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## WOMEN IN THE MARKET POSITION: A BRIEF ANALYSIS OF PROPAGANDISTICAL DISCOURSES

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**Abstract:** Late modernity is related to some significant changes within societies. In this sense, we realize that even with technological advances we need each other, there is a mutual relationship between me and the other. In postmodern societies, new identities are being (re)constructed with increasing frequency. Therefore, in view of this reality, we have as a motto for the present work to analyze the speeches of two beer market advertisements that point to women as marketing products. Our objective here is to analyze these social practices following some methodological and epistemological notes, specifically, critical discourse analysis. In order to have an effective change in some aspects of societies, the process is slow, given that it is first necessary to change the discourse in order to have a change that is really effective in social practice. This means that to observe the language phenomenon it is extremely necessary to have a sphere of social relations in an organized way. Here, what interests us is to discuss how women are presented in advertising ads on screen. Therefore, the present study is based on the theoretical propositions arising from the ADC and on some notes of pragmatics and its interfaces. This time, we will describe, interpret and analyze these media discourses establishing a reflection on how these notions thought by these authors work in propagandistic discourses. Furthermore, we will bring to the analysis some theoretical notions of the philosophy of language, defended by the Bakhtinian Circle, specifically, the concept of ideological sign transcribed from “Marxism and Philosophy of Language” (1999). By way of conclusion, we will present that these analyzes contribute a lot to the development of (re)constructions of theories in evidence as well as to the study of postmodern societies.

**Keywords:** Discourse and media. Beer advertisement. Social practice.

## TO START A CONVERSATION

The present work entitled “The woman in the market position: a brief analysis of propagandistic discourses” says about the late modernity, also known as postmodern. In this comparison, we also realize that in times of globalization and many technological advances, it is known that we need each other, that is, there is a dependence that is mutual. We realize, therefore, that language has contributed a lot to the reconfiguration of some social practices in postmodernity, but there are still many aspects that need to be discussed so that there really is a social change. In addition, we infer that new identities are being (re)constructed with increasing frequency, so, given this reality, we have as a theme for this text, talking about the discourse of two beer market advertisements that point to women as “products”. We emphasize that we will analyze these social practices following some epistemological and methodological notes, mainly from critical discourse analysis (hereinafter, ADC).

In this comparison, we highlight that the majority of alcoholic beverage companies, still in contemporary times, in order to boost their sales, use various tools to promote their product. We infer that the presence of women has always been an artifact in these advertising statements of some beer brands. Here, we emphasize that such advertisements only mean because of the sociocultural filter we have in Brazil, in which the woman is still seen as a mere object of the man. Within this context, the motto of the present work is from the theoretical propositions arising from critical discourse analysis (CDA) and from some nodal notions of pragmatics and their interfaces, specifically, through the bias of presupposition concepts: reference, inference and transcribed implicature, especially by Grice (2006) and Marcuschi (2000), we will write an analytical text, establishing a reflection on how

these notions thought by the aforementioned authors work in the propagandistic discourses in evidence. Furthermore, because we believe in a possible theoretical dialogue, we will bring to the analysis some notions arising from the philosophy of language, advocated by the Bakhtin Circle, specifically, the concept of ideological sign transcribed from “Marxism and Philosophy of Language” (1999).

In this sense, initially, we emphasize that the first advertisement under analysis was published in 2013, entitled “A mulher devassa”. This statement presents the black woman as a product, given that those responsible for the “Devassa” beer advertisements have been bringing the figure of the woman to sell the drink in question for years. Here, the second statement under analysis is also an advertisement for a beer brand, namely Itapaiva. In this publicity made in 2016, of “Waiting for summer\Come to us, dear summer and\or woman\100% beer, we also have the presence of women in a market position, in which the model\actress\dancer, Aline Riscado, earned millions to star in this campaign entitled #summer of the aforementioned beer brand.

It is also worth mentioning that a critical discourse analysis is needed and contributes to the social changes that are so important and desired in postmodern society, which means that language has a lot of relevance and central role for social life in contemporary times. Thus, we emphasize that Chouliaraki and Fairclough (1999) present us in this work with two relevant directions, specifying an ontology and an epistemology, always taking into account the concern of scholars on this subject with social changes. Therefore, we infer based on the readings of this book that ontology supports the epistemology that supports the methodology of a given research. It is always worth mentioning that ADC focuses on the study of verbal and/or

non-verbal texts, as well as events in social practices. This area aims to bring to society the theoretical and methodological debate, understanding language as a social practice.

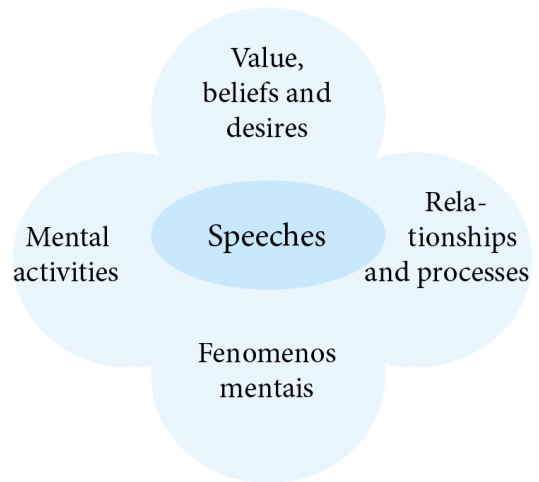
In this sense, the studies inserted in this perspective consider that the discourse has a social change, it is necessary to take into account the subject who is the agent. This time, a work in CDA needs to describe, interpret and explain the language in a certain socio-historical context. Therefore, we will describe the text, interpret the discursive practice and explain the social practice in question. For this work, the discourse analyst must always take a political/social and cultural position, given that he/she needs, therefore, to be always concerned with social change. Here, we infer that the discursive practice mobilizes conventions whose function is to naturalize some power relations and ideologies that are specific, in addition to making the conventions themselves imperceptible. When we talk about women in advertisements, especially in beer advertising campaigns, women appear in an objectified way, a mere product to be consumed if possible by the male audience. In the following item, we present the theoretical foundation of the present study.

### **FOR A THEORETICAL DIALOGUE: BETWEEN ADC, PRAGMATICS AND PHILOSOPHY OF LANGUAGE**

It is interesting to mention that Chouliaraki and Fairclough (1999) locate ADC in the studies of society/late modernity, with two decades in which we had many changes with regard to social and economic aspects, all on a scale that is global. The authors emphasize that there is a motivation in late modernity, that is to say that the changes start from the particular methods of people with particular interests. In this sense, social, cultural and economic changes shape discourses. We

corroborate with the thought that ADC is theory and method, given that it is a methodology for analyzing social practices, focusing on the moments of discourse. From this perspective, there is a theory/practice relationship when we operationalize the theoretical notions of discourse in late social life. It is worth mentioning here that these analyzes contribute a lot to the development of the (re)constructions of the theory in question.

In this comparison, with regard to the practical social concept, Chouliaraki and Fairclough (1999), make us reflect on the fact that discourses internalize values and beliefs, that is, one aspect is within another. From the notions of articulation and internalization – also discussed by Laclan and Mouffe (1985) – it is necessary to internalize and articulate our object of study. Internalizing the theory is making sense to my life. Therefore, we realize that the discourses of today's beer advertisements are dehumanizing being a woman, not contributing to a rupture of patriarchy in late modernity. There is a relationship between interaction and internalization, that is, it is the analysis of the internal by the external, taking into account the relations of domination, power, hegemony that exists between genders, ethnicity and race. Here, it is necessary to have a look at who is the internal oppressor, in a second moment that we will be able to change the oppressive system with its due ideologies and the like. In this sense, with regard to the practical social concept, we have the following diagram:



In addition, ADC believes in a possible theoretical dialogue, therefore, it brings to the studies in this area, a wide variety of theoretical notions, specifically, social theories imbricated with what is the theoretical framework of linguistics. Therefore, the articulation defended here may be linked to transdisciplinarity. Furthermore, it is valid, at the moment of internalization, to present which macrosociodiscursive categories will be brought to light in the analysis of social practice. It is always valid to discuss critical ontology and critical epistemology, thus discussing the study of social life in social practices, presenting, in this comparison, the discourse as one of the elements of these social practices in relation to dialectics.

Thus, Critical Discourse Analysis is located within a tradition embedded in scientific analysis, as well as in social (critical) theory. Here, life is understood as an open system, we corroborate with Chouliaraki and Fairclough (1999), when they make a dialogue with the “critical realism” defended by Collier (1994) and Bhaskar (1986), presenting the control mechanisms, or that is, the different levels of life that have their different structures. Therefore, in this sense, there is an intersection of the biological and the social. Therefore,

according to the thinking of these authors in evidence, we realize that the constitution of social practices takes place through a relationship between structures that are abstract, events considered concrete and the mechanisms in question. This way, today we have a critical realism in ADC, since, from a dialectical view of the subject, in which he has an action with the structure, this subject acts in a certain space/time that must be taken into account in our research.

We emphasized that some questions permeate this theme, namely: What are these conventions in our cultural context? How have women been highlighted in these campaigns? What are the stereotypes (common traits perceived by individuals of the same category) when talking about women starring in these advertising campaigns for beer brands? What is the effect that these advertisements have within contemporary societies? Before answering these questions, before concepts and methodologies, it is necessary to delve into the philosophical aspects, for this reason, we will bring to our brief analysis some guidelines of philosophical-linguistic thought (defended and studied by the Bakhtinian circle). We realized that delimiting the research object (in this case, beer advertisements that place women as a product), means losing the very essence of the object studied, its semiotic and ideological nature.

In this sense, in light of the readings made on this theme, we realized that structuralist scholars – also known as the formal language scholars – did not really consider studies of a social nature. To cite an example, Ferdinand Saussure, the father of structuralist/positivist linguistics, in 1920, focused on the concepts of *langue* and *parole*, only the individual aspect was of interest at that time. In 1989, Fairclough begins to think about the critical studies of language, which is a form of social practice. At this moment in history, he no

longer accepts the dichotomies advocated by Saussure, given that there are social mechanisms that also mean a lot in *parole*. We have a priori two orientations: idealistic subjectivism with a focus on the speech act in an individual creation, as well as abstract objectivism, language understood as a linguistic system, but linguistic connections have nothing to do with ideological aspects, they have if an abstract look at/through language. Critical discourse analysis, which brings to studies related to language a very social and transformational focus, is now beginning to fill this gap that existed between language and studies of a social nature. Thus, we infer that this area of study begins to study language now in use, therefore, it will work with the idea of *parole* (defended by Saussure), but from a different point of view. There is an overcoming of dualism (dual world logic), from that moment on, linguistic studies start to think about the existing relationship between the subject and the world, that is, it is man who is now integrating/integrated into the universe. Therefore, it is a search for the unity between the “I” and the world”. Here, we reinforce that monism looks only at unity, whereas dialectics from a non-positivist view reinforces this unity. In ADC, in times of post-modernity studies, along decolonial lines, there is a return of the individual. When referring to this decoloniality, we think of all the exclusions and all the marginalizations, which come to the fore, including the rescue of scientists who were rejected because of the aforementioned gap. In this work, we refer especially to women who advertise in advertisements and at the same time are merchandise (the product itself).

Fairclough (1992, p.90) understands discourse as a social practice and presents some conceptions in this sense, namely, mode of action, mode of representation and a dialectical relationship with social structures.



Here, this discourse, which is a form of social practice, begins to approach the studies of sociologists, so at the time of its foundation, the ADC dialogues with the guidelines of Mikhail Bakhtin's dialectical-philosophical-linguistic thought, since before in order to enter the conceptions and "methodological processes" it is necessary to enter the aspects that are philosophical and that mean a lot in our ongoing research. In this sense, we now think of a sphere of the relationship that is social and organized to observe the phenomena related to language, and for this to happen, it is necessary to place the subjects in the social environment. We emphasize that the great leap from formal linguistics to studies in this area in post-modern times is to consider the subject that relates to the structure and vice versa, there is a dialectical view regarding the relationship between structure and agency. In 1992, Fairclough, affiliated with other linguists from England, the aforementioned author came to the conclusion that language has a social role, in this context, there is also a protagonism of language with the agent, that is to say that it is not only the being human being that agency, the text (verbal or non-verbal) is also an agent. Soon, language started to constitute the relations of production and control of society, this is another extremely relevant function of critical studies of language.

What needs to be clear is that ADC is focused on language and social change, therefore, there is a great commitment to socially excluded groups, that is, this theory and methodology needs to really bring about social change. We emphasize, then, that critical discourse analysis proposes a dialectical-dialogical view in which discourses are not only shaped by social structures, but also shape such structures. challenge to take the individual into account within this linguistic study imbricated with what is

social. It is also interesting to note that in the 1992 work, Fairclough, a scholar and founder of this area, understands discourse as a form of social practice, while in the 1999 work, the aforementioned author in dialogue with Chouliaraki highlights that discourse maps social practice on another level, discourse being an element of this practice. This area often analyzes social practices. Here, in line with the teachings of Chouliaraki and Fairclough (1999), it is important to mention that social, economic and cultural changes are shaping the discourses present in society. In this work, the authors present us with 3 levels to look at our social problem, namely: the social structure (economy, health, education, religion, culture...), social practice (mediation - there are other social practices in dialogue) and the social event (a network of social events-genres). Finally, we emphasize that the studies included in the ADC have a scientific approach that is transdisciplinary for language studies that are critical and focus on social practice. Furthermore, ADC is established by the relationship between language and sociocultural aspects, being an area, essentially, political, engaged and has a potential for agency of social actors, with this theory in dialogue with practice.

Here, the language in use, defended by Fairclough (2003) as texts, assume a great importance in events that are social, since it is through them that changes can happen. The texts generate effects within our society, Fairclough, in partnership with Chouliaraki, in the 1999 work mention that the text can be understood as the multimodal or semiotic. The texts that we will analyze have some very important meaning effects in the analytical moment. Ideologies permeate the discourses that are in evidence in this work of analyzing the production of meanings in these advertising campaigns.

We understand significantly (based on the

writings of the Bakhtin Circle) that through words we can perceive that utterances are loaded with ideologies. Here, we emphasize that the ideology present in society does not need to be studied only by the area of psychology. The sign, the object of study of language, is ideological. Thus, for ideology to exist, the sign must first exist. The Bakhtin Circle thinks about the sign without the dichotomous relationship (signifier/signified), thought and discussed in past times by Saussure.

The theorizations of the Circle understand that the ideological meaning is outside the sign, being socially constructed. It is worth mentioning that if we think only of the physical body, we are not dealing with ideology. The sign is ideological and occurs through “individual” consciousness, but we understand that our consciousness is loaded with ideological signs that we acquire through the process of social interaction. To think about the self, we need interaction with the other and, in this sense, ideologies are not individual, but collective, since they are constructed through signs in social interaction. Therefore, according to Bakhtin/Voloshinov (1999, p. 34):

Signs only emerge, decisively, from the process of interaction between an individual consciousness and another. And the individual consciousness itself is full of signs. Consciousness only becomes consciousness when it is impregnated with ideological/semiotic content and, consequently, only in the process of social interaction.

In view of this assertion, we can infer that it is through our insertion in society that our conscience called “individual” ceases to be individual and becomes collective, being impregnated by ideologies. Therefore, we can say that some positions/thoughts that are considered as our absolute truths are reflections of our interaction with the other and the world. It is through the relationship with others that the subject builds the content

of his speech. Here, it is necessary to mention the notion of discourse defended by the Circle, given that there is no enunciation without discourse. In this pursuit, for Bakhtin, “The quoted discourse is the *discourse in discourse, the enunciation in the enunciation, but it is, at the same time, a discourse about the discourse, an enunciation about the enunciation* (BAKHTIN, 1999, p. 150. excerpts highlighted by the author). Thus, the discourse is not neutral, thus, there is no pure discourse.

### **ANALYZING THE “DEVASSA” AND “ITAIPAVA” BEER CAMPAIGN**

The first statement under analysis in the present study is an advertisement for the Devassa Negra dark ale style beer, widely publicized in 2013, especially on social networks. The advertisement in question highlights the following text/discourse: “it is through the body that the true black woman is recognized”. Here, when analyzing this discourse, it is necessary to take into account the interests, intentions, the real institutional position of those who produce and convey this discourse that says about black women. That said, we will show that the central role of the ADC is not grounded in the text. Therefore, we are more interested in realizing how the production of meanings and possible meanings acquired in this interactive process takes place, me and the other. Below, we present the advertisement under analysis in this work:



Figure 1: the wanton woman

Source: Image from the internet. Available on the website: <https://www.migalhas.com.br/quentes/190053/nao-e-ofensiva-propaganda-da-devassa-com-referencia-ao-corpo-da-mulher-negra>

In this context, it is interesting to note that, if only the text is presented without the image, it is possible to clearly think that it is a sensualized woman, and in this case, black. Here, it is worth noting how much black women have suffered due to the times of slavery in which black women lived exclusively to ‘satisfy’ their masters, to cite an example. It is impossible to analyze such a statement without taking into account what is assumed when we see a poster featuring a black woman, we need to take into account the sociocultural aspects. In this statement under study, it is only when we continue reading that we can see that it is an advertisement for beer, which uses a special ingredient to make it have a different color, which differentiates it from the others, and with that it is called a beer. Black Devassa or Sarará. Therefore, in addition to displaying the image of the product, the image of the woman also appears, in a sensual pose and with part of the body shown, allowing the reader to perceive the ambiguity that the advertising was intended to cause. This presupposition raises a question: Does the advertisement talk about the body of black women or about “Devassa” beer? In this case, it is pertinent to mention the concepts of the pragmatics area regarding presupposition and implicature.

In this sense, we will think here about this representation of the black woman based on an interpretation with what is implicit, focusing on the conversational process. We emphasize, then, that the presupposition is for the text and the implicature is for the subject.

Therefore, the presupposition the text already offers by itself, while the implicature concerns how the subject sees this text. We can infer that all texts have their own assumptions, and we put other references that are extremely important in the analysis. Conventional implicature is entirely at the level of pragmatics, just as presupposition is at the semantic level. In this case, we have the black woman ideologically represented, in fact the propaganda itself. Because, in addition to existing and transmitting a reality that is concrete, it is also possible to see another, which goes beyond the text and the image, is permeated by a sexist and racist ideology, as Devassa beer alludes to the black female body, and affirms be possible to recognize the “true black woman” by her body, as if those who did not belong to the standard that the company determines were not black, much less “true”.

This time, it is worth noting that when we make a theoretical relationship, also, with Bakhtin’s circle, we emphasize that the focus of the studies recommended by him is the verbal language, therefore, the motto of these writings is the speech/verbal utterance. In this comparison, the work of the circle offers clues for us to think about non-verbal utterances, since the dialogical perspective of language understands that it is not only in verbal materiality that utterances are manifested in the utterance. We understand, above all, that each and every discourse can be analyzed by the dialogical bias of the circle. It is based on studies of the philosophy of language that we consider that “the word functions as an essential element that accompanies all ideological creation, whatever it may be”



(BAKHTIN; VOLOCHÍNOV, 1999, p.37). This statement shows us that it is through the word that we can recognize the ideological manifestations that circulate and underlie sayings and actions in any and all society. Still, according to Bakhtin/Volochinov (1999, p.38): “[...] All manifestations of ideological creation – all non-verbal signs – bathe in discourse and can neither be totally isolated nor totally separated from it”, that is, there are verbal and non-verbal utterances impregnated with ideologies that can produce dialogues, based on their materialities.

Therefore, according to the verbal elements of the utterance under study and in line with the teachings of Signorini (2008), in his text on the metapragmatics of the language in use, we can think, for example, of the metonymy present in this advertisement as a unit/level of pragmatic analysis. Here, in the “full-bodied” reference, what would a woman like that be? How is a creamy woman? Thus, we infer that the propagandistic statement has a mistaken representation of the black woman, but unfortunately, in society there is an assumption that this is normal. In addition, we infer that it is pertinent to cite one of the concepts developed by the Bakhtin Circle (1999), such as the ideological sign, because as the author states, the sign expresses an ideology, that is, in addition to existing materially, as an ideological product, because it belongs to reality, it also reflects and refracts another.

We emphasize that the word is a social and cultural product, therefore, it is loaded with ideologies. It is only through social and interaction that subjects who enunciate from different places become interlocutors. Regarding the word Bakhtin/Volochinov (1999, p.36) they observe that: “[...] the word is the ideological phenomenon par excellence. The entire reality of the word is absorbed by its function as a sign. The words refer to the

relationship we have with the other (social relationship). They materialize in social communication and, for this reason, the word is ideological par excellence. When thinking about the ideological sign, we must mention that it can reflect or refract a certain reality, as in the discourse of the beer brand under analysis. Regarding this issue, Bakhtin/Volochinov (1999, p.38) understand that:

[...] no cultural sign, when understood and endowed with a meaning, remains isolated: it becomes part of the unity of verbally constituted consciousness. [...] Every ideological refraction of the being in the process of formation [...] is accompanied by a verbal ideological refraction.

In this context, ideologies distort images, reflect and refract the concrete reality of “being a woman” in today’s society, and this is one of the reasons why the subject who enunciates is responsible and responsive, since everything that is permeated by ideology it has a meaning. We also understand that it is in the sign within these discourses that the class struggle takes place. And, through it, the subject is inscribed in certain ideologies which, for the circle, will be called exotopia. This process is strictly related to verbal interaction, since, through ideological signs, we begin to see the other’s point of view: we enunciate ideologies, as well as the place from which we enunciate when we restructure ideologies through social interaction. with the other that is part of the identity of the self as an ideological subject.

We also emphasized that exotopia is permeated by a moral element and, in this context, we can think of an ethical exotopic position regarding the other. It is necessary to discuss the woman presented in this advertisement with a critical and ethical view. Here, we make a dialogue between this notion and verbal interaction. How has the other seen/spoken the wanton woman? Therefore, we infer that this notion also dialogues with the identity construction that can be thought

of by this process existing between the self and the other, since my consciousness, understood as the individual, only becomes consciousness through collective interaction. It is the exterior correlated with the interior that will build a representation of women in this advertising on screen. Thus, the surplus of vision will make the subjects who are seeing and being seen from certain places in society, be able to share in this ideological relationship a certain identification, be it reflected refracted by a reality.

Furthermore, when we think about the discursive practice defended by ADC scholars, especially by Fairclough (1992), we will understand that this process involves the production, distribution and consumption of texts and, at the analytical moment, we will always address some formal as well as interpretative items. In this advertisement, when we think about the textual analysis (proposed by Fairclough, 1992), when analyzing the vocabulary, we realize that some words have an ambivalent meaning, as for example, when the advertiser writes: “roasted malt aroma”, here’s a question, who has the aroma of roasted malt? The wanton woman, understood as the real black woman and/or beer? In the following advertisement, from the advertising campaign of another beer brand, we realize that the words, too, are very well chosen to produce the meaning that the advertisers wanted to give to the advertisement. Here, too, we can think of the concept of identity according to the question of the constitution of the self that is structured by the other. Do women, especially black women, identify with the discourse of this propaganda? We infer that the notion of exotopy, defended by the scholars of the Bakhtin Circle, is extremely important for us to work on the notion of women’s identity, the exotopic process, which can be spatial and temporal. This time, we understand that

exotopia concerns the surplus of vision that we have on the other and that, the other has on us, that is to say that it is the surplus of vision that gives the finish.

The second advertising image under analysis presents the model/dancer and actress, Aline Riscado, who appears in the advertisement wearing a red bikini. We noticed that this ad was shared a lot on social media. The advertisement in question presents only the text: “Make your choice”.



Figure 2: make your choice

Source: Internet image. Available on the website: <https://www.gironews.com/informacoes-de-fornecedores/acao-provocativa-32545/>

Here, in pragmatic terms, it is important to note that in this example there is also the presence of a referent with ambivalence, since in the image three “product options” are presented: the 300 ml; the 600 ml and the 350 ml. The first and last option refers to the content of the Itaipava beer, a product that would be commercialized, but the 600 ml is not the beer content, but the model’s breast, who appears wearing only a red bikini, and composing the background of the image has a blue sky that reminds us of a day at the beach. We perceive here that the referent is constructed in the social interaction, therefore, this referent is among the subjects in the same way that the social interaction is mental and extramental.

In this context, it is clear that some issues are given in the enunciation, but with a certain negotiation. With regard to referencing, it is evident that it is necessary to access the facts of the world and make an identification, while in inference there is an interpretation of choices, and it is necessary to take knowledge into account. Here, in this utterance, we perceive that the referents have the potential to construct/promote inferences, given that through the inference there is an objectification of the woman in the utterance under analysis. In this comparison, we also emphasize that non-linguistic signs have a meaning and contribute to this conventional implicature, thinking about a notion of gender for the analysis situated in the patterns that are sociocultural, that is, the cultural reveals to us this question of the woman understood as an object. of the man, there is in this statement a market position of the woman.

If we think of beer by itself, it is not possible to consider it an ideological sign, because alone it cannot assume this role, that is, we know that an isolated consumer product is not a sign, but the cultural construction that it has. In this analysis, in dialogue with the theory defended by the Bakhtin Circle, we realize that the sign has double materiality, one concrete and the other abstract, because in addition to existing materially, it also exists socio-historically. The sign is alive and dynamic, changeable, because it goes through a historical process, such as the female objectification that was historically constructed, in addition, the sign also expresses a dialogical and ideological position in society. In this context, we agree with Bakhtin's thought since for us "the sign is, by nature, alive and mobile, plurivalent; the ruling class has an interest in making it monovalent. It is precisely a critique of 'neutral' distributionalism" (BAKHTIN, 2012, p. 15).

## FINAL CONSIDERATIONS

For all that has been mentioned, we realize that the woman/advertising represents an ideological sign because ideologies are permeated, because in addition to reflecting a concrete, real reality, it also refracts another, the one that allows the consumer to "make his choice". Here, in both advertisements, the man can choose the merchandise, woman and/or beer, so we can observe the dialogue that the statements establish with machismo, for example, since we understand the real functioning of language to be dialogic.

This time, in the two examples of beer advertisements, the ideology that permeates the speeches is perceptible, the objectification of women is clear, it is much more than just choosing which beer bottle to buy, the two models are presented in an erotic and exposes the bodies as one of the options that the consumer can choose to buy, and more than that, to "take", "drink", that is, consume. It is as if the woman were an object that was "of choice" on the same shelf as the beer of that brand. Therefore, the objectification of women is evident in both campaigns, the first propaganda is abusive and discriminatory with black women, mainly. In the second campaign, the woman's identity is an object, it can be consumed like the beer on the sales shelf.

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