REMARKS ABOUT A POSSIBLE THEORY OF DISCURSIVE REVASCULARIZATION

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> Those who act and fight are no longer represented, whether by a party or a union that would claim the right to be their conscience. Who speaks and acts? Always a multiplicity, even if it is in the person who speaks or acts. We are all small groups. There is no more representation, there is only action: action of theory, action of practice in relay relationships or in a network [discursive or techno discursive].

> Deleuze (2004).

▪ ABSTRACT: In this text, based on the work of Gayatri C. Spivak (1988 [1985]) about the possibility for subordinate subjects to speak and be heard and in Marie-Anne Paveau (2019a, 2019b, 2020) regarding the theory of discursive resignification, we seek to propose the category of discursive revascularization. In the light of this discursive category, whose first term comes initially from medicine, we analyze a small set of discursive practices engendered by subjects in a social vulnerability situation, who, from a discursive obstruction, of a problem, create, in their social networks, alternative paths for to solve/desobstruct their problems. The data are not very numerous, but the discussion undertaken from these data shows us a pertinent and relevant path for this category to help us reflect on the possibility of intervening and contributing to the construction of a more decent society (MARGALIT, 1996).

▪ KEYWORDS: social vulnerability; web discourse; resignification; revascularization.

A few cautionary notes and the reasons to work with the digital

After more than half a century of dense and extensive production in the field of discourse studies, considering its most different approaches and perspectives, is it still

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possible to produce some kind of pertinent and relevant knowledge about discursive studies? To put it another way, is it still possible to engender some kind of scientific renewal in this knowledge field? Somehow, especially regarding what countless discoursivists have pursued in terms of epistemological and theoretical-methodological devices about discourse, hasn't everything been said in this field? Also, do we need new concepts? In the discourse field, wouldn't it be time to act more sparingly and put Occam's razor[1] into practice? Or to what extent what we are proposing as an innovator is simply a scientific notation (another name for things that already exist)?

Based on a historical postulate, widely accepted in the humanities in general, that is, that all scientific knowledge is the child of its time, we risk the hypothesis that it is possible to produce something innovative, certainly not with a heuristic close to that of epistemological and theoretical-methodological postulations already legitimized in the field, but with relevant and pertinent contributions. Indeed, we believe that the theory of resignification on the web (PAVEAU, 2017b), together with the notion of discursive revascularization proposed here, can both play the role of "leaven" of renewal within the scope of discourse studies, as well as being important instruments of creation - especially for subjects in conditions of social vulnerability - of their own enunciation spaces.

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Whichever denomination is used (revolution, transformation, conversion, digital turn, etc.), it is clear that "the actions and effects of the digital are there, the use of digital technologies, the Internet and connected objects are progressively being integrated to our existences" (PAVEAU, 2017b, p. 7). Currently, not only due to the issue of social isolation decreed by World Health Organization (WHO), last march, caused by the pandemic Covid19, it is practically impossible not to be challenged, in the Althusserian sense of the term, by digital discourse. Indeed:

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[1] "It is a scientific and philosophical principle that proposes that, among hypotheses formulated on the same evidence, it is more rational to believe in the simplest. In other words: before several explanations for a problem, the simplest one tends to be the most correct. The English philosopher William de Occam (1285-1347) was not the first to preach this: Aristotle was already doing the same in the 4th century B.C. But was Occam's name that 'stuck', because of the frequent use he made of the argument in philosophical debates. The term 'razor' or 'blade', on the other hand, is a metaphor that arose long after it: it suggests that, with the use of parsimony, the most complicated hypothesis is 'cut'". (LAZARETTI, 2014).

[…] native digital discourse is the set of verbal productions elaborated online, regardless the devices, interfaces, platforms and writing tools. It poses to the language sciences, as they are practiced until now, a good number of problems that can only be solved by questioning conceptual models. (PAVEAU, 2017b, p. 7).

Paveau (2017b) alerts us to the urgent need for language sciences to lean over digital discourse. A good example of how digital discourse analysis could contribute not only to the sciences of language, but to all humanities in a general way, can be given based on the clarifying text by Francisco Fernandes Ladeira (2020), titled *From #stayathome to #wearmask. The discourse of the return to normality*. In this text, Ladeira, with a keen critical spirit, from a content analysis, shows us how in these media pandemic months, there was in the media tutorials (especially in the local news), pressured by certain economic sectors, a kind of migration from the #stayathome campaign to the #wearmask campaign. The second campaign simulating a return to normality effect. According to the author:

[…] before the urgent need for certain economic sectors to return to normality, a new campaign emerged, embraced mainly by local news. The hashtag "stay at home" came out, the hashtag "wear mask" came in. Media tutorials of the moment are no longer related to staying at home, but about how to "go to the streets in a safe way": wear a mask, cover your mouth and nose, don't forget to pass alcohol gel on your hands, stay away from others people, take your shoes off at the door, take a shower when you arrive from the street, etc. [Furthermore], it is necessary to denounce that defending the so-called "return to normality", when we have not yet reached the peak of the coronavirus pandemic, is not a mere economic choice, but a genocidal and criminal position (the sad case of the Italian region of Lombardy leaves us in no doubt about this issue). As old Marx said: in capitalism, workers are mere commodities, liable to be exchanged for others, just as it is done with a machine when it is no longer able to operate satisfactorily. After all, remembering the words of the owner of a famous restaurant chain: Brazil cannot stop five or seven thousand deaths. (LADEIRA, 2020, our translation).

Fernandes Ladeira shows us the role that the media plays in society, presenting different movements of meanings, as well as their propellers. In the beginning, a health issue (#stayathome) was at stake, and then, due to the pressure from certain groups, the economic issue came into play (#wearmask). From digital discourse analysis point of view, especially from Paveau (2017b), it is also necessary to consider both the hypertextual character of the hashtag, highlighted by Ladeira in his article, and its textual character.

The hashtag, as a technolinguistic element, quickly became a familiar element in the contemporary graphic and digital landscape. However, it happens, more and more frequently, that we find hashtags outside the network, in a t-shirt before a word, for example, or in contexts in which it is not clickable, such as in an electronic message, in a text, or on certain sites, where they are linguistically integrated into statements, without their hypertextual functionality. Indeed, for Paveau

> the hashtag is a technoword (Paveau, 2013a), because it has a composite nature: the segment is both linguistic (its about acronyms, words, expressions or even whole sentences), but equally clickable, since it is a link that allows the creation of a thread. The place of the hashtag is free in the tweet: beginning, middle or end. Its integration mode is varied: it can precede or follow the text of the tweet (and then it is external), but it can also be integrated in the syntax of the statement, often as a noun or adjective (internal hashtag). (PAVEAU, 2017b, p. 199).

In short, even if the reflection undertaken by Ladeira is extremely important and relevant, it is necessary to go beyond the content analysis of the hashtag. In addition to its content, this technolinguistic element, as it belongs to digital discourse, it has a very strong performative dimension, which changes the entire environment in which it is produced, propagated and reformulated. In other words, it is necessary to consider that the hashtag goes beyond its content and also the controversy that can arise from it, as it acts as a real argument in favor of a particular cause, proposition, social value, etc. Having made this brief justification of the reasons for investing epistemologically, theoretically and methodologically in digital discourse, we will present the genesis of the concept of discursive revascularization.

Revascularization in medical sciences

The term revascularization comes from the Medical Sciences, specifically from medicine. In this field of knowledge, myocardial bypass more popularly known as bypass surgery, is an invasive procedure wherewith the cardiac surgeon, due to an obstruction caused by a fatty plaque, uses a part of the artery or vein to deviate blood from the aorta to the coronary arteries. Generally, these procedures are performed with extracorporeal circulation, that is, with the aid of equipment, which replaces the functions of the heart and lung during a good part of the surgical process. This type of procedure is highly recommended for selected groups of patients with important narrowing or "blockages" of the arteries that nourish the heart (atherosclerotic coronary disease, for example). Through this technique, alternative paths are created that aim to overcome obstructions.

The surgical procedure, although highly complex, is performed very frequently. There are reports of surgeons who together with the entire medical team perform ten surgeries per week[2]. After applying general anesthesia, the cardiac surgeon makes a cut in the center of the chest and longitudinally saws the sternum, the bone that joins the ribs at the front (median sternotomy). The heart is then placed in a cooling process, at the same time as a preservative solution is injected into the arteries. This solution, called "cardioplegic", aims to minimize the possibility of injuries induced by a period of reduced blood flow during surgery.

The bypass is the most traditional and involves the removal of one or more segments of the saphenous vein from the leg, followed by sewing (anastomosis) from one end to the wall of the aorta and sewing the other end to the coronary artery segment subsequent to the place of the obstruction, thus making a "deviation" (see image above).

This deviation allows the oxygen flow, that was impaired by the obstruction, to be reestablished, irrigating the deficit area of the heart again. In the past 15 years, the internal mammary artery has been increasingly used, with better long-term results than the bypass of the leg. In this case, only an anastomosis is performed, as blood flows naturally from the aorta, to one of its branches and from there, to the internal mammary artery, the end of which will be sectioned and anastomosed to the coronary artery, most often the anterior descending branch or one of its great ramifications. Thus,

> […] there are two types of conduits used for myocardial revascularization: venous conduits and arterial conduits. The most widely used venous conduit is the great saphenous vein, which despite being easy to use, presents progressive degeneration throughout the postoperative follow-up and, after 10 years, only 30% of the bridges are patent. Arterial conduits, especially the internal thoracic arteries, have greater durability, reaching 90% patency in 15 years. (PÊGO-FERNANDES; GAIOTTO; GUIMARÃES-FERNANDES, 2008, p. 96, our translation).

According to experts, the biggest advantage of using this type of bridge, which uses arterial ducts, is the durability in relation to the bypass or venous ducts. The duration of a routine revascularization procedure is approximately four hours, of which about one hour/one hour and a half is spent in cardiopulmonary bypass, which allows the implantation of multiple bridges. At the end of the surgery, the sternum is sutured with stainless steel wires that will no longer be removed. Most of the time, the patient responds well to conventional clinical measures and the average total hospital stay is five to six days. In addition, patients spend four to six months away from work recovering from surgery. During this period, the patient performs several physical therapy exercises in order to increase his breathing capacity, which is impaired by the

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[2]   Information passed on by Prof. Dr. Francisco Gregori Junior, during the interview for the medical procedure of a coronary artery bypass surgery, performed in one of us at Evangelical Hospital in Londrina, in October 2018.

entire surgical procedure. Patients whose surgeries are used for arterial (mammary) conduits have long-term chest pains, especially on the side where the breast is removed.

Discursive revascularization: fundamentals

As stated in the first footnote of this text, the proposal for a discursive theory of revascularization dialogues in an *aliemic*[3] relationship, on the one hand, with the discussion made by Gayatri C. Spivak (2010) in her seminal essay, originally published in 1985, in the journal *Wedge* and entitled "Can the Subaltern Speak?"[4] and, on the other hand, with the theory of resignification investigated by Marie-Anne Paveau (2019a, 2019b, 2020). The rationale is epistemological in the case of Spivak's work and methodological in the case of Marie-Anne Paveau, and are justified not only by the fact that these two researchers, each one in their own way, seek to understand how subordinate subjects, on the one hand, and offended on the other hand, how they can enunciate, but, especially because they show us how certain discursive practices can intervene in the world and contribute radically to make our society more decent. Decent society is understood here according to Avishaí Margalit (1996):

> A decent society is one that fights conditions which constitute a justification for its dependents to consider themselves humiliated. A society is decent if its institutions do not act in ways that give the people under their authority sound reasons to consider themselves humiliated. (MARGALIT, 1996, p. 22).

Spivak (2010), based on the Deridarian deconstruction and Gramscian Marxism, draws our attention to a theme until then shortly debated in European academic environment, that is, to challenge hegemonic discourses without allying with those discourses, also questioning our own beliefs of legitimate knowledge producers. Its main objective is to think about critical theory as an interventionist, engaged and challenging instrument. In this sense, the author provides, in her essay, critical subsidies so that we stop looking at the world through the lenses of Western European intellectuals, once these lenses - even the most critical ones - according to the author do not alter the condition of subordination of the subjects, who continue to be seen as a monolithic and undifferentiated category.

Moving forward in her essay, Spivak (2010) criticizes the undifferentiated appropriation that is made by different European intellectuals about the term subordinate. For her, this term should not be used indistinguishably for each and every marginalized

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[3] Valise word that joins alliance and polemic.

[4] In 2010, this article was translated into Portuguese, by Professor Sandra Regina Goulart Almeida *et al.*, Transformed into a small book and published by the Publisher of the Federal University of Minas Gerais - EdUFMG, with the title *Pode o subalterno falar?* (SPIVAK, 2010).

subject. In the researcher's understanding, the intellectual when speaking for the subordinate, places himself in a paradoxical place, since he thinks he can speak for the other, in a kind of spokesperson, who with this enunciative act produces resistance. However, acting in this way, silencing the subordinate, without offering him the possibility of creating his own enunciation space, is to continue reproducing the structures of power and oppression. In this sense,

> It is impossible for contemporary French intellectuals to imagine the kind of Power and Desire that would inhabit the unnamed subject of the Other of Europe. It is not only that everything they read, critical or uncritical, is caught within the debate of the production of that Other, supporting or critiquing the constitution of the Subject as Europe. (SPIVAK, 1988, p. 66).

Spivak's (2010) warning is that the intellectual, in putting himself as the spokesman of the other, of the subordinate, is ultimately placing this other as a mere object of knowledge. According to her, it is necessary to overcome the monological interaction that the European intellectual establishes with the subordinate, the second one being completely excluded from the dialogue. Thus, it is necessary to create agency conditions so that this interaction can be effectively dialogical, moving freely between the different places of enunciation. This dialogical interaction implies that there is no overlap between enunciation places, that is, that the subjects do not speak for each other, but that they speak for themselves, without any enunciative intermediation.

For Spivak (2010), nowadays, the task of the intellectual, far from proposing himself/herself as a spokesperson for the subordinate, a kind of authorized voice that denounces the ills that the subordinates go through, is to strategically create enunciative spaces so that the second one can speak and, above all, be heard. In the researcher's understanding, this type of intellectual work, creating enunciative spaces for the subordinate, allows that a work out against subordination be done, and not in favor of what has been done until then. This perspective thus removes the subordinates from enunciative and also historical obscurity.

We then briefly present, based on the Spivak's work (2010), the epistemological background of our proposal for a discursive theory of revascularization, which is the need to create conditions for subjects in social vulnerability situations to speak and be heard, joining definitely in history. Although the focus of Spivak (2010) is to think about the epistemic violence committed by European intellectuals, we understand that her work can be shifted to discuss the means that subalterns find to speak and make themselves heard.

We now move on to Marie-Anne Paveau's work upon the theory of resignification, which presents itself as the theoretical and methodological support of our proposal.

Although there are excellent works on digital discourse in Brazil, Marie-Anne Paveau can be considered the precursor of digital discourse analysis. In 2017, she

published a seminal book entitled *L'Analyse du discours numérique. Dictionnaire des formes et des pratiques*[5], in which the researcher proposes "new concepts, tools and limits" (PAVEAU, 2017b, p.8), based on the French Discourse Analysis, to support a deep reflection on the functioning of native internet discourses. The researcher warns us about the fact that most of the approaches that propose to analyze digital discourse, in language science, do it from a Saussurian and dualistic perspective (logocentric and focused on only one language matter), that is, effectively extracting extracts of verbal text from the technological environment in which the discourse was first conceived (PAVEAU, 2017b).

In the researcher's perspective, "the marginalization of the machine, considered as an extra linguistic component leads to work on the necessarily stereotyped forms of the language" (PAVEAU, 2017b, p. 10, our translation), disregarding, according to her, its specificities (regarding the language, the discourse, the technique, the subjectivity/otherness), in short, the uniqueness of digital discourse, which is based on the composition of a syncretic language (which mixes texts, images, sounds, gestures, etc.), a true *mélange* (mixture) of semiosis.

From digital discourse analysis' the point of view, Linguistics is questioned both methodologically and epistemologically by digital discourses, as they impose the necessary updating of the own methods they have as a science. In addition, theoretical limits are also discussed, so that they can embrace these new discoursivities in a satisfactory way. In this sense, in addition to worrying about what the subjects say, whether from the formal or from the content point of view, it is necessary to understand how, why and what technodiscursive resources subjects mobilize to say what they say about themselves, about others and through and for others.

Discourse produced in the digital space of web 2.0[6] should, therefore, according to Marie-Anne Paveau, be approached as a technodiscourse, the prefix *techno-* being not just a morpheme that seeks to change the meaning of the radical, but a theoretical option that modifies the traditional episteme of language sciences. It is to affirm that native digital discourses are not of a purely linguistic order, that the technical determinations co-construct the technolinguistic forms, that logo and anthropocentric perspectives must be discarded in favor of an ecological and integrative perspective, that recognizes the role of non-human agents in linguistic productions (PAVEAU, 2017b).

Native internet discourse, according to Paveau (2019a), is a technodiscourse, as it is produced within technical devices, this technical dimension constituting discourse and not only the support. Beyond a support, this technical dimension interferes with the manner by which the discourse is organized. Still according to the researcher, "technodiscourses are inextricably linguistic and technical, the language itself cannot be extracted from the connected environments" (PAVEAU, 2019a, p. 123, our translation).

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[5] The translation of this dictionary into Portuguese was organized by us and was published this year (2021a) by Editora Pontes from Campinas.

[6] "Web 2.0 or social or participatory web emerged in the early 2000s connecting people and is based on the interaction of various agents (it is the web of social networks and multimedia sharing)" (PAVEAU, 2017a, p.15).

However, from the operationalization viewpoint of the analysis, how is it possible to handle for discourses that circulate on the web? and, especially, how to analyze the counter-discourses produced by certain groups from a first insulting discourse?

Based on the analysis of data that circulate on the web 2.0, Marie-Anne Paveau (2020) proposes a whole theory, which seeks to accurately handle specifically the discourse of the offended, assaulted, insulted subject, which subverts the insult in his favor and/or in towards the insulting subject. The resignification is proposed by her to think about the argument, which builds a counter-discourse based on an offensive statement and, thus, regenerates itself. Resignification as a notion proposed by Marie-Anne Paveau is based on the research made by Judith Butler (2017) and Donna Haraway (2007), both reflecting, each in its own way, on the subject's reformulation ways.

On the one hand, in Butler (2017), resignification is the power of action (*puissance d'agir*) that slides the limits of the offensive discourse beyond those that remain within the scope of negative implications, to enhance the offended subject's point of view, to the extent of his ability to elaborate a counter-discourse. She states that resignification "requires that we promote the opening of new contexts, that we speak in ways that were never legitimized and that we produce new and future forms of legitimation" (BUTLER, 2017, p. 70, our translation).

On the other hand, in Haraway (2007), resignification is understood from the overlap between biology and philosophy, mainly, concretized in the salamander metaphor. Haraway affirms that the process of regeneration of a wound, when produced in this living being, is accompanied by the "development of the structure and a restoration of functions with the constant possibility of producing, in place of the old wound, copies or any strange topographic result" (HARAWAY, 2007, p. 81, our translation).

Briefly, both Haraway's (2007) regeneration metaphor and the performativity facing a hate discourse (BUTLER, 2017) are therefore read by Paveau within the discourse studies and results in the concept of discursive resignification proposed by her. This theory is based on a set of technodiscursive and argumentative practices that circulate on the web, especially mobilized by the varied digital activists. Paveau (2019a) presents a typology of these technodiscursive practices, based on three categories: 1. enunciative recontextualization, when an insulting statement is retaken, giving rise to a new meaning; 2. analogical publication, when the insulting statement is retaken engendering in its place a resignification that starts to circulate in different contexts from which it initially circulated and 3. production of a cultural or intellectual device, when the insulting statement is retaken engendering in its place a resignification that starts to circulate in different contexts from which it initially circulated and that resignification becomes a cultural and intellectual device of resistance. In this sense, the author proposes a

> theorization of resignification, in order to convert it into an operative notion for discourse analysis, in the wake of Butler, from Brontsema's work, previous research about the notion (Paveau 2013a, 2017a, 2017b,

2019) and also integrating the perspective of Kunert. This theorization goes beyond the practice of reappropriation of person designations and separates itself from the lexical or categorical approach often presented to exemplify resignification. It opens up to other discursive practices and tactics, allowed by the digital discursive universes, but not only by them, involving not only designatives, but also discourses, signs, images, sounds. Resignification is therefore not only a semantic-pragmatic process, but a total discursive device, which involves varied and plurisemiotic discursive forms [of which the offended subjects use to respond to their offenders]. (PAVEAU, 2020, p. 30).

Resignification by enunciative recontextualization is understood by Marie-Anne Paveau as the most common resignification practice. From a linguistic point of view, she argues that "it is about the repetition of words, statements or signs in the form of the origin, in different contexts from a different enunciative source, as it is related to the offended person" (PAVEAU, 2020, p. 36, our translation), asserting that "it is the discursive circulation that produces resignification" (PAVEAU, 2020, p. 36, our translation). The researcher also observes that recontextualization occurs from the dominant language (written, oral, imagery and sound). About the written language, therefore, she lists three possibilities: simple republication, republication as a meaningful comment and enunciative resumption.

Regarding iconic dominant form, Paveau presents a possibility: the publication of *selfies*, which include both the offended and the offender. Regarding plurisemiotic forms in the oral dominant, two possibilities are proposed: reading aloud offensive comments and singing offensive comments. Regarding analog publishing - understood as "putting in networking of a technodiscursive production analogous to that of the attack" (PAVEAU, 2019a, p. 134, our translation) -, the author cites two possibilities: the analog publication of still images and the analog publication of images in motion (video). Finally, she understands resignification as producing a cultural or intellectual device as a set of meaningful responses related to the construction of cultural or intellectual technodiscursive devices: "offended subjects produce meaningful statements from their technical skills, related to their professional field, media and human sciences" (PAVEAU, 2019a, p. 135, our translation). For this type of resignification, there are, in the author's understanding, three possibilities: media creation; iconic-discursive-financial device and production of scientific knowledge.

In order to analyze resignification in digital contexts, based on the three types proposed, the French researcher also proposes seven linguistic-(techno)discursives criteria, which, according to her, constitute resignification as a discursive process:

1. pragmatic criteria: there is a language injury caused by insult, stigmatization, attack, etc. regarding the identity of a person or group;

2. interactional criteria: a response to the offensive statement is produced;

3. enunciative criteria: the attacked subject is the enunciative origin of the response, which he retakes from the offensive statement on his own as self-categorization, or he provoques a simple recontextualization;

4. semantic-axiological criteria: the response-statement comprises a semantic and/or axiological inversion or change;

5. discursive criteria: the response-statement is produced in a different context from the offensive statement, which is recontextualized by "the opening to unknown contexts" (Butler, 2005, p. 234);

6. socio-semantic criteria: the recontextualized use of the language element is deemed as acceptable and recognized as such by the subjects involved, forming a collective subject;

7. pragmatic-political criteria: the resignified statement is revolutionary, as it produces a reparation and a resistance, expanding the cohesion of the militant subject (Kunert, 2010). (PAVEAU, 2020, p. 39, our translation).

Based on these criteria, the author defines resignification as a language, linguistic and material response (2) for an offensive statement (1), carried out by the subject attacked by simple categorization or recontextualization (3), which defines a return of the offensive statement (4) in an alternative context (5), the new use is accepted collectively (6) and produces repairing and resistance (7).

A fine example of the fertility of resignification theory, understood here as a technodiscursive practice, comes from an advertising campaign carried out in 2015, made by *F/Nazca Saatchi & Saatchi* agency for the beer brand *Skol*, to that year's Carnival. This campaign was performed by posters - which exhibited the statements "I forgot 'no' at home" (image below) or "I agree before knowing the question" - which were spread at bus stops in the city of São Paulo. This campaign also generated a big controversy on the internet, since it broadly concretizes "the violence practiced against women due to their sex" (HIRATA *et al.,* 2009, p. 271, our translation), which can occur in different ways, such as "threat, coercion or force [...] with the purpose of intimidating, punishing, humiliating, affecting them in their physical integrity and subjectivity" (HIRATA *et al*., 2009, p. 271, our translation).

This campaign can be understood not only as an apology for female sexual harassment, but also concretizes in a complex way the structural male chauvinism that still permeates Brazilian society, specifically in the understanding that the female body is public, and that a woman cannot respond negatively to a sexual assault, for example. For many Internet users, who manifested themselves on social networks, the statements reconstruct women body according to patriarchal molds, depriving them of the power and the protagonism that they exercise in the construction of their own subjectivity. Here are some images from this campaign:

Image 1 – Skol campaign, Carnival of 2015.

Source: Anúncio da Skol… (2015).

Two professionals, who strongly manifested themselves about these offensive statements to women, as a collectively, were the advertising professional and illustrator Pri Ferrari and the journalist Mila Alves. These two communication professionals added on the posters, with black adhesive tape, immediately after the phrase "I forgot 'no' at home" the statement "and brought NEVER" (as shown in image 2, below). Then they let themselves be photographed next to those posters already recontextualized, making an obscene gesture to the campaign and posting these photographs on their social networks. Mila Alves's publication received, at the time, almost 25 thousand likes and more than 8 thousand shares, generating an intense debate on social networks. Observe:

Image 2 – Photos of Mila Alves and Pri Ferrari (e her publication) protesting against Skol campaign.
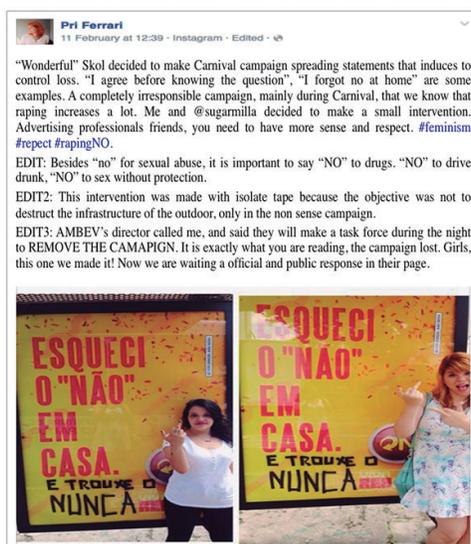
Source: Simon (2015).

This debate turned into numerous complaints in the National Advertising Self-Regulation Council (CONAR), a governmental organization whose main mission is "to prevent misleading or abusive advertising that causes embarrassment to consumers or companies and to defend freedom of commercial expression[7]", and made Ambev brewery, the company that manufactures Skol, remove this advertising from the streets of São Paulo and create a new campaign[8], which this time preached respect at Carnival.

As we said elsewhere, this is a fine example, as it shows that the theory we have been proposing throughout this article also works on different data from which the first theoretical hypotheses were formulated. The work of professionals Mila Alves and Pri Ferrari, which enunciatively recontextualizes the first insulting statement to women ("I forgot the 'no' at home") from the addition of a second statement ("and brought NEVER"), written with isolate tape, engenders a political statement in favor of women "I forgot 'no' at home and brought NEVER", and it can, in a certain way, be understood as an example of resignification, according to the criteria proposed by Marie-Anne Paveau (2020). In this example, we have the 7 criteria working:

1. pragmatic criteria: Skol's advertising is considered by many Internet users to be an apology for female sexual harassment and also a process of stigmatization of the female body;
2. interactional criteria: professionals Mila Alves and Pri Ferrari, assuming the role of spokesperson for women, enunciatively recontextualize the offensive statement;
3. enunciative criteria: a statement that was offensive becomes, from these two professionals intervention, the motto for a fight in favor of women;
4. semantic-axiological criteria: what was offensive to women "I forgot 'no' at home", in apology for female sexual harassment, is transformed by the enunciative recontextualization with the addition of "and brought NEVER", in a movement of women's defense;
5. discursive criteria: the posters, initially shown on outdoors, with the resignified statement start to circulate resignified in technodiscursive devices;
6. socio-semantic criteria: people understand that the campaign was an apology for female harassment and start to demand from the authorities an attitude to remove this insulting and
7. pragmatic-political criteria: the owner of the beer brand Skol, after the negative repercussion, removes the offensive campaign from circulation and puts in its place another one that strives for respect. The speech of

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7   Available at: http://www.conar.org.br/ Access: 18/05/2020.

8   It is not our object here to discuss the second advertising campaign created by Skol, after the first was understood as an apology for female sexual harassment. To deepen this issue, we suggest reading the master's dissertation *(De) crystallization of female stereotypes in Skol's 2017 television commercials*, authored by publicist Cristiana Frazão Gomes, defended in March 2020.

publicist Pri Ferrari in her publication (image 3 previously presented) attests the revolutionary character of the resignification: "Director of AMBEV called me and said that they are going to do a task force during the night to REMOVE THE CAMPAIGN. It is exactly what you are reading, the campaign lost. Girls, we made it!"

As stated before, resignification theory proposed by Marie-Anne Paveau dialogues, somehow, relation with our proposal, that is, there are some differences between these two that we would like to highlight:

a) Resignification theory is based on an epistemology of the salamander, of regeneration, initially proposed by Haraway (2007); the theory of revascularization is based on the epistemology of recreation, which is also within the scope of biology, but which reflects on the condition of subject based on an obstruction and not an insult, proposing an alternative path, that is, it is not an answer, but proposing an alternative path, which strategically deflects the obstruction;

b) Revascularization theory proposes to consider not only for participatory web, as in the case of Paveau (2017b), especially in cases of cyber violence, but seeks to consider the most varied types of technodiscourses that circulate on the web, especially with regarding to discursive practices produced by subjects in a situation of vulnerability. In other words, while resignification is centered on the response to cyber violence, revascularization is centered on looking for alternative routes that divert obstructions;

c) Marie-Anne Paveau's theory of resignification starts from an injury produced by one subject on another; revascularization theory does not depend on a wound to understand its process, but proposes to understand how the subject, in a situation of vulnerability, finds alternative discursive paths to solve its discursive obstruction and, as after the discursive flow has been released, this same flow is capillarized by the most different media;

d) Paveau's theory of resignification presents a typology of these technodiscursive practices, based on three categories: enunciative recontextualization; analog publishing and production of a cultural or intellectual device. Revascularization theory, following the typology of myocardial revascularization, which divides it into venous and arterial, is based on two categories of discursive desobstruction: simple discourse desobstruction and complex discursive desobstruction. It must be said that the obstruction is understood here discursively and not in the pragmatic scope and that the difference between simple and complex is about its nature and not evaluative;

e) Revascularization theory proposes different criteria from those of the resignification theory: 1) there is a discursive obstruction that needs to be avoided - a subject in conditions of vulnerability who cannot speak and be

heard; 2) an alternative discursive path is proposed to avoid the obstruction - the absence of an enunciative place impels the subject to create alternative routes to solve his suffocation; 3) this alternative path frees the discursive flow - found a deviation, the subject desobstructs his suffocation and 4) with the released flow, there is a discursive capillarization in different devices - with the flow released the enunciation of the vulnerable becomes audible.

Revascularization theory: criteria, methodology and definition

Surgical procedure called myocardial revascularization, presented at the beginning of this text, especially in the metaphorical sense, can explain some of the discursive practices performed by some social actors, especially, but not only, those who are in a condition of social vulnerability, through the use of social networks. Before starting to analyze data, it is important to highlight how the corpus was built. The research corpus was built considering the difficulties of the object under analysis: revascularization in digital discourse. Paveau states that the digital corpus cannot be built "according to the rules of pre- or non-digital discourses, which privilege the 'great' verbal corpus" (PAVEAU, 2019a, p. 125, our translation). Because of the very characteristic of uncontrolled proliferation of discourses, the manner to construct a corpus of analysis must be reformulated.

To handle this *dispersion*; this *uncontrolled* digital discourse, the French researcher Sophie Moirand (2018), in a lapidary article, defends the construction of the "small corpus" as a way of reflecting on the present. The pressure to work with the phenomenon of the moment, in the very instant that it happens, is one of the problems of the current sciences. From Linguistics perspective, especially from discursive studies, Moirand then proposes that a corpus - digital, for example - can also be built through a "collection of examples".

These "discursive instants" (MOIRAND, 2018, p. 1, our translation) can be apprehended by the construction of a "small corpus" that, although still unstable, allows to analyze the discourse in the very moment it is produced, making it possible to better understand social discourses of a time in history and a society. Therefore, Moirand (2018) argues that the researcher should proceed by collecting examples with which he interacts, registering through the small corpus, the contextual reconstruction of historical and social events. Collected in this manner, the small corpus becomes significant of a political actuality. From this perspective, "language activity is seen as a way of 'capturing' the world, through the relationship between the speakers and their environment" (MOIRAND, 2018, p. 6, our translation).

The corpus of this research is, therefore, built through this "small corpus" methodology defended by Sophie Moirand (2018) and endorsed by Marie-Anne Paveau in her work on digital discourse analysis. Paveau also states that the main interest of a research must be "to understand the functioning of the discourses and not to propose

regularities that [exhaustively] validate the interpretive hypothesis" (PAVEAU, 2019a, p. 125, our translation).

Simple discursive desobstruction: some examples

This article's corpus is, therefore, constructed by a collection of examples in which it is possible to perceive that a given subject, facing an obstacle (a discursive obstruction), ends up finding alternative paths to overcome these difficulties. Below, we propose some examples that explain discursive revascularization, that is, that one performed by a determined subject from specific, more individual situations and that aim at a specific and immediate purpose, for example, to meet their basic needs. Four examples will be presented, which progress on the scale of the four criteria of discursive revascularization (discursive obstruction; discursive path; discursive flow and discursive capillarization), starting from simple desobstruction. Note:

Image 3 – Simple desobstruction

Source: Berto (2019).

Example 1: The poster above shows a subject in a situation of social vulnerability. He identifies himself as "Venezuelan" and asks for help to get a job and to support his family. It is not a technodiscourse, but a discourse produced outside the digital environment, which then starts to circulate in the digital environment. From the concept of discursive revascularization that we propose in this text, it appears that only criteria 1 is present - there is a **discursive obstruction** that needs to be avoided. The rest are absent. In other words, economically and linguistically suffocated, since it is a speaking Hispanic - linguistic elements such as *Venezuelan* and a *child* indicate this linguistic suffocation - the subject tries to desobstruct these suffocations through a poster in which he exposes his main demands.

Following, we present a new example to be consider:

Image 4 – Personal archive

Example 2. The screenshot beside shows the publication of a resident of Londrina - PR, published on the social network Facebook on 04/30/2020, in which he himself offers painting services in exchange for Easter eggs for his children. However, from the point of view of discursive revascularization, we will say that it only meets criteria 1 and 2: 1) there is a discursive obstruction, of a subject in a situation of vulnerability, that needs to be diverted; 2) an alternative discursive path is proposed to avoid the obstruction. The other two criteria are missing. This shows us that revascularization is not inherent in the discourse, but a subjective construction. We also highlight that this post received only 14 comments, 8 likes and no shares.

Source: Facebook

Both the publication that seeks to exchange service for Easter eggs (image 4), and the poster of the Venezuelan immigrant (image 3), although they enunciate that there are also children in need of help - which in our Judeo-Christian imagery is an effective way of interpellation - they are two examples in which discursive revascularization, that is, the realization of an alternative path to a particular obstruction (social, economic, political, etc.) does not occur fully.

Let's continue with example 3: this is about another post by the same painter, who needed a birthday cake for his daughter, and who, without the resources to buy it, offered painting and servant services in exchange, on social networks, in exchange for a cake. However, this request was now published a few days after the first publication, in a new community of the social network Facebook. Note:

Example 3. The screenshot beside shows another publication by a third party, published few days after the first publication by the resident of Londrina. The narrative remains the same: without the resources to buy a birthday cake for his daughter, who would have her birthday on 03/05/2020, the painter posted days before on his social networks the following message "I exchange my services as a painter and servant for a birthday cupcake for my princess". As soon as the message started to circulate, another user of the social network Facebook shared the initial information and, together with other friends, decided to take the cake to the painter's residence, who besides the daughter who will celebrate her birthday has two other children and is Unemployed. The daughter who had never received a birthday party celebrated the date with her family and friends. We also highlight that this second publication, resulting from a share, received more than 90 likes, 70 comments and 39 shares.

Source: Facebook

We consider example three a lapidary one in relation to what we are designating as discursive revascularization. We have a subject in a social vulnerability situation, that even without financial conditions, found a creative way to achieve the specified objective, that is, obtain a cake and hold a birthday party for his daughter. In other words, this social actor, although without financial resources - materialized in the publication in the statement: "I am desperate and I don't find a job anywhere, my emergency help is not yet approved. It is under analysis" - found an alternative path to meet his demand.

In effect, based on this (social, economic) obstruction, an alternative discursive path is proposed, creating an enunciation space to unblock/solve the initial problem. It is a simple discursive desobstruction process, which meets the four criteria listed above: 1) discursive obstruction[9], although he needs to buy the cake for his daughter, the painter, because of his vulnerability, is without financial resources; 2) creation of an alternative discursive path, the painter proposes, through a brief publication published on the social network Facebook, the exchange of his services as a painter and servant

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[9]   Initially, the basic obstruction is socioeconomic and political. The author of the post is one of the many subjects made invisible by the Brazilian State, obstructed by the application of Emergency Aid that does not come out of *Under analysis*. He cannot be heard by the Brazilian State. The State is insensitive to its complaints. What good would it do to ask the State for a birthday cake for a daughter? So in the face of this obstruction, he creates an alternative path to express his situation of poverty and his demand (a birthday cake for his daughter in exchange for his services) - the social network. He deviates from the State and speaks directly to people who frequent social networks. In the social network, there is a release of the discursive flow and their demands receive a different response than that of the State. The flow release is followed by capillarization by other mediums. We are facing a social, economic and political obstruction that becomes a discursive obstruction because the channel of communication between these people and the State is closed.

for his daughter's cake; 3) release of the discursive flow, several people are moved by the order/request offered by the painter, shared the information on the social network and decided to effectively take the cake and groceries to the professional's house and the party is then held for the daughter and 4) discursive capillarization, the painter's publication gained national repercussion, being published on various platforms and shown on the news program *Boa Noite Paraná*, from Rede Paranaense de Televisão, on 05/02/2020 (image 6, below), as well as in other media. There are also several comments posted in the *G1 Paraná* report, congratulating the painter for the initiative (image 6, below):

Image 6 – Print screen of the program *Boa Noite Paraná.*
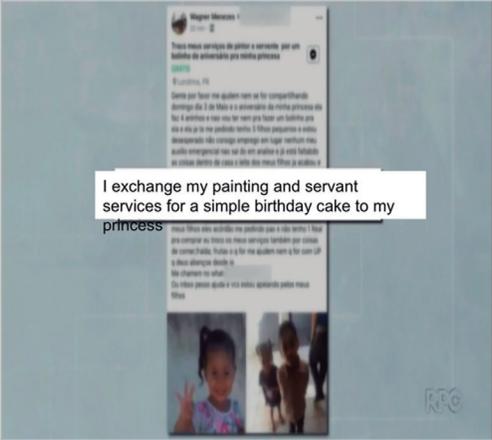
Source: Londrina (2020).

Image 7 – Print screen of the commentaries in the *G1 Paraná* report.
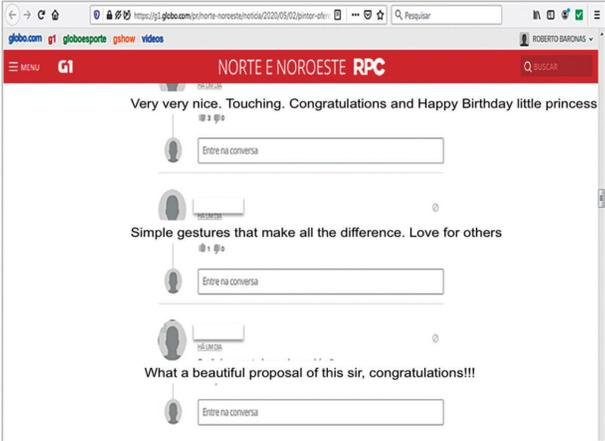
Source: Londrina (2020).

As we explained, the processes that occur since the original publication of the request on the social network Facebook, through the sharing of this information on the network until reaching the media in general, concretize the proposal of the concept of simple discursive revascularization. The subject, even in a vulnerable situation, pursued the objective, deviating from a classic narrative and looking for alternatives to reach his goal. He did not let himself be overwhelmed by the obstruction and created a very interesting way to resolve this deviation that is not only social or economic, but also discursive[10].

If we return to the discussion that Spivak (2010) undertakes in her essay about the possibility - and need - of creating enunciative places for subordinates, we find in the previous examples that the subject in a social vulnerability situation creates his own enunciative space, from technical possibilities of the social network, and achieved its objectives, that is, completed the narrative path that he intended. Indeed, its publication on the social network Facebook also appeals to affections, that is, it touched several people, who felt challenged to help in the painter's demand. In this way, there was no need for any intervention in favor of the painter, who found his own way of speaking and, especially, of being heard. This enunciative practice that found echo, reminds us of Michel Foucault (2014) when this author tells us:

> The role of the intellectual is no longer to put himself "a little ahead or a little sideways" to tell everyone's muting truth; rather, it is the struggle against forms of power exactly where it is, at the same time, the object and the instrument: in the order of knowledge, of "truth", of "conscience", of discourse. That is why the theory will not express, will not translate, will not apply a practice; it is a practice. But local and regional (...) not a totalizing one. Fight against power, fight to make it appear and hurt it where it is most invisible and most insidious. It fights not for a "consciousness-raising" (it is being a long time consciousness as a knowledge has been acquired by the masses and that consciousness as a subject is acquired, is occupied by the [neo-fascist] bourgeoisie), but for the progressive destruction and seizure of power alongside all those who fight for it, and not at the rear, to clarify them. A "theory" is the regional system of this struggle. (FOUCAULT, 2014, p. 66-67, our translation).

It is also worth noting that this is a technodiscourse[11], in the sense of Marie-Anne Paveau (2019a), but not a counter-discourse, which, when going through a process of

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[10] In making this statement, we are not excessively releasing the State from its duties towards its citizens; we are just looking, from the sciences of language perspective, to the alternatives that are created by the subject in a situation of vulnerability, such as, for example, discursive desobstruction.

[11] Discourse produced in the digital space of Web 2.0, according to Marie-Anne Paveau, must be approached as a technodiscourse, with the prefix techno being "a theoretical option that modifies the traditional episteme of the sciences of language. It is to affirm that the native digital discourses are not of a purely linguistic order, that the technical determinations co-construct the technolinguistic forms, that the soon and anthropocentric perspectives must

resignification, seeks to repair an insult said in a previous discourse. In this sense, it is possible to conceptualize a discursive revascularization as a discursive obstruction that needs to be avoided. Thus, an alternative discursive path is proposed, to avoid this obstruction. This alternative path frees the discursive flow, leading to the realization of a desired narrative path. With the flow released, there is a discursive capillarization, that is, the circulation in different devices.

Complex discursive desobstruction: #forabolsonaro / #bolsonaroout

Brazil is experiencing, together with the pandemic health crisis of the Covid19, a political crisis, felt most effectively since the parliamentary coup that overthrew President Dilma Rousseff in 2016, including the rise of Temer to power and culminating in the victory of Jair Messias Bolsonaro in the presidential elections of 2018. This victory was due to the mass dissemination of Fake News against his then opponent Fernando Haddad and sponsored by businessmen linked to the then candidate of the Liberal Social Party (PSL). The pandemic opened up the inability - already noted by a large part of the population since the candidate's election campaign - to propose effective projects for Brazil and establish dialogue - the basis of any democratic society - with the various sectors that participate in the construction and understanding of a country.

In the midst of this political conjuncture, briefly approached (BRUM, 2019), many subjects experience both a political and ideological obstruction - when they do not feel minimally represented in the president's pronouncements and actions -, as well as a physical obstruction - when, from Bolsonaro's mistaken understanding of from the crisis we are experiencing, it does not effectively pursue a viable solution for the country and the number of deaths, victims of the coronavirus, grows alarmingly every day, transforming Brazil into the global epicenter of the pandemic Covid19[12].

Both the most subjective obstruction and the most pragmatic obstruction reveal the poignant need that social subjects experience facing the current historical, political and social moment, specifically in Brazil. In times like these, it is necessary for all citizens to stay in their homes to reduce the so-called "coronavirus curve", that is, to dilute the number of infected people as much as possible so that the Unified Health System (SUS) can organize itself in relation to assistance and, thus, also increase its capacity for action. Despite being "isolated" in their homes - at least those who can - social actors feel challenged to claim and, in their own way, put themselves as subjects in the world, even if it is in the digital space.

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be discarded in favor of an ecological and integrative perspective that recognizes the role of non-human agents in linguistic productions." (PAVEAU, 2017b, p. 11).

[12] Remember that Bolsonaro called the coronavirus several times "little flu" and "hysteria, for example (GRIPEZINHA..., 2020); while the number of deaths, resulting from this lethal virus, exceeds 17 thousand in Brazil (CASOS..., 2020) and the United Nations Organization points out that hunger should reach twice as many people due to the pandemic (CRISE..., 2020).

Let us remember that vulnerability, arising from a lack, is also anchored in the understanding of the meanings erected around poverty, which, according to the Chilean historian and anthropologist, José Bengoa, is

> [...] a concept that is difficult to define, but that everyone understands when mentioned. Perhaps because each one, each individual knows perfectly well what a situation of poverty would be for him and his family. For one it could be not eating; for another, dressing poorly, for a third, lowering their usual standard of living. Therefore, the usual definitions of poverty are very imprecise. This concept is clearer in the literature that sees poverty as a 'lack', that is, as a total or partial absence of goods, services, access to culture and education, in short, to the lack of integration into society. (BENGOA, 1996, p. 73, our translation).

National Students Union (also amid the controversy of the National Examination of Students - ENEM - that has not yet been canceled in Brazil, namely #AdiaEnem #PostponeEnem), promoted on May 8, 2020 a social demonstration entitled #ForaBolsonaro #BolsonaroOut. This social manifestation was all carried out in the digital space and anchored in two main technodiscursive practices: in the first moment, the publication on the social networks of the subjects holding posters, in which one or several of the claim hashtags[13] were written and, in a second moment, the participation of the #forabolsonaro #bolsonaroout demonstration, through the manifest website *manif.app*.

These two technodiscursive practices (PAVEAU, 2017b), according to the discursive revascularization theory, propose an alternative discursive path, to deflect a first obstruction. This obstruction is both ideological, as we said, embodied in the presence of an authoritarian subject and unable to effectively deal with the pandemic in Brazil, evidenced, for example, in the fact that in three months of the pandemic, Bolsonaro's government is already in its third minister of health, as for a physical obstruction, the impossibility of the subjects to physically move in the social space and, especially discursive, the subjects do not have their demands heard.

From the publication of the poster that contains, among others, the hashtag #forabolsonaro #bolsonaroout (which titled the manifestation of that day proposed by this Student Union), this path frees the discursive flow, giving vent to the affection that Brazilians experience in times of pandemic, plus political crisis and the generation of a certain political vulnerability - the decline of representativeness - and also of physical vulnerability - illness and hunger. Let us observe below, some of these subjects participating in this first form of discursive desobstruction:

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[13]   Hashtags such as, #peloadiamentodoenem #forpostponingenem; #pelademocracia #fordemocracy; #emdefesadosus #defendingsus; #porauxílioemergencialparaosestudantes #foremergencyaidtostudents #peladefesadaciênciaepesquisabrasileiras   #forthedefenseofsciencesandbrazilianressearches;   #contraademissãodosestagiáriosduranteapandemia #againstresignationofinternsduringpandemic; #foraweintraub #weintrauboute #forabolsonaro #bolsonaroout.
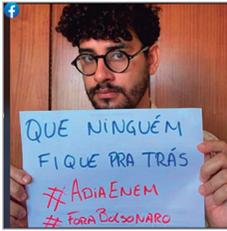
Image 8[14] –	Image 9[15] –	Image 10[16] –
Cartaz Adia Enem 1	Cartaz Adia Enem 2	Cartaz Adia Enem 3

Source: Facebook.

Here, unlike the previous examples, we have a complex discursive desobstruction. Complex discursive desobstruction is understood by us, therefore, as that one which is carried out by a collective subject (the National Students Union in the example), from broader conjunctures (based on social, political and economic demands, for example) and who aim for a more extended, collective purpose (like the departure of a president).

Continuing with the example presented, in that same digital social event, it was proposed to participate through the website *manifest.app*. This website was created by the French artist Antoine Schmitt in 2019, "during the intense demonstrations of the *Gilets Jaunes* (Yellow Vests), in 2018-2019, due to the difficulties in accessing the demonstrations due to police repression" (BUTCHER, 2020) and its use was open to the public in 2020, due to the demand for social claims without the need for agglomerations, which are expressly prohibited, as a measure to contain the spread of the virus.

The website *manifest.app* is available in ten languages, including Portuguese, and right at the presentation it states its objective, which we call desobstruction:

> You want to support a manifestation, a protest or a demonstration, but you really cannot join it (you are sick, you are far away, you are under lockdown due to a worldwide virus...): the Manif.app web site allows you to participate by placing your avatar on a map at the location of the manifestation and thus display your support. Your avatar is visible publicly on the map, as well as all the other avatars. (MANIF.APP, 2020).

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14 "That nobody is left behind #postponeenem #bolsonaroout". Available at: https://www.facebook.com/photo/?fbid=3340622775965157&set=pcb.3340623445965090 Access: 18/05/2020.

15 "Against brazilian people genocide #bolsonaroout" Available at: https://www.facebook.com/photo/?fbid=3340622775965157&set=pcb.3340623445965090 Access: 18/05/2020.

16 Bolsonaro out! Defending High School. For the valorization of culture, art and artists. #8M #UNE #CUCAfromUNE". Available at: https://www.facebook.com/photo/?fbid=3340593215968113&set=pcb.3340593765968058 Access: 18/05/2020.

Discursive capillarization is, therefore, carried out in the possibility of creating an avatar that manifests itself digitally in relation to a given demand: #forabolsonaro #bolsonaroout, for example, creating an avatar, that is, "a graphic representation of the self on the internet" (AVATAR, 2016). From a linguistic-discursive point of view it is also interesting to note the possibility of "personalizing your avatar, associating it with a poster on which you can write your slogan. You can move your avatar at will, or remove it from the manifestation".

Next, let us observe the functioning of this new form of digital militantism (CASTELLS, 2017). In it, a box with the word "slogan" is displayed in the upper left corner, in which it is then possible to type the slogans that will be inserted in the digital poster. In the center of the image, the avatar-subject's own avatar is shown in red, accompanied by the typed/claimed statement. In Brasilia at that time, we had more than 7,000 avatars, as shown below:

Image 11 – Avatar in *manif.app*[17]

Source: Manif.app.

The path of complex discursive desobstruction is therefore accomplished, in the example of the students manifestation, #forabolsonaro #bolsonaroout, when from a discursive obstruction (subjective or pragmatic, as we explained earlier), criteria 1; an alternative discursive path is proposed, that is, to manifest - as and wherever possible - against the harms experienced, criteria 2; this path then releases a discursive flow, which was being withheld, that is, the impossibility due to the pandemic to take to the streets, criteria 3 and, finally, there is discursive capillarization in different devices (the social network Facebook and the website *manifest.app*, for example), criteria 4.

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[17]   Image generated on the day of the Students National Union (UNE) #forabolsonaro #bolsonaroout on *manifest.app* (05/08/2020 - 15h).

A few semi-final considerations

Based on Spivak (2010) and Paveau (2019a, 2019b, 2020), we tried in this text to carry out the initial objective of rehearsing the proposition of a theory - the resvascularization theory - more in tune with discursive practices in effervescence on the web, or with the technodiscourses in the conception of Paveau (2017b). Although for a more traditional methodological approach, our data are not very representative, our analyzes allowed us to mobilize the category of discursive revascularization to understand the functioning of the discourse of subjects in situations of vulnerability, who use the web to solve their obstructions/demands. From the analyzed examples, we postulate two types of discursive revascularization: simple and complex. Complex discursive desobstruction is no more or less important than simple discursive desobstruction, it is just another matter, that is, they have different natures. The second one aims to unblock collective problems, the first, in turn, aims to resolve more individual problems. Before concluding, however, it is necessary to consider some issues that seem to us to be desobstructed throughout the text.

The first question that deserves clarification arises from the two questions stated at the beginning of this article: in the discourse field, wouldn't it be time to act more sparingly and put Occam's razor into practice? Or to what extent is what we are proposing as an innovator simply a scientific notation (another name for things that already exist)? We understand that these two questions do not apply to our text, as both start from a false premise. In the case of the first, what we are proposing is not in opposition to a simpler answer, as proposed by Occam's philosophy. Our answer so far is the only one that seeks to explain the type of phenomenon studied: how in the face of a discursive obstruction, subjects find ways to create alternative paths and solve their demands. Thus, Occam's razor is not relevant to our work. It is also not a scientific notation (another name for things that already exist), since, as we already said, our proposal is the only one that exists for the type of phenomenon studied.

The second question is about a problem that runs through all the mobilized examples. Although produced by different subjects, including with regard to their nationality, the reasons for the demands are practically identical, that is, without financial conditions, the subjects offer their services, their work in exchange for something, in this case, food or without able to carry out a demonstration for ideological and pragmatic reasons, they return to a technodiscursive device and carry out their manifestation virtually, none of the subjects demand jobs, for example. This data is extremely important, as it shows how the policies for the extinction of labor rights, consequently for the extinction of jobs, engendered by the Brazilian government, extinguished the possibility of enunciating/demanding a job from subjects in conditions of vulnerability. The struggle is in the first case for temporary work that immediately kills these people's hunger and, in the second, for the legitimate right to manifest him/herself. It should be noted that we are not questioning the demands shown in the analyzed examples, because, as we have seen, vulnerability is signified in various ways (BENGOA, 1996), we are highlighting

an extremely important issue: how it was gradually stolen from our imagination and, consequently, from our discursive and technodiscursive practices: the right to demand decent jobs and, above all, to be heard in our demands.

BARONAS, R. L., LOURENÇO, J. Notas sobre uma possível teoria da revascularização discursiva. **Alfa**, São Paulo, v.66, 2022.

- *RESUMO: Neste texto, com base nos trabalhos de Gayatri C. Spivak (2010 [1985]) acerca da possibilidade de os sujeitos subalternos falarem e serem ouvidos e de Marie-Anne Paveau (2019a, 2019b, 2020) no tocante à teoria da ressignificação discursiva, buscamos propor a categoria de revascularização discursiva. À luz desta categoria discursiva, cujo primeiro termo advém da medicina inicialmente, analisamos um pequeno conjunto de práticas discursivas engendradas por sujeitos em situação de vulnerabilidade social, que a partir de uma obstrução discursiva, de um problema, criam em suas redes sociais, percursos alternativos para a resolução/desobstrução de seus problemas. Os dados não são muito numerosos, mas a discussão empreendida a partir desses dados mostra-nos um caminho pertinente e relevante para essa categoria nos ajudar a refletir sobre a possibilidade de intervir e contribuir para a construção de uma sociedade mais decente (Margalit, 2007).*

- *PALAVRAS-CHAVE: vulnerabilidade social; discurso da web; ressignificação; revascularização.*

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