



The advertisements of beauty products for black women as deracialized speech in emphasis on the circulation of speeches

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ABSTRACT

This article aims to point out the existence of deracialized discourses contained in advertisements of feminine beauty products for black women, mainly hair products. The analysis will be based on advertisements for *salon line hair*, because it contains discourses of identity and representativeness and visually in its advertisements learn speeches such as

"empowerment". The study is based on Modesto's (2021) *Deracialized discourses* and Orlandi (1999) *Discourse analysis: principles and procedures*. The methodology at first consists of collecting two advertisements of the aforementioned brand that circulate in alternative media. It is expected that this research will collaborate with the questioning of discourses of race. Such questioning is more widely discussed outside, while in Brazil there is a payment due to the false idea of "Brazil of football and samba" for the elite, however for the poor and black periphery occurs the opposite with the deracialization of large mass media regarding everything that refers to education, security, health, leisure, and urbanization.

Keywords: speech, propaganda, women, media.

1 INTRODUCTION

This article aims to point out the existence of deracialized discourses contained in advertisements of feminine beauty products for black women, mainly in advertisements of hair products. The analysis will take place in advertisements for *salon line hair* because it contains discourses of identity and representativeness and visually in its advertisements learn speeches such as "empowerment". The relative attitudes of certain constituent segments of Brazilian society become an inexhaustible source of research, especially in linguistic studies. This statement starts from the assumptions of language studies that began with Ferdinand de Saussure a century ago and very intensely have been in several other ways, from within Structuralism itself, emerging sciences such as Geractivism, Semantics, Pragmatics, Sociolinguistics and Discourse Analysis (OLIVEIRA, 2004, p. 95-96).

With this, Oliveira (2004) describes in the Semantic chapter that meaning is linked to collective knowledge, and seeks to apply the concept of Enunciation Semantics as if meaning (meaning) comes to be the result of the "argumentative game" created by language and by it, according to the assumptions defined by Frege, in the praxis, every utterance is a complex term that is composed of meaning and reference obtained as a logical argument. Human language is very complex, because there is an opacity of the intrinsic

senses of speech (of utterances) and of which deitico is the referent as the subject, the place, and the moment of speech. From the conception and assimilation of these concepts, following a bias adopted by Modesto (2021) in his article *Deracialized Discourses*, one may have perceived a certain dose of discourse linked to some socially underprivileged sector financially and how Brazilian society was constituted and, having the possibility of this perception in nuances of prejudice and disfavor by this or that social segment (media) and how such concepts were-studied.

As questions, we will use how the circulation of deracialized discourse about advertisements aimed at a given public, what elements characterize these discourses, and in what means occur these linguistic phenomena of "racialization", "deracialization", "social identification" and their regularity as well as in which vehicles (media) they occur. It presents as a general objective the analysis of advertisements of beauty products for hair salon *line brands* for black women. Therefore, advertisements of products of this "brand" were collected on several alternative media platforms "Youtube", "Instagram", "And Pinterest"; were compared and analyzed in similarities and differences of discourse between the types of circulation, as a way of analysis will be described the advertisements according to the notes made in Modesto (2021) with emphasis on the circulation of deracialized discourses. The scientific research methodology will use the inductive and descriptive method of these phenomena, sampling collection (*research corpus*), and comparison aimed at black women and their discourse, as well as a metalanguage, verbal and non-verbal language related to identifying these discourses.

This research is justified by the search for the understanding that the discourse of female empowerment is contained in society as resistance to the molds of the constitution of Brazilian society in which women are not a minority, especially the female and black, workers, that the industry of cosmetics and advertising found a rich "niche" of consumers headlines deadlines because once they were always excluded from this list of consumption and framed to a standard (due to lack of representativeness) in our formation is the capitalist mode of production that dominates, (self)supported by the ideology of law and the functioning of the rule of law.

When these discourses are found in media considered "alternative" as social networks, accessible by people in need and with little time of schooling, recorrência to which they are exposed and under what circumstances, we will discuss these media, about the advertisements, their target audience and what linguistic elements will be found and analyzed.

This article is divided into an introduction, over-the-call conceptions and linguistic aspects (language, ideology, and discourse), critical fortune, theoretical foundation, propaganda analysis, and final considerations. It is expected to collaborate with the study of Discourse Analysis as a unique discipline in academic education because it is very important to the undergraduate to understand which discourses are reverberating and how society is exposed so that it learns the importance of "reading" the context in which it is inserted and that the importance of ideological understanding conveyed to the discourses in various segments that are presented.

2 CONCEPTIONS ABOUT LANGUAGE, IDEOLOGY AND DISCOURSE.

Human language is very complex, because there is an opacity of the intrinsic senses of speech (of utterances) and of which deitico is the referent as the subject, the place and the moment of speech, that is, what is explicitly said or what can be silenced. However, there is always a speech that was enunciated previously converging with a social aspect of ideology, place of speech (subject), and the moment that such discourse is given (agora) with used (deitic) necessarily needs to be contained in all three discourses, according to Victoria Wilson in *Pragmatic Motivations* (2008, p. 105) that there was a rupture of linguistic studies from the structuralist studies of the language proposed by Ferdinand de Saussure at the beginning of the 20th century, enabling numerous strands in the Structuralist and Interlist fields of these. Thus, Geractivism, Semantics, Pragmatics, Conversation Analysis, Sociolinguistics, Discourse Analysis, and finally, each with a study focused on linguistic phenomena not inherent to language arise. This paper will present the discipline Discourse Analysis as the equivalence of meanings (which brings this analysis to the area of The Line of linguistics on the aspects and reflections of Marxism and Psychoanalysis breaking the conception of language as an instrument of communication different from Structuralism (dichotomy between language and speech) thoughts of Michel Pêcheux from the perspective of The Analysis of the Discurso (ORLANDI, 2006, p. 210-2013).

Thus stresses Wilson (2004):

Each of them [*related sciences*] in its way, that is, according to its theoretical and methodological models, considers the language in use, observing the phenomena of linguistic variation and change, face-to-face interactions (and other types) between speakers and listeners, social and psychosocial influences in the structure of language, ideology and the construction of subjectivity, speech acts in place of true and grammatical phrases and sentences, conversational implications, among other factors. It is now important to speech or speech and the notion of the ideal speaker and listener is replaced by that of real speakers and listeners, that is, interlocutors inserted in a certain time and space (WILSON, 2004, p.88 emphasis added).

The study of language has gone from only between language and speech in its structure to encompass social, historical, and ideological aspects, but links them to the relations between language and society, corroborating the knowledge of the language(gem) in its broader aspect with the sciences derived from linguistics (or sub-areas) Sociolinguistics (interactionism), Functionalism, Sociocognitive Linguistics, Discourse Analysis, Pragmatics among other aspects.

Orlandi (2006, p.16-18) states that the objective of Discourse Analysis seeks to understand how the production of meanings, their intelligibility, interpretation, understanding, and allied to all this, the context for the resumption of meaning in the text, which occurs due to the opacity of the senses, that is, words change their semantics according to the positions placed in the sentences as in metaphors. It also changes the position of the subject at the moment of the discourse (representativeness) who speaks and to whom the discourse is directed since every speech is ideologically marked. One aspect that Orlandi (2006) speaks of in his discourse is that there is no linearity between the emitter, receiver, and announcer, as Jakobson's initial model in the first phase of Structuralism.

Let's follow Modesto's text (2021, p. 10-13) in which discourses are silenced or erased (discursive memory) going through the discursive crossings found in the circulation of ideology and language presented by the author in the constitution and circulation of discourses, and there are, therefore, three discursive moments: the constitution, circulation and the formulation thus being "every discourse refers to another discourse", because there is no practice without a subject. The linguistic analysis of discourse analysis *in its corpus* of discursive formation whose semantic equivalências result from linguistic opacity. From the position of the subject of discourse, the production of discourse, and the circulation of this discourse, from the premise that this view of Orlandi (2006) ends up being more aspects of the analysis of French discourse (ORLANDI, 2006, p. 30).

According to Modesto (2021, p. 08) in *Racialized discourses point to the discourse* of the formation of our country the false idea that we are all equal, of cordiality, as Brazil, the country of the future, soccer and samba, however, permeates the meaning that confuses intercourse of prejudice "masked and dissolved" of racial prejudice existing in Brazil, to such an extent that it ends in a racist view of the "Other" and not of the "I". It is based on psychosocial structures ingrained in society that was once a slave and post-colonialist of the depersonalization of the "other". According to Modesto (2021, p. 13), the discursive crossings found in the circulation of ideology and language are presented as a production of the senses in these three aspects constitution and circulation of discourses.

3 CRITICAL FORTUNE

Milk (2019) conceptualizes consumption as an expression of meaning composition, both in the material and immaterial/symbolic spheres; and with a designation that goes beyond the frontiers of purchases and law. Suit involved in these acts. In this case, advertising is intended to provoke using messaging and to captivate individuals to purchase a product. When this method generates results, we have material consumption.

According to the same author, the publicized ones that defend anti-racist themes can be understood as "the strategies and efforts of advertising production oriented to expressions that seek, in some way, to challenge, combat and reduce the dimensions of prejudice and racism" (LEITE, 2019, p. 37). That is a mechanism that has a message for a selected group that, however, reaches diverse audiences because of the vehicle of propagation of the theme.

Souza and Braga (2019) show some research data on searches for terms that refer to the type of hair:

In July 2017, data released through *the report Dossier BrandLab: The cluster revolution*, produced by Google Brand Lab, show that there was a growth of 232% in the search for curly hair between the years 2016 and 2017 and, in 2017, for the first time in Brazil, searches for curly hair exceeded the demand for straight hair (GOOGLE, 2017 *apud* SOUZA and BRAGA, 2019, p. 171).

The authors reported the path between the speech of the straight pattern hair to the hair as an expression of female identity. They expose that the smooth pattern "placed black women with an obligation

to find ways to modify their hair, so that they could accept themselves and be socially accepted" (SOUZA E BRAGA, 2019, p. 172). These *digital influencers* have become bridges between brands and consumers in a specific niche. This approach facilitated the circulation of advertisements for beauty products thought of by black consumers. And it resulted in:

A significant increase in the number of products for curly and curly hair available on the market, with packaging that refers to the language of the nets and the discourses of valorization of hair afro, in an attempt to walk in parallel with the manifestations by the affirmation of women (SOUSA And BRAGA, 2019, p. 174).

According to Sousa and Braga (2019), evolution continued in the sphere of the diversity of hair products both in the type (smooth, curly, and frizzy) and in the target audiences (women, men, and children). And as a result, companies have been concerned about creating specific lines for each type of consumer.

Corrêa (2019) stresses the issue of linguistic terms used as "definition" and "justifications" of beautiful patterns about afro hair, such as: "If the hair is high, it is necessary to cut very short; If the hair is hard, it is necessary to shave; armed, straighten; curled, brush; and other actions" (CORRÊA, 2019, p. 193). According to the same author, the woman struggles to find a definition in herself. However, it has been evaluated through the view of the other who does not have/understand the peculiarities of the individuals. This discussion of the "qualification/valorization" of black identity originally debates in the areas of politics, economics, aesthetics, and among other environments.

Another aspect pointed out by Corrêa (2019) is in the circulation of advertisements *with YouTubers and digital influencers* that propagate the messages of incentive to consumption directed to black women. The author returns to the question of the use of terms in advertisements, which at that time, question the aesthetic pattern (smooth) and help in the consolidation of identities. However, the use of circulation resources and linguistic terms can generate negative consequences when brand activism and female empowerment are transceived for the consumption of these products.

4 DISCUSSION AND ANALYSIS OF *CORPUS* ADVERTISEMENTS OF PRODUCTS

Modesto (2021, p.08) speaks of the theoretical premise that there can be no capitalism without first acceptance of the socio-formative foundations of a capitalist patriarchal culture that holds power and influence in the country, newspaper owners, people with great influence in society (although a minority) designate what should be the discourses (structural racism, misogyny, homophobia, etc.) permeate and cross inter-discourses in institutionalized environments as churches (belief), moral, ethics, justice, urbanization, leisure, among other aspects previously marked as allowed by a social segment.

According to Modesto (2021, p. 11), it portrays that alternative media is openly linked to the defense of a cause when traditional media begins to worry about a specific linguistic use that responds to the apolitically correct language. What may assume that alternative media (social networks) are tied to fast

consumption, with more access and availability of the internet via mobile data, which can be monitored more easily and quickly, it is still the case that advertising campaigns have realized that there is an immense audience without representation (GUIMARÃES, 2021).

There can be no capitalism without first having acceptance of the socio-formative foundations of the capitalist patriarchal culture of European origin that still serves as a way to those accepted by Brazilian society as "privileged, beautiful" and in their linguistic and beautiful patterns that circulate in large communicative media that the owners of newspapers, written and spoken, large chains television, radio (mass media) and also allied to this, people with great influence in society (although minority, *YouTubers*, and *influencers*) designate what should be the fashion and the following discourses (structural racism, misogyny, homophobia, etc.).

Therefore, Modesto (2021, p.07-10) deals with the circulation of the discourses that permeate and intersect as intercourse in institutionalized environments such as churches (belief, moral, ethics) as in other contexts including justice, public security, education, urbanization, leisure, among others. The author allows himself, after analyzing the materialization of journalistic discourse, and in this work, in alternative media to point to deracialization both in the constitution, formulation, and circulation of discourses. Some courses infer in other instances of acceptance of racist discourse in Brazil, seeking racism of the "other" and not of the "discursive i/subject".

4.1 CORPUS ANALYSIS

The *corpus collection occurred* after envisioning the regularity of circulation processes with Modesto (2021, p. 08) that place the world "as an object", that is, discourses that act in the institutionalization of the senses use a language that draws attention to the presentation of beautiful black women, well made up, cheerful, dancing in *rap/funk rhythm* or samba, present musical rhythms usually linked to blackness, as well as large cities, where great concentration of the black population is found.

Figure 1. Source: Youtube (Salon Line for curly). Copyright preserved (2021).



The identity of the black race is usually configured in the hair since the Carnival marches that cry the gender identification in "Your hair does not deny mulatto, because you are mulatto in color" and also the famous marchinha "Cabeleira do José", will he be! ? (VALENÇA, no date).

Modesto (2021, p. 06-08) states that the production of the text in carnival marches marks the prejudice at the artistic level both as an unfavorable sociological aspect because it is mulatto (figure of color and feminine) and that used long hair in the count of production of marchinhas (at the beginning of the twentieth century) reaffirms this psychosocial context of femininity attributed to "Zezé" suggesting that "someone cuts his hair" highlighting the suggestive of homosexuality and representativeness social.

This mark is deeply grounded and intrinsic in a discursive set that produces and circulates images of class-race-gender origin and emerges as effects of meaning at the time of its constitution, processes of identification, and ideological interpellation. Thus, there is an opposition to the effects of ideological contradiction and conversely manifests the existence in the linguistic materiality of the discourse. Intervening in the broader ideological historical context from which the strongest ideological discourse circulates.

During the *corpus search*, we observed a video of twenty-two seconds, *from salon line company* for curly hair on the alternative platform "Youtube" that presents a colorful layout, with young women, models of various biotypes, with creams in braids, curly and curly hair. Some elements and symbologies refer to resistance (clenched fist up) together with a special comb for black hairstyles that *use black power and the emblem "empowered"*, when the video begins the following model of curly and short hair, as shown in the following figure 2 and 3:

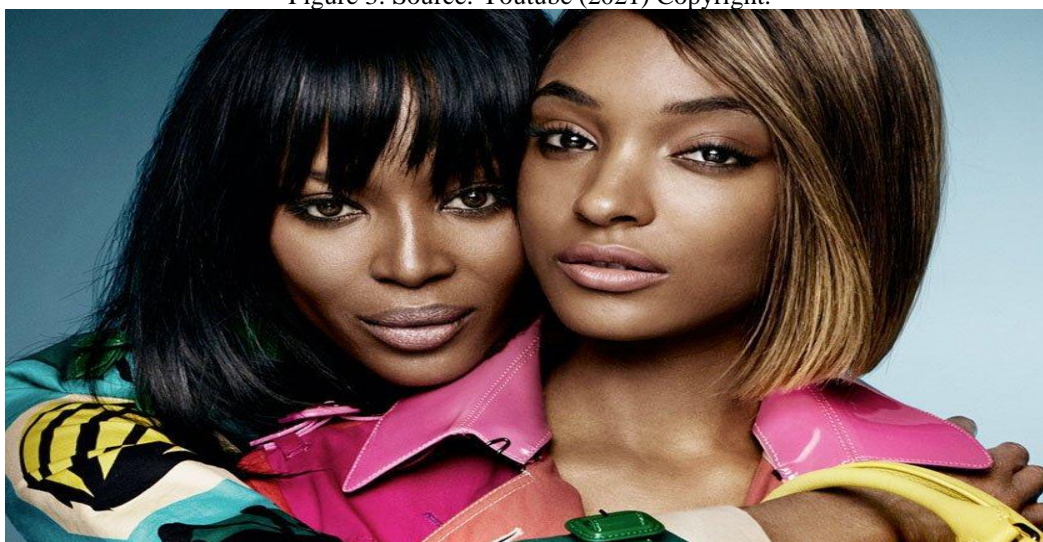
Figure 2. SOURCE: Youtube (Salon Line). Copyright preserved (2021).



Corrêa (2019) stresses the issue of linguistic terms used as "definition" and "justifications" of beautiful patterns about afro hair, such as: "If the hair is high, it is necessary to cut very short; If the hair is hard, it is necessary to shave; armed, straighten; curled, brush; and other actions" (CORRÊA, 2019, p. 193). After the same author, the woman struggles to find a definition in herself. However, it has been

evaluated through the view of the other who does not have/understand the peculiarities of the individuals. This discussion of the "qualification/valorization" of black identity has ousted debates in the areas of politics, economics, aesthetics, and other environments. Racism is part of the social structure because the concept of race makes sense in capitalism and coloniality, establishing the other as the other (ORLANDI, 2006, p.31). Veja the example below, was for many years the standard of beauty for black women, the suppression of curls:

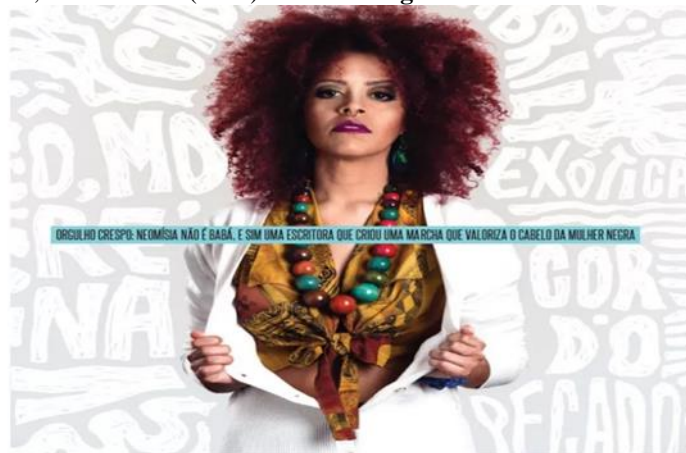
Figure 3: Source: Youtube (2021) Copyright.



And as a regularity for Correia's statement (2019, *op. cit.*) Modesto (2021, p.06) refers to ideology as something imposed on a segment of society by a small group holding power, marking the dominant ideology over ideologies dominated in the Discourse Analysis project, directly affecting the notion of resistance. Thus, the propaganda by stressing resistance to the model of the capitalist system opens doors through the search for its own identity of a much-forgotten segment, despite being the majority, was dominated to be treated as a minority, proving Modesto's statement about the forgetfulness of discursive memory (the black and its social role) and the subject who practices the discourse now (consumption/capitalism/consumption).

Thus, Modesto (2021, p. 06) addresses the Myth of racial democracy "We are all equal" and makes one look at the intimidated ness of a country in an idealized and romantic way, pretending that there are no differences among the people when they "scream their deafening cries", constituted in their social formation, Brazil obeys a pattern of production that dominates, dominates, by the ideology of law and the functioning of the rule of law, systematically imitating the material policies of colonization.

Figure 4: CUSTÓDIO, LOUREIRO (2018). **Galileo Magazine**: "You're a racist and you don't know it."



NEOMÍSSIA SILVESTRE, 29 ANOS. JÁ TEVE O CABELO ALISADO, PRESO, RASPADO; AGORA É SOLTO E TINGIDO DE VERMELHO. CERTA VEZ, QUANDO ATRAVESSAVA A RUA COM COLEGAS DE TRABALHO, UM HOMEM PASSOU DE MOTO GRITANDO: "CABELO FEIO DA P****!". ESTE ANO, ELA IDEALIZOU O MOVIMENTO ORGULHO CRESPO, UMA MARCHA DE VALORIZAÇÃO DO CABELO DA MULHER NEGRA. (FOTO: THOMÁS ARTHUZI)

Figure three (03) above appears as a similar but deracialized capillary biotype, recommending only the hair factor calling, typifying the march "Your hair does not deny mulatto" as an identity factor mentioned above by Correia (2019). However, Figure 4 expanded a new aspect of representativeness pointed out by that company in its advertising.

Pointing out the discourse in circulation in said propaganda it is necessary to transcribe it:

Salon line "*hashtag*" your curls, "*hashtag*" I'm curling. Black, curly, curly, powerful, empowered. I'm in curls and you add up, the others try, but in the, no, No. I'm in curls and you're an original misturinha (SALON LINE, S/D).

Thus Souza and Braga (2019, p.172) this work corroborate Modesto (2021) when it portrays the circulation of discourse with support of alternative media such as social networks (Instagram, Youtube, Pinterest) in the contradictory role of television mass media and radio, spoken or written newspapers. Then, with the emergence of the expressiveness of curly hair, this vision denotes the role of female identity as a means of cultural, aesthetic, and political propagation. Especially when black *YouTubers* happened to be representatives of the silent voices. These *digital influencers* have become bridges between brands and consumers in a specific niche. This approach facilitated the circulation of advertisements for beauty products thought of by black consumers.

By giving voice to the "empowered" the brand states in its campaign that "no one is equal to anyone" pointing out that even among the black population there are very specific differences, in addition to age,

coloring/discoloring habits. In another campaign of the same production, the following message "We are black" was found and uses references itself as "mirror of our girls, portrait of who they can be", referring to the past in which before the year 2000 there was nothing turned to the representation of the black woman since 1970 (*black power movement*) now lived and assumed as resistance and the mark of blackness. Marking the speech of advertising we observe a new perspective for the new generation of black girls (Figure 5).

Figure 5. Source *Youtube (Salon Line)*. The rights reserved, 2021.



Thus, Modesto (2021, p. 09) contributes once again when he states that the material inscription of linguistic effect in history cannot circumvent the linguistic effect in history determined by a memory that fails to circumvent the social and historical effects of racialization and concerns a discursive functioning that can be constituted in different processes of identification and position of the subject, thus following concludes that speaks of race is to put the world as study.

5 FINAL CONSIDERATIONS

This work aimed to exemplify, discuss and discuss the advertising of hair products aimed at the hair of black women of the "Salon Line brand" sparks much more a discourse of racialized for being contained in alternative media than if there was circulation in large media that slows down its diluted discourse of not existence of racial prejudice in Brazil. From an early age, girls listen to music and watch television, programs, and advertisements that do not have black people, causing strangeness and representative insufficiency in large printed vehicles.

For this article, we analyzed the advertisement for *salon line brand hair* that was loaded with expressions of resistance and female empowerment because this is a large consumer segment of products in the world, on the contrary, without representativeness of the cosmetics industries now by capitalism the opportunity of an ever-expanding market. Quand the alternative media for being more accessible still contributes to sharing and supporting the causes that the media of great expression slow down the racial discourse in the country *through youtubers and influencers*.

The formation of Brazilian society still holds much of the prestige for actions, and attitudes marginalized by blacks, as well as urbanization keeping them in large peripheral areas, with their beliefs, music, and art. They are easily introduced into society through Carnival and football, samba, propagating a false idea of racial democracy. To this end, after Carnival, the black population returns to the ghetto stowed back, with its demarcated leisure, its protest songs, its ills, and abandonment by the government. The woman also has a period well marked by standards imposed by society by her hair "bad, armed, ugly, incorrect" along with European standards. It is expected that this research will contribute to pointing out that the discourses about race are everywhere and you may not even notice, because the concept of racial discrimination is being very well masked by university quotas, meritocracy, and racial demagoguery propagated by advertising.

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