

As materialidades e seus discursos

The materialities and its discourses

Mayra Rodrigues Gomes¹

Resumo: *Este artigo é um exercício sobre a concepção de que os discursos se revelam em seus efeitos, a saber, nas materialidades que produzem. Com ele, exploramos o que se entende por discurso e, a fim de confirmar suas materialidades, examinamos as evoluções, ao longo dos anos, de publicidades voltadas para o público infantil. As publicidades do Danoninho e suas transformações numa linha temporal constituem o foco a partir do qual descortinamos a potência dos discursos. Como peças publicitárias que recorrem à ideia de uma boa alimentação, tais publicidades compõem ótimo material para o vislumbre de biopoderes.*

Palavras-chave: *discurso; publicidade; biopoder.*

Abstract: *This paper is an exercise on the conception that discourses reveal themselves in their effects, in other words, in the materiality that they produce. Here we investigate what is understood as discourse and, to demonstrate its materiality, we examine the evolution, throughout the years, of advertisings aiming the children public. The Danoninho advertising and its transformation in a temporal line constitute the focus from which we uncover the discourses potency. As advertisements pieces that resort to the good nutrition ideals, these advertisings make an excellent material to envision biopower.*

Keywords: *discourses; advertising; biopower.*

1 Universidade de São Paulo (USP). São Paulo, SP, Brazil.
<https://orcid.org/0000-0003-3989-0955>. E-mail: mayragomes@usp.br

Introduction: universes, discursive fields, discourses

Many meanings have been given to the concept of discourse and the discursive formations. We couldn't apprehend all of them in the modest space of an article. In any way, we do not have the intention of solving the numberless quarrels entertained in the bulge of diverse meanings, always emerging.

However, we have the purpose of presenting an explanation that, due to its amplitude, can be applied to many theoretical strands in dispute². For the realization of this task, we elected as starting point the understanding offered by Dominique Maingueneau in the following excerpt:

We'll call "discursive universe" a set of discursive formations of all types that interact in a given conjuncture. This discursive universe represents necessarily a finite set, even if it can no longer be apprehended in its globality. It has little use to the analyst and it defines only by maximum extension, the horizon through which are built dominions susceptible of being studied, the "discursive fields". With this last term, it's important to understand a set of discursive formations that were found in competition, delimiting with reciprocity in a determined region in the discursive universe.

[...]

It is within the discursive field that a discourse is constituted, and we raise the hypothesis that this constitution can be described in terms of regular operations about the existing discursive formations (MAINGUENEAU, 2008, p. 34-35).

It is necessary to note that, as many researchers of discourse studies, we understand "discourse" as a set of utterances aligned, as a set, by the disposition of sayings about the same subject, including the related and the complimentary, or about different subjects under the same bias. The discursive universe proposed by Maingueneau, with the amplitude that subsumes an incredible amount of discursive formations, is related to spheres of the following content: the western thinking nowadays or in a

2 This article has its origins in a talk given in GP Biocon, PPGCOM-ESPM, in August 2018.

certain historic period or a set of confluent and prevalent discourses to the point of characterizing the western thinking.

A discursive universe is constituted by numberless discursive formations. A discursive universe is in the field of epistemologies. What to say about the extension of a humanist view of the world? With this note, we can estimate the impossibility of listing a set in this universe. However, that does not stop us from, for the purpose of the study, isolating embracing parts, as we do when we think about discursive fields.

However, before we focus on the fields, we should seek to understand discursive formations, since its sum constitutes the discursive universe and from them discursive fields are outlined. There are two main points of view that guide us in the understanding of a discursive formation. Firstly, we take Michel Pêcheux's collocation according to which a discursive formation corresponds to an ideology. It's a point of view, at the same time, sociological and linguistic. Pêcheux considers that it is

[...]Of the nature of the discursive formation to dissimulate, in the transparency of sense formed in it, the contradictory material objectivity of the interdiscourse, which determines this discursive formation as such, material objectivity that resides in the fact that "something talks" (*ça parle*) always "before, in another place and regardless", in other words, under the dominion of the complex of ideologic formations (PÊCHEUX, 1995, p. 162).

Under this optics, a discursive formation brings an understanding of how the world "works" and, therefore, an understanding of how societies and individuals must respond to this operation. What happens is that this idea of world relates both to the constitutive materiality (for example: the Earth is flat and, because of that, I must sail the seas until a certain limit so as not to fall into an abyss) and processes that are the framework of social articulations in their materializations (for example: every society has operated in a scheme of appropriation of a surplus that is product of work of those under the constriction of domination; any ethical response, when taking this into account, must be supported by the search of balance in the production relations).

We are, then, impelled to clarify that this “*ça parle*” regards the fact that a discursive formation, with their ideologic biases, is constitutive of subjectivities, it is formative. There resides their biggest efficacy in terms of biopower, because it speaks to every individual, once it is the place where a position of subject can be assumed.

The second way of dealing with the concept of discursive formations – a form that shows them, when defining its nature, as process and as instrumental of analysis – derives from the words of Michel Foucault, to whom we can identify a discursive formation

[...]In case where we can describe, among a certain number of utterances, similar system of dispersion, and in case in which between objects, the types of enunciation, the concepts, the thematic choices, can be defined a regularity (an order, correlations, positions and operations, transformations), we'll say, per convention, that it is a discursive formation (FOUCAULT, 2012, p. 47)

With the discursive formations thus conceived, especially considering regularities and systems of dispersion, we go back to the issue of unifying points previously located as the nature of discourse: units articulated around common concepts, objects of the same interest, plans of incidence, shared subjects, similar structures, co-relations, etc.

We could add, for explanatory purposes, that a discursive formation has its own jargon. And if we think with the ideologic nature that Pêcheux proposed, jargons can be visualized easily, disseminated by subjects in their identifications. After all, let's remember the repeated jokes from José Simão, journalist from *Folha de S. Paulo*, which talk about a possible dictionary from PSDB and a possible dictionary for Lula, simple examples of jargons that refer to formative places (SIMÃO, 2007).

However, this second form of explicating discursive formations should take into account another Foucaultian affirmation:

Thus, finally, the fact that the important point is not to determine whether these discursive productions and these effects of power lead to formulate the truth of sex, or, on the contrary, lies destined to hide it, but to reveal

the “desire to know” that works, at the same time, as a support and an instrument (FOUCAULT, 1997, p. 17).

In this affirmation, we see Pêcheux’s inspiration in Foucault, because it says here that these formations create the truth of the world linked to the vision they present us. With them, formations and visions, a series of strategies of domination will find their forms of execution. Control needs an established truth, either through coercion or consensus, to extend their networks of contention.

We live the weight of established truths over our bodies when, throughout discourses, we witness the interpretations of eggs and lard as the enemies of, at least, a healthy heart, despite the high indexes of cholesterol. However, the established truths end up presenting their inconsistencies. There are new findings that create new meanings for eggs and lard, positioning them on the “positive” side. This example refers to the materialities of discursive formations conducting our lives. Giving meaning to things, to things in relation to our body, they constitute the pure manifestation of what Foucault referred as biopower.

Discursive formations, attached to discourses, constitute the ground where discursive fields are performed. A discursive field, in turn, is composed by many discourses that constitute them. Discursive formations that compete for the regimen in the discursive field, considering that the nature of the discursive field consists in tying different discourses for affinity, complementarity or contrariety, works as guiding lights for the appointment of fields and their constitutions.

One discursive field is established through a cut in culture, in the discourses that form them, a cut for effects of investigation. To better explain their scope with the point of discursive fields, Maingueneau proposes to look the “devout” discursive field, instead the natural tendency of going to the “religious” field. The devout field, in its bigger range, talks about a generic way of being in the world, generic because it doesn’t refer to the specificity of norms that each religious proposal brings to those that constitute their shelter. Devotion is about passionate attachment, religion is about instituted rules.

The field of the devout is opposed to the field of the atheist; at the same time, it does not depend on religion or the articulation around the image of a God. Devotion carries the belief of a type of cosmogony and is, therefore, close to a discursive formation or a basal ideology. Maybe it is because of that proximity that Maingueneau intends, with the analysis of discursive fields, to foresee discursive formations.

In reality, each type of religion correspond to specific discourses; even articulated around a general type of world view, they present variations. For example, there is, within Christianity, many discourses linked to the belief in some central figures with the difference in the institutional form and life practices. The set of these discourses is composed with others within a devout field, sometimes in contradiction, sometimes in agreement.

And they circulate

We should, then, consider that a culture is sustained by different discursive formations: at one time and place, many conceptions/ideas compete for the set that composes the thought of a community. If we take into account a country so territorially vast as Brazil, it gets easy, through pointing out regionalisms, to show the different discourses that transit belonging to different discursive formations, but all of them compose the Brazilian culture.

On the other hand, each discursive formation is constituted by many discourses. Although they are matched by common principles, theme, bias, regularity, dispersion, the discourses of a discursive formation can even get in contradiction, and, still, belong to that set. The relationship of production of truth and constitution of power referred by Foucault can now be seen in terms of Patrick Charaudeau. “The discourse circulating is an empirical sum of utterances with definitional view over what are the beings, actions, events, their characteristics, behaviors and the judgements linked to them” (CHARAUDEAU, 2006, p. 118).

To each discourse in particular, and to the whole of formations, we apply the rule of construction of an understanding of world and

corelated actions. For example, we live with discourses about women and what she “should” be according the representation made by her in one environment or the other.

The mother, the woman of the home, the woman in the work market, the liberated woman, the “empowered” woman, for each one of these representations, there is a type of discourse, all of them living in the same cultural space: they circulate. They can compose a big discursive formation about women: what she is and what she was, what she should be, the forms and limits of her social insertion, etc.

Thus, we cross the constitution of discursive formations, in the discursive fields outlined through a questioning of discourses in terms of its nature, power and conformation of individuals, that is reflected in the discursive formations. What remains to us is to scrutinize some points we left in suspension, even though they have already been mentioned: the notions of interdiscourse, intertextuality and implicature.

Our own hypothesis of the primacy of interdiscourse is inscribed in this perspective of constitutive heterogeneity, that is tied, in an inextricable relation, to the Same in the discourse and its Other (MAINGUENEAU, 2008, p. 31).

Of course that putting the interdiscourse in terms of primacy takes us to the understanding as constitutive property of languages, namely, that every production of language dialogues with the discourses that precede them, with those who circulate them in the contemporaneity and with, in prospective, the possible future.

We understand that, with this expression, Maingueneau refers to the fact that a discourse dialogues, retrieves, even without knowing, to other discourses that precede them, and that, in some way, compose with the regularity elements that define what is a discourse. Expanding this understanding, it is about the fact that a counter-discourse, for example, necessarily dialogues with the “Other” discourse that is opposed to it.

However, we also conceive as constitutive part of the exercise of language the process, related to interdiscourse or even derived from it,

intertextuality. This conception derives from the finding that a discourse reenacts elements of discourses that were already given, or better, it works with meanings culturally crystalized because it is already stabilized in discourses/texts of productions that came before. They accomplish that by counter-arguing, parodying, creating new meanings, translating/applying to other objects the signatures priorly related to specific fields, attaching meanings in another type of articulation, mixing, etc.

This conversation with previous texts, intertextuality as a condition of production at times unsuspected, was the object of investigation of Eliza Casadei and it is perfectly documented in the book *Jornalismo e ressignificação do passado: os fatos históricos nas notícias de hoje* (2012), which the title itself already refers to the returns stitched in intertext. The findings found by this book witness the transit of the interdiscourse and intertextuality with the past precisely in the place thought as the refuge of contemporaneity.

Complimenting these notions, namely, that discourses operate in the register of interchange and reenaction with and from many others, we locate the notion of implicature. It is the fact that a discourse carries with itself prior understandings of their sayings, tacit consents. What is implicit rarely is object of contestation, because pass in discourse as prior understandings, as expressions of truth already consolidated in a culture.

This type of implicit is evidenced in the confrontation of the utterance with the context of utterance, postulating that the laws of discourse are respected, it is called **implicit**. Usually, it is opposed to another type of implication, the **presupposition**, that is inscribed in the utterance. For example, from Paul stopped smoking in the waiting room.

We can take the *presupposition* that he used to smoke before. This implicit content is in the utterance, but subtracted from any contestation, as if it is an evidence (MAINGUENEAU, 2002, p. 33).

A cut-out or a minimum discursive field

As we understand to examine and explain the concepts previously exposed from advertisements directed to children, it is necessary that at least we can outline the discursive formations that compete in these types of advertisement, even if unsuspectedly. In a discursive field, even if it's minimum as ours is, because it is located from the relation between infancy, advertisement and discourse, we have a crossing of many discourses, each one linked to the discursive formation embracing it, or, in other words, sustaining it.

Let's consider, particularly, through all these discourses we will point out, that the notion of infancy is a social construct, with a discourse defined by it, defining the ways of dealing with the individuals referred to it and even characterizing the type of individual in question. There is, thus, a discursive field that bloom different discourses about infancy with the consequent materialities produced.

It's important to note that infancy does not exist as a particular category of human being until the 16th century. Before that, children, after a period of close dependence of the parents, particularly the mother, were integrated to the adult's life and to all their activities, either related to work or socialization. Philippe Ariès, in *Centuries of Childhood: A Social History of Family Life*, tells that children had, then, a social representation similar to pets nowadays.

People used to have fun with a toddlers just like a pet, a unchaste little monkey. If they died, then, as it often happened, some may be desolated, but the general rule was not to make a big deal out of it, because soon another child would replace them. The child didn't leave a type of anonymity (ARIÈS, 1981, p. IX).

The arrival of infancy as a historic phenomenon or as a social construct coincides with a movement, in the West, between the 16th and the 18th century, of control through formation, adaptability and functionality. It coincides with Foucault's notes about the birth of disciplinary societies,

and, therefore, arises in the registration of supervision of individuals, of production of beings “fit” to the social-political and economic ideals.

These methods that allow the thorough control of operations of the body, which perform the constant subjection of their strength and impose a relation of gentleness-utility, are what we can call “discipline”. Many disciplinary processes existed a long time ago: in convents, in the army, in workshops as well. But the disciplines became around the 17th and 18th century general formulas of domination. Unlike slavery, because they are not based in a relation of appropriation of bodies; it is even the elegance of discipline to dismiss this expensive and violent relation obtaining effects of utility though less equally big (FOUCAULT, 1999, p. 118).

This process of specification, of definition that allows a regimen of conducts in society, resulted in another discourse that circulates in our contemporaneity, namely, the Child and Youth Statute (ECA - Estatuto da Criança e do Adolescente), and it configures as one of the components of the big discursive formation about children. Some excerpts of this statute are enough so that we can see the discourse outlined by them:

Art 1st This Law disposes over the integral protection of children and youth.

Art. 2nd Children means, for the purposes of this Law, the person until 11 years of age, and youth means the person from 12 to 18 years old.

Sole paragraph. In cases expressed in law, we exceptionally apply this Statute to people from 18 to 21 years of age.

Art. Children and youth benefit from all the fundamental rights inherent to the human being, without prejudice of their integral protection comprised by this law, ensuring, by law or other means, all the opportunities and conveniences, in order to provide their physical, mental, moral, spiritual and social development, in conditions of freedom and dignity.

Sole paragraph. The rights declared in this Law apply to all children and youth, without discrimination of birth, family situation, age, sex, race, ethnicity or color, religion or belief, disability, personal condition of development and learning, economic status, social environment, region

and place of living or any other condition that may discriminate the people, the families or the community where they live. (incluído pela Lei nº 13.257, de 2016)

Art. 4th It is the duty of the family, community, society in general and the public power to ensure, with absolute priority, the realization of the rights referred to the life, health, nourishment, education, sport, leisure, professionalization, culture, dignity, respect, freedom and family and community living to this child or youth (BRASIL, 1990).

We can see in the statute all the specifications and disciplinary dispositions dreamed in the 18th and 19th century. After all, they have noted the beings and their age groups, the rights enjoyed by them and the social responsibility in relation to them. In fact, not only ECA is a discourse that circulates and determines the forms of being, but it is, as a whole, a disciplinary device that must rule actions from all of those related with any individual characterized by it.

A brand and a path

To our demonstration of concepts, as initially proposed, we considered that the advertisement pieces represent a privileged position, because in it we can detect a constant colocation in movement – or circulation – of the discourses that constitute a culture. In fact, it is considering the nature and the effect of advertisement that we can genuinely talk about materializations and materialities of discourses.

Among many options, we've selected advertisement from Danoninho (Image 1) because they represent, in Brazil, an extended temporality. Such extension allows us to observe changes in argumentations. They allow us to show in sequence every oscillation of discourse, every formation or truth enforced, every conception of the children's body under "construction". In parallel, and in an imbricated way, Danoninho's advertisement refer to specific understandings of health, nourishment, norms of conduct for parents and guardians, in summary, they constitute a place where the concepts of interdiscourse and intertextuality,

interdiscourse previously brought as a prevalent process, can be seen as founding agents.

Image 1: Logos of the brand Danoninho



Source: Danoninho (2011).

Danone, a multinational group of food products, released, in 1967, in France, a type of soft, fresh cheese with added minerals, vitamins and fruit pulp called Danone Petit Gervais aux Fruits. As it is produced through the concentration of mass, it presents a bigger content of protein and calcium. Successful in France and in other countries in Europe, it arrived in Brazil in 1973 with the name of Danoninho.

In 1974, the product became extremely popular in Brazil after the advertisement campaign with the slogan “Danoninho is worth a beef”. (Images 2 and 3), created by the ad man Alex Periscinoto and that became one of the most popular catch phrases in the history of Brazilian advertisement (DANONINHO, 2011).

Image 2: Advertisement “It is worth a beef” (1974)



Source: Danoninho (2011).

Image 3: Ad “The Beef” (1974)



Source: Danoninho (2011).

However, the association of the slogan with the product was contested by nutritionists and by Conar, because the suggestion that it could replace a beef (180 grams of meat) is related to the caloric value, where there are added substances as fat and sugar. Danone left out the slogan (Image 4) to distance themselves to what could be interpreted as false advertisement.

It was in 1989 that the famous jingle, created by José Mário and Luiz Orchestra, which parodied the famous Beef, sequence of musical notes in the piano, easy to learn how to play. In the same rhythm, the advertisement showed different children eating DANONINHO and playing, only that this time, singing: “Me dá, me dá, me dá, me dá Danoninho já” (gimme gimme gimme Danoninho now). The lyrics highlighted the nutritional content of the product, but it stopped referencing the fact that one container of petit Suisse was worth one beef (DANONINHO, 2011).

Image 4: Ad “Me dá, me dá, me dá, me dá, Danoninho já”



The advertisement features a row of five Danoninho yogurt containers at the top, each with a different fruit flavor. Below the containers is a text layout divided into three columns. The first column contains lyrics for a parody of the 'O Bifinho' jingle. The second column lists nutritional benefits. The third column contains promotional text and the Danone logo.

“O BIFINHO” Versão Danoninho		
<p>Dá Danoninho, dá Me dá Danoninho Danoninho já Danoninho, tá? Danoninho dá Toda a proteína que eu Vou precisar, já, já. Me dá Me dá Me dá Me dá Danoninho Danoninho, já Me dá Danoninho</p>	<p>Danoninho dá. Cálcio e vitaminas pra gente brincar, me dá! Lipídios, glicídios, Protídeos, cálcio, ferro, fósforo E vitamina “A” Me dá mais saúde Mais inteligência Me dá Danoninho DANONINHO JÁ! Me dá.</p>	<p style="text-align: center;">Danoninho</p> <p style="text-align: center;">VALE POR UM BIFINHO</p> <p>Na faixa um, “O Bifinho”, grande sucesso do momento, tripha sonora do mesmo nome, estreado pelo famoso Danoninho. Na faixa dois, só a música para você soltar a voz no karaokê. Ouça, cante e continue fá do Danoninho.</p> <p style="text-align: center;">DANONE</p>

Source: Danoninho (2011).

Through the years. Or through the discourses

Throughout the years, Danoninho was incorporating new flavors, new vitamins and minerals, more calcium, less sugar, addition of natural colorant replacing the artificial one, according to the indication of researches on children’s health and development. Two 45g containers

started to establish 50% of the needs of calcium of a child. Options with cereal were introduced.

Danoninho got a mascot, Dino (Image 5), an energetic dinosaur that appeared in Mexico for the first time in 1994. Let's remember that the famous TV series *Dinosaurs* was broadcast for the first time in 1991 and became so popular it generated a cartoon on Disney Channel. In Brazil, it started to appear on 1992. Dino talks about the qualities of the brand, suggests games, has educational propositions.

Image 5: Dino, the mascot



Source: Danoninho (2011).

In 2010, the

Release of DANONINHO DINO LETRAS, an unprecedented initiative with the goal of motivating more fun educational moments for Brazilian families, mainly those who have children in phase of literacy. 360g trays with eight containers of the product had an envelope with two magnetic cards illustrated with colorful letters and the brand mascot, Dino (DANONINHO, 2011).

Also in 2010

The brand released the campaign DANONINHO PARA PLANTAR (Danoninho to plant). Whoever bought the product would get seeds of Brazilian trees. The website of the promotion got a record with over three

million views in eight months and DANONINHO's sales grew 24%. The campaign gathered the nutritional content of the product with concepts of sustainability, educating, in an interactive manner, the ecologic awareness of their consumers (DANONINHO, 2011).

Image 6: Ad “Danoninho para plantar”



Source: Danoninho (2011).

In may, 2012, “Danoninho para plantar” came back with news: 10 types of seeds to plant in the container and each seed is a different hair that will grow out of Dino’s head! Go to www.danoninho.com.br/flor-estadodinho and help Dino take care of the jungle!” (DANONINHO, 2011).³

Final considerations: among discourses and materialities

We understand that the historic path of the focused advertisement we just followed, reinforcing more significant moments, speaks on its own, in other words, expresses the corresponding steps to the discourses that

³ See advertising in Danone’s channel on YouTube (DANONINHO PARA PLANTAR, 2012).

succeeded or weaved or are still weaved into our culture. Although we have followed a self-explanatory step-by-step, we would like to emphasize some discourses and their materialities manifested in the privileged focus on each period by the advertisement in question.

Danoninho's advertisements begins by putting itself in sync with the discourse of good food for good physical development in the way it was prevalent in the 50's and 60's, namely, in the way of the current discourse emphasizing the role of protein in building muscle, tendons, neurons, etc.

The strategy of persuasion through the association of Danoninho to a beef clearly follows the principles of implications: presuppositions and implicit. The value of protein is presupposed as unquestionable. Due to this fact, we have a discourse producing the truth in the world or how the action in the world should be working towards this truth. The value of meat as a food with high indexes of protein is something presupposed.

When the slogan says Danoninho is worth a beef, the ad gives the work of reasoning that catapults the implicit to the viewer, in other words, the conclusion that the product detains the same value that is given to meat or to beef.

Of course it goes through a discourse to other discourse, a standard transit in advertisement and in the previous case talked over. However, it is equally notorious the resource to intertextuality, because, since the 1974's advertisement, the appeal is made through the simple, yet popular melody, generally played on the piano, known as "The Beef". In TV, the sound of the melody came with the ad, the same way it was present in the song the image of the keyboard of a piano. We can even isolate two forms of intertextuality: the play with text/melody "the beef", the play with text/image of keyboard.

Advertisement abandons this path of equivalence to beef because in its calculation of benefits enter the calories of fat and sugar. However, it still works with interdiscourse, with the discourse of good nutrition that recommended, then, and increasingly nowadays, low absorption of lipids and glicids in the behalf of physical benefits, including the good

quality of life taken until the old age. However, although it no longer mentions the beef, advertisement continues in construction with intertextuality, because it keeps the melody “The beef” in the background. More than that, even if it does not make an allusion to protein or meat, beef became their presupposition, remaining as a rooted data in their cultural landscape.

There was, in that time, crossing of discourses of child protection aiming to distance them from false advertisement and trying to distance information from any doubtful content. The composition of the product Danoninho kept changing, step by step, in consonance with the discourses circulating about health and good nutrition. That was how it became an item of food with less sugar, less artificial components and less fat. In fact, the Danoninho sold nowadays can be called “light”.

The interlocution with the TV series *Dinosaur* becomes, in our observations, the maximum example of intertextuality. The ad, inspired by the series success, creates a dinosaur for a mascot. It became the lead character in different advertisement strategies from Danoninho. He is the character that will introduce the next steps, which assume the appearance of an option or a big invention of the company. In reality, the interdiscursive dialogue remains and keeps track of the discourses that will, little by little, get more space, more adhesion in the great scheme of discursive formation on health, child care, production of interesting individuals for society, etc.

Following the modern times, Dino leads the link with educational discourses, from literacy to artistic creation. Finally, Dino and Danoninho fully adhered to the idea, in vogue and problematized for a long time, of learning while playing.

Dino/Danoninho followed the discourses on environmental preservation, ecologic balance, sustainability and respect to all of them through the motivation of being closer to nature. The brand campaign goes back to the distribution of seeds and the step-by-step on how to plant it was very successful. In fact, it generated peaks of sale for the product – according to the information in the website *Mundo das Marcas* (DANONINHO, 2011).

Without a doubt, advertisement, throughout the years, complies the recommendations from the Statute of Children and Youth in the disposition of what is understood as children and what is understood about how a child must be. The terms of ECA – [...]Provide their physical, mental, moral, spiritual and social development, in conditions of freedom and dignity” (BRASIL, 1990) – which could easily become Danoninho’s slogan.

We cannot know beforehand which discourses will emerge in future scenarios or what will circulate with all the power they dispose. But we can foresee that the products to be offered will find their materialization within the outlines given by the prevalent discourses. At the same time, we can assume that Danoninho’s advertisement, as from many other products, will follow the course of their interests, in other words, the course that will be given by the circulating discourses.

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About the author

Mayra Rodrigues Gomes – Professor at the Department of Journalism and Editing from the School of Communication and Arts at the University of São Paulo (ECA - USP). Graduated in Philosophy at University of São Paulo. Masters in Sciences of Communication at University of São Paulo. PhD in Communication Sciences at University of São Paulo.

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