DISCOURSE ANALYSIS OF BINDING WHEELS COMMENTS AT A LATIN AMERICAN UNIVERSITY CONTEXT

ANÁLISE DISCURSIVA DAS APRECIAÇÕES DAS RODAS VINCULANTES NO CONTEXTO UNIVERSITÁRIO LATINO-AMERICANO

ANÁLISIS DISCURSIVO DE LAS APRECIACIONES DE RUEDAS VINCULANTES EN UN CONTEXTO UNIVERSITARIO LATINO-AMERICANO

Rosaura Gutierrez VALERO[1]
Olivier Gérard Angel MÉRIC[2]
Juan José Leiva OLIVENCIA[3]

ABSTRACT: This research analyzes the discursive characteristics of the binding wheels carried out within the framework of educational and communicative processes with different social and educational agents, coming from different original communities of Pastaza (Ecuador). This discursive analysis consists of a qualitative investigation of quantitative data on the potentialities of Integrative Community Therapy (ICT) and the binding wheels. Its objective is to be able to assess its impacts, its achievements, its difficulties through a quantitative-qualitative methodology. The results obtained show that the binding wheels allow self-reflection, communicative exchange, promote resilience and demonstrate community empowerment. Finally, we consider that this analysis may be of special interest to improve educational and communication strategies in the intercultural educational context of the Ecuadorian Amazon, it allows to analyze social values and promote personal development.

KEYWORDS: Discursive analysis. Inclusion. Community therapy. Communication. Interculturality.

RESUMO: Nesta pesquisa temos uma abordagem das características discursivas das rodas vinculantes realizadas a partir de processos educativos com diferentes agentes sociais procedentes de diferentes comunidades originárias de Pastaza (Equador). Logo, a análise discursiva consiste numa indagação qualitativa, de dados quantitativos sobre as potencialidades da Terapia Comunitária Integrativa (TCI) e das rodas vinculantes. Neste sentido, tendo assim como objetivo poder avaliar seus impactos, suas realizações, dificuldades através de uma metodologia de corte quanti- qualificativo. Os resultados obtidos norteiam que as rodas vinculantes permitem a autorreflexão, o intercâmbio comunicativo que promovem a resiliência e demonstram o empoderamento comunitário. Finalmente, consideraremos que as investigações aqui realizadas podem resultar num interesse especial para melhorias das

[1] Salomé Ureña Institute of Higher Teacher Formation (ISFODOSU), Recinto Urania Montás – Dominican Republic. Researcher in the field of Psychopedagogy. Master's in clinical psychology (UTESA). ORCID: https://orcid.org/0000-0001-9920-1723. E-mail: rosaura.valerio@isfodosu.edu.do

[2] Amazon State University (UEA), Pastaza – Ecuador. Researcher at the Department: Life Science. PhD in Modern Languages from the University of Borgoña (UB). ORCID: https://orcid.org/0000-0003-1825-6728. E-mail: americ@uea.edu.ec

[3] University of Málaga (UMA), Málaga – Spain. Full Professor, Department of Didactics and School Organization. PhD in Psychopedagogy (UMA). ORCID: http://orcid.org/0000-0002-2857-8141. E-mail: juanleiva@uma.es

estratégias educativas e comunicativas no contexto de ensino-aprendizagem intercultural da Amazônia Equatoriana. Por este embasamento, permite avaliar os valores sociais, promover o desenvolvimento.

PALAVRAS-CHAVE: *Análise discursiva. Inclusão. Terapia comunitária. Comunicação. Interculturalidade*.

RESUMEN: *En esta investigación se analizan las características discursivas de las ruedas vinculantes realizadas en el marco de procesos educativos y comunicativos con distintos agentes sociales y educativos, procedentes de distintas comunidades originarias de Pastaza (Ecuador). Este análisis discursivo consiste en una indagación cualitativa de datos cuantitativos sobre las potencialidades de la Terapia Comunitaria Integrativa (TCI) y las ruedas vinculantes. Tiene como objetivo de poder valorar sus impactos, sus logros, sus dificultades a través de una metodología de corte cuanti-cualitativo, Los resultados obtenidos evidencian que las ruedas vinculantes permiten el autorreflexión, el intercambio comunicativo, promueven la resiliencia y evidencian el empoderamiento comunitario. Finalmente, consideramos que este análisis puede resultar de especial interés para mejorar las estrategias educativas y comunicativas en el contexto educativo intercultural de la Amazonía Ecuatoriana, permite analizar los valores sociales y promover el desarrollo personal.*

PALABRAS CLAVE: *Análisis discursivo. Inclusión. Terapia comunitaria. Comunicación. Interculturalidad.*

Introduction

The Amazon State University (UEA, Ecuador) provides educational quality at a higher level, observing the Complex Educational Model (2012) described by Morin (1999, p. 51-52) and based on Pascal's (2003) paradigm. With the support of the University Binding and Welfare department, the Binding Wheels are promoted, which come from the Community Integrative Therapy (BARRETO, 2015, p. 22), fostering solidary bonds, promoting the creation of networks in order to avoid university dropout and dropout, providing space for the constitution of being. Several studies were carried out at the institution with an educational focus based on the experiences of the Binding Wheels (LEIVA; GUTIÉRREZ, 2018; GUTIÉRREZ *et al*., 2017; MARTÍNEZ SÁNCHEZ, 2016; OLIVIERA *et al*., 2015), however, in this work, it is considered as object of study the discourse produced in these particular communicative situations, in which it is intended to generate a space of integration thanks to the interactional dynamics of the group where the different realities of the students, who come to the meeting from different parts of the country, are shared.

In this context, two subcorpus were compiled from the texts of the assessments produced by the members, who participated in the 129 binding wheels, in order to analyze the different

perceptions of the experiences according to the participants' gender. The theoretical basis of the reflective process adopted in this work is identified in cognitive linguistics and more precisely in "cognitive pragmatics" (REBOUL; MOESCHLER, 2005, p. 32), whose objective is to propose an analysis directed to the interpretation of the discursive productions that link the significant elements of the discourse related to a specific communication situation. The selected methodology to study the participants' appraisals of the binding wheels is defined as an empirical methodology using the informational tools to question a set of texts compiled in a corpus. Discourse analysis (DA) becomes a field of study and analysis technique. In it, several sciences converge, from linguistics, sociology, psychology in different branches, communication and pedagogy, and, in the same way, different currents converge within themselves (SAYAGO, 2014; SANTANDER, 2011). The inference that the signs imply opens the possibility for a psycholinguistic interpretation based on pragmatic-semantic information to encode and decode both the explicit and the implicit, in addition to the simple use of words (MERIC, 2016, p. 15-16). That is why, according to Santander:

> This trichotomy constituted by the analytical importance of the discourses, the double hermeneutics and the opacity of the signs, it is clear the need for analysis tools that help us both theoretically and methodologically (SANTANDER, 2011, p. 208, our translation).

Another element that this author emphasizes, which for our university context is extremely interesting and pertinent, refers to the role that language plays in the construction of identity, the judgment of value, the cultural burden, the part of ethnicity and gender that it plays in speech. Since the eighties, content has been approached and "it is postulated that the discursive is a crucial dimension in the establishment of bonds and social relations" (SANTANDER, 2011, p. 208, our translation). Undoubtedly, these are the elements seen as pillars that are valued within the objectives of Systemic Integrative Community Therapy.

Within the theoretical framework described, the method of discourse analysis detailed in the following section observes the authors' sociolinguistic behaviors from a collection of empirical and authentic data compiled in the study corpus. As is clear in the constitution of the corpus, the texts considered are the appraisals that the participants write at the end of the activities of the binding wheels. Within the method of analysis, the classification of texts according to gender provides a categorization that defines a specific context for pragmatic analysis according to gender, where the notions of routine formulas, language, placements and verbal stereotyping are considered (TOGNINI-BONELLI, 2001; BIBER, 2009; CHENG, 2012). In the third section, the results exposed based on the occurrences of the use of linguistic

elements feed the reflections on the different semantic, pragmatic and social representations of the perceptions experienced in the activities of the binding wheels. As a conclusion, the analysis of the different discursive occurrences provides the researcher with a representation of the social exchange that was experienced in the linking wheels, offering community therapists a direct feedback from their interventions.

Analysis method: constitution of the corpus

Several authors have shared their concept of 'corpus' such as Péry-Woodley (1995, p. 221), or Habert (2000, p. 11), however, in the context of binding wheels, it is convenient to seek a definition in which the text is considered as the trace of the discourse produced in the context. With this definition, a homogeneous and representative object of a communication situation is available - the binding wheels - allowing the characterization of the constituent texts. The corpus is a resource adapted to the empirical study of language (TEUBERT, 1996, p. 240) whose analysis carries information about social interactions and the perceptions of the speakers. As a consequence, it was considered that the corpus of the set of appraisals of 14 Binding Wheels carried out in the period from April - June 2015 with students from Agriculture from the first to the eighth semester, and from the subcorpora constituted of texts compiled according to the genre of their authors: 132 female and 116 male productions for a total of 248 participants. In Table 1, the criteria established by BIBER (1993, P. 245) were considered to synthesize the intrinsic parameters of the texts constituting the corpus:

Table 1 – Criteria of the constitutive texts of the corpus

Criteria	Characteristics
Production channel	Written
Temporality	Full time
Contextual framework	Institutional education
Public	Students from the first to the eighth semester
number	Group
presence	Present during production
interaction	a single word turn
Author	Students
Issuer	Students
Thematic	Group therapy
Location	Classroom
Period	April-June 2015

Source: Devised by the authors

According to Charaudeau (2009, p. 50), this corpus corresponds to a communicative problem, considering that the object of empirical study is determined by the observation of the

linguistic behaviors of the speakers within a social exchange, describing a specific communicative situation from the text that they themselves produce.

Analysis method: analysis technique

Prior to this study, a categorization of the appraisals was carried out, according to their content, entering this step elements of text interpretation, which fit the paradigm of qualitative-interpretative social research (ESPITIA, 2000). The method of analysis proposed in this work complements the categorization previously performed since it fits into a quantitative-interpretive paradigm of corpus linguistics (TOGINI-BONELLI, 2001; AIJMER; ALTENBERG, 2002; BIBER, 2009) being a discipline of interpretive description and inductive discourse. The corpus is the essential point for developing theories of language based on the concept of Guiraud (1960, p. 19, our translation) that states that a word "is finally defined by the sum of its uses". In corpus linguistics, the analyst can propose his interpretation of meaning to words thanks to the conditions of the phenomena he observes. The close link between the phenomena, whose occurrence is significant, and the contextualized uses identifies the corpus linguistics in the pragmatic paradigm where definition is not sought, but usage. The development of computer tools makes it possible to interrogate the corpus thanks to the rigor of the computer-aided textual data analysis (TDA) technique on the frequency of words identified as tokens[4], their concordances, placements, nature - type of word - or even create lists of specific words identified as Keyword (BONDI; SCOTT, 2010). The analysis in this study was performed as a computer program TXM[5] to obtain quantitative data related to the 248 assessments of the participating students.

Results and interpretation

The following text is a text written by a participant to illustrate the type of speech that characterizes this work (Table 2):

> *In this wheel I was very brave to express myself with the whole group and achieve the goal that is to return home to continue studying and achieve the goal that is to become an example for my family and especially for my mother who is a fundamental pillar in my life, since she is the one that supports me in every way and I can always count on her for whatever I need in any situation.*

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[4] Token: Term used to identify a sign; in the compiled corpus the signs are phrases and punctuation marks.
[5] Available: http://textometrie.ens-lyon.fr/?lang=fr. Access: 23 Sep. 2020.

> *And also, to thank my friends that I have made it here and to tell them that I will always carry them in my heart. Thanks for everything* (our translation)

As explained in Table 2 in which the characteristics of the corpus named Opinions and two sub-corpus respectively named feminine and masculine are presented, 18664 tokens with appreciations of 14 wheels are used, and it was considered to be the production of the group of feminine (132 opinions redirected) and male participants (116 opinions redirected). According to the results of the analysis, it can be interpreted that women use more tokens to express their opinions (10322) as a density[6] (noted d) of phrases of 0.14 (1426-10322) for women and 0.15 (1299/8342) for males, thus confirming that both groups have an equivalent lexical variety. It is possible to consider that the linguistic competencies used in opinions are independent of gender. Result confirmed by the respective densities of two slogans and two POS (Part of Speech): 0.06 / 0.07 and 0.06 / 0.06 (Table 2): (Table 3)

Table 2 – Description of the sub-corpus, phrase, motto and post of speech

Sub-corpus	Tokens	%	syntagma	%	d	slogans	%	d	POS	%	d
Wheels	32772		2682			1534			61		
Opinions	18664		2046		0,15	1190		0,07	56		
feminine	10322	55	1426	69	0,14	882	74	0,06	55	98	0,06
masculine	8342	45	1299	63	0,15	821	69	0,07	52	92	0,06

Source: Devised by the authors

The percentage represents the part of the total for each indicator that each group uses in its production. It is possible to notice that, despite having a comparable lexical density, each group has its own lexical record. Considering that 100% of each indicator is used, it is significant to note that 31% (100 - 69) of the phrases are used by men and 37% (100 - 63) by women. This difference can be seen at the level of the slogan, however, as they share similar language skills, there can be no differences in the parts of the speech used. Table 3 compiles the slogans of each genre that have an occurrence greater than or equal to 4 and a frequency of 0 in the complementary corpus:

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[6] Density is the ratio of the total number of different signs to the total number of signs.

Table 3 – Own motto of each subcorpus [7]

Female corpus own slogans			Male corpus own slogans		
Slogans	**Feminine**	**Masculine**	**Slogans**	**Feminine**	**Masculine**
dar (dei)	9	0	respeito	0	6
comunicar	6	0	relação	0	5
mudar	6	0	reconhecer	0	4
conselho	6	0	interior	0	4
tranquilidade	5	0	alguém	0	4
desejo	5	0	univeristário	0	6
orgulhoso	5	0	group	0	6
recapacitar	4	0	nenhum	0	5

Source: Devised by the authors

Slogans were considered to extract this information, avoiding the use of gender agreement as being *nervous*[8] (*nervosa/nervosa*[9]), which does not correspond to a specific use. It is possible to observe in the themes themselves most verbs in the female corpus (50%) while only 12.5% of verbs are found in the male corpus. It is interesting to note that, from a semantic point of view, verbs are related to interaction, exchange (*comunicar, mudar, recapacitar* – communicate, change, retrain) and effort (*trabalhar, suar, acabar* – to work, sweat, finish) while the nouns approach a feeling of relief (*conselho, tranquilidade, segurança, carinho* - advice, tranquility, security, affection). The themes of the male corpus present a neutral semantics that they do not expose to the speaker.

Both speakers identify themselves as the main protagonist: *my, mine, I felt* and relate their experience to their conception of reality: *I felt*, the demonstrative adjectives (deitic, establishing the action in a determined space), *life, God, sad, love, fear, could, think*, etc. There is a desire in the speaker's speech to want to appropriate what happened. However, the "other" is part of the discourse in a direct way: *father, mother*; and indirect: *help*, the speaker relates its origin (BÜLHER, [1934] 1990, p. 150) - I, now, in the wheel - people who inhabit the intimate circle (HALL, 1999, p. 116), or perhaps who have transgressed it, and the speaker strives to share his intimate experience in a social environment delimited by the binding wheel. According to Kerbrat-Orecchioni (1980), adjectives are classified into objective adjectives (O) as: *binding, total*, and subjective adjectives themselves divided into affective (A), axiological evaluations (EA) and non-axiological (EM). Affective adjectives (A): *nervous, sad, strong*, [….], Express an emotional relationship (KERBRAT-ORECCHIONI, 1980, p. 83-84). Non-

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[7] Translator's Note: All words in the corpus have been translated ínto Portuguese. Its analysis, however, was carried out with its occurrence in Spanish.

[8] The italic style is used to refer to the corpus files.

[9] In Portuguese most words are differentiated by gender, like nervous which for the feminine is *nervosa* and for the masculine *nervoso*.

axiological adjectives (EM): *same, only, enough, much, equal, new*, express an appreciation based on a shared norm of reference for the speakers (KERBRAT-ORECCHIONI, 1980, p. 86). The axiological evaluative adjectives (EA): *interesting, good, difficult, dear, sad*, express an appreciation that in addition to referring to a norm, communicates an evaluative opinion (KERBRAT-ORECCHIONI, 1980, p. 91). Of the adjectives with a frequency greater than 9, most are affective (25 out of 28), 16 of which are axiological, confirming the speaker's involvement in the opinion produced and, therefore, the assumed subjectivity of the speech (Table 4).

Table 4 – Frequency of adjectives, nouns and verbs utilized in the discourse

ADJ>9	F	CN>19	F	CN>19	F	V>19	F	V>19	F
vinculante	127	roda	278	dor	37	é	255	está	30
melhor	78	companheiros	272	pessoa	37	senti	125	podemos	30
importante	56	pais	118	vezes	37	foi	112	escutar	29
mesmo	49	confiança	117	momento	32	falar	99	estou	29
interessante	45	problemas	103	temor	32	poder	92	Para	29
nossa	33	dia	101	temas	31	ter	80	pude	29
boa	29	tema	101	amor	28	dever	72	viver	29
só	25	vida	76	companheiro	27	compartilhar	62	pode	28
difícil	24	ajuda	65	forma	25	temos	58	têm	28
grande	24	pessoas	65	curso	24	sinto	55	contar	27
querido	24	experiência	62	esforço	24	expressar	53	devo	27
triste	24	coisas	61	perda	24	levo	52	sente	25
suficiente	22	experiências	61	atividade	23	seguir	51	posso	24
nosso	20	medo	58	amigos	23	ser	50	tirar	24
muita	18	tempo	53	apoio	23	saber	49	sentir	24
bom	16	conta	50	grupo	23	estar	44	tem	24
fácil	15	sentimentos	47	tristeza	23	são	43	sentia	23
correto	14	vez	47	Graças	21	aprendi	40	faz	22
forte	13	família	44	medos	21	há	39	refletir	22
boas	12	graças	43	momentos	21	tenho	39	aprender	21
importantes	12	maneira	42	rodas	21	fazer	35	devemos	21
total	12	coração	40	respeito	20	conhecer	34	dizer	21
bonita	11	ser	39	valor	20	ter	34	realizar	21
mesmos	11					pareceu	33	seja	21
valentes	11					estão	32	tratar	21
diferentes	10					tem	32	permite	20
igual	10					passado	32	pudemos	20
más	10					sair	32	ver	20
nova	10					sei	31		

Source: Devised by the authors

The nouns present two cases: the "technical" specific to the wheel as *roda, grupo, atividade, curso, companheiro, momento, maneira, tempo, tema...* e os temáticos como: *pais, confiança, problema, vida, ajuda*. In the themes, there are 4 sets of nouns: the "intimate ones" (*amigos, pais, família*), and the "empirical" (*vida, experiência, momento, tempo*), the "difficulties" (*problema, medo, dor, temor, tristeza*), and the values (*coração, sentimento,*

valor, confiança, ajuda, apoio, graças, esforço, respeito). This result shows that the binding wheels deal with intimate themes in a social circle, sharing problems related to personal experiences with a positive vision based on values. The semantic categories associated with verbs are determined by their morphology, or associated with the construction of verbal phrases that inform about the diathesis, number and person. The morphology of the verbs informs the recipient of the message about the time, aspect, modalities, order and quantity of the processes. The semantic value is linked to cognition: *poder, seguir, saber, aprender, conhecer, tratar, refletir, dizer, falar, dever, tirar, realizar, levar*; ao empírico: *sentir, viver, realizar*; ao existencial: *ser, estar, ter, haver*; e as emoções: *compartilhar*. The observed distribution suggests that the activity of the binding wheel is related to a cognitive reflection on personal experiences (high frequency of the verb *sentir* [to feel] and *haver* [to have] in the first person of the past) with an effort to limit the presence of emotions in the speech as if the speaker adapted his intimate discourse to the public space. There is also a contrast between the present and the past - *é* (is) vs. *foi* (was), *senti* (felt) vs. *sinto* (feel) - that marks a form of comparative self-reflection shared with the members of the circle. Passive and impersonal voices have no meaning, which confirms the direct implication of the speaker who presents himself as an implicit author and explicit actor of the discourse produced (Table 4). The female discourse is related to the need to "speak to", it has a strong explanatory component of the themes with a relationship with the parents (Tables 5 and 6). It is also "learned" in the female discourse while "known" in the male discourse where it is verified and justified (*since*) without emphasizing a favorite theme. It is interesting to note a tendency to be grateful and to make resolutions in female discourse that seem to be lacking in male discourse, which does not mean that they are absent from male behavior, it is important to remember that we present an analysis of the discourse and only of the discourse (Tables 5 and 6):

Table 5 – Slogans frequencies in female and male discourse

"feminine"			"masculine"		
slogans	freq.	Is	slogans	freq.	Is
falar	57	3.8	interessante	24	3
para	133	3.1	já	75	3
pai	47	2.9	curso	14	2.8
perder	20	2.4	viver	25	2.6
eu	335	2.4	pessoa	46	2.6
dar/dizer	9	2.3	ir/ser	11	2.4
aprender	56	2.1	conhecer	32	2.3
único	11	2.1			

Source: Devised by the authors

Table 6 – Syntagma frequency in female and male discourse

"feminine"			"masculine"		
syntagms	**freq.**	**Is**	**syntagms**	**freq.**	**Is**
falar	48	5.9	viver	15	3.6
perder	15	3.9	já	75	3.1
aprendi	27	3.8	curso	12	2.7
pais	45	2.9	interessante	22	2.6
mim	64	2.8	pessoas	33	2.3
para	128	2.7			
graças	19	2.7			
devo	18	2.5			

Source: Devised by the authors

The frequencies of the parts of the speech reveal that the clitic and personal pronouns (PPX) are specific to the female speech and particularly the pronouns *me, nos* e *mim,* followed by the conjugated lexical verbs (VLfin) as *senti, aprendi, levo, devo, pareceu* and infinitive clitic verbs (VCLIinf) as *expressar, dar, nos levar, nos apoiar.* While the particularity of male discourse is the use of adjectives (ADJ) as *vinculante, interessante, melhor, importante*, *boa* and nouns (NC) like *roda, companheiros, confiança, pessoas, ajuda, dia, tema, vida*. These specificities show an enunciative erasure in the male discourse, including in the wheel, speaking of companions, of people as if the speaker wanted to protect their intimacy behind the group or general concepts, while contemplating a diametrically opposite behavior in the female discourse, where enunciative presence of the speaker as if it were an atoning need (Table 7).

Table 7 – Frequencies of parts of speech

"feminine"			*"masculine"*		
POS	**freq.**	**Is**	**POS**	**freq.**	**Is**
PPX	527	3.7	ADJ	520	2.6
VLfin	959	2.9	NC	1298	1.9
VCLIinf	120	2.7			

Source: Devised by the authors

The analysis of the co-occurrences of the significant phrases of the female discourse offers a contextualization of the use of the phrase. In case of *Falar*, strong co-occurrence is evident as *senti, temor* and *medo* which is observed both in the left and right context (Table 8).

Table 8 – Co-occurrences of syntagms *falar (to speak), medo (fear)* and *temor (fear)* [10]

context on the left	Co-occurrences	context on the right
Senti uma paz e alegria de poder	falar sem medo	deixando tudo para trás, toda dor [11]
alguns colegas que eu tenho	medo ao falar	ou ao me comunicar com qualquer pessoa,
iam fazer troça de mim. Senti	medo de falar	e me expressar a todos os meus pares,
e rir, olhar. Eu gostaria de poder perder o	Medo e o temor de falar	diante do público, eu gostaria de contar com
Senti uma paz e alegria de poder	falar sem medo	deixando tudo para trás, toda dor que
entre parceiros, para perder o	medo ao falar	entre nós mesmos.
que, no início, não havia mais	medo de falar	como no início da primeira roda

Source: Devised by the author

The syntagm *Perder* (to lose) has a strong co-occurrence with *medo* (fear), an element that, without a doubt, has a strong link with the image that is projected when a part of her/his intimate space is shared in the public environment. The speaker is concerned with the socially expected responses, with the importance of being valued and accepted by others, continuously verifying that "the fear of speaking is lost", she/he gains in self-esteem. It is worth supposing that, as expressed in the interventions of the Wheels, there is an imperative need to be able to communicate based on authenticity, losing the fear of being judged, stereotyped and, moreover, a culture that when someone shows their regrets becomes the poor thing that is worthy of pity that shows fragility (Table 9). In spite of dealing with different themes, a recurrent concern of fear is evidenced, the fear of getting rid of, of communicating, pointing more to the exposure suffered by the speaker in the process of the binding wheel than in the content of the message of the speaker.

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[10] The translation of this and the following tables will be in the footnotes, because it is important to visualize the version in Portuguese to understand

[11] I felt a peace and joy for being able to speak without fear leaving everything behind, all pain
some colleagues that I'm afraid to talk to or communicate with anyone,
they were going to make fun of me. I was afraid to speak and express myself to all my peers,
and laugh, look. I wish I could lose the fear and be frightened of speaking to the public, I would like to count on
I felt a peace and joy of being able to speak without fear leaving everything behind, all the pain that
between partners, to lose fear when talking to ourselves.
that, in the beginning, there was no more fear of speaking as in the beginning of the first wheel

Table 9 – Co-occurrence of syntagms *perder o medo* (to lose the fear)

context on the left	Co-occurrences	context on the right
ao zombar e rir, molhar. Desejaria	*perder o medo*	e o temor de falar [12]
sentiríamos esse companheirismo, esse desejo de	*perder o medo*	para poder conversar.
de como podemos hoje	*perder o medo*	para poder nos comunicar
que, a partir deste momento, devo começar a	*perder o medo*	e como poder socializar
amizade de confiança entre parceiros, para	*perder o medo*	de falar entre nós
Eu gostaria de alguma ajuda com	*perder este medo*	

Source: Devised by the authors

The syntagm *pai* (father) has a strong co-occurrence with *meus* (mine) and *amor* (love). This association is clearly linked to one of the main themes most addressed in the university context, which is sadness for being away from parents. In the first semester, above all, it is possible to perceive the anxiety that generates the lack of protection of the parents and the desire to not fail them or abuse their confidence. This factor, which at first often tends to be a risk factor when socializing in groups, becomes a protective factor, as when telling the experiences imposed on them, they release tensions (Table 10).

Table 10 – Co-occurrence of discourse

Context on the left	Co-occurrences	Context on the right
eu chorei por não ter a meus	*pais, sentir sua presença, seu amor*	, às vezes suas falas[13]
Aprendi que o	*amor dos pais*	pelos filhos é grande
	Se nossos pais nos dão amor	então somos pessoas amorosas
filhos é estar com nossos	*pais, sentir seu calor, seu amor*	, sobretudo sua proteção
Aprendi que o	*amor de nossos pais*	é incondicional e sempre,
hoje com o tema do	*amor para com os pais*	aprendi que tem que dar tempo
precisamos receber carinho,	*amor, conselhos de nossos pais*	por isso nós temos que
aprendi que devo valorizar o	*amor que meus pais me dão*	
que viveram por não terem o	*amor de seus pais*	e não compartilhar momentos

Source: Devised by the authors

The analysis of the co-occurrences of male discourse confirms the general and neutral character that characterizes it in comparison with female discourse. One can analyze the

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[12] when mocking and laughing, getting wet. I would like to lose my fear of speaking
we would feel this companionship, this desire to lose fear in order to be able to talk.
how we can now lose the fear to be able to communicate
that, from this moment on, I must start to lose my fear and how to be able to socialize
trustful friendship between partners, to lose the fear of talking between us
I would like some help with losing this fear
[13] I cried for not having my parents, feeling their presence, their love, sometimes their speeches,
I learned that the love of parents for children is great
If our parents give us love then we are loving people
children is to be with our parents, to feel their warmth, their love, especially their protection
I learned that our parents' love is unconditional and always,
today with the theme of love for parents I learned that I have to give time
we need to receive affection, love, advice from our parents so we have to
I learned that I must value the love my parents give me
who lived by not having the love of their parents and not sharing moments

hypothesis that the presence of this neutrality in the speech is related to the fear of being considered fragile and weak when expressing their emotions, as well as the fact that the social representation of the strong man, who has no right to cry, shapes both its linguistic and non-linguistic expression. With the syntagma *viver* (to live), instead of finding an affective concept, there is a co-occurrence with "daily" to form the expression "daily living". Another expression evidenced by the co-occurrences is *já que,* very present in the speech to provide an explanation and insist on the rationality of the speech, hiding the emotion. The axiological evaluative adjective *interessante* appears as an exclusive appreciation of male discourse and has co-occurrences with the syntagma *atividade*: *esta atividade foi interessante* (this activity was interesting), with *pode: interessante porque assim se pode...* (interesting because this way we can…) and with *pareceu: pareceu muito interessante* (It seemed to be very interesting). Final adjective of interaction without significant semantic contribution, but polite enough to avoid expressing yourself in more detail. The series of tokens with significant frequency confirms the tendency of a strong enunciative presence of the speaker within the female discourse, and shows a balance between the speaker and the audience in the male discourse, which is why it did not appear outstanding in the analysis of the specificities of the male discourse.

Result and interpretation

The analysis of the discourse made allows us to appreciate a positive assessment of the impact of the binding wheels on the integration processes of the participants in the university environment. The activities carried out create a social space where the meeting of the other in a group fosters values, allows the re-signification of life history and promotes bonds of solidarity, facilitating the process of building students' well-being. The differences observed between genders, an aspect that would need to be further developed, leaves room to address issues of gender stereotype, but also to question how social representations shape the discourse produced from a common theme according to the speaker's gender. However, the two speeches arrive at a positive assessment of the impact of the binding wheels, despite following different paths: a more intimate feminine discourse directed at oneself and a more reserved masculine discourse directed at the group. The fact that women express more words corresponds to the stated stereotypes that men reserve their emotional issues more. This issue has been intuitively highlighted on many of the wheels. Discourse analysis and quantitative results provide statistical evidence of the phenomenon. It is expected that as these dialogic processes open up and this type of experience is more shared, the toxic beliefs that weaken interpersonal

communication based on social stereotypes will tend to be broken, in order to favor a climate of freedom and empathy. The relationship of his/her experience with the conception of reality and this connotation of wanting to appropriate what happened, has to do with the re-signification of the history of life, which strengthens one of the pillars of Community Therapy, which is Resilience, an indispensable notion in building the well-being of students. It is interesting that the analysis of the present nouns expresses one of the objectives of the Integral Human Development program: activity, time to address problems, generate trust and foster support bonds and, as expressed, it seems to reaffirm that the binding wheels deal with intimate matters in a social circle sharing problems related to personal experiences with a positive vision based on values such as trust, respect, solidarity. This aspect is reinforced with the verbs used (power, follow, know, learn, know, reflect, say, speak, duty, take, perform) where again the pillars that support the Community Integrative Therapy are reaffirmed, as they are the rescue of self -estimate, resilience and communication. Demonstrating that in the binding wheels the participant perceives himself/herself as a constitutive part of the whole that allows him/her to conceptualize the whole as the environment in which he/she develops his/her formation, it is evident that the tools of Community Integrative Therapy facilitate, regardless of gender, the construction of the students' well-being.

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