


## Constitution and (re)formulation of meanings: a women in speeches about AIDS prevention /

## *Constituição e (re)formulação dos sentidos: a mulher nos discursos sobre a prevenção da AIDS*

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### **ABSTRACT**

In this paper, I analyze some specific speeches conveyed in two advertisements of the Health Department (one of them from 2000 and another from 2019), during the Campaign for Prevention against AIDS. Important theoretical notions of Discourse Analysis (DA) of a Pecheutian approach are mobilized, such as discursive memory, interdiscourse, discursive formations and ideological formations that together allow us to understand imaginary processes of recognition/ignorance that constitute the subjects in their social relations. Such discourses conveyed at different times, distanced within a space of nineteen years, provide us, through the analysis, not only to mobilize the theoretical assumptions of AD, but, also, to pay attention to the imperative need to disentangle ourselves from this tenuous frontier that we seek delimit/determine what belongs to women and men in society. This leads us to consider what Orlandi (2001, p. 144) states about power relations being symbolized in power relations present in the game of meanings. Then, the desire for clarity (certainty) enters the scene: it is part of the rhetorical staging of power to advocate clarity, transparency, thus practicing the erasure, the silencing of other possible senses. There is no uniqueness of meanings because of history, politics, subjects. In this regard, the clear meaning is the one that stabilizes, the dominant meaning. Power is always surrounding the meanings it produces with a large amount of discourses, which would have the purpose of explaining them, disambiguating them, to give us the certainty of (its) (true) meaning.

**KEYWORDS:** Discourse; Chauvinism; Memory and Ideological Formations.

### **RESUMO**

Através deste artigo, analiso alguns discursos específicos veiculados em duas propagandas do Ministério da Saúde (uma de 2000 e outra de 2019), durante a Campanha de prevenção contra a AIDS. Para isso, são mobilizadas importantes noções teóricas da Análise de Discurso (AD) de vertente pecheutiana, como: memória discursiva, interdiscurso, formações discursivas e formações ideológicas que juntas permitem compreender processos

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*imaginários de reconhecimento/desconhecimento que constituem os sujeitos nas suas relações sociais. Tais discursos veiculados em épocas distintas, distanciados num espaço de tempo de dezenove anos, oportuniza-nos, através das análises, não só mobilizarmos os pressupostos teóricos da AD, mas, sobretudo, atentarmos para a imperativa necessidade de nos desvencilharmos dessa fronteira tênue que busca delimitar/determinar o que cabe à mulher e ao homem na sociedade. Isso nos leva a considerar o que afirma Orlandi (2001, p. 144) sobre as relações de poder estarem simbolizadas em relações de força presentes no jogo dos sentidos. Entra, então, em cena o desejo de clareza (certeza): faz parte, da encenação retórica do poder, advogar a clareza, a transparência, praticando, assim, o apagamento, o silenciamento dos outros sentidos possíveis. Não há unicidade de sentidos por causa da história, do político, dos sujeitos. Sendo assim, o sentido claro é aquele que se estabiliza, o sentido dominante. O poder está sempre rodeando os sentidos que produz com uma grande quantidade de discursos, que teriam a finalidade de explicá-los, desambiguizá-los, para nos dar a certeza do (seu) sentido (verdadeiro).*  
**PALAVRAS-CHAVE:** Discurso; Machismo; Memória e Formações Ideológicas.

## 1 Introduction

Time is fleeting. The meaning does not let itself be caught. Unstable, erratic. The meaning doesn't last. What lasts is its "framework", the institution that fixes it and makes it eternal. It, however, moves elsewhere (ORLANDI, 1990, p. 43).

I start this article, in the form of a theoretical retake, highlighting how the notions of discursive memory, interdiscourse, discursive formation and ideological formation are conceived in Discourse Analysis (DA). When dealing with such abstract notions, would there be a threshold that could make us feel safe (or rather, anchored in a safe haven, preferably in a semantically normal world), especially when working, above all, on the concept of memory and interdiscourse? Would it be a case of closing such notions, sheltering them in a dictionary, whose entry would bring us the security of a captured meaning, hence becoming concretely evident to everyone? We know that no, not for us, subjects who are part of the process of ideological structuring of subjectivity, since when we make meaning, we give meaning to ourselves.

Therefore, contemplating such notions provokes, in us, authors/readers subjects, at least, meaning effects that, certainly, deserve to be considered, based on the specificities that such concepts present for some authors. In Courtine's words, when in Brazil, the notions of discursive formation and discursive memory, as we can still grasp them, from the works of Pêcheux, but also of Foucault, and without necessarily having to oppose these perspectives to each other, they have not lost their relevance at all.

Such importance to the concepts developed along the constitution of the basis that underlies the theory of discourse is totally clear. We know that discourse is, admittedly, heterogeneous, because, understood as an effect of meaning, it encompasses the non-stabilized,

the deviation, the misunderstanding, in short, it can always turn out to be something else, both for those who formulate it and for those who interpret it.

In the midst of this interlocution, there is what in DA is called ideological positions, which can be diverse and are manifested through their inscription in different Discursive Formations (DF). As we know, the definition of DF<sup>1</sup> is fundamental, as it is in this space of constitution and (re)configuration of meanings that our relationship with the world and language is mediated. In this perspective, the notion of DF, of subject and the ideological question are intertwined, so that, according to Pêcheux (1988, p. 163), “the questioning of the individual in the subject of his discourse is effected by the identification of the subject with the discursive formation that dominates [...]”, that is, from this theoretical articulation the well-known fact that such identification of which the author speaks is based on the resumptive made by the subject, in the discourse, of the elements of the Interdiscourse which, when taken up, determine it.

Furthermore, according to Pêcheux (1988, p.162), the apparent transparency of meaning is produced by the DF, which hides the dependence on the dominant complex of the ideological formation, of which the subject is a projection. Therefore, dominant complex constitutes the interdiscourse, place of the pre-constructed, of what refers to a previous construction, regardless of what is constructed in the superficiality of the discourse.

With this in mind, two discursive levels gain their theoretical status, as it is in their relationship that the process of ideological interpellation is manifested: the interdiscourse, which is the level of the system of formation/reproduction/transformation of utterances, and the intradiscourse, which is the level of the discursive sequence. At the utterance level, the description of the interdiscourse of a DF is carried out. It is in the interdiscourse that the domain of knowledge is constituted, which functions as a principle of discursive acceptability for the set of possible formulations.

What is interesting here is that when we talk about a notion, inevitably, others are conceptually present. Hence the following observation: why, then, should we think about the delimitation of memory and interdiscourse? Are they two notions that should be understood separately, each with its specific delimitation? Let's see. On the subjecting of the subject in the order of discourse, I quote Courtine (1999, p. 18, my italics), who refers to the notion of interdiscourse and memory:

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<sup>1</sup> On the subject of Discursive Formation (FD) I highlight here the important text by Freda Indursky (written on the occasion of the II SEAD: Discursive Formation: does it still deserve to be fought for? Available at [http://www.discurso.ufrgs.br/sead2 /doc/freda.pdf](http://www.discurso.ufrgs.br/sead2/doc/freda.pdf).

[...] the interdiscourse is understood, at the utterance level, as a vertical, stratified and uneven space of discourses, that is, a series of formulations, each marking distinct and dispersed utterances, articulating between them in forms determined linguistics (quoting, repeating, paraphrasing, opposing each other, transforming...). It is in this interdiscursive space, which could be called, following M. Foucault, DOMAIN OF MEMORY, that constitutes the exteriority of the utterable for the enunciating subject in the formation of the “preconstructed” utterances that his enunciation appropriates.

On the role of Discursive Memory, Pêcheux (1983, p. 52, emphasis in the original) tells us that

[...] it would be that which, in the face of a text that appears as an event to be read, comes to re-establish the implicit quoted, reported, more technically, the pre-constructed, quoted, reported elements, transverse discourses, etc., of which its reading it needs: the condition of the readable in relation to the readable itself (...) the question is to know where the implicit famous reside, who are "absent by their presence" in the reading of the sequences: they are available in the discursive memory as in a background of drawer, a record of the occult?.

Pêcheux (1983, p. 52) answers the discussion citing P. Achard, about the fact that, perhaps, these implicits are not found anywhere, referring them to the issue of discursive regularization and paraphrastic stabilization, which, under the weight of the discursive event, would deregulate and displace the implicit, thus characterizing a power play in memory, under the shock of the event. Following his reflections, Pêcheux (1983, p. 53) points out that “under the same materiality of the word, the metaphor game opens up, as another possibility of discursive articulation [...]. A kind of vertical repetition, in which the memory itself is hollowed out, perforated before unfolding into a paraphrase [...].

It is interesting to highlight the terms referring to memory, namely: reproductive and transformative system; domain of memory, space, exterior, appropriation, dispersion, event; transverse discourses, place of implicits, holes in memory, perforated. Given this, how to understand/materialize something so fleeting, with such fluidity? The fact is that the notion of discursive memory is characterized as a conflicting, polemical space, a space of counter-discourses, in the words of Pêcheux (1983, p. 56), based on the ideas of Paul Veyne: “[...] no memory it can be a bottle without an exterior”. About this memory space, Orlandi (2001, p. 82-83) emphasizes that the

[...] enunciation of any linguistic sequence can be examined as to its memory space, through the discursive. It is about showing how memory traces, as

discursive materiality, exterior and prior to the existence of a given sequence, intervene to constitute it; however, this does not authorize us to say that such features are autonomous, available out of sequence. The enunciation of a linguistic sequence is constituted in discursiveness according to historical conditions and obeying the formal conditions, of a linguistic order. It is in relation to the semantic thickness of language that the conditions for the constitution of the place of memory are established.

In a passage from his work *Discourse and Text*, Orlandi (2001) tells us about the interpretation device and there is, then, the mention of memory and interdiscourse, notions that seem to have been taken as equivalent:

The ideological device of interpretation of the subject is loaded with a memory (an affiliation in the networks of meaning - the interdiscourse) which, however, appears denied as if meaning arose there. This is because the discursive memory (the interdiscourse) is structured by forgetting: we forget how the senses are formed in such a way that they appear as arising in us [...] (ORLANDI, 2001, p. 28, my emphasis).

This passage is related to what Pêcheux (1983, p. 34) says about the two needs of the subject in face of the unpredictability of his relationship with the senses, or rather, with the non-meaning (pretension of the semantically normal world), society it needs to manage the subject's relationship with the senses.

As an example, we have writing that, in its specificity, imposes on those who write the obligation to assume what they have written. This "social place" of responsibility is determined by externality (production conditions). Thus, the subject-form mobilized in the author position, for example, produces a visibility effect that makes him responsible for what he says and, by assuming this social role, in its relationship with language, the subject will be constituted and show he will become an author.

Orlandi (1988) states that the subject's relationship with interpretation is determined by the historicity of saying: it is necessary to say things that have meaning (memory of saying), which are part of the domain of the sayable and the interpretable, but also that these things have a meaning to someone. Therefore, in the process of formulating what is said, the conditions of production of what is said are at stake, marked by imaginary formations, resulting from previous discursive processes, manifested through anticipations, a game of images, according to Pêcheux, of the subjects among themselves, of the subjects with the places they occupy in the social formation and the already-said discourses with the possible and imagined. Here is the theoretical entanglement that mixes subject, discourse, ideological effect, DF, interdiscourse, memory,

meaning effects, in short, everything produces meaning in the discursive game of exteriority, which is constitutively within the discursive practice.

## 2 In the scene of discourses on AIDS prevention, the symbolic power relations

Before entering the analysis in focus, even though they are based on the notions of the materialist theory of Pecheutian discourse, we highlight the issue of genres that circulate in our society. According to Bakhtin (1997, p. 280), “the richness and variety of discourse genres are infinite, as the virtual variety of human activity is inexhaustible and each sphere of this activity carries a repertoire of discourse genres that is differentiating and expanding as the sphere itself develops and becomes more complex”. Thus, the study of these genres, present in the most different spheres of human activity, gain prominence from Mikail Bakhtin, who brought relevant contributions to the philosophy of language and discursive studies.

When choosing the advertising genre, it is necessary to say that we understand it as a type of advertisement inserted in the field of advertising activity and has specific characteristics<sup>2</sup>, but that do not necessarily induce the purchase of a product, as its purpose is, essentially, to promote /instill an idea and convince people/readers to agree or disagree with something.

According to Marcuschi (2008, p. 93), the reader recognizes this genre by participating in the culture and society in which it circulates,

it is not an individual subject, but a social subject who appropriated the language or who was appropriated by the language and society in which he lives. This aspect is not secondary and receives, for example, great discussions from the discourse analysis. And we must also be careful with the use of the notion of subject and individual, as it is not about individual, willful, intentional subjects, but rather historical, social subjects, integrated into a culture and a way of life [...].

In this article, as already mentioned, our proposal is to develop a discursive analysis that mobilizes the notion of other-discourse, based on the understanding of the imaginary processes of recognition/ignorance that constitute the subjects in their social relations. In this way, homogeneity is conceived as an effect of discourse, a simulation based on the evidence of being

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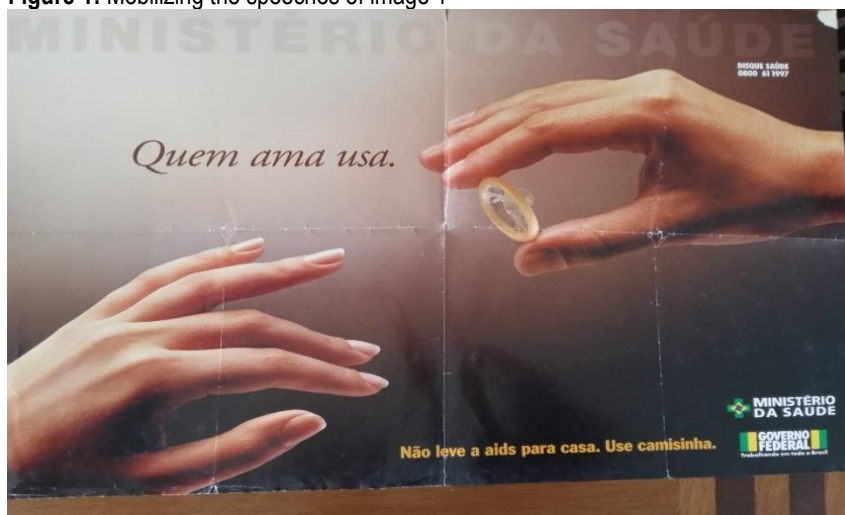
<sup>2</sup> Here, we refer to Silva's Dissertation (2015) on the generic characteristics of the structure of the advertisement advertisement genre, generally including the advertisement title, the logo and the Slogan. Even though we recognize such characteristics, we will contemplate them in the analyzes from the discursive perspective of Pêcheux, focusing on the theoretical notions mentioned.



the source of the saying, deceptively thought of in its literality and transparency. Therefore, the notion of discourse-other is thought by Pêcheux (1988), being effectively inscribed in the discursive theory as a constitutive element of different discursive practices, via historical memory, via interdiscourse, pointing to the different meaning effects, different positions- subject, finally, considering the notion of heterogeneity within which it always constitutively comprises contradiction and different subject-positions.

Having made these necessary considerations, we started to mobilize the discursive analytical gesture of interpretation, based on the functioning of certain Ministry of Health discourses on AIDS prevention. Even though they were broadcast at different times, we will be able to mobilize discursive notions, giving substance to the words, through the analysis of the formulations present in the images below.

**Figure 1:** Mobilizing the speeches of image 1<sup>3</sup>



**Source:** World AIDS Day Campaign: Don't take AIDS home (2000), Department of Chronic Diseases and Sexually Transmitted Infections

DS1: Who loves uses.

DS2: Don't take AIDS home. Use a condom.

In the case under analysis, we are faced with a discursive materiality that summons the notion of memory, pointing to the production of an effect of unspoken meaning, but which means, namely: "he who loves uses". But who would that be? How to fill this space that is suggested as transparent?

<sup>3</sup> I emphasize that on the informed site there is only the reproduction of the speeches. The image displayed here no longer circulates, but it was collected by me from the University mural in 2000.

At the intradiscourse level, we have a discourse structured from the use of the relative pronoun “who”, opening up a possibility of syntactic construction in the form of a relative substantive subordinate clause, introduced by the relative pronoun “who” and assuming the function of syntactic subject. Syntactically, we know that the restrictive relative subordinate clauses are introduced by relative pronouns and have the function of delimiting the universe of beings represented by the name that precedes the relative. Therefore, they perform the syntactic function of restrictive modifiers.

Advancing in the analysis, by bringing the image, in SD2, hands that are related, we immediately started to dialogue with different discursive fields, but which intersect: health, as it is a discourse conveyed by a specific ministry and that of religion. So, we realize that we are faced with activated knowledge that configures what we understand by Discursive Formation and, in this case, we recognize the DFs that harbor knowledge related to Catholicism and sexism.

From this discussions comes the possibility of a specific reading gesture, when we understand the reference to the speech, or better, to the marriage ritual, understood as an axis of social stability, through a contract, formalized in a ceremony of legitimate marital union, as it implies rights mutual, relating to the life together of a couple. It is known that this is a ritual that dates back to the 11th century, in the Christian tradition. In this way, the condition of women becomes valued and this is to our knowledge, although we disagree with this.

Discursively, this refers to the fact that, through a process of repeatability, in relation to what can and should be said, that gap of “who” or “who” is the man is syntactically filled, but not just any one: “the man who loves uses”.

We would then have:

The man who loves uses.

From this come other questions:

Loves who?

Uses what?

In this case, we will have in the image the relationship possible to be activated, producing effects:

The man who loves uses a condom.



Even so, it is not just any man, but a husband, and then, in this discourse of the image, we would have a rescue of the marriage rite, which includes the discourse of vows, made in the form of a promise:

“I promise to love and respect you:  
in joy and sadness  
In health and disease  
In wealth and poverty  
I promise you to be faithful until death do us part”.

Returning to the prevention discourse, we are faced with a subject who organized it, mobilizing the axis of paraphrastic repetition, but affected by forgetting, in the belief in the origin and control of saying. There is, therefore, a rescue of a social memory that is resumed, regularizing meanings through language, under different manifestations. In this case, we have the verbal and the non-verbal producing memory effects in discursive practice.

However, what is strange is that, instead of the ring, a symbolic representation placed on the third finger of the left hand to seal the pact made between husband and wife, we visualize a male condom.

From the theoretical perspective of DA, we are faced with the notion of DF, which encompasses heterogeneity, given the presence of a slippage of meaning, produced through a metaphor, one word for another, which, recovered, would be: condom alliance.

In order to analyze this functioning, we need to return to the notion of DF not only as a space of the repeatable, but also as a space that houses what cannot and should not be said. We have, then, a subject-form that crosses the sayable and slides to resignify movement in the network of sense affiliations, with another knowledge that is sheltered in a divergent subject-position within the Catholic DF.

Thus, we have at hand the issue of fidelity, conceived as primordial in the marriage pact, it is enough to recover the discourse of promise, declared vow, when exchanging the alliance among themselves. Thus, between the promise of love and fidelity, knowing identified with the aforementioned DF, there is a break to emerge the discourse of the possible infidelity of man, that if, by any chance, he commits adultery, this is one of the ten commandments “You shall not commit adultery” , will suffer the Divine judgment.

What stands out is the fact that, although there is the mobilization of two subject-positions, one on being faithful and the other on being unfaithful, however, both positions,

although divergent, are sheltered within the same Catholic DF, since the discourse of health manifests itself intertwined with the rite of celebration of marriage. Thus, the image materializes a new discourse/slip that sets meanings adrift, towards other networks of meaning. In other words, the meaning of the word fidelity will slide towards the drive of the man who desires. Therefore, the woman's desire is extinguished and the man's desire stands out. Hence the identification with sexist knowledge, to which we would have the following discourse:

Don't take AIDS home. Use condom

Based on Indursky (1997, p. 231), a possible analysis of this statement is anchored in the effect of meaning produced by the intradiscursive arrangement that allows, from the mark of denial, to trigger the discourse of the other, configuring a game of explicit and implicit, to which we could paraphrase:

If you are unfaithful, protect your wife by using a condom.

Don't bring AIDS to your wife/partner.

The use of negation mobilizes another sliding movement, reconfiguring knowledge, through the two subject-positions, already mentioned in relation to the Catholic DF, and this is possible due to the discursive memory bias. In this way, we identified a slippage not only from internal denial, as it does not completely break with the knowledge of the aforementioned DF, but also from the metaphor of the term house, which triggers meaning effects alluding to the woman/uterus/shelter/housing/home, that is, ideal/imaginary place for the completeness of the man/husband, in short, the "other half", for whom he should be responsible, protect. By internal denial, Indursky (1997, p. 229) understands that

[...] it focuses on discursive sequences that also come from abroad, that is, its scope is still pre-constructed statements, which reveal the presence of the other, but it focuses on a discourse affected by the same DF as the discourse that internalizes it (...). They are distinguished only by the different subjective positions they take in relation to the knowledge of the DF in question.

Thus considering, in the discourse under analysis, we can say that there is a movement, even if considered "intentionally strategic", of a break with the moral of the biblical commandment and an identification with the subject of desire, which finds alleged completeness in reverse in the other (wife), even if the husband cheats, but he has love for her and, therefore, preserves her. In this case, the sense of fidelity does not belong to the religious order, but a sense that slips into knowledge in the area of health, that is, a fidelity to the body, which must be preserved from the disease.

This would be equivalent to saying that there is, in this discourse, a memory effect that permeates the scene of the marriage rite, as something of the order of the repeatable, to later resonate with the new, the misunderstanding, as a mark of the resistance of the language system, as materiality of the discourse, which marks in itself the representation of what fails. According to Pêcheux (1988), every utterance can always become another, since its meaning can be many, but not just any one.

If we were only anchored in the materiality of the language, in its grammatical arrangements, for example, we would run the risk of simplifying our analysis, reducing it to content superficiality, but this is not the case. And what offers us theoretical support to sustain the discursive analysis are the theoretical notions to be mobilized, among them the notion of DF, memory, interdiscourse, intradiscourse, in short, discourse and ideology.

Discursively, what we can notice is the mobilization of antagonistic knowledge in this discourse on AIDS prevention, which characterizes specific domains of knowledge and distinct discursive positions with which the subjects of this discourse identify themselves. In this discursive space of tension, where antagonistic subject-positions manifest themselves, we notice the process of ideological questioning, that is, it is precisely at the level of the utterance (intradiscourse) that we see the interdiscourse of a DF triggered, since, among the set of formulations possible, there was a principle of acceptability of what is said about men, women, marriage, adultery and condom use and, consequently, an identification with specific knowledge on the subject.

Returning to Pêcheux (1988), it is worth remembering that the enunciation of a linguistic sequence is constituted in discursiveness, according to historical conditions and obeying formal conditions, of a linguistic order. It is in relation to the semantic thickness of language that the conditions for the constitution of the place of memory are established, or rather, the DOMAIN OF MEMORY, according to Courtine (1999, p. 16), following M. Foucault, which constitutes externality from the utterable to the enunciating subject in the formation of the “pre-constructed” utterances that his enunciation appropriates.

We can understand, therefore, that the effects of meaning produced in these discourses under analysis are the resumption of sayings that, dispersely, circulate, as pre-constructed objects that can be mobilized, based on identifications with a specific DF. In other words, the Ministry of Health, in the representation of the social place of Minister José Serra, at the time, highlights the danger of becoming infected through the AIDS virus and does so through the

reservation, highlighting the discourse of chauvinism in its effectiveness, by placing the man/husband as the sole responsible and protector of the woman/wife. This is done through the bias of the image of the matrimonial rite as a foundational discourse to open the discourse on health prevention.

The fact is that, among existing discourses on sexually transmitted diseases, a traditional/heteronormative model was (un)consciously chosen as a starting point and this promoted a discourse that corroborates the issue regarding fidelity and place delimited to men and women.

Therefore, a confrontation of sayings erupts in the discourses under analysis, signaling different subject-positions, which point to the lack of presence, or rather, fidelity seems to exist only in the condition of the husband's "preserved body", since it maintains the place of sovereignty in relation to not only protecting itself, but, above all, protecting its wife, given her supposed condition of fragility in the face of her husband's supremacy and autonomy.

In this sense, the discursive memory thought of as part of the social order, a socio-historical fabric, mobilizes the game of repetition, manifested in the verbal and non-verbal discourse, in which other meanings are produced, different from those intended, the slips, the metaphorical effect of the terms alliance and condom, as symbolic presence/guarantee/support of marriage.

So far, our reflection, albeit succinct, leads us to say that both the notion of memory and interdiscourse are activated and interrelate, as well as the notions of DF, subject, meaning and ideology, because when we activate our gesture of interpretation, they regain their support force of the discursive plot.

**Figure 2:** Mobilizing the speeches of image 2



**Source:** Carnival Prevention Campaign 2019 reinforces structural chauvinism by excluding women – Empoderadxs – Information is Power!

In this advertisement of the Ministry of Health, from 2019, we can trigger, in its speech, a sequence of verbs in the imperative mode, which demand command, an attitude on the part of those who place themselves in the position of control, namely, they summon the public to whom they are addresses, alluding to the formulation of the repeatable, demonstrating, over and over again, such a relationship of “dominion over”: domination of men over women. At the intradiscourse level, verbal choices, in the affirmative imperative mode, structured through the use of syntactic symmetry, suggest conferring alleged clarity, objectivity and precision to the discourse, namely: stop, think and use. Such discursive sequence allows the activation of knowledge that resonates, that is already there, but that, once said, is re-signified.

-Stop for what?

To think.

-Think about what?

That you need to protect yourself from the HIV and STI virus contamination.

-Use what?

The male condom, as it will protect you from any sexually transmitted infection.

It is important to emphasize the conditions of production of this campaign by the Ministry of Health, which had the leading role of Gabriel Diniz and, at the time, still alive, gained fame for the great success of the song/hit “Jenifer”, which I highlight, for the purpose of an analytical gesture, just the following stanza:

“Her name is Jenifer,  
I found her on Tinder,  
But she does some things  
Oh, That I don't do it with you”.

When analyzing the term “things”, we can mobilize a close relationship between activity and passivity, especially if we activate the discursive field of sexuality. This noun, “things”, works, in the intradiscourse, as a hyperonym that would encompass any meanings, but in this discourse, considering the conditions of production in carnival times, the prevention campaign alludes to the couple who have a meeting, through an app, from social networks, Tinder, and hence the casualness, the non-commitment, the carnivalesque permissiveness, the casual pair, freed from monogamous commitment, as they meet any stops, related to practices that are more in keeping with the ideal of the whore woman (supposedly named with the noun which, morphologically, particularizes a being) than that of the holy woman. In this way, the pair Jenifer/Tinder locates, attributes an identity to this woman, based on the specificity of the place where she was found, namely, in a dating app. This is the discursive imaginary through which women's senses migrate and what it is up to her as a socially accepted or tolerated role. Added to this is the syntactic functioning that restricts the term stops, as it is about “what I don't do with you”, which it is not up to the man to do with the respectful woman, the saint.

Such discourses that (allegedly) define the woman, constitute processes of meaning arising from this imaginary alluding to the duo holy woman and whore woman, which, alluded to in the voice of singer Gabriel Diniz, fosters ways of representing women, signaled in discursive processes, expressed in different materialities. In these speeches from the Ministry of Health's prevention campaign, we are faced, as readers, with ways of socially subjectifying women, based on roles assigned to the man, not just any one, but the one who loves, in charge of being responsible/caregiver, it includes “the owner of the woman's body”.

It is not by chance that the campaign slogan will refer to the issue of the sexual relationship between a man and a woman, casual or not, the fact is that prevention must be considered. Therefore, the mobilized subject-position is that of identification with the male discourse, addressed to his partner in the relationship, that is, it is from the image of a young, famous man who imposed/imposes his virility, holding the packaging of the condom, which prints the shape of the male phallus, as a demonstration of man's power, available, above all, at the time of carnival, when the height of the freedom of revelers intensifies, with greater notoriety for

casual relationships. It is worth mentioning that this 2019 campaign was justified, as the Ministry of Health states, of “[...] increasingly encouraging the use of condoms, so that Carnival is always a happy memory. We're going to have a Carnival and a whole year of awareness in relation to the responsibility for your body and that of the person you love”, according to the Minister, at that time, Luiz Henrique Mandetta.

Based on the above, would we be, then, alluding to a discourse that is destined to a saying that crystallized from being so repeated? For DA, there is no transparency, as Orlandi (2001, p. 5) reminds us, “there are versions”. So, it is in the saturation of knowledge sheltered in the interdiscourse that the discursive memory will be activated by the subject-form, promoting the movement of identification with a certain Discursive Formation, in the cases under analysis, the Catholic DF and the Chauvinist DF, within which we have knowledge that they produce symbolic violence in relation to the way in which this relationship of forces is established, in this eternal power game that sustains meaning effects related to women. Therefore, we recognize an arrow discursively directed to the (pre)tense network of meaning through which repeat and paraphrase discourses follow, dressed up in the new, the politically correct, therefore (in)acceptable for both men and women.

In other words, the discourses under analysis slide from the political to the religious and this movement produces meaning effects that support a place for women in society. It is said that these discourses work in full power, as they operate at the level of ideology, through its historical determinations and its power relations. As stated by Orlandi (1990, p. 34), it is necessary to expose the reader's gaze to the opacity of the text, in order to understand that it is in the discourse that the relationship between language and ideology is configured. For Orlandi (1990, p. 36), “[...] ideology is not dissimulation, but interpretation of meaning (in one direction). It is not related to lack, but, on the contrary, to excess: it is filling, saturation, completeness that produces an evident effect, because it rests on it, the already-there”.

This allows us to understand that, in these campaign speeches, the woman is spoken of from the imaginary representation that one has of her, that is, crossing the discursive fields of health and religion, there are ways to produce the effects of the repeatable ( interdiscourse), that is, “talking about the other to establish the image of oneself, that is, it creates the tradition of (I am-always-already), in addition to its image (what should be). It is important to discuss that the pre-constructed (the already-said) produces incomprehension (deconstruction of the other), in a movement of concentration of meanings” (ORLANDI, 1990, p. 44). In this way, we can



understand how the Ministry of Health acts, through language, which is embodied in the discourses in focus, effects of meanings that are reproduced, but which, also, may be displaced. It is worth mentioning that we are not unaware of the fact that there have been some changes that constitute an effort for this type of advertising to be rethought, but the process is slow, which is why the need to still demonstrate gestures of resistance against the (re)production and maintenance of these speeches.

## Final Remarks

What remains of this reflection is that, although we want to name the anonymous voices that are found in the interdiscourse, a place of the inapprehensible, it is at the level of the constitution of the discourse, through identification with a certain Discursive Formation, that the analyst will trigger the theoretical notions of DA, then, to demonstrate the possibilities of sayings that are updated at the moment of enunciation, under the effect of forgetting, but not of a memory understood in the psychologist sense of Individual Memory, as Pêcheux (1999) says, but as a space of virtuality of meanings, part of a historical process, resulting from a dispute of interpretations for present or past events. Therefore, what determines the movements of unity/dispersion of the subject and his/her discourse can be analyzed, as we sought to demonstrate in the analyzes of the Ministry of Health's discourses on AIDS prevention, which distance only due to the time of broadcast. In a period between the publications of the campaigns, which total nineteen years, for us, the question of indignation remains: until when speeches like this, cis-heteronormative and sexist will be (re)produced?

Finally, I return to Orlandi's (2001, p. 9), when she states that “to formulate is to embody the senses, insofar as man, a symbolic being, constitutes a subject by and in the language inscribed in history for to signify, has its body linked to the body of the senses” and this means that the body of words is in the formulation of meanings, in their production, involving them and bringing them to itself through interpretation. Thus, the effects of meaning produced and perceived by the discursive subject, fluid, provocative, face each other in their domain, however, it is in the discourse network, in its porous texture, that they materialize, through identifications, affiliations, against -identifications. Precisely for this reason, in their greater degree of complexity

and incompleteness, the senses and their effects appear seductive to the discourse analyst's gaze.

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