captado pelos microfones.⁹⁷(Correio24horas.com.br, September 14, 2020)

In examples 76 and 77, the Verbiage of the process also describes a command from the Sayer, indicating an implicit action by describing what they requested (example 76) or said (example 77). In example 76, the Sayer (Lukaku) implies that some action has to be done by someone about a racist case, but the simple fact of saying it positions him as doing a Brave action since he places himself in charge of demanding a solution for what is happening. In example 77, the Sayer (Neymar) also asks for a solution directly from the Receiver (“the fourth referee”) to stop a racist act during a match. Both cases can represent people who want an action to happen but need to request someone else to perform it - which can also be borderline with the labels Call for Action or Lack of Action/Support.

6.2.3.3 Focused

Focused is also a label to praise the Victim but differently. Instead of praising their actions against the racist case or remark, here, mostly the writer and the Victim themselves focus that the most important thing is the football match - the job they are doing and are supposed to be working on it - instead of the racist remarks that are brought to them. It can be a strategy of the football player to say that he is not affected by the racist remarks or also the writer to

⁹⁶ EN: Lukaku called for action. “I hope Uefa will do something because the whole stadium behaved like that,” said the Belgian.

⁹⁷ EN: Still in the first half of the match, which ended 1-0 for Olympique, Neymar went up to the fourth referee to say “not racism!”, as picked up by the microphones.

say that a player acts in an invoked and more polite way of not bringing up the racist remark when dealing with the situation.

The construction in both corpora is made through Material, Relational, and Mental processes, and usually, they can also follow a cadency in the flow of this type of reaction. In English, the Material processes are more common. In contrast, the Mental processes have a bigger role in the Portuguese language, but both operate to express the same type of Quality.

(78) **“I work (MATERIAL) hard every day, I give (MATERIAL) my all, because it's (RELATIONAL) the job I love (MENTAL) doing (MATERIAL)”** (The Independent, December 31, 2020)

(79) **“Eu estava fazendo (MATERIAL) uma das coisas que mais amo (MENTAL) na minha vida, que é (RELATIONAL) jogar (MATERIAL) futebol”**⁹⁸ (Placar, November 21, 2019)

Examples 78 and 79 show how the cadency of the sentences constructs the argument from the Victims. In both examples, different football players use the same strategy to determine that the most important thing for them is playing the game - making a hint that this is a learned meaning they use as a resource here. They reinforce that they were doing their job by Material processes (“I work hard”, “I was doing”). In Example 78, the player even says that he gives his all (Material process) to the job - that means he is fully focused on what he is doing.

Both of the players declare that they love what they do (Mental process), and they use an identifying Relational process to make explicit that this thing is doing this job (playing football) or, directly, “play football”, as in the second case. Other similar constructions along the label make it understandable that football players may want to position themselves as reliable workers who would not let anything external - not even a racist

⁹⁸ EN: I was doing one of the things I love most in my life, which is playing football.

remark - derail them from performing their main task and achieving their goal.

(80) Stones added: “I think (MENTAL) we definitely have (RELATIONAL) the mindset of ‘let the football do the talking’ (MATERIAL) and tonight we did that” (Liverpool Echo, September 3, 2021)

(81) “Durante o jogo queria dar (MATERIAL) a resposta como sempre. Jogando (MATERIAL) futebol. Os fatos mostram que não consegui. Me revoltei”⁹⁹ (Esportes Plus, September 14, 2020)

Players reinforce that their job is playing football and that playing good football is an appropriate answer when subjected to racist remarks. In example 80, it is placed that they have the Attribute (Relational process) of a different mindset, in which the “football do the talking” (that means the football they play takes action against racism, not them, that are focusing on making football work).

The football as the answer comes in example 81, in which the player justifies that he wanted to answer to the racist remark with football - which was not what happened. Placing this before, when he says that this is the way he “always” answers, brings an implied feeling of guilt on the part of the player because, in his view, he should be focused on football and not on the supposedly “bad behaviour” he had when reacting differently¹⁰⁰.

(82) “I now want (MENTAL) to put the episode behind me (MENTAL) and concentrate (MENTAL) on recovering (MATERIAL) from my injury to be (RELATIONAL) ready for next season” (The Independent, March 05, 2020)

(83) “É (RELATIONAL) triste, mas a gente tem de levantar a cabeça (MENTAL), bola para frente, tem de esquecer isso

⁹⁹ EN: During the match, I wanted to answer, as always, by playing football. The facts show that I couldn't. I got outraged.

¹⁰⁰ This guilty can come from an unspoken expected pattern from these meanings that are learned and reproduced by them.

(MENTAL). Eu falei com o árbitro depois do jogo e eles vão tomar as providências e ponto final”¹⁰¹ (Correio24horas.com.br, December 8, 2019)

Even when recognising that the racism suffered was hard, the Victims can shift the focus to football again in the discourse, as in examples 82 and 83. From their Mental world, they express things as “putting the episode behind”, explicitly “forgetting what happened”, or being in the “heads up” mindset when dealing with the situation, showing that they can be tough and focused on what they do. Example 82 even follows up with shifting the mindset to recovering (Material process) from an injury, which is placed as something more important for the player now - since he is looking forward to the next season. These Reactions imply that racist remarks should not be felt or mourned by them and that they should concentrate on the sport itself instead.

(84) **Elanga, 19, played (MATERIAL) the full 90 minutes and made the complaint (MATERIAL) after the game.** (Manchester Evening News, October 14, 2021)

(85) Antes de a bola rolar no lendário estádio de Wembley, os jogadores ingleses se ajoelharam em ato contra o racismo. Os croatas não repetiram o gesto. **Preferiram se concentrar (MENTAL) no duro duelo que tinham (RELATIONAL) pela frente.**¹⁰² (Esportes Plus, June 13, 2021)

In example 84, the writer mentions how the player, Elanga, first played (Material process) the entire 90 minutes of the match and emphasises how the player did his actual job and how to deal with the racist remark directed at him properly. It implies that the player prioritised football in this

¹⁰¹ EN: “It’s sad, but we have to keep our heads up, move on, we have to forget about it. I spoke to the referee after the game and they will take action and that’s it.”

¹⁰² EN: Before the ball started rolling at the legendary Wembley stadium, the English players knelt in an act against racism. The Croatians did not repeat the gesture, preferring to concentrate on the hard-fought match ahead.

situation, invoking the player's capacity to be strong and focused even when facing it, in a way "not causing a situation" by pausing the match and making the racist remark the main theme of it. The writer also shows this type of implied desire for the focus on example 85, in which it was made explicit through a Mental process that the players from Croatia preferred to concentrate on a match ahead instead of protesting against racism.

6.2.3.4 Proud

The third label that praises the Victim in the discourse is Proud. This label has a predominance of Relational and Material processes. It is connected to the praise of qualities for Victims and how they are trustworthy leaders in the fight against racism in football. Differently from the label Brave, this label is less focused on the actions that are performed in the real world and more connected to proper adjectives, moral values, and their roles as football players or important members of the football environment, especially when they are already known for having a strong stance regarding the topic or are involved in other matters outside the field.

As well as Brave, these qualities are praised because they are seen as effective in fighting against the main social wrong being judged. These reactions come into the discourse to prove how the actions of those spreading the social wrong are bad; instead, they affect people with good qualities.

(86) "Rashford, Saka and Sancho WE LOVE YOU. **Heads up. You are (RELATIONAL) so brilliant**" (*The Independent*, July 12, 2021)

(87) "Keep your head up, Marcus. We know you'll come back stronger from this. Continue inspiring. **Continue making (MATERIAL) a difference.** We're extremely proud of you" (*Yorkshire Post*, July 12, 2021)

Examples 86 and 87 show that both Relational and Material processes praise the qualities of the Victims. Even if the second example does not bring

a direct Relational process, it can invoke one since “making a difference” is a continuous action - something that is part of the personality of someone, an Attribute to someone. Depending on the choice, it could even be grammatically classified directly as a Material process. The point of view of the context since the Token is a subject that is hidden and “making a difference” can be seen as a Value (e.g. “This person *is* someone that makes a difference”). However, the choice here was to keep it as a Material since the action is also important for this construction. On the other hand, the first example directly classifies the Victim as “brilliant”, but since both are taken from the same context, it is understandable that both examples have the same meaning.

(88) **“Our players are (RELATIONAL) incredibly mature in the way they deal (MATERIAL) with it.** They feel supported by their team-mates, which is very important to them” (Manchester Evening News, September 4, 2021)

Again, as in example 88, the Material process reiterates quality. In this case, this is first reinforced by the Relational process, which clarifies the main topic of the sentence: “the way that the players deal with something *is* mature”. So, this is also a continuing Material process that is already part of the players’ character because it is something they do often - and it makes the Helper see the players as “mature”.

(89) **“Orgulho de ser (RELATIONAL) negro meu mano”**, escreveu Douglas Costa, da Juventus.¹⁰³ (Correio24horas.com.br, November 10, 2019)

(90) Por isso brigo pela causa, porque quando passamos na pele é horrível. E não podemos deixar isso passar. **Eu sei quem eu sou**

¹⁰³ EN: “Proud to be black, bro” wrote Juventus’ Douglas Costa.

(RELATIONAL), sei o valor que tenho (RELATIONAL).¹⁰⁴
(Esportes Plus, July 31, 2020)

Not only Helpers are involved in this type of reaction when it comes to praising the Victims. Another common structure is when the Victims remember their attributes and values to position against the social wrong. Examples 89 and 90 mark the certainty of Victims in establishing a point about who they are and how they position themselves regarding a situation.

In example 89, the Helper reiterates their attribute as a black person to praise a Victim who just posted a message on Instagram after suffering a racist remark. By reiterating that they are also black, they invoke a feeling of being represented by the Victim that made the post and by the words that the Victim wrote in this circumstance. In example 90, the Victim is talking about themselves, marking down that they know who they are (Attribute) and their values (Value). This structure comes in a way to argue against a racist person or remark reinforcing that their characteristics (as being black, their value as players, and so on) are positive and do not deserve the offence or incident.

(91) “I’m not sharing screenshots. It would be (RELATIONAL) irresponsible to do (MATERIAL) so and as you can imagine there’s nothing original in them” (The Sun, January 30, 2021)

(92) “Sou Mike, estou de pé, negro e orgulhoso. Contanto que possamos dar (MATERIAL) nossa voz para mudar (MATERIAL) as coisas, nós o faremos (MATERIAL)”¹⁰⁵ (Metrópoles, September, 22, 2021)

These values can also be explicit in actions that they would not do. In example 91, a Victim believes that it is irresponsible (Relational attributive process) to share with others (Material process) the racist words they received

¹⁰⁴ EN: That’s why I’m fighting for the cause because when we experience it ourselves it’s horrible. And we can’t let it go. I know who I am, I know the worth I have.

¹⁰⁵ EN: I’m Mike, I stand tall, black and proud. As long as we can give our voice to change things, we will do so.

on social media. By refusing to do an action that would be seen as Brave, they stick to their values of being responsible for the wellbeing of others by not sharing that, since the words could hurt others who may feel triggered by it. The Victim positions themselves as having the responsibility, as football players and role models for their fans, to protect them. Example 92, placed only with Material processes, follows the same intentions but with players talking as a collective and describing actions that they are willing to do (“give their voices”; “change things”), This also reinforces their position regarding the topic and the characteristic of being responsible for others or the society in general. Both Material processes describe actions that didn’t happen but that operate in the sentences to show the quality of the portrayed people.

6.2.3.5 Lack of Education

One of the strategies of the colourblindness discourse is to place that racism is a form of the miseducation of individuals instead of a systemic problem. The ones who are “still” acting in a racist way would be part of a society that is not in accord with the moment we live in. This is what the label Lack of Education is about: these reactions make it clear or hint that those responsible for racist remarks are less evolved when considering the rest of society.

Although they operate in the same strategy, this label does not bring the same types of most common processes in both languages. In English, the Material processes have a bigger presence, mostly because educating or being educated is mostly focused. At the same time, in the Portuguese corpora, in which it is mostly hinted, the Relational and Existential processes are more common, mostly to underline the time and place we are in - in which racism would be unacceptable.

(93) “These people need to come (MATERIAL) into the 21st century and educate (MATERIAL) themselves, as a lot of us do (MATERIAL). I’m really upset that happened” (mirror.co.uk, June 25, 2020)

(94) “Injúria racial é crime e tem que ser punido. **Importante as pessoas entenderem (MENTAL) que não pode haver (EXISTENTIAL) mais racismo**”, disse a delegada Marcia Noelli.¹⁰⁶ (Correio24horas.com.br, December 21, 2020)

Examples 93 and 94 show this difference in both languages in how they construct racism as a Lack of Education. In Example 93, they reinforce that the people still acting in a racist way do not belong to the current century, and they would have to search for knowledge to fit in our current society. They express that “a lot of us do” (Material process), hinting that it is possible to act differently if they acquire these pieces of information regarding how to behave properly. Example 94 pleads for an understanding (Mental process) of people, without mentioning directly that they need to be educated by someone, but by themselves, that racism is something that could not exist (Existential process) anymore - implying that their lack of education is what keeps racism continue to exist in the current society.

(95) **“Estamos (EXISTENTIAL) no século 21, isso é (RELATIONAL) inadmissível”**¹⁰⁷ (Esportes Plus, December 9, 2020)

(96) **É triste pensar (MENTAL) que, nos dias de hoje, ainda exista (EXISTENTIAL) algo assim.** Um cara desses nem merece atenção.¹⁰⁸ (Esportes Plus, November 21, 2019)

The mention of the present times (21st century; “this day and age”) is also a strategy to distance and place the people committing racist acts as outdated, as in examples 95 and 96. Existential processes are a strategy in the

¹⁰⁶ EN: “Racial outrage is a crime and has to be punished. It is important that people understand that there can be no more racism,” said delegate Marcia Noeli.

¹⁰⁷ EN: We are in the 21st century, this is unacceptable.

¹⁰⁸ EN: It is sad to think that, in this day and age, something like this still exists. A guy like that doesn’t even deserve attention.

Portuguese corpus to exemplify that these situations are happening in this century or talk about the existence of racism itself, which is being maintained exclusively by those who are not acting accordingly to what they consider the norm in the present society. These arguments team up with the idea that operating in favour of racism is something to be regarded as the responsibility of the individual and that is morally wrong - and they would have the means to be acting differently if they wanted to because the majority of the society, accordingly to these discourses, would be woke, while they are outside of what is considered normal.

(97) “I think (MENTAL) education is (RELATIONAL) the answer, and that’s something which is (RELATIONAL) a government issue - the need to educate (MATERIAL) people better. (The Independent, December 24, 2019)

The resource of using the plea for education can also imply a Call for Action or a Lack of Action/Support by a third party. In example 97, they blame the government for not dealing with the individuals in the situation, provoking their lack of knowledge. According to this discourse, they are miseducated. However, because they did not have the right resources to support them, it created a chain of responsibility for maintaining racism.

6.2.3.6 Negation

Through a construction based on Material, Verbal, and Relational processes - usually, the three of them construct the argument, the reactions under Negation have the intention of distancing the Abuser from the quality of racism, either denying that they committed the act they are accused of or saying that what they did is not racist at all in their point of view. A third point of view is that they committed something racist, but this is not a part of who they are - it happened for a specific reason.

There is also in this type of discourse the denial of racism as a part of the structure, labelling that everything that is claimed as racist is a type of exaggeration or it is only done to follow some tendency, accordingly to the speaker in this case.

(98) He said: “I am getting loads of grief over this. I was hacked (MATERIAL). I would never write (MATERIAL) anything like that” (Worcester News, July 13, 2021)

Example 98 shows that the Abuser claims they did not do the racist act. By saying that he was hacked (Material process), they deny that they are involved in any responsibility for what occurred and reaffirm their position regarding that in the next sentence, when they reinforce their character, morals, and point of view by saying that they “would never write” (Material process) the racist remark published in their social media.

(99) He denied (VERBAL) the offence, blaming (MATERIAL) predictive text and telling (VERBAL) police his phone had autocorrected (MATERIAL) the word. (Dudley News, September 30, 2021)

(100) “De forma alguma eu falei (VERBAL) aquilo. A palavra direcionada (MATERIAL) foi ‘palhaço’ e não ‘macaco’”, declarou (VERBAL) Natan¹⁰⁹ (O Globo, November 13, 2019)

The mistakes of social media or misunderstanding are common strategies in this type of discourse, as exemplified in examples 99 and 100. This comes, as in Reaction, as declarations (Verbal processes) after the happening, when they bring a solution to change the main Judgement over them by blaming it for something they had no control over. Example 99 blames “predictive text” as the responsible for placing a racist remark and posting it on their social media when they are talking to the police about the

¹⁰⁹ EN: In no way did I say that. The word directed was “clown” and not “monkey”, Natan declared.

situation, as a way to defend themselves from the accusation. Example 100, by its turn, also focuses on the misunderstanding, but in a remark done in real life. The Abuser denies through a Verbal process that he was responsible for a racist remark saying that it was misunderstood. He claims he brought other types of remarks to the field as his official declaration to the media.

(101) **Earlier, Gonzalez had used (MATERIAL) the social media platform to deny racism (VERBAL) and accuse (MATERIAL) Neymar of being (RELATIONAL) a bad loser** after the title favourites' shock defeat. (The Independent, September 14, 2020)

(102) Já na delegacia, o presidente do Vila Nova, **Hugo Jorge Bravo, classificou (RELATIONAL) a atitude como "mimimi"**¹¹⁰ (Agência O Globo, January 03, 2021)

There is also the strategy of denying the racism and blaming the Victim for bringing the story in a worse way than it would be in their vision. Example 101 shows that the Abuser posted (Material process) on his social media that he was not racist and that his opponent (Neymar) was a bad loser (Relational attributive process). This would be why Neymar claimed he was racist to him, not the racist act itself. Example 102, in its turn, diminishes the situation. In Brazilian Portuguese slang, "mimimi" is an unnecessary complaint¹¹¹. So, the Abuser classifies the attitude of the Victim as it implicitly says that nothing is wrong in the situation and that they would not be guilty of anything wrong.

(103) Speaking outside of court, Pretty said to KentOnline: **"I am not (RELATIONAL) a racist, it was (RELATIONAL) just purely heightened (MATERIAL) with the England tournament, I was (RELATIONAL) very drunk and that's all I can say (VERBAL)."** (The Independent, October 6, 2021)

¹¹⁰ EN: At the police station, the president of Vila Nova, Hugo Jorge Bravo, classified the attitude as "mimimi".

¹¹¹ <https://www.dicionariopopular.com/significado-mimimi/> Accessed on 19.02.2023

(104) “Quero pedir perdão ao Fábio Coutinho pela minha atitude, impensada naquele momento. Eu não sou (RELATIONAL) racista. Estou (RELATIONAL) completamente arrependido do que falei (VERBAL), um momento de ânimo exaltado no jogo”¹¹² (Correio24horas.com.br, November 12, 2019)

Another strategy of Negation is reinforcing their character as good, distancing themselves from the Attribute as racist, as in examples 103 and 104. They justify that the attitude was taken because they were in a different state of mind. For the Actor in example 103, being drunk made him make a racist remark, as well as being heightened by the situation - which also triggers example 104.

So, for these two examples, they are not racist (not having the Attribute of racism). They acted in a racist way, which they implicitly recognise while denying that they did it. The second example even uses Regret after the affirmation that they cannot be associated with being racist because they deeply regret what they did.

(105) Hoje, qualquer coisa que se possa dizer (VERBAL) contra um negro é (RELATIONAL) sempre racismo¹¹³, diz Jorge Jesus (Folha de S. Paulo, December 9, 2020)

(106) Questionado sobre a denúncia de racismo de Neymar contra o zagueiro Álvaro González, o presidente da Federação Francesa de Futebol (FFF), Noël Le Graët, deu uma opinião polêmica. Em entrevista ao canal “RMC”, o dirigente afirmou (VERBAL) que discriminação por raça não é (RELATIONAL) um problema no esporte.¹¹⁴ (Globo Esporte, November 15, 2020)

¹¹² EN: “I want to ask Fabio Coutinho's forgiveness for my attitude, thoughtless at that moment. I am not a racist. I am utterly sorry for what I said; a moment of heightened spirits in the match”

¹¹³ EN: Today, anything you can say against a black person is always racism, says Jorge Jesus

¹¹⁴ EN: Asked about Neymar's accusation of racism against defender Alvaro Gonzalez, the president of the French Football Federation (FFF), Noël Le Graët, gave a controversial opinion. In an interview with the channel “RMC”, the leader said that discrimination by race is not a problem in the sport.

There is also in the corpora the complete denial of racism in football, which is seen in a few examples but is relevant to be showcased here. Example 105 shows the reaction of an Abuser after making a racist remark. They complain, saying that they can't say (Verbal process) anything to a black person since it would be considered (Relational process) racism, implying that he thinks it is exaggerated to place the racist remark they did as racist. Example 106 denies, through the affirmation (Verbal process) of a football coach, racial discrimination in football as a problem, which goes against the reality of what they are commenting about.

6.2.3.7 Weak

The reactions under the label of Weak usually come from the Abusers and the writer. In this label, the racist abuse is justified by the victims' attitude - behaving in a way that is not expected by the norm or doing things considered wrong by the Abuser, allowing them to be in a situation of abusing them. This is also connected to the player's performance during a match, or the lack of ability of the players to deal with racism, as a counterpoint to Brave, Proud, and Focused.

In both corpora, this label is represented by Material and Relational processes, justifying the victims' actions or positioning themselves with Attributes or Values that could reinforce their vulnerability when facing a racist remark. These are a type of backlash reaction: they recognise that something is wrong, but they reinforce that it was only like this or augmented by how the Victim presented themselves in the situation.

(107) Marcus Rashford, Jadon Sancho and Bukayo Saka were victims of abuse after they missed (MATERIAL) penalties in the shoot-out defeat at Wembley last month. (*mirror.co.uk, August 05, 2021*)

(108) The Manchester United forward was (RELATIONAL) one of three players to fail (MATERIAL) to score in the shoot-out

alongside Jadon Sancho and Bukayo Saka. (*Yorkshire Post*, July 12, 2021)

With Material and Relational processes, examples 107 and 108 show that the racist remark happened because the Victims did something. Both examples are connected to the same situation: three black players from England missed their penalties shoot in the final of the Euro, followed by racist abuse on social media. In the examples, the writer reminds us that the players missed the penalties and were followed by what happened, while the second example remembers that it was a failure by one of the players.

Even when these types of construction come only to describe the situation, the choice of words for the Material processes (“missed”, “fail”) implies that they should have accomplished something that they did not, helping in this maintenance of thinking that the players were not able to perform right in their job. Once more, the player is positioned in a situation where they are workers who are there to win and score all the time. When they go through the negative side of all of it, they are subject to receive abuse - that means a backlash for their bad performance of failing to entertain their fans. The change they caused was the other way around than the desired change.

(109) Brescia forward Mario Balotelli kicked (MATERIAL) the ball into the crowd after claiming (VERBAL) he had been targeted (MATERIAL) during his side’s defeat at Serie A rivals Verona last week. (*The Independent*, November 11, 2019)

(110) “Em relação às discussões de campo, o Gerson estava (RELATIONAL) bastante alterado, xingou (MATERIAL) todo mundo.”¹¹⁵ (*Folha de S. Paulo*, December 21, 2020)

Examples 109 and 110 are also related to acting outside expectations. In example 109, it implies that Mario Balotelli, by kicking the ball (Material

¹¹⁵ EN: Regarding the discussions on the pitch, Gerson was quite agitated, he swore at everyone.

process), was aggressive instead of acting with the situation in a polite way. This demonstrates how hurt he was by the situation and can also be placed as Hurtful. At the same time, it constructs his image as an angry black man who has no control over his feelings¹¹⁶ along the cadency of the discourse.

When the act of how he acted against it turns out to be more important than the act of racism itself, it implies that it happened because he acts like this since the other team supposedly knows it is a way to destabilise him¹¹⁷. Example 110 is the justification of a player after Gerson, the Victim of a racist case, also started to act (Material process) in a way that is considered (Relational attributive process) “against the norm” - he was out of his mind and was swearing to everyone. That is to say, he could not deal with the situation correctly and might have triggered the racist abuse he was subjected to and Balotelli just by showing up angrier.

(111) Some England fans claim (VERBAL) taking a knee (BEHAVIOURAL) is (RELATIONAL) a political act but the English Football Association said again ahead of the team’s opening Euro 2020 match that the gesture is important to them and should be respected. (The Independent, June 13, 2021)

The Relational process, in example 111, comes to justify that the Behavioural process of the players of England - taking a knee - is seen by the fans (Relational attributive process) as a political act and, then, they would have the right to boo the antiracist protest of the team. The players, in this case, would be wrong in the point of view of these fans, and instead of showing support, they gain a reason to regard their actions as something questionable and as passive in the act of being reproved. The claim of these

¹¹⁶ hooks, 1996

¹¹⁷ When following all the news regarding this case of Balotelli, there is even a case in which the president of Brescia says that the player is working hard to “be white”, but he is “still black”, which means, he is not acting *petit nègre* as defined Fanon (2008) - which is the main point of placing these reactions in this category.

England fans ignores the antiracist nature of their actions and hints that the players are naive regarding the situation¹¹⁸.

(112) “O pessoal aprende na escola a dar importância para a princesa Isabel, e não valoriza nossos heróis negros, Malcom X, Zumbi dos Palmares etc. **Os jogadores não têm (RELACIONAL) conhecimento para lutar (MATERIAL) contra esse sistema racista**”¹¹⁹ (O Estado de S. Paulo, September 14, 2020)

Example 112 positions the players as incapable of fighting against racism because they lack knowledge (Relational attributive process). This sentence recognises racism as a problem in the structure but simultaneously individualises the players responsible for fighting against it. It is invoked, although, when looking through the context, that a third part should give this knowledge - a Helper, for example, in the place of the educational system - that is lacking in their education. Nevertheless, this type of Reaction only triggers that the only reasonable way for a player to act when facing a situation of racism is to fight against it without considering personal triggers and implications when facing the situation. They would be Weak for not being educated enough regarding the question, and someone external would be guilty of it, and they would be passively helping to maintain the structure in which they are, in most cases, the Victims.

6.2.4 Existential

Reporting racism cases in the media is the only reaction labelled as Reporting Racism, placed in the pattern Existential in this work. Through Material and Relational processes, this reaction confirms an already known fact - a racist person or remark - through their reflection on the experience of the world.

¹¹⁸ By reproducing a “political” act.

¹¹⁹ EN: “People learn at school to give importance to Princess Isabel, and don’t value our black heroes, Malcolm X, Zumbi dos Palmares etc. The players don’t have the knowledge to fight against this racist system.

With Material processes, what was done was described, while the Relational processes operate to bring the Value or Attribute of racism to someone or something. This label makes the writer's position understood as compromising because the writer shares the social wrong explicitly and is careful to be judged.

(113) Toney posted on his Instagram story **a private message that used (MATERIAL) racist language, as well as monkey and banana emojis.** (*The Independent*, April 7, 2021)

In example 113, the construction of the sentence brings several elements to confirm the racist action. The writer places that the private message sent to a player makes use (Material process) of racist language, and the circumstance in the sentence (“racist language, as well as monkey and banana emojis”) brings how it was done. However, one remarkable thing in this sentence and various constructions of reporting racism is that the responsibility for the action comes as a hidden subject. There was a private message sent to a player, and we can assume that someone sent this message - but the subject is not disclosed here, being the message itself and the emojis it contained the only ones to accomplish the role of being racist to the player.

(114) “We are carrying out a full investigation into **a racist social media post sent (MATERIAL) to a Bristol Rovers footballer**” (*The Independent*, February 08, 2021)

(115) **A atitude discriminatória aconteceu (MATERIAL) aos 27 minutos do segundo tempo da partida em Cagliari.** ¹²⁰(Globo Esporte, November 04, 2019)

The same happens in examples 114 and 115. In example 114, “a racist social media post” was sent (by someone) to a football player. We only have the circumstance being placed at first to declare the position of what has

¹²⁰ EN: The discriminatory attitude happened in the 27th minute of the match in Cagliari.

been done to the football player, but, again, the subject is hidden. The action is then focused on the one who received it instead of the one who did it. As well as in example 115, which, in turn, brings the discriminatory act as the subject itself, the actions gain the subject's status - something was done to someone, but they prefer to hide the ones who have done it. By classifying it this way, the writer chooses not to classify a subject directly as racist - and imprints their vision in their attitude toward them to keep with the impartial language. They recognise that the language, the post or the act was racist, but by recognising and evaluating someone directly, it can be seen that they take a side - although it is perceived along the text.

(116) “As he did that, I noticed a gentleman stood up and curled his fists under his armpits in a chimp-like gesture. It certainly looked as if it was aimed towards the players on the pitch and the goalscorer.”. He added: **“I believed it was (RELATIONAL) a racist gesture towards the player”** (The Independent, February 06, 2020)

(117) Chefe do Conselho Presidencial de Direitos Humanos da Rússia, Mikhail Fedotov afirmou à imprensa local **que os comentários de Pogrebnyak tiveram (RELATIONAL) cunho racista** ¹²¹(Esportes Plus, November 21, 2019)

The Relational processes, in turn, come to fill the space in this role to classify something or someone as racist (Examples 116 and 117). Still, they usually come in the reports from other voices in the text. Someone is brought to the text to report a racist act and directly classify a happening as a racist gesture towards the player. This is the resource that the writer uses to define the situation - by bringing an external actor to define it instead of using their own words. Even in the words of the writer, as in example 117, they say that someone said before that the comments of Pogrebnyak had a racist imprint.

¹²¹ EN: Head of Russia's Presidential Human Rights Council Mikhail Fedotov told the local press that Pogrebnyak's comments were racist.

The writer usually doesn't compromise themselves by directly classifying something or someone as racist¹²². The whole analysis of the tag showed that the adjective racist is more connected to what has been done than someone. Still, this is a clear strategy for recognising the existence of racism in a situation while keeping the typical neutral stance of *hard news* reporting.

6.4 Corpora Overview

When collecting the corpora for this research, some points about the news topics of both countries came to the surface. In the English corpora, the news about racism in football is more focused on social media racism cases against football players and antiracist actions such as “taking a knee”. Racism cases in the field from players to players and spectators to players are also reported. The news articles are also more local-centred, with fewer reports about racism cases in other countries unless these gain international repercussions.

In turn, Brazilian corpora focus more on racism cases in the field, from spectators to players and from players to players. There is a stronger focus on the personality of the victims. News articles are local and international, with some translations among the corpora. Both corpora are equally centred on the actions to tackle racism. It is explicit that the assumptions of a main Judgement of racism and racist people in the negative field of propriety are present.

As I detailed in Chapter 2, racism as a morally wrong category is a common point in both countries, and the corpora also show that Reactions focused on individual acts of racism gain such strength. As Hylton (2016) explains, such patterns on how to deal with racism in football, understanding

¹²² Except in some examples as in English tabloids, in which some titles bring some direct evaluation like “CLUB VOWS TO FIND RACIST THUG WHO ABUSED IRISH STAR”, from Daily Mirror, on July 14, 2020

it as harmful damage to the game, are “global patterns” that “are easily recognisable from any cultural background” (Hylton, 2016, p. 271).

Overall, despite the differences in the focus of the hard news collected in both countries, it is to be said that racism is mainly dealt with something that has to do with moral values (Eddo-Lodge, 2018, p. 63-64) instead of a structure. Even so, both countries have different reporting methods regarding covering a voice as more important than the other.

This is explicit through an overview of the most common patterns by the number of Annotations and number of Words in Brazilian and English corpora. These two statistics are important because the number of words is related to the length of news in hard news journalism¹²³. These lengths are usually limited by space and editorial choices. The number of annotations, in turn, brings an overview of the results of this work.

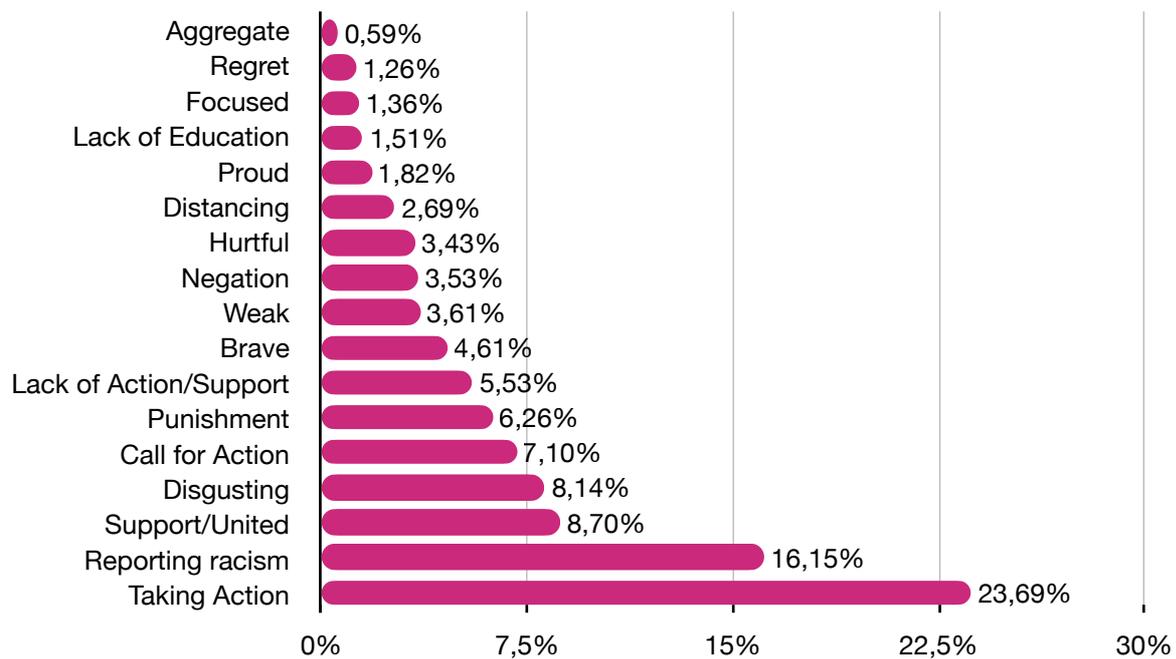


Figure 12 - Label Distribution - Number of Words - English Corpus

¹²³ <<https://ijnet.org/en/story/make-every-word-count>>

In the English corpus, by number of Words (Figure 12), the most common labels are Call for Action, Disgusting, Support/United, Reporting Racism, and Taking Action. All these labels, except “Reporting Racism”, commonly stronger in both corpora, strongly connect with the role of Helpers in the discourse. The stronger focus for Taking Action shows the role of important entities such as federations, football clubs, and the government in discussing racism and acting against it.

By the number of Annotations (Figure 13), the data in the English corpora is not so much different. Still, instead of having Call for Action among the most common annotations, we have the label Punishment, which is also more connected with the role of the Helper in the discourse. Since this label can be borderline with the Taking Action label to some extent, it is expected to also play an important role in the discourse for the English media.

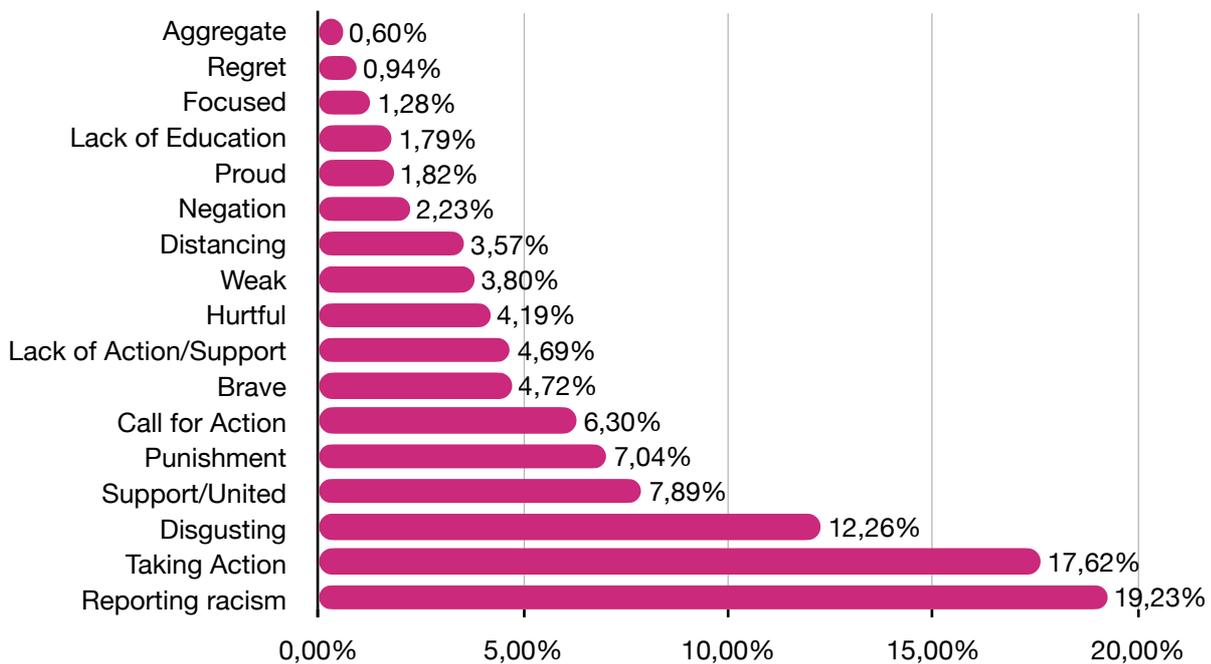


Figure 13 - Label Distribution - Number of Annotations -
English Corpus

In the Brazilian corpus, by its turn, there is a stronger focus on the labels Brave and Hurtful when looking at the number of words (Figure 14)

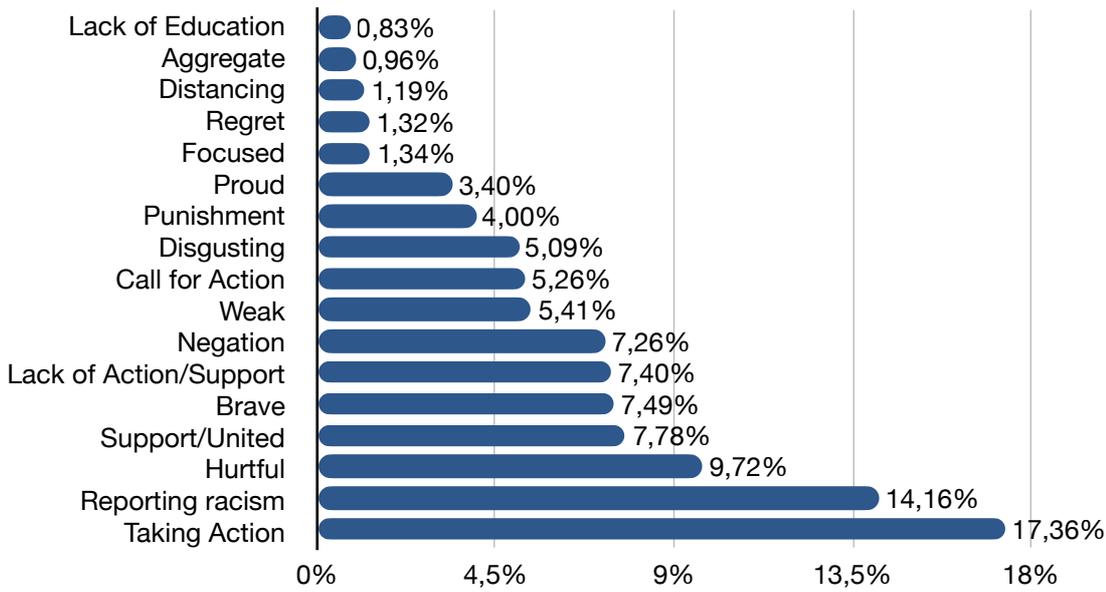


Figure 14 - Label Distribution - Number of Words -
Portuguese Corpus

dedicated to each label. As detailed in the previous Chapter, these labels are more connected to the actions and feelings of the Victims - they don't have the same weight in the English Corpora. Labels such as Taking Action and Support/United are also prioritised. Still, by the number of words, the

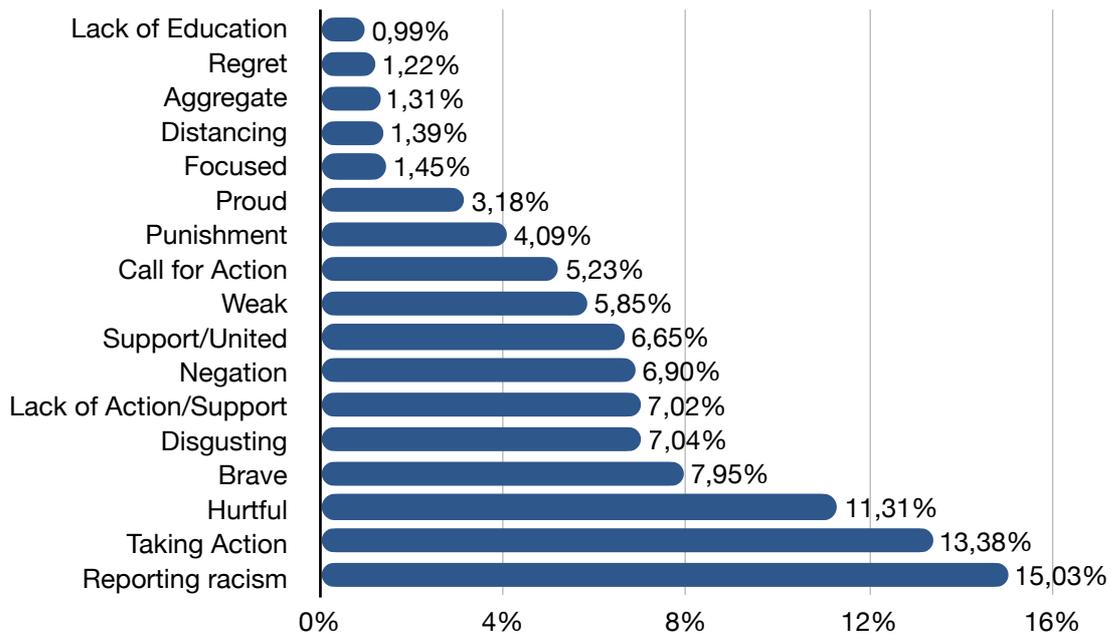


Figure 15 - Label Distribution - Number of Annotations
- Portuguese Corpus

Brazilian corpora show a better balance between the helpers' and the victims' voices.

The results are also similar when looking at the number of annotations, with the difference that Disgusting takes a bigger role than Support/United in this distribution. The observations during the annotations make these remarks frequent in Brazilian media but not as extensive as in English media. The focus is also not so focused on the Helper discourse, which is the most frequent in Reacting this way in English media. This justifies why these discourses are not common in the length of words.

Many assumptions can be made from these results, which will be better discussed in the next sections. However, as an example: a smaller presence of official comments from the government regarding the matter in Brazil can be connected to the period in which the news was collected, in which Jair Bolsonaro was in charge of the presidency of Brazil, and his government was wide well-known by not having racism as a priority agenda - instead of it, the other way round (Tommaselli, 2020; Menna Barreto & Ferraz, 2020; Sanches et al., 2020). Alternatively, the focus on social media cases of racism in England can have to be with the smaller presence of stadium fans since part of the matches happened during the COVID-19 pandemic.

Also, the focus on the strength of players in Brazilian corpora, since Brave is a common annotation as well as Hurtful, shows the importance of the Brazilian players having to show an expected strength or the capacity to take action against racism by themselves, as I already identified in previous works (Silva Pimenta, 2019; 2021a; 2021b). Brazilian male black football players are expected to not act as victims when the topic is racism in football - they are expected to take the lead (Giglio et al., 2014).

Regarding the English corpora bringing a strong presence of Helpers concerned with the topic of racism in football, as Hylton (2016) points out, can be connected with the idea of football being seen as a commodity and

racism, in turn, “can do nothing but harm to its market-leading product” (Hylton, 2016, p. 269). The author also explains that it is common among these stakeholders in football to bring an individualisation of racism, posing themselves as free from these institutional processes, also bringing that “stakeholders in sport, and football in particular, tend towards tackling the more obvious manifestations of racism” (Hylton, 2016, p. 271), “storing the problems up for a later date” (Hylton, 2016, p. 274).

With these first observations, I want to look closely at the labels identified and their meanings in the next section and understand how they can trigger some expected patterns in dealing with structural racism and how they can also bring micro aggressions regarding the topic.

6.5 Conclusion

In this Chapter, I presented the qualitative analysis of the labels defined for this research, understanding how they can operate at different levels to express different meanings regarding a racist person or a situation of racism in football. The labels are connected to the language’s ability to express meaning about experiences in the world (Halliday & Matthiessen, 2014) and serve as another point of view to observe Judgement in the media discourse since I want to understand the construction of a main Judgement that is already known instead of analysing all the Judgements that may come alongside the discourse.

This is an analysis that can be, of course, guided through the original Appraisal Theory. Still, the way this is presented in this chapter is more true to the human experience and their different roles in the discourse - that means who has the power not to guide the discourse regarding a specific situation. Through the analysis of these labels, it is perceived that the role of the Victims in the discourse is smaller than the role of the Helpers, who are usually institutions, football teams, or fellow players unaffected by a racist

structure in the society. This chapter also overviewed how the labels identified in the collected corpora are placed in each context.

In the next Chapter, I will discuss how these meanings help in the construction of some learned meanings about racism, as well as I also conclude that the use of Systemic-Functional Linguistics and its resources can be a powerful tool to perform a critical discourse analysis.

7. Discussion

“Human experience is so rich and varied, meditated through different senses on various levels; what the grammar does is to transform this experience into meaning”
(Halliday, 2005, p. 63)

7.1 Introduction

The last Chapter of this work discusses how the labels identified in Chapter 6 help to construct the patterns of structural racism and micro microaggressions in both societies since some preferred meanings and preferred participants in the discourse can be identified through them. After that, I reflected on how Systemic-Functional Linguistics proved itself a powerful tool in developing a critical discourse analysis.

7.2 Patterns of structural racism and microaggressions

One of the main assumptions in APPRAISAL is that it is connected with the “negotiation of meanings among real or potential interlocutors” (Oteíza, 2017, p. 457). Considering that a main Judgement is in the table, the decision to analyse the Reactions in the discourse could help me understand how these negotiations of meanings operate in the construction of this Judgement.

That means that it is understandable that racism is dealt with the idea that it is a social wrong and placed like this by the writer. The fact that “Reporting Racism” takes a big role in both contexts already makes clear that the writers are engaging in showing and exposing these situations directly. Besides that, labels such as Aggregate, Regret and Negation, more connected to the Abuser discourse, have less space in the corpora, proving that these are

not the narratives to be prioritised. However, every main ideology in society is also related to power. Racism must have a meaning that everyone does not share in this society.

We know that there is a shared meaning that racism is wrong. Nevertheless, what is racism? In this section, I will describe some of the strategies of making meaning that we can identify in the labels in this corpora, to have an overview of how the media define racism, how the Judgement regarding it is constructed, and who dominates this construction.

7.3.1 Colourblindness

For some, racism has to be with their own experience. Black male football players are directly affected by the impacts of structural racism and the learned meanings about race that is being imposed on them. When their experiences are zoomed in, for example, in the label “Hurtful”, we understand that the effects of structural racism bring pain and real effects on the mental health of these players.

At the same time, labels such as “Aggregate” and “Lack of Education”, although not the most common in the discourse, go in another direction regarding these experiences. The *colourblindness* strategy “removes states’ or institutions’ obligations to deal with racism” (Doidge, 2016, p. 178). The experience of “not seeing colour” or positioning racism as an individual problem goes in a direction that does not recognise the experience of the Victim and how they are affected, and can also be seen as a micro microaggression or an indirect way of discrimination since they suppose the need of rules of racial neutrality (Almeida, 2019). As Hylton (2016) also points out, “it is a privilege of power to deny the experiences of those most affected by the existence of “race”, racialisation and racism in football” (Hylton, 2016, p. 273-274).

These meanings do not come consciously, then. These discourses come from learned patterns in society that, by acting and behaving as someone who sees everyone as equal, they can be morally free of the responsibility of racism. For hooks (2008), there is even a “deep emotional investment” in this matter on the part of some, “even as their actions reflect the primacy of whiteness as a sign informing who they are and how they think” (hooks, 2008, p. 92).

So, the phenomena of whiteness and how a white-dominant society is benefiting it remains a mystery for some (hooks, 2008), at the same time that “white privilege represents the absence of the negative consequences of racism” (Eddo-Lodge, 2018, p. 86). That means that there is also a lack of thought on the fact that being White is also a social construct (Thuram, 2020) and, by its assumption, a vision that White people would represent the “common” people and the racialised people could be seen as “equal” to them - having the role in society as their perspective.

Labels such as Call for Action and Lack of Action/Support can, to a smaller extent, trigger this notion in the discourse since they are connected with the idea of seeing racism as a problem of the other. There is weight in the point that others do not do their job properly, or not doing any job at all, in fighting against the problem.

7.3.2 The image of blackness

Dominating the narrative of racism in football also serves as an interest for the white-dominant world. Actions against racism in football tend to be more accepted when coming from white people, while actions against racism from black players can let others think that the player does not care about their teammates (Fletcher & Hylton, 2016).

That means the black male football player prefers quiet and “focused”. Football is sold as a solid image of integration (Ferriter, 2016), and

players are led to believe, as corpora show, that football can be the answer for the racists. As hooks (1992) exclaims, the image of blackness is commodified as a contemporary obsession.

This is also expressed when black players position and gain media attention. In Brazilian corpora, we can observe that there is a preferred way: they can, indeed, show their pain regarding the situation, but they also have to be strong. Images such as black football players that decided to position themselves as “not caring” about the situation (Silva Pimenta, 2019) or taking action regarding the matter, as the label Brave shows, is praised in the discourse by others - the change in the racist world has to come from the players.

In Brazilian media, during and after the collection of this corpora, there is praise for players like the Brazilian Richarlison since he is “different from his colleagues” by being in charge when the topic is social problems¹²⁴. In the England media, players like Raheem Sterling¹²⁵ also gain important attention because of their leadership on the topic of racism in football.

There are only three possible paths for the black male football player. Instead of being represented in all their complexities and differences regarding the impacts of systemic racism, they are expected to focus on football (Focused), taking direct actions regarding the racism case that they suffer (Brave) or showing leadership on the topic of racism in football (Proud). The discourses about feelings, at the same time, are either institutionalised, when their effects on mental health are brought as factors that would affect their performance, such as the label “Hurtful” shows, or their attribute as Victims can be more focused than the responsibility of the ones who hurt them.

¹²⁴ <<https://www.brasildefato.com.br/2022/11/25/de-floyd-a-pandemia-richarlison-e-o-jogador-mais-legal-da-selecao-e-podemos-provar>> Accessed in 20.01.2023

¹²⁵ <<https://pearnkandola.com/diversity-and-inclusion-hub/bias/raheem-sterling-shining-spotlight-modern-racism/>> Accessed in 21.01.2023

All these narratives about the experience of being black also show that these meanings are learned, repeated, and understood by the ones who live in a white-dominant society and that there are only some options on how to behave when you are a black male football player. There is a choice for a classification and representation system that reflects the dominant culture's values (Gonzalez, 2020) that, in turn, can act and perform by any means possible alongside the discourse.

7.3.3 Football as a commodity

When I started this work, I did not expect then that the role of football as a commodity would serve as the focal point of the representation of racism in the media. Football is a product, and those who own it must be concerned about its maintenance. As the analysed corpora showed, a racist fan “is a disgrace to football” or racist people “ruin football”. These elements are expressed in tags such as Disgusting and Distancing, in which they understand that the sport's image is being damaged by racism.

This is the main concern of the discourses involving racism in football. They are immediate; they talk about “tackling” racism from football; they talk about direct solutions that would influence the environment of football - banning or jailing racist fans, excluding racist referees from matches, taking actions that are connected, in the end, with the socioeconomic benefits of it (Gonzalez, 2020). Black male football players are commodities - they are traded, it is expected that they perform accordingly, and their well-being is important for football following its structure like it is. It is even understood that a bad performance or behaviour from a black player that deviates from the expected, such as in the label “Weak”, would be enough to justify, even when it comes implicitly, that they deserve the racism suffered in the field.

The major stakeholders behind football “do not want the game to appear racist” (Hylton, 2016, p. 274), but this also means denying the experience of the black players and covering the problems with band-aid

solutions or declarations to show compromise with the topic from a moral point of view. Labels such as “Punishment”, “Taking Action”, and even “Disgusting” and “Distancing” are a kind of self-marketing. The ones who have the power regarding the game point out, by discourse, that they are compromised with the end of racism because it is understood to be something that damages football - first and foremost.

Wanting that black players or others do this work by themselves and supporting these attitudes is also a way of embracing this point of view regarding the situation. In this point of view, they would not be responsible by tackling it themselves - but their game would be safe and gain good promotion with the compromise of being antiracist.

With all the results presented here, we can understand that the racism that is being judged as negative is the one that is bringing damage to football to a greater extent. There is the recognition of this racism bringing damage to black players. Still, these are not the most important parts in constructing the meaning of this Judgement, as the black players do not seem to have the power to dominate the discourse about their own experience. Racism in football is not dealt with as a structural problem - instead, it is supposed to come from the individual moral of one.

7.4 SFL as a resource for critical discourse analysis

With the results of this work, I can understand that Systemic Functional Linguistics could offer an important background for performing a critical discourse analysis. When reviewing the stages defined by Fairclough (2011, p. 13) to perform an effective CDA, I can understand that all these aspects were addressed in this work:

1. The work focuses on a social wrong (racism in football) and its semiotic aspects;
2. Through the corpus-based discourse analysis guided by the manual annotations and the qualitative analysis of the corpora with the resources from the context and SFL, I could identify obstacles to address this social wrong, which were also described in the previous section;
3. These obstacles also explain why the social order needs to maintain these patterns regarding social wrong, in which such strategies collaborate to build a scenario in which the maintenance of the structural racism is secured and this main ideology dominates these discourses;
4. Taking all of this into consideration, one possible way to overcome these obstacles would be to change the preferred meanings when addressing the topic in the media since the construction of the Judgement of the social wrong is teamed up with ideas connected to colourblindness and the view of a white-dominated society, ignoring the impacts that the presence of the construct of race can have in one's life.

As the theory critiques point out, the approach offered by SFL can feel like a toolbox (Bloor & Bloor, 2017, p. 154-155) in which the analysts would have the opportunity to select items and work on them. Nevertheless, this is exactly the point that makes the theory important for fully understanding language and its role in social settings. I also support the position of Bloor & Bloor (2017, p. 153) that “CDA may need a closer account of aspects of social context in combination with any linguistic analysis”.

Language and grammar are complex (Bloor & Bloor, 2017). Expressions of the existential world can always include borderline experiences, sharing some features with another - but looking through language from an SFL perspective can offer us a “mode of reflection, of imposing linguistic order on our experience of the endless variation and flow of events” (Halliday & Matthiessen, 2014, p. 213). SFL “is not a type of critical discourse studies but an independent discipline” (Bloor & Bloor, 2017, p. 151). As shown with the labels, the role of the processes in the construction of the experience of the world is important. The Reactions connected to Actions - an action that causes the main change in the world - are

predominant in the discourses, especially in English. This says: who acts is dominating the discourse about racism in football. And we could observe that the Helpers hold the majority of this discourse.

As this work shows, the realisation of a CDA analysis through SFL also requires a broader understanding of the context. More than that, this type of analysis through SFL is only effective when we recognise the presence of Ideology as the higher stratum of language.

Deciding to look into the discourses considering that there is an order in the process of making meaning and that meaning is organised by this order, offers us a broader horizon when looking at the presence of ideologies in language. Ideologies “can transcend register” and “are expressed in many domains of human experience” (Lukin, 2019, p. 74). The choice of looking through evaluations considering the ideational Metafunction of language then made me understand how the experience of others can shape the media discourse and operate for the maintenance of what we learned and live in society regarding this topic. As Lukin (2017, p. 5) also remarks:

Ideologies, at the same time, “take shape by being instantiated, through the relationship of instance to system and system to instance. In this process, a culture or a community adopts and privileged some kind of semantic configuration rather than another”
(Lukin, 2017, p. 5)

With the recognition of ideology being the main source of meaning, we can better understand that language's role is collectively used to legitimate something. In this case, how we view and learn meanings about racism, not only in football but in society in general, is the microcosm of it (Reis & Escher, 2006).

7.5 Conclusion

During all the years of getting in touch with discourse analysis, I came in contact with several different ways to analyse racist discourse in the media. However, to see racism addressed as a construction made from the place of power, it is sometimes not put to attention. More important to discover racist constructs, this work is focused on understanding what racism is for the people who have the power to define this discourse. We know that they recognize the existence of racism - but here, the biggest question is understanding how they recognize it.

Considering ideology as the higher strata of language opens new possibilities and ways to look into discourse, especially when all the roles interacting in this discourse are considered. Although some meanings are perceived as preferred over others, exploring the positioning of a known Judgement in this way made me follow a way in this research. This gave me a critical view and explored the less preferred Reactions when the Writer offers the readers the general meaning of a situation.

This overview was possible with extensive work through corpus-based discourse analysis, using quantitative and qualitative methods for manual and automatic annotation with the help of Sketch Engine. It was then proven that SFL could be a powerful tool for a Critical Discourse Analysis when considering ideology.

Given the limited corpora and the limited analysis, this is not a definitive answer to how language can play an essential role in maintaining the effects of structural racism. Still, this is an invitation for the SFL community and for other people involved in analysing racism and language to observe the different experiences in the construction of the meaning. This research has its flaws - as a researcher, I am glad to expose them and wait that other researchers can improve the work that started here. A proper annotation strategy and methodology, with more than one annotator

reviewing the corpora, or a more extended review of the studies that combine Transitivity and Appraisal Theory, for example, could be some points to be improved for a next research. The defined labels, their structure and some grammatical classifications in the Transitivity terms could also be reviewed by other Systemic-Functional Linguistics scholars. But it is important to recognize that this research achieved a different point of view on dealing with a subject and that the theories we draw from can be improved with every new academic work.

Through this research, I understand that racism is a social wrong. However, its predominant meaning has a narrative control from the ones in a more powerful space in the hierarchy of society. One really valuable point for this research was to be able also to identify what racism is for the voices that are not being privileged in the media discourse and observe their reactions and expressions of pain not as a weakness but as a direct effect of the impacts of the structural racism in society.

Working through the perspective defined for this research, I could identify some preferred meanings that cannot be the same when identified in different research, with different focuses and contexts. As mentioned before, this framework was tailor-made to the intended study. It is understood that those language meanings are connected with maintaining structural racism. This work's sample of news articles shows that the media discourse about racism in football defends values such as colourblindness, race as a commodity, and football as a commodity.

The tension between race relations and football is always a constant. Getting into the football context to understand the racist language was always interesting to me because if we live in a systemic racist society, it is already expected that racism in football will also occur - in the language, in the chants, in the relations of power, in the nicknames of players (Silva Pimenta, 2019), and so many other forms, explicit or hidden between the lines.

Nevertheless, the real problem is not in the individuality of someone acting in a racist way: only by recognising this structure and the strategies we use to maintain it can we draw strategies to change. As linguists and social scientists, we have to understand that the construction of meanings comes in different shapes. It is impossible to untie our bonds with current ideologies and personal assumptions, but looking critically through discourse may be a powerful way to position ourselves differently when performing this task. Through this work, I could also position my perspective and experience about racism when identifying its construction. I learned that my voice is not being heard. I learned that everything that racism means to me is not what it means for other people that are not being affected by it.

Back to the beginning of this work, I remember what bell hooks (1999) pointed out: at some point, we learn that, as black people, we are not constructing our own experiences. Furthermore, the results of this work make me understand that we are far from dominating the discourse about it. Fighting racism in the media is still outdated, based on assumptions that individualise it instead of recognising how it is a present structure in our society. If I do not consider that ideology guides it all when it concerns language, it would not be easy to come across these answers.

The results of this work are also not so different from what black people experience nowadays - the lack of control and power over their narratives. And it is indeed painful that our own experiences are not being preferred in reporting themselves.

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Appendix

Queries for transitivity annotation in Sketch Engine

Label	English	Portuguese
Aggregate	lemma="be have do celebrate say go unite"	lemma="ser ter haver fazer olhar aplaudir importar"
Brave	lemma="be have say post do receive walk follow send share report speak reveal call think stand take abuse make tweet write win abandon urge respond put target come go want delete referee show stop highlight head continue insist keep lead threaten let mention see get praise applaud fight"	lemma="ir ser deixar fazer ter abandonar denunciar sair decidir dizer estar jogar dever sofrer falar equipar desabafar poder ficar reclamar chegar passar marcar achar calar pedir manifestar recusar acusar ameaçar dar pronunciar protestar continuar reagir parar receber afirmar chamar cobrar revoltar haver tomar comemorar brigar usar publicar pensar dirigir ver querer levar flagrar entrar tirar tolerar criticar liderar ouvir declarar responder seguir avisar bater comentar utilizar levantar voltar"
Call for Action	"lemma="be have do call take urge need stop report say hope come want ask change support put continue think believe see show happen go make tackle find contact investigate use get encourage prevent allow demand protect govern boo receive bring speak help know work implement ensure combat become respect abuse run stamp hear understand deal back erradicate ban quote add start strengthen follow send subject attend highlight challenge please create act"	"lemma="ser pedir precisar fazer ter poder cobrar tomar ir mudar esperar dever estar identificar dar acontecer parar agir continuar ver exigir partir envolver convocar bastar deixar incentivar acabar apoiar dizer pacificar desaparecer afastar lutar aplicar remover apurar"

Disgusting	lemma="be condemn have say appall send receive mar post aim direct do tweet disgust make abuse believe boo describe see suffer happen issue think feel sadden go subject target get mean hurl overshadow express find use hide join astound come show put follow become write stand support label tell score tarnish include speak criticise continue stop know add behave brand call tip tolerate sicken occur oppose"	lemma="ser condenar ir ter repudiar estar dizer dirigir sofrer acontecer manchar poder afirmar vir fazer haver dever jogar passar ocorrer merecer falar equipar receber seguir lamentar assumir chamar comprovar enojar considerar esperar ver tolerar criticar indignar"
Distancing	lemma="be have do want boo say tolerate represent make tell embarrass get take stand hate remove distance abuse put ruin"	lemma="ser ter haver dever estar saber ver poder fazer"
Focused	lemma="be have do keep play want give get say come make look think praise feel let promise believe know try show work"	lemma="ser ter jogar fazer querer ignorar dever dar estar dizer ir saber desistir concentrar amar responder falar esperar"
Hurtful	lemma="be have suffer receive say feel leave do abuse reveal endure subject upset send cause think disappoint know go target try happen admit hurt make call explain experience put face sadden follow expose show harass deal dehumanise get understand"	lemma="ir ser sofrer ter chorar estar ficar dizer passar deixar ver ouvir equipar receber sentir sair haver ofender vir chamar ocorrer fazer reclamar dever mostrar acontecer saber poder irritar jogar chutar revoltar reagir viver falar pensar imitar denunciar dirigir condenar relatar dar indignar alegar chegar lamentar lidar contar preferir afirmar continuar atirar tirar começar gravar voltar insultar"
Lack of Action/ Support	lemma="be have take boo do say think see come happen get support accuse need continue go make oppose feel criticise receive keep send protect condemn show stop understand play follow fail live put fuel miss know hear try suffer remain work abuse tackle believe target choose report deal jeer give become defy face suggest disappoint travel want talk carry welcome deafen"	lemma="ser ir ter fazer estar poder punir dizer ver dever criticar acabar voltar pedir posicionar haver ajoelhar ignorar vaiar equipar dar ficar acontecer sofrer entender vir achar sair querer perceber continuar receber defender mostrar minimizar cobrar promover reagir pensar impor jogar marcar perder manifestar reclamar tomar acreditar decidir sancionar supor caber lidar chegar acusar afirmar precisar apoiar falar protestar pronunciar seguir questionar tentar considerar aplicar saber viver"

<p>Lack of Education</p>	<p>lemma="be have educate do need understand believe think order feel attend get condemn emerge come go use"</p>	<p>lemma="ser estar ter entender caber haver conviver pensar"</p>
<p>Negation</p>	<p>lemma="be have say deny do claim hack know make tell tweet take send insist apologise release add put accuse happen follow occur disclose speak admit like use call change think give exist confirm write"</p>	<p>lemma="ser ter dizer ir negar afirmar falar estar chamar defender fazer ofender poder ouvir saber haver equipar dever entender querer ver ocorrer dar acusar pedir postar acontecer tentar usar jogar tratar organizar contratar desculpar arrepender sair cometer acreditar existir pensar preferir achar parecer alegar brincar referir minimizar ficar emitir divulgar comportar compreender exaltar passar gravar declarar responder classificar aprender comemorar reforçar desestabilizar torcer informar insultar argumentar"</p>
<p>Normality</p>	<p>lemma="be have become subject surprise abuse receive suffer target say happen grow admit involve"</p>	<p>lemma="ser ter fazer estar existir crescer"</p>
<p>Proud</p>	<p>lemma="be have do take say get show make see represent go love come feel praise help speak"</p>	<p>lemma="ser ter estar falar dar fazer ajoelhar ir poder vir lutar sentir usar sofrer engajar equipar dizer ficar posicionar protestar tornar deixar levantar marcar mostrar chegar chamar saber apontar querer ver bater"</p>
<p>Punishment</p>	<p>lemma="be have arrest ban abuse find suspend order charge make face aggravate say hand jail play follow serve identify match fine pay need hope convict send sentence bring attend give take hold tweet remove do watch post involve issue use punish incite get come subject allow ensure include offend eject constitute refer lead detain show direct complete question cause accept appear vow remain"</p>	<p>lemma="ser ir poder punir banir ter dever estar acusar condenar demitir identificar multar fazer receber pegar afastar fechar pagar considerar enviar levar cometer responsabilizar culpar entrar imitar obrigar acabar dizer esperar revelar investigar jogar"</p>
<p>Regret</p>	<p>lemma="be have apologise have do say send make offend feel ban admit accept want"</p>	<p>lemma="pedir ter ser reconhecer ofender ir poder corrigir fazer tentar"</p>

Reporting racism

lemma="be | have | abuse | subject | target | make | send | receive | follow | aim | say | use | direct | post | include | boo | take | accuse | allege | appear | hear | report | show | suffer | reveal | tweet | aggravate | come | call | see | claim | visit | describe | refer | win | chant | fly | get | mar | miss | find | occur | do | read | substitute | score | go | shout | plead | pelt | leave | defeat | live | contain | tell | motivate | throw | return | flow | qualify | put | regard | relate | compare | circulate | happen | lead | confirm | match | believe | identify | involve | need | continue | write"

lemma="ir | ser | ter | dizer | chamar | acusar | estar | ouvir | falar | fazer | imitar | afirmar | proferir | equipar | dirigir | usar | mostrar | vir | ofender | marcar | calar | receber | haver | ficar | enviar | denunciar | insultar | alegar | questionar | dever | cometer | fechar | acontecer | referir | ver | flagrar | xingar | deixar | registrar | provocar | reclamar | relatar | voltar | interromper | direcionar | comparar | escrever | supor | gritar | trabalhar | identificar | publicar | clarear | passar | parar | pedir | poder | olhar | comemorar | atirar | jogar | sofrer | dar | defender | mencionar | apontar | pegar | envolver | pesar | praticar | começar | significar | escutar | contar | sair | cortar | tocar | julgar | tratar"

Support/ United

lemma="be | have | take | support | stand | do | say | think | continue | offer | get | thank | want | back | receive | speak | see | make | happen | show | suffer | send | know | like | report | lose | need | require | tweet | come | feel | follow | drown | try | walk | console | post | believe | condemn | seek | help | keep | wear | leave | live | applaud | play | provide | recognise | give | reiterate | allow | stop | insist | change | write | appreciate | oppose | encourage | ensure | carry | praise | express | protest | unite | cover | add | hear | sit | share | stick | tell | understand | work"

lemma="ir | ser | estar | apoiar | equipar | unir | manifestar | ajoelhar | pedir | dizer | usar | ter | fazer | mostrar | dar | receber | solidarizar | ocorrer | jogar | deixar | aderir | ficar | sofrer | ganhar | continuar | importar | prestar | parar | utilizar | tomar | levar | aproveitar | decidir | posicionar | parar | mandar | condenar | demonstrar | afirmar | emitir | entrar | vir | conversar | ligar | desejar | destacar | publicar | republicar | poder | agradecer | dirigir | colocar | gravar | ver"

Taking Action

lemma="be | have | take | say | investigate | work | make | report | arrest | identify | confirm | do | tolerate | follow | continue | find | ban | suspend | send | launch | involve | remove | aim | abuse | contact | tweet | ensure | police | direct | post | announce | assist | include | commit | aggravate | issue | receive | look | help | vow | release | open | regard | support | remain | play | happen | fight | see | eject | bring | come | deal | charge | need | promise | boo | match | target | try | impose | call | pend | seek | speak | conduct | provide | stop | face | hope | tackle | decide | order | pass | show | pursue | want | lead | concern | govern | hear | believe | carry | go | hand | enter | read | attempt | act | set | give | break | keep | know | think | condemn | appear | understand | visit | prove | publish | eradicate | allege | require | hold | delete | like | use | occur | operate | submit | mean | prevent | progress | prosecute | question | combat | refer | file | attend | fine | address | hesitate | fix | get | base | confront | stand | become | account | mar | tell | detain | meet | determine | accuse | rule | offer | stamp | incite | pledge | own | change | abandon | ask | punish | circulate | reiterate | reject | qualify | claim | respect | rid | relate | referee | complete | add | respond | co-operate | state | suffer | accord | thank | assure | roll | bail | increase | interview | join | throw | appeal | liaise | let | campaign | discuss | offend | appoint | warn | cause | advise"

lemma="ir | ser | estar | anunciar | investigar | fazer | ter | dizer | equipar | prometer | punir | disciplinar | tomar | informar | condenar | poder | abrir | pedir | levar | continuar | identificar | afirmar | prender | divulgar | decidir | registrar | ocorrer | dar | apurar | haver | reforçar | aplicar | trabalhar | organizar | banir | combater | analisar | chamar | denunciar | enviar | manifestar | paralisar | realizar | entrar | suspender | determinar | mostrar | comprometer | parar | acusar | disputar | comunicar | encaminhar | publicar | adotar | seguir | interromper | incluir | dever | iniciar | tentar | criar | relatar | acontecer | acionar | dirigir | falar | ouvir | afastar | esperar | conversar | praticar | envolver | encerrar | completar | erradicar | garantir | posicionar | lançar | retomar | suspeitar | agir | relacionar | tolerar | permanecer | pronunciar | fechar | jogar | proferir | considerar | avisar | solicitar | destacar | passar | contratar | usar | pagar | esclarecer | tratar | acreditar | conduzir | procurar | agravar | retirar | deter | reclamar | parar | sofrer | precisar | emitir | produzir | promover | querer | pressionar | entender | aguardar | definir | intimar | demonstrar | utilizar | lutar | sair | supor | multar | ordenar | opor | permitir | fortalecer | coibir"

Weak

lemma="be | have | miss | follow | send | kick | say | make | feel | react | claim | do | take | hold | leave | go | receive | let | show | threaten | walk | ask | include | lead | protest | lose | give | play | apologise | punch | fail | see | hand | win

lemma="ir | ter | ser | acabar | chutar | dar | mostrar | fazer | dizer | estar | reagir | dever | poder | receber | revoltar | deixar | falar | tentar | sofrer | agredir | punir | responder | perder | afirmar | levar | pegar | posicionar | criticar | haver | ficar | saber | equipar | xingar | colocar | comemorar | marcar | chamar | mandar | discutir | provocar | jogar | ofender | ver | conter | conseguir | pensar"

All the data, calculations, tables and other reference material for this work are available in my GitLab repository:

<https://git.rwth-aachen.de/izadora.pimenta/dissertation>
