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**CRITICAL DISCOURSE ANALYSIS: MS. MORELLO SPEECH IN EVERYBODY
HATES CHRIS**

FORTALEZA

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Trabalho de conclusão de curso apresentado ao Curso de Letras - Inglês do Departamento de Estudos da Língua Inglesa, suas Literaturas e Tradução da Universidade Federal do Ceará, como requisito parcial à obtenção do grau de Licenciado em Letras - Inglês.

Orientadora: Prof.^a Dra. Andreia Turolo da Silva

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ABSTRACT

The present research discursively analyzes Ms. Morello and Chris' relationship in the sitcom *Everybody hates Chirs* and how Ms. Morello's interactions with Chris represent a reproduction of racism. To answer the proposed question, based on the Critical Discourse Analysis approaches and on the theoretical framework on Critical Discourse Studies, selected dialogues were analyzed and discussed relating aspects and properties of discourse to the reproduction of racism. Relevant social aspects such as power, control and ideology were taken into consideration. Strategies of racism denial and its discursive role in the reproduction of racism were analyzed as well. The analysis shows several racist discourse practices and a strong reproduction of racism concerning, racial, stereotypical and ethnic prejudice. Ms. Morello's assumptions towards Chris are always based on racist beliefs and stereotypes, indicating and reinforcing a clear and strong reproduction of racism and its discourses.

Keywords: racism; discourse and power; critical discourse analysis; everybody hates Chris; discourse practices, Ms. Morello speech.

TABLE OF CONTENTS

1 INTRODUCTION	6
2 LITERATURE REVIEW	7
2.1 Critical Discourse Studies	7
2.2 Racism and its discursive practices	11
3 METHODOLOGY	14
4 DATA ANALYSIS, FINDINGS AND DISCUSSION	15
5 CONCLUSION	20
6 REFERENCES	21

1. Introduction

Critical Discourse Analysis (CDA) addresses social problems expressed through discourse and communication. Several studies have been applied to this field in order to understand how social problems such as power abuse, dominance and social inequalities are produced, reproduced and expressed through discourse and communication in our society (Van Dijk, 2008).

Considering the fact that racism is a complex social phenomenon produced and reproduced by means of discourse, it is very important to understand how social relations can lead to racist practices and reproductions expressed in everyday communication, in order to stop its reproductions, criticize and delegitimize such practices.

Taking into consideration the CDA principles, this research has as its main goals to analyze and understand the power relations and social inequalities present in the famous American sitcom "Everybody hates Chris", focusing on two specific characters' relations: Ms. Morello and Chris.

Considering the relevance and popularity of the sitcom, it is important to discuss, analyze and be aware of the racist discourses, thoughts, beliefs and stereotypes hidden behind the jokes presented on it.

This research seeks to answer a main question: In what ways does Ms. Morello's speech represent a reproduction of racism? To answer this question, the main objective is to identify in the dialogues between Ms. Morello and Chris racist discourses and stereotypes, besides discussing how these discourses may influence and reinforce the reproduction of racism in society.

The question presented above is the guiding element to the development of this research. Based on the analytical approaches of Critical Discourse Analysis (CDA) and on the theoretical background on the Discourse Studies field, the research is intended to analyze Ms. Morello's speech towards Chris, the relations of power, the social aspects and representations, focusing on social aspects such as beliefs, stereotypes and racist thoughts expressed by her that are related to Chris.

In order to accomplish the expected goals, the research is going to analyze the dialogues between the characters, Chris and Ms. Morello, in some episodes from

different seasons of the sitcom. The script transcriptions of the selected episodes are going to be provided and analyzed by the author considering the theoretical guidelines of the research.

2. Literature Review

2.1 Critical Discourse Studies

Firstly, understanding the Critical Discourse Studies (CDS) perspective is a very important task. According to Van Dijk (2008) the critical discourse studies are intended to understand and analyze the power relations in society, expressed, produced and reproduced by language use, specially, on power abuse and dominance by elites over minorities through means of discourse. Therefore, CDS research is designed to analyze how relations of power, abuse and dominance are constructed, produced and reproduced in society through discourse and communication. Van Dijk (2008) defines the CDS interests as follows.

CDS is specifically interested in the (critical) study of social issues , problems, social inequality, domination and related phenomena, in general, and the role of discourse, language use or communication in such phenomena, in particular (VAN DIJK, 2008, p. 6).

As described above, the CDS focus on social relations in society that relate to discourse and communication. It mainly addresses social problems such as dominance, inequality and injustice established and reproduced by means of discourse and through language use.

A very clear example of such a social problem is racism. Racism is a social phenomenon mainly established by means of discourse and which, negatively, affects black people in society. Racist practices are expressed everyday in society through discourse and communication. Racist speeches, stereotypes, negative beliefs and prejudices are daily manifested against black people in our society.

Taking into consideration the fact that racist practices are expressed mainly by means of discourse, it is very important to understand the role of discourse in this process of production, reproduction and reinforcement of racism. However, this is not a simple task as it may seem to be. It is necessary to highlight that discourse not

only relates to the usage of language itself. It encompasses other relevant aspects that are directly related to how discourses are expressed and produced in society. Therefore, discourse and its implications should be understood as a social practice which involves much more than just the simple use of language. It should be considered as a social practice that is based on situated interaction and involves the speaker's political, cultural, social and historical background (VAN DIJK, 2008).

Norman Fairclough (1989), describes what people have in their minds, in terms of values, beliefs, assumptions, language and world knowledge as members resources (MR) and he affirms that there is no possibility of analyzing how discourses are produced and intended for without taking into account the members resources and social conditions they were created through.

Discourse and its production should, then, not only be analyzed by the verbal or written use of language, but as a social practice, as a situated interaction, as a communicative event that relies on many aspects such as beliefs and ideologies. Taking into account this interactional and social aspect of discourse, we may conclude that the structural use of the language is only a means of discourse, a tool for social interaction, only a way in which discourse is expressed and produced through, and there is no possibility to analyze discourse and its implications by only considering the structural function of language use. Van Dijk (2008, p. 4), states that "CDS methods specifically focus on the complex relations between social structure and discourse structure, and how discourse structures may vary or be influenced by social structure". The interactional and social aspects such as the speaker's beliefs, knowledge and ideologies are responsible for what discourses may express, produce, reproduce and reinforce in society.

Relating discourse production to social problems such as domination, power abuse, inequality and some other societal problems, expressed mainly by means of discourse, is not an easy task. Indeed, it is only possible to analyze such relations between discourse production and social problems if the interactional and social aspects are taken into consideration.

As mentioned above, the social aspects are very important dimensions of discourse and its production, and the speaker's beliefs, ideologies and experiences are directly related to how discourses are established. Moreover, the speaker's beliefs and ideologies play a very important role in discourse production and reproduction.

Power abuse can only manifest itself in language use where there is the possibility of variation or choice, such as calling the same person a terrorist or a freedom fighter, depending on your position or ideology. (VAN DIJK, 2008, p. 4).

Indeed, this possibility of choice and variation is what defines discourse production. Considering the fact that discourses are made of what people believe and think, discourses, then, are the final product in a process that takes into account people's beliefs, ideologies, knowledge, experiences and so on. Therefore, this is how racist, sexist and many other types of discourses against minorities are established, produced, reproduced and reinforced in society.

Considering what has been discussed so far, we must now focus on discourse production and use in a broader perspective. Discourse and power. Discourse is one of the ways in which power can be expressed through. Van Dijk (2008) establishes the term social power and its definition is as follows.

Social power is defined in terms of the control exercised by one group or organization (or its 'members') over the actions and/or the minds of (the members of) another group, thus limiting the freedom of action of the others, or influencing their knowledge, attitudes or ideologies. (VAN DIJK, 2008, p. 65).

As described above, social power leads to control over groups and organizations. Such control, then, leads to power relations and power struggles in society. Norman Fairclough states that "power can be won and exercised only in and through social struggles in which it may also be lost" (Fairclough 1989, p. 43)

In addition, power relations are, as proposed by Fairclough, always relations of struggle and these relations are strictly related to class struggle. In fact, social groups are constantly struggling for power and for being in a powerful position.

Norman Fairclough class struggle definition is as follows.

Class struggle is a necessary and inherent property of a social system in which the maximization of the profits and power of one class depends upon the maximization of its exploitation and domination of another. (Fairclough, 1989 ,p. 35)

Moreover, social power can be related to control. Such power can be justified by having access to valuable social resources, as described by Van Dijk (2005, p.

355), “privileged access to scarce social resources, such as force, money, status, fame, knowledge, information, “culture”, or indeed various forms of public discourse and communication”.

According to Van Dijk (2008), power can and must also be related to the control over discourse and its production, then, we may assume that relations of power in society are established by, among other aspects, the control over discourse production.

Traditionally, control is defined as control over the actions of others. If such control is also in the interest of those who exercise such power, and against the interest of those who are controlled, we may speak of power abuse. If the actions involved are communicative actions, that is, discourse, we more specifically deal with control over discourse, which is one of the obvious ways discourse and power are related. (VAN DIJK, 2008, p. 9).

The groups who have more access to and control over discourse production are the ones which we call “elites” or dominant groups. Consequently, the ones who have less control over discourse are the “minorities” or dominated groups. Based on this, the more control a group has over discourse and its production, the more powerful it is. Thus, those who control the access to and control over discourse production, the elites, have a powerful position in the relations between social groups in society. Besides that, having preferential access to and control over discourse and its production is a way of maintaining a powerful position in society.

Besides theorizing and considering the theoretical framework presented so far, it is important to consider the social relevance of this research as well. It seeks to shed light on the proposed issues by critically analyzing and discussing them, in order to bring awareness and contribute for social change. In the words of Fairclough (1989, p. 1) “consciousness is the first step towards emancipation”.

We must now focus on racism and the discursive aspects related to it.

2.2 Racism and its discursive aspects

Racism is a quite complex social phenomenon which manifests itself through language. According to Ruth Wodak and Martin Reisigl (2005), the starting point to understand racism, in a discourse analytical approach, is as follows.

The starting point of a discourse analytical approach to the complex phenomenon of racism is to realize that racism, as both social practice and ideology, manifests itself discursively. (Wodak; Reisigl, 2005, p. 372)

As described above, racism must be understood as a social practice, which is expressed discursively in society. As stated previously, racism and its practices are manifested mainly by means of discourse. In addition, the ideological role in the production and reproduction of racist discourses must be considered as well.

In Fairclough's words, ideologies are "common-sense assumptions which are implicit in the conventions according to which people interact linguistically" (1989, p. 2). Such assumptions play a decisive role in the reproduction of racism.

In addition, ideology also relates to the exercise of power. The exercise of power is generally achieved through ideology, and particularly achieved through ideological uses of language. (Fairclough, 1989)

Fairclough defines the relation of ideology and the exercise of power as follows.

Ideologies are closely linked to power., because the nature of the ideological assumptions embedded in particular conventions, and so the nature of those conventions themselves, depends on the power relations which underlie the conventions; and because they are a means of legitimizing existing social relations and differences of power. (Fairclough, 1989, p. 2)

Indeed, the exercise of power can be achieved ideologically. However, power can be also exercised violently through coercion. Such form of power expression is, oftentimes, the reality in class struggles. Although power can be exercised through coercion, the production of consent is a preferred way.

Fairclough (1989) defines ideological power and the ways power can be exercised through as follows.

Ideological power, the power to project one's practices as universal and 'common-sense', is a significant complement to economic and political power, and of particular significance here because it is exercised in discourse. There are in gross terms two ways in which those who have power can exercise and keep it: through coercing others to go along with them, with the ultimate sanctions of physical violence or death; or through winning other's consent to, or at least acquiescence in, their possession and exercise of power. (Fairclough, 1989, p. 33)

Additionally, ideology is a key point in the production and reproduction of racism. Racist speeches, beliefs, prejudices and stereotypes against black people are ideologically shaped and shared in society. Fairclough defines ideology as "the key mechanism of rule by consent, and because it is the favored vehicle of ideology, discourse is of considerable social significance in this connection". (1989, p. 34)

Considering what has been discoursed so far, we must now focus on discourses and the role of social institutions in its production. Social institutions and their members, such as schools and the media, for instance, play a quite important role in the production and reproduction of discourses. Having the preferential access to and control over discourse, these groups and institutions become, then, powerful for being in a privileged position.

According to Van Dijk (2005), the power of these institutions are integrated and related to social aspects as habits and constraints.

The power of dominant groups may be integrated in laws, rules, norms, habits, and even a quite general consensus, and thus take the form of what Gramsci called "hegemony". Class domination, sexism, and racism are characteristic examples of such hegemony. (Van Dijk, 2005, p. 355)

Relating the power of these groups and institutions to the production and reproduction of discourses, we may assume that the more access social groups and institutions have over discourses and its production the more powerful they are. In Van Dijk's words, "those who have more control over more - and more influential - discourse (and more discourse properties) are by that definition also more powerful". (Van Dijk, 2005)

Besides controlling discourse and its production, mind control is also a way to reproduce the dominant discourses. Van Dijk (2005) describes the role of mind control in the reproduction of dominance and hegemony.

If controlling discourse is a first major form of power, controlling people's minds is the other fundamental way to reproduce dominance and hegemony. "Mind control" involves even more than just acquiring beliefs about the world through discourse and communication. (Van Dijk, 2005, p. 357)

Thus, controlling discourse and its production, influencing people's minds, knowledge and opinions, is a powerful way to maintain the dominant positions of the powerful social groups and institutions in society.

Such control is not always quite clear and people, oftentimes, are not aware of such controlling practices. In Van Dijk's words, "power is not always exercised in obviously abusive acts of dominant group members, but may be enacted in the myriad of taken-for-granted actions of everyday life". (Van Dijk, 2005, p. 355)

Another quite important dimension concerning racism is its denial. The norms and values which are regulated by society and the law, condemns discrimination and any form of ethnic prejudice. Indeed, there are sanctions regulated and implemented by the law for those who do not obey its regulations, for instance, the ones who produce, reproduce and share racist discourses.

However, dominant social groups and institutions make use of some strategies to disguise ethnic, racial prejudice and harmful discourses and deny such practices as well. For instance, as proposed by Van Dijk, positive self-presentation and negative other-presentation, among other such strategies of denial, are common strategies used by social groups and institutions to disguise and deny the reproduction of racism.

Besides the two strategies mentioned above, there are many other strategies in which social groups discursively make use in their discourses. Reversal, denials, mitigation, justification are some other strategies used to deny racist practices. Some of these strategies are going to be dealt with and explained in the data analysis section.

3. Research Methodology

The research was intended to identify, analyze and discuss the racist discourses, beliefs, ideologies and stereotypes presented in the American sitcom “Everybody hates Chris”. In order to achieve the expected goals, a qualitative research was conducted and developed by the author.

The data basis for the development of the research was the dialogue transcriptions from five different episodes of specific seasons. The episodes were transcribed and analyzed by the author considering the theoretical framework thought for the research.

The selected dialogues composing the data basis were determined by following specific criteria to achieve the expected goals and results designed for the research.

The criteria used in the selection of the episodes was based on the content present in the dialogues, considering stereotypical, racist and ethnic prejudice, beliefs and assumptions on them.

4. Data analysis, Findings and Discussion

Extract 1

Everybody hates eggs - Season 2 - Episode 11

Ms. Morello: Chris, we have an uneven number of boys and girls, so I thought I'd make you a single father. I know it's something you can relate to with your childhood and all.

Chris: I have a father.

Ms. Morello: Oh, I know, Chris. If only your mom knew his name.

Ms. Morello: Just so you embrace this project to the fullest, I brought something special for you.

Chris: A brown egg?

Ms. Morello: They're all the same on the inside."

The dialogue described above takes place at Chris' school. The teacher, Ms. Morello, assigns a school project to the class. The project consists of taking care of an egg as if it were a son. Students are divided into pairs and Ms. Morello gives each student pair an egg for the development of the assigned task. Then, after setting up the pairs, she informs Chris is not going to have a partner to work with due the uneven number of students in the class. As she announces it to Chris, she expresses a belief she has about Chris' childhood and family structure. She believes Chris was raised without the presence of his father, which is a belief she relates to black people generally. In addition, when giving students the eggs, she gives Chris a brown egg which is a direct reference to Chris' skin color.

As presented above, there are several racist stereotypes and beliefs in Ms. Morello 's speech. Firstly, the belief that black people's families and homes are unstructured and black kids are raised without the presence of their fathers is a clear expression of her racist stereotypes. Besides that, another racist thought concerning black women is described. When Chris replies to her assertion about his father and family structure, affirming that his father is part of his family and childhood, Ms. Morello expresses another racist belief she has relating to black people. She states "Chris, if only your mom knew his name", suggesting that black women keep thoughtless sexual relationships with several men.

Finally, giving Chris a brown egg might seem to be an attempt to give him something he could relate with in an empathetic gesture, however, results, considering the discursive aspects which are involved, in a completely discriminatory and exclusive practice.

Extract 2

Everybody hates christmas - Season 1 - Episode 11

“Ms. Morello: Oh, Chris, look at you.

Ms. Morello: You didn't have to bring any food.

Ms. Morello: Sometimes I forget how strong your people are.

Chris: What do you mean how strong my people are? "What do I mean how strong your people are?"

Ms. Morello: You shall overcome someday. See me after class.

Ms. Morello: I have something for you.

Chris: Okay.”

The setting and context for the dialogue described above are as follows. The mentioned situation takes place at Chris' school. Ms. Morello assigns students a new project. As it is Christmas time, students are required to bring food items to be donated. As she is giving students the instructions and orientations for the project, Chris asks about the allowed types of food items that can be brought for donation. Then, Ms. Morello replies to Chris and tells him that there is no need for him to bring any food and invites him to meet her after class. After class, when Chris meets Ms. Morello, she gives Chris some food items collected by students for donation up to then. The episode ends up with Ms. Morello going to Chris' house with some reporters and TV staff to deliver the food donations to Chris and his family, which suggests the donation campaign was planned for Chris' family since its beginning.

Considering the context described above, there is a clear expression of a racist common thought and stereotype. As Ms. Morello informs Chris not to bring any food, she explicitly suggests that Chris' family is not able to donate food items as she believes the family has a poor and unsafe financial condition.

In addition, the economic situation of Chris's family and black people who live in Chris's neighborhood is always portrayed by Ms. Morello, in different episodes and contexts from the series, as very poor people, facing scarcity of material and financial resources.

Extracts 3 and 4

Everybody hates houseguests - Season 3 - Episode 7

“Ms. Morello: What year did the American Revolution begin? Greg.

Ms. Morello: Greg? Greg, what's wrong with you? You're usually so alert.

Chris: It's because he's staying at my house for the week.

Ms. Morello: Oh, my God, he's drunk? Did he have a 40 for breakfast?

Greg: I'm not drunk. I'm just not used to getting up so early.

Ms. Morello: Don't be ashamed.

Ms. Morello: Chris's people have a history of being up when the rooster crows to go to work in the fields. Who could expect you to keep up? Go back to sleep”.

Everybody hates being cool - Season 3 - Episode 19

“Chris: If either one of us gets caught by the teacher, we don't rat out the other.

Chris and Greg: Deal? Deal.

(somber theme playing)

Greg: Chris gave it to me.

Ms. Morello: Chris? I am so disappointed in you.

Ms. Morello: I know that nicotine, pork rinds and malt liquor are the black men's vices.

Ms. Morello: But why infect Gregory?

Ms. Morello: Well, I'm sorry, Chris, but you're suspended.”

The extracts above are from two distinct episodes. The first dialogue takes place during a class in which Ms. Morello asks a friend of Chris a question. Greg, Chris' friend and classmate does not answer the question. Ms. Morello asks if Greg is well and Chris informs her that Greg is staying for a week at his house. Then, she immediately asks if Greg is drunk. Greg answers the teacher's question and justifies the reason for him to be sleepy.

The fourth extract takes place at Chris' school and describes a Chris and Greg's decision to seem cooler. The boys decide to put on a cigarette behind their ears in order to seem cooler. The boy's decision is, obviously, not supported or allowed by the school rules and guidelines. Then, Greg is caught by Ms. Morello and tells her that Chris had the idea. Later, Ms Morello meets Chris to discuss the incident. During their conversation, she expresses her disappointment in Chris, but mainly for influencing and being responsible, according to her, for Greg's misbehavior.

As discussed above, both dialogues and situations are connected by a racist

belief and stereotype concerning drugs. In the first extract, when asking if Greg is drunk, Ms. Morello suggests alcoholic drinks as being part of Chris' family daily items. In addition, in the second extract, when discussing the cigarette incident with Chris, she affirms that nicotine and liquor are the “black men’s vices”, which strongly suggests a relation to drug use and black people.

Besides, when discussing the boys “incident” involving the cigarette, Ms. Morello charges Chris the total responsibility for the incident and accuses him of influencing Greg to misbehave. Then, Chris is the only one to face the punishment of being suspended from classes.

Extract 5

Everybody hates Tattaglia - Season 4 - Episode 1

“Ms. Morello: So, what can I do for you? I need to change homerooms.

Oh, what's the problem?

Chris: Mr. Thurman hates me. I'm tired of being around only white kids all the time.

Ms. Morello: Chris, I thought you'd like that room. That's why I had you placed there.

Chris: You put me in that class?

Ms. Morello: Yes, but if I had known you were a racist

Chris: No, I'm not a racist.

Ms. Morello: Well, I don't hear any of the white kids complaining about being around you.”

The extract above is from an episode when Chris goes to high school. Unlike the elementary school, where he was the only black student there, the new school is composed of other black students. However, Chris is placed by the principal in a class where he is the only black student again. As he enters his new class for the first time, Mr. Thurman, Chris' new teacher, mistreats Chris and asks him to look for another class. When Chris goes to the principal's office to request relocation to another class, he meets the new principal, Ms. Morello, and asks for relocation. Chris justifies the reason for him to change his class and Ms. Morello accuses him of being racist.

However, being in a group of white students again, considering the experience he had in the elementary school, facing discriminatory and exclusive practices, constantly being exposed to racist discourses and beliefs, having the possibility of choice, when he decides to change his class to a new one which he

would fit in better, he is, then, accused of being racist.

Considering the extracts above, we must now discuss some important discourse aspects presented in the dialogues. Firstly, in the first two extracts, there is a common-sense assumption and stereotype related to black families structure and the access to financial and material resources by black people. Ms. Morello believes that Chris was raised without the presence of his father and she relates Chris' family to poverty. It denotes a socially shared conviction and stereotype concerning black families. Stereotypes can be defined as follows.

The verbal expression of a certain conviction or belief directed toward a social group or an individual as a member of that social group. The stereotype is typically an element of common knowledge, shared to a high degree in a particular culture. (Wodak; Reisigl, 2005, p. 378)

Additionally, the extracts three and four also relate to racist stereotypes. The relation suggested by Ms. Morello linking black people to the use of alcohol and drugs is a clear expression of a racist belief. It is important to highlight that stereotypes are, oftentimes, negative judgments against specific social groups.

Besides that, in the extracts three, four and five, Ms. Morello makes use of a quite common strategy present in racist discourses. The positive self-presentation and the negative other-presentation. In the mentioned extracts, Ms. Morello portrays a negative image of black people. Relating black men, in the first extract, as irresponsible and not caring for their families, supporting the belief that Chris was raised without the presence of his father, and linking the drug and alcohol use to black people generally, in the third and fourth extracts, denotes a negative identity construction concerning black people. Also, in the fourth extract, Chris is, based on Ms. Morello perspective, the real guilty one. Just Chris receives the punishment for an action that both boys, Chris and Greg, were responsible for.

In the last extract, there are important aspects to highlight. First, we may assume a positive self-presentation move from Ms. Morello perspective, when she affirms that the other students do not complain about Chris' presence in the same class. Presenting Chris class, the white students who are Chris' classmates, as tolerant and not complaining about Chris' presence, is a way of promoting a positive self-presentation of the white group people in which Ms. Morello is part of.

Indeed, besides assuming a positive self-presentation perspective towards

Chris, Ms. Morello accuses him of being racist and intolerant. Actually this is also one of the ways in which racism is denied. Van Dijk defines reversal as “the strongest form of denial”. (Van Dijk 1992, p.94)

Denouncing racism and its practice, then, turns into a counter-accusation. When Chris denounces the racist environment he was in, he is accused of being the racist one. In Van Dijk’s words “denials of racism often turn into counter-accusations of intolerant and intolerable anti-racism”. (Van Dijk 1992, p.90)

5. Conclusion

The present research intended to analyze the discursive power relations, racist beliefs and stereotypes presented on the sitcom Everybody hates Chris. In order to elicit better comprehension, only Ms. Morello and Chris' relationship was taken into consideration. Based on the discussions and analysis presented so far, Ms. Morello's interaction with Chris shows a clear reproduction of racist practices.

Considering the racist discursive aspects and the denial strategies of racism, Ms. Morello’ speech toward Chris is always based on racist assumptions and takes, then, the form of racism reproduction.

Reproductions of racism through racist discourses and practices are, unfortunately, still a reality and part of our society. It is important to understand the role of discourse in the reproduction of racism and to be aware of such reproductions in order to resist, criticize and delegitimize such practices. Through the analysis of discursive practices concerning social practices such as racism, racist discourse aspects and domains were discussed.

Regarding the complexity of such social phenomena and the need to delimit the object of investigation for the development of this research, further investigation and discussion is necessary, in order to bring consciousness to this social problem, which is the first step towards social change and emancipation.

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