



**Analysis of Speech: The analysis of speech featured in the *Veja* São Paulo magazine's front page on January, 27<sup>th</sup> of 2021.**

**Análise do Discurso: Uma análise do discurso presente na capa da revista *Veja* São Paulo de 27 de janeiro de 2021.**

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**ABSTRACT**

This paper aims to analyze the discourse presented on the cover of *Veja* São Paulo Magazine in 2722 Edition, of January 27, 2021. In this edition, the magazine brought as its central theme, the new Northeastern migrants. This cover was published in an allusion to the anniversary of the city of São Paulo, to show the influence of the new Northeastern migrants in the daily life of São Paulo. The research is part of the French Discourse Analysis (FDA) line, based on the ideas of Pêcheux (1995) and Florêncio (2009). Thus, we analyze the elements that relate to this current, in the chosen corpus, such as: the broad and restricted production conditions, the interdiscourse and the intradiscourse, the said, the unsaid, the silenced, the discursive formation and the ideological formation. The results show that *Veja* São Paulo magazine is the result of an ideological formation and an elitist discursive formation, of segregation, and of strong xenophobic appeal, since the speeches demonstrate the disregard for geopolitics and northeastern culture, especially, with the least favored layer economically.

**RESUMO**

Este trabalho tem por objetivo analisar o discurso apresentado na capa da Revista *Veja* São Paulo da Edição 2722, de 27 de janeiro de 2021. Nessa edição, a revista trouxe como tema central, os novos migrantes nordestinos. Essa capa foi divulgada em alusão ao aniversário da capital paulista, para mostrar a influência dos novos migrantes nordestinos no cotidiano paulistano. A pesquisa está inserida na linha da Análise do Discurso Francesa (ADF), fundamentada nas ideias de Pêcheux (1995) e Florêncio (2009). Dessa forma, analisamos os elementos que dizem respeito a essa corrente, no *corpus* escolhido, tais como: as condições de produção amplas e restritas, o interdiscurso e o intradiscorso, o dito, o não-dito, o silenciado, a formação discursiva e a formação ideológica. Os resultados demonstram que a Revista *Veja* São Paulo é procedente de uma formação ideológica e de uma formação discursiva elitista, de segregação, e de forte apelo xenofóbico, uma vez que os discursos demonstram a desconsideração para com a geopolítica e a cultura nordestina, sobretudo, com a camada menos favorecida economicamente.

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## Introduction

The discourse analysis<sup>1</sup> sees that there is no neutrality in the use of language, therefore, discourse as a social practice is one of the main mechanisms to influence, move and/or disseminate ideas to a group or individual, because it manifests an ideology and a socio-historical context.

This paper will try to analyze a discourse present in the cover of *Veja* São Paulo magazine, in 2722 issue, of January 27, of 2021, in which the French Discourse Analysis (FDA) model will be used. The cover of *Veja* was chosen as the object of study because it's one of the journals of the largest national circulation.

Starting from the FDA model, we performed the analysis of the corpus through the identification and interpretation of the elements adopted by the theory, such as: the conditions of broad and restricted productions, interdiscourse, intradiscourse, the said, the unspoken, the silenced, discursive formation, ideological formation, in addition to the conceptions of subject and ideology that guide the research of this sphere.

The work is divided into two sections. In the first, we present the theoretical and methodological assumptions, exposing, first, the importance of the historicity of Discourse Analysis (DA), then starting to approach the concepts of discourse, ideology and its action on/by language. In the second, we performed the analysis and discussion of the data, presenting the object of the research, according to the manifestation of each DA element, inferred in the referred speech.

## Theoretical and Methodological Assumptions

Discourse analysis is used within the broad and general use of language, it arises from a proposal by Michel Pêcheux (1995), in which, based on the studies of Canguilhem and Althusser, they propose a different approach to the thought that prevailed on the Science of Language, departing from the conceptions adopted at the time, because the emphasis was centered on structuralism and transformational generative grammar, of Chomsky.

With this proposal the language, Pêcheux comes out of a formality, which was presented in the grammatical analysis, in which there was an exclusion of exteriority, focusing on the text and disregarding its social context. According to Brazil (2011, p. 172), "the object of appreciation of study ceases to be the phrase, and becomes the discourse, since it escapes from word-for-word appreciation in interpretation as a closed sequence in itself".

According to the Pecheutian theory of discourse, there is no neutrality in the use of language, because it considers the different forms significant, in addition to a notion of subject, which is linked to an ideology, within a cultural and social context. However, this does not

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<sup>1</sup>In this case the Analysis of the French Discourse (AFD).

mean that theory excludes symbolic objects, the linguistic system and grammar, these continue with their relevance, having a relationship with the theoretical foundations of DA.

### **The Discourse**

Discourse as one of the material aspects of ideology is shown as an activity of meaning, correlating the subject and meaning in the language through history, prevailing an effect of meanings among the announcers. In this process of dialogue, the existence of subjects that constitute themselves is present, since the discourse cannot be conceived outside the subject and neither can this one, outside the ideology.

Subjects and senses are inevitably affected by the history of language functioning. Orlandi (2012, p. 83-84) points out that “the specific materiality of ideology is discourse and the specific materiality of discourse is language”. Because it maintains a multiplicity of interdiscursive relationships, in the practice of interpretations of an utterance, it’s necessary that it relates to others, since its meaning is only acquired if it’s inserted in a universe of other discourses.

Thus, “discourse is a practice, not only of representation of the world, but, above all, of meaning of the world, constituting and constructing the world in meaning” (Brasil, 2011, p. 175). It’s in this interdiscursive relationship that discourse takes shape and is regained, giving meaning to the world of the announcer and the interlocutor, in an exchange of perceptions. However, it’s necessary to emphasize that the discourse is not confused with language or speech, as Florencio points out:

Speech is not confused with language, speech, or text; it’s not the same thing as transmitting information, nor does it arise from the individual psyche of a speaker. It’s the event that articulates the present day to a memory network. Every discourse is an index of agitation in socio-historical affiliations (FLORENCIO, 2009, p. 24).

In view of the above, we can observe that even though language is the materiality of speech and the word in motion, there are differences between language and speech, that is, it’s not predominant, only, the intention of transmitting information, in which one individual speaks and the other decodes the message, but the implication of a linguistic exteriority.

### **The ideology**

According to Pêcheux (1995), every subject carries one or more ideologies, because when communicating and expressing himself, he will be manifesting his world beliefs, based on the conceptions of social, political, cultural and economic groups that constitute his identity, with value of belonging. In this sense, even if in some interactive situations, try to hide or police them, the subject unconsciously reflects them.

Words, expressions, propositions [...] change their meaning according to the positions supported by those who employ them, which means that they acquire their meaning in reference to these positions, that is, in relation to ideological formations (PÊCHEUX, 1995, p. 160).

As presented, someone's speech can reach a proportion far from that intended if it's analyzed through an ideological perspective different from that adopted by the subject who gave it. The saying gains its context within the ideological references of those who utter it, the social context and with the influence of several other aspects that cross the language.

To date, we report on the relationship between language, subject and ideology, however, it's necessary to emphasize what concept of ideology the French line DA adopts. Etymologically, according to the Priberam Dictionary of the Portuguese Language (*Dicionário Priberam da Língua Portuguesa*), the meaning of the word would be the study of ideas, since "logia" derives from the Greek term "logos", which can be translated as treatise, study or theory, and the term "ideo" also comes from the Greek "idéa", which means appearance, way of being or style, something similar to Destutt de Tracy, French philosopher, he thought, when he shaped the term.

Ideology was thought of by Tracy as a science that would discuss and study the formation and constructions of the idea. On the other hand, in Marx's conception, ideology is seen as the "equivalent of illusion, false consciousness, idealistic conception, in which reality is reversed and ideas appear as the engine of real life" (LÖWY, 2003, p. 11).

After Marxism, due to the strong influence of Lenin's works, ideology comes to be seen as "any conception of social or political reality, linked to the interests of certain particular social classes". Louis Althusser, author that Pêcheux made the extraction of fundamental contents for his theory of discourse, considers ideology "as the imaginary that interspersed people's relationship with their conditions of existence" (SILVA, 2009, p. 159).

With this, it's insgiven that there is a similarity between the various concepts of ideology, in which one can understand it as an engine of thinking, which moves something or someone. In Pêcheux it's no different, it's seen as a set of principles and ideas, which a subject acquires and expresses in his discourse. Orlandi (SOUSA, 2011, p. 78) considers that "ideology is therefore not hidden, but a function of the necessary relationship between language and the world".

## **The Language**

Language functions as a presupposition for the analysis of discourse materiality, that is, language gives the basis for being able to analyze the discourse matter. It would be the language minus speech, so, according to Souza (2011), if speech is removed from the language we have the language, "it's, at the same time, a social institution and a system of values".

For DA when it comes to language, it conceives in a different way from linguistics, as Peres (2014) points out, which points out that DA has a concern “with the establishment of meaning effects, that is, it understands language as a process”, while linguistics has a notion of language as a product. In its approach, the language presents itself in a relatively autonomous way, being submitted to differentiated discursive processes, it’s in this that the possibility of the discourse is constituted, which, therefore, is understood as incomplete and heterogeneous, because it’s affected by history, becoming conducive to multiple senses and ambiguity. In addition to providing a bridge to the possibilities between subjects, located as a set of systems that allow combinations and substitutions.

## **Data Analysis and Discussion**

### ***Magazine Cover***

The object to be analyzed, in this work, is the cover of *Veja São Paulo* magazine of 2722 issue, which was published on January 22, 2021, published and delivered to its subscribers on January 27, 2021. The magazine brings a cover alrelated to the celebration of the anniversary of the city of São Paulo, on January 24<sup>th</sup>, honoring the Northeast, with a controversial title.

**Figure 1.**

*Cover of Veja São Paulo magazine of 2722 issue.*



*Source: Veja magazine (2021).*

*Image text translation: SPECIAL ANNIVERSARY OF THE CITY. THE CAPITAL OF THE NORTHEAST. The new migrants who reinvent the design, gastronomy, startups and other activities of the metropolis, which turns 467 years old.*

### ***Restricted Production Conditions***

The restricted conditions of materiality production remain connected with the here and now, are correlated with the set of social contexts that enable the realization of the discourse, which “always combines with a previous discourse, to which it attributes the role of raw material” (Pêcheux, 1995, p. 77). The article of *Veja São Paulo* magazine, issue 2722, of January

27, 2021, is accompanied by a reflection for the practice of reading the media, showing a tribute to the northeasterners who are part of the cultural construction of the capital of São Paulo, especially new migrants.

### **Wide Production Conditions**

The broad conditions are those that insert the entire context, which interpela the socio-historical ideologically, acting as a process of development of constitution of meanings, transporting the memory of the social formation in which the subject is inserted. Thus, ideological values establish the imaginary that characterizes the place in which the subject of discourse attributes one another, “the necessary relationship between a discourse and its place in an extralinguistic institutional mechanism” (Pêcheux, 1995, p. 77).

Having as materiality of this production the origin of *Veja* magazine, in 1968, by journalists Roberto Civita and Mino Carta, the main objective of the magazine was to bring its readers varied themes about Brazil and the world. *Veja*'s model was inspired by the American magazine *Times*.

At first, *Veja* magazine had a center-left view, an influence of the time of its foundation, in full Military Regime and with some policies of censorship of the media, but, from 1990, the journal began a process of editorial change, starting in an ideological field different from the beginning of its circulation. The change was not radical, but gradually went from the center-left to a more traditional vision, focused on economic liberalism and center-right policies.

At the beginning of the 21<sup>st</sup> century, this turn to the center-right was consolidated, with reports and articles that showed the new ideological field of the journal. It's in this context of change that *Veja* São Paulo magazine, a local edition distributed in the city of São Paulo, emerges. It was founded in 1985, by the idealization of Roberto Civita, with the idea of covering relevant issues of the capital of São Paulo and the urban context, as well as leisure and gastronomy itineraries.

*Veja* São Paulo has its own writing, so it has a different editorial from *Veja* magazine, which gives freedom for its editors and journalists to write with the most regional twist, aimed at the capital of São Paulo. This magazine is distributed weekly, free of charge, to São Paulo subscribers, following the national edition of the magazine.

The magazine also known as “*Vejinha*” has a specific audience, which are the subscribers of *Veja* Magazine in the capital of São Paulo, so the themes are more regional, showing aspects of the city, its daily life and its population. This audience, mostly, is formed by middle/upper class people, since the value of *Veja* magazine, which “*Vejinha*” accompanies as an extra product, is around R\$ 9.99, per journal, while the subscription of the annual printed

version comes out for 9 times of R\$ 52.22, according to data from Grupo Abril<sup>2</sup>, being a high value by Brazilian standards.

### ***The Said (“O Dito”)***

The Said (*O Dito*) is presented as discursive materiality, that is, the words formulate the discourse seeking to produce effects of meaning in the subject, enunciating a certain context, “the real approaches the impossible, considering that here is implied a view of a static real, immovable, fixed, which would make it impossible to understand it in a non-obvious way” (Cunha, 2016, p. 06). In this context, in issue 2722 of *Veja São Paulo* magazine, the following discourses are seen as “Dito”:

- Special Anniversary of the city;
- The Capital of the Northeast;
- The new migrants who reinvent the design, gastronomy, startups and other activities of the metropolis, which turns 467 years old;
- How the northeastern workforce has contributed to the development of the Southeast Region.

The first three parts are explicitly present through the cover texts. The fourth, “as the labor force of the Northeasterners has contributed to the development of the Southeast region”, is said in a non-explicit way, but is present in the statement of the cover of the magazine.

### ***Interdiscourse***

In view of the incompleteness present in the discourses, since the meaning of a text is never completely declared, the subject acts in depth, in which it’s necessary to enter the exteriority, in history with the purpose of writing it and, in a way, to provide continuity to the discourse.

The interdiscourse presents itself as a supplier of materials for this discursive formation, which consists of formulations that have been made and forgotten, determining what we say, as a set of ideas organized through a text that appropriates, implicitly or explicitly, other previous figures, consequently marked by the already said, enunciated, to the outside of the language and the subject, but which is present in discursive memory. As Barbosa (2008) presents “interdiscourse is linguistically unrepresentable, because it’s composed of forgotten already-said, but constitutive of every discourse” (p. 20).

In the interdiscourse of the analyzed edition, it’s possible to notice a historical rescue by affective and often caricatured memory of the northeast, such as the presentation of

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<sup>2</sup>Data taken from the site: <https://veja.abril.com.br/edicoes-veja/>. Access in: 04/29/2021.

vegetation, to which it's part of the scenery, which are typical plants of the "caatinga"<sup>3</sup>, cacti that resemble this biome, recalling the dry and semi-arid climate of the northeastern backwoods, which is used as a symbol of a caricature created to describe the Northeast Region, as if the whole region were homogeneous and the northeast was resumised to the backwoods.

The rustic scenery, with closed colors and stones, alludes to this image of the Northeast that lives a drought. The furniture and wooden floors, reminiscent of "jaqueira" and pine furniture, bring the view that the northeast is rustic and that it's refined, being able to adapt to the various environments, giving its regional touch.

### ***Intraspeech***

In this element of DA, it's necessary to resume ideology, because it's a fundamental concept for its construction, since intradiscourse is considered as a space for critical thinking to act, in addition to explaining social and political constraints that act in the structuring of subjectivity, it's by him that one can explore the argumentative coherence of discourse, in which the discourse is observed in its various ways of saying, in the intradiscourse "there is a discursive sequence that exists as a concrete discourse within the relations of a system of formation" (Barbosa, 2008, p. 30).

As an intradiscourse present in the object analyzed, it's possible to identify the vocabulary used in textual production, to highlight the discourse, with the presentation of data implicit in the title, which is then highlighted in the text: "The new northeastern force: the migrants of the 21<sup>st</sup> century who transform São Paulo", which is present in 2722 issue.

### ***Unsaid ("Não dito")***

The unsaid (*não dito*) is linked to resources that are not implicit in the discourse, as Silva (2008, p. 43) presents, "it concerns the various facets of language; goes through and goes beyond all that saying". Thus, the unspoken has a greater amplitude than that said, because it's part of the discourse that is not the word, however, it can only be apprehended through what is said. Based on Lins:

The unsaid (*não dito*) is a technique of "saying something without, however, accepting the responsibility of having said it" this through a diversity of resources such as implicit, denials, oblique speeches, figures of language, puns, jokes, phrases made, proverbs, jokes and injury (LINS, 2013, p. 4).

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<sup>3</sup>Caatinga is a vegetation that predominates in northeastern Brazil and is inserted in the context of the semi-arid climate. The Indians, the first inhabitants of the region, called it this because in the dry season, most plants lose leaves, prevailing in the landscape the clear and whitish appearance of the tree trunks. Hence the name Caatinga ("caa": forest and "tinga": white) meaning "forest or white forest", in Tupi. However, in the rainy season the landscape changes from whitish to various shades of green.

Therefore, the unsaid (*não dito*) is determined by the discursive formations, such as Silva (2008), which “are inscribed in an ideological formation and determine what can or should be said”, from a position, in a given conjuncture. In this perspective, it’s understood that the meanings can be read in a given text and even if it’s not there, it’s of paramount importance that one considers both what the text says and what it does not say, that is, what is implicit, its meaning.

In the analyzed object we can apprehend as unsaid (*não dito*):

- If São Paulo is the capital of the Northeast, the 9 northeastern capitals are not able to occupy this role;
- If the migrants reinvented the activities of the capital of São Paulo, so without the Northeasterners there would be a reinvention of the activities of the metropolis.

The first unsaid (*não dito*) is a geopolitical issue, even the phrase, “the capital of the Northeast”, not referring to the geographical issue, there is a conflict of interest and an economic issue. The Northeast is placed as a peripheral region, on the margins of its particularities and quantities. In the second, northeasterners who migrate to the southeast of the country in search of opportunities are placed as a reason for a reinvention of the activities of the capital of São Paulo, leaving the doubt whether without the help of migrants, especially the Northeasterners, the “Paulistanos” (who was born in the city of São Paulo) managed to reinvent themselves.

### ***Discursive Formation***

This formation has as its center the interdiscourse, in which it guides the functioning of ideology. The intradiscourse establishes what determines the subject's discourse and the discursive process is rewritten in the subject itself, enabling the notion of meanings within a DF. It’s through the interdiscourse that the objects that the talking subject appropriates in the construction of his utterances are formed, determined by what the subject can and should say, “what determines what can/should be said from a given social place that the subject occupies” (Melo, 2009, p. 7).

The discursive formation of the cover of the magazine reinforces the criticism in social networks made by the profiles of northeastern capitals to the title of the edition, in the satire of the cover of the magazine, the comment of the editor-in-chief of the magazine and some other reports from other journals.

### **Figure 2.**

*Report by Correio Braziliense, posted on 01/22/2021 18:54/updated on 01/22/2021, 19:04.*



Source: Correio Braziliense (2021).

**Image** text translation: *Veja elects SP as 'capital of the Northeast' and northeastern capitals manifest themselves. With humor, the city halls of Salvador, Fortaleza, Aracaju, Natal and Recife mocked the title on social networks; follow.*

**Figures 3 and 4.**

*Twitter of the Salvador and Fortaleza city halls in protest, in the form of humor, about the cover.*



Source: Twitter (2021).

**Translation** of the first Twitter image (from @PrefSalvador): *Is it, beloved? Run here (Salvador City Hall marked the other Northeast City Halls)! Do I tell or do you tell? Translation of the second Twitter image (from @prefeiturapmf - Fortaleza city hall): Quick survey here: (in the alternatives a, b and c, we have expressions spoken in the Northeast). What's the best comment about SP's anniversary cover from @VejaSP?*

**Figure 5.**

*Reinterpretation of the cover of Veja Magazine, produced by Salvador Dendezeiro's clothing brand.*

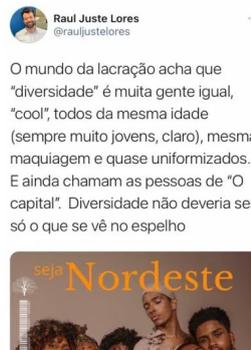


Source: Salvador Dendezeiro (2021).

**Image text translation:** *Be Northeast. ANNIVERSARY EDITION. THE CAPITAL OF SÃO PAULO. THE HEAD, THE CREATIVITY, THE ARMS OF THE NORTHEAST, WHICH SPIN THE CURRENCY IN SÃO PAULO, NOW RETURN TO THEIR LANDS OF ORIGIN.*

### Figure 6.

*Reply by Veja São Paulo editor-in-chief, Raul Juste Lores, to the reinterpretation shown in figure 4.*



Source: Twitter (2021).

**Image text translation:** *The world of “lacação” (slang for “kicking ass”) thinks that “diversity” is a lot of equal people, “cool”, all of the same age (always very young, of course), same makeup and almost in uniform. And they still call people “The Capital”. Diversity shouldn't just be what is seen in the mirror.*

### **Muted (Silenciado)**

The silenced only happens because of the unspoken, this means that it only exists from the capture of interdiscourse. As Tfouni (2008, p. 357) presents, “whenever something is enunciated, something is also silenced, since it’s not possible for any subject to enunciate two or more statements at the same time”. With this, for something to be said, something has to be silenced, as Tfouni points out:

We realize that silence, as real, cannot be updated as a whole: there has to be something left uncrossed by language (a rest). And to be told, you have to say everything, you have to interdict it. Silence is the space of the multiple, it's the condition of coming-to-be of speech, where the real (things) "is there" but one cannot speak of it (TFOUNI, 2008, p. 361).

Thus, it's possible to see in the analyzed object the following silences:

- Representation of a white Northeast;
- Xenophobia against northeastern migrants;
- Economic centralization in the southeast region;
- Representation of a ruling class;
- The high rate of northeasterners who migrate to the southeast, making an investment in this region, instead of investing in their homeland.

### ***Ideological formation***

As previously presented, ideology is seen as a set of principles and ideas, which a subject acquires and expresses in his discourse. It's the one that gives support when it says, which produces meaning, is "based on assumptions established by this same ideology and discourse as a manifestation of this ideology" (Junior, 2014, p. 53).

In ideological formation, the representation of social practices is observed, it emerges from the center of the classes and places a position in the discourse presented by the subject, referring to the positions of class in conflict. In the case of this edition of *Veja São Paulo*, ideology supports the xenophobic discourse of a class, either consciously or unconsciously.

### ***Subject***

The subject is the result of the relationship between language and history, he is constituted in the relationship with the other, is "always a subject of his time and his sociability. This subject will be constructed through social practices and ideology, which will give the basis of the psychic complex of the individual" (Florêncio, 2009, p. 4). And as Pêcheux (1995) presents, this ideology is what will provide every subject, in his individuality, with a reality to be experienced.

The subject of the discourse is revealed to belong to the middle/upper class of the southeast region, with a look at the business sector, which forgets the other northeasterners who built the capital of São Paulo in the 20<sup>th</sup> century, in manual labor, looking only at the new migrants, who are part of the new middle/upper class of São Paulo.

### ***Conclusion***

In this paper, we propose to analyze the discourse presented on the cover of *Veja São Paulo* magazine of 2722 issue, of January 27<sup>th</sup>, 2021. In this issue, the magazine brought as a

central theme, the new northeastern migrants. This cover was published in allusion to the anniversary of the capital of São Paulo, to show the influence of new northeastern migrants in the daily life of São Paulo.

To achieve the proposed objective, we carried out a bibliographic research based on the theoretical and methodological assumptions of DA French line, whose precursor was Pêcheux (1995). Therefore, we understand this work as relevant, because it allows the application of the elements of the theory of DA defended by Pêcheux and other scholars, to a discourse that reflects the Brazilian social context, in the treatment of the cultural differences of the peoples of the northeast and southeast regions of the country.

From the analysis, we found that the discourse presented on the cover of 2722 issue, of 27/01/2021, of *Veja São Paulo* magazine, is derived from an ideological formation and an elitist discursive formation, segregation, and strong xenophobic appeal, which demonstrates disregard for geopolitics and northeastern culture, mainly with the most economically disadvantaged social classes.

With this, we believe that this work was able to achieve its main objective, through an analysis that identified the manifestation of the various elements of DA, in the chosen corpus, to understand how the discourse reflects the ideologies of the subjects, through their general manifestations.

Finally, we recommend reading this paper to people who are interested in Discourse Analysis (DA) theory, showing that discourses are objects of historical materiality, in which a subject passes through his ideological formations consciously, but also unconsciously.

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