



## REFLECTIONS ON EROTIZATION AND CHILDHOOD FROM THE ANALYSIS OF ADVERTISEMENTS

## REFLEXÕES SOBRE EROTIZAÇÃO E INFÂNCIA A PARTIR DA ANÁLISE DE ANÚNCIOS PUBLICITÁRIOS

## REFLEXIONES SOBRE EROTIZACIÓN Y NIÑEZ A PARTIR DE ANÁLISIS DE PUBLICIDADES

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**Abstract:** This paper aims to analyze advertisements and discuss child erotization in content and images of children to disseminate both products that can be used by them and the use of children in advertisements for the adult public. The advertisements make use of different technologies and are disseminated both in print and digital media. To carry out this work we rely on some studies on erotization of children's bodies, presenting elements that build the image of the adult child in the media under the bias of erotization and sensuality, their multiple readings and meanings attributed to them. We consider that these controversial discourses are the engine of early sexuality. We use the theoretical assumptions of the French line discourse analysis. Analyzing this corpus is justified because it is necessary to look at children's advertising with responsibility. Anticipating incompatible attitudes with the age group can promote the decline of childhood, because the child ceases to live a very important stage in human development and can trigger future psychological problems and present difficulties of creativity, socialization and disorders not proper to childhood. We also emphasize that the adultization process refers to the child's distance from the infantile world and early insertion into the adult world, of which they incorporate physical and psychological typologies.

**Keywords:** Child Erotization. Sexuality in Childhood. Media Speech. Publicity. Advertisement

**RESUMO:** Este artigo tem por objetivo analisar anúncios publicitários e discutir a erotização infantil em conteúdos e imagens de crianças para divulgar tanto produtos que por elas podem ser utilizados quanto a utilização de crianças em propagandas para o público adulto. Os anúncios publicitários fazem uso de diferentes tecnologias e são divulgados tanto de forma impressa quanto nas mídias digitais. Para realizar este trabalho apoiamos-nos em alguns estudos sobre erotização dos corpos infantis, apresentando elementos que constroem a imagem da criança adulta na mídia sob o viés da erotização e sensualidade, suas múltiplas leituras e significados a eles atribuídos. Consideramos que

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esses discursos polissêmicos são o motor da sexualidade precoce. Utilizamos os pressupostos teóricos da Análise do Discurso de linha francesa. Analisar esse corpus se justifica porque é preciso olhar para a publicidade infantil com responsabilidade. Antecipar atitudes incompatíveis com a faixa etária pode promover o declínio da infância, pois a criança deixa de viver uma etapa muito importante ao desenvolvimento humano, podendo desencadear problemas psicológicos futuros e apresentar dificuldades de criatividade, socialização e transtornos não próprios da infância. Destacamos também que o processo de adultização se refere ao distanciamento da criança do seu mundo infantil e sua inserção precoce no mundo dos adultos, dos quais incorporam tipologias físicas e psicológicas.

**Palavras-chave:** Erotização Infantil. Sexualidade na Infância. Discurso Midiático. Publicidade. Propaganda.

**Resumen:** Este artículo tiene el objeto de analizar publicidades y discutir la erotización infantil en contenidos e imágenes de niños para promocionar tanto productos que pueden ser utilizados por ellos como la utilización de niños en propagandas para el público adulto. Las publicidades utilizan diferentes tecnologías y son difundidas tanto de forma impresa como en los medios digitales. Para llevar a cabo este trabajo nos apoyamos en algunos estudios sobre erotización de los cuerpos infantiles, presentando elementos que construyen la imagen del niño adulto en la prensa bajo el sesgo de la erotización y sensualidad, sus múltiples lecturas y significados atribuidos a ellos. Consideramos que estos discursos polisémicos son el motor de la sexualidad precoz. Utilizamos los supuestos teóricos del Análisis del Discurso de línea francesa. Analizar a este corpus se justifica porque es necesario mirar hacia la publicidad infantil con responsabilidad. Anticipar actitudes incompatibles con la franja etaria puede promover el declino de la niñez, pues el niño deja de vivir una etapa muy importante al desarrollo humano, pudiendo poner en marcha problemas psicológicos futuros y presentar dificultades de creatividad, socialización y trastornos no propios de la niñez. Destacamos también que el proceso de adultización remite al alejamiento del niño de su mundo infantil y su inserción precoz en el mundo de los adultos, de los cuales incorporan tipologías físicas y psicológicas.

**Palabras clave:** Erotización Infantil. Sexualidad en la niñez. Discurso mediático. Publicidad. Propaganda.

## 1 INTRODUCTION

This study consists of the development of a comparative analysis between parts of advertisements that, in principle, have the same target audience, and observing how these different approaches generate, even under these conditions, different responses. The advertisements chosen are advertising campaigns, both in static image, which were broadcast in media such as magazines, newspapers, billboards and the Internet. The advertised products are children's items, with emphasis on clothing and accessories, or products for adults with the presence of children in the ad.

In the information society, one learns to relearn, to know, to communicate, to teach, to interact, to integrate the human with the technological, the individual with the group and the social.



The media has established a relationship with society as a whole and with individuals as never before seen. People today do not live without information and communication technologies and are influenced by the media and its contents, discourses and values distributed and disseminated indiscriminately. “As the human, social and cultural dimensions are related to sexuality as well as to educational issues, the official discourse on such topics is undoubtedly a thermometer to evaluate the subject” (MONTEIRO; STORTO, 2019, p. 242, our translation).

When childhood is the focus of advertising and children are used as actors to stimulate interest in and purchase of the product, depending on the social political context and the time - more or less attached to conservative moral values - different reactions can be provoked, leading to approvals or condemnations. In the 1980-90s, considering the country's political openness and *redemocratization*, Brazilian society experienced a period of significant freedom of expression and pro-sexual attitudes and behaviors enabled libertarian manifestations in the media, notably television, since cell phones and the Internet were not part of the media universe:

The telenovela “Coração Alado” (Rede Globo, 1980/81) had scenes of masturbation and rape; “Dona Beija” (Rede Manchete, 1986) had scenes of nudity; [...] “O Outro” (Rede Globo, 1987) had scenes of exchange of sexual partners; “Brega & Chique” (Rede Globo, 1987) had in the opening a naked man on his back. The series “Malu Mulher” (Rede Globo, 1981) discussed abortion, divorce, and male and female homosexuality; [...] “Vale Tudo” (Rede Globo, 1988) introduced the use of bad language, in addition to highlighting scenes of adultery and homosexuality. “O Salvador da Pátria” (Rede Globo, 1989) was bolder, with adultery and sexual relations intertwining politics and corruption (RIBEIRO, 1990, p. 49, our translation).

In 1990, Telenovela Pantanal was launched by Rede Manchete, squandering eroticism, sensuality and nudity throughout the chapters, especially in the first phase of the soap opera, when beautiful actresses who were at the beginning of their careers could show their sensuality in scenes of exuberant Pantanal natural beauty: Ingra Liberato, Carolina Ferraz, Cristiana Oliveira, Luciene Adami, Andréa Richa and Giovanna Gold.

Following the liberal practice in force, the fruit of the fall of censorship and the non-acceptance of authoritarianism, the anti-repression airs flooded the universe of propaganda. For example, nudity in Coppertone advertising (1990), women wearing panties and bras in a soccer game in De Millus advertising (1990), a totally naked woman sitting at the table in a bar with a suitcase in 4You (1994) bags and suitcases advertising. The list is very generous, including children's commercials that would not be accepted today, like what happened with Grendene in 2009. Other times, other interpretations.



The 5th Chamber of Public Law of the São Paulo State Court of Appeals understood that inducing children to behave in an erotic manner by advertising infringes the Consumer Defense Code, thus maintaining Grendene's conviction and the consequent payment of a fine for the "Hello Kitty Fashion Time" campaign. In the advertisement, girls wore sandals and accessories of the brand and received compliments on plaques with the words "nice", "powerful" and "I want it" of friends, and then pass in front of a group of boys who raise other plaques in which are written messages like "beautiful", "wow!!!" and "awesome!".

According to the rapporteur of the case, Judge Maria Laura Tavares, the campaign stimulates

an early erotization, raising the idea of the need to conquer/attract children. If it is certain that the parents have the decision power of the purchase (consumer action), which may hinder the desire of consumption of their children, the same cannot be said with regard to harmful behavior induced by advertising, which flees from the control of those responsible for the child (TAVARES, 2018 p. 9, our translation).

Thus, in this paper we seek to discuss this issue from some selected advertisements that involve the advertising universe of children.

Brito (2008 p. 2) says that the advertising:

is responsible for the company's image. An instrument that acts through the media (radio, TV, cinema, press, billboards, internet and other media), conveying messages about products or services to various market shares. The advertisement, in the first place, seeks to divulge a product or service, so that the consumer "knows" that it exists. Secondly, it should induce the consumer to buy the product/service. It is the effect of propagating. It is to project the image of the company in the market, through the media available in the community: television, radio, cinema, press, outdoor magazines, internet and other media, disseminating the products or services to various market shares.

Also points out that, according to the American Advertising Association,

advertising is the message disseminated in vehicles of great penetration (TV, radio, magazines, newspapers, etc) that aims to create or reinforce images or preferences in the mind of the consumer, predisposing him favorably towards the product, service or sponsoring company (BRITO, 2008 p. 2, our translation).

Thus, a culture of erotization and sensuality can be incorporated as a resource to achieve the objectives of advertising.

Advertising resources have presented themselves as a chronic, ingrained phenomenon that adults sometimes do not even notice. They are brassieres with or without upholstery for eight-year-



old girls, heels, high shoes and miniskirts, serial heroines with sculptural bodies, sideboards for children offering beauty contests and parades on the catwalks on birthdays. There is even talk of an early arrival in adolescence, a stage unknown to some generations, called pre-adolescence, which shrinks childhood, reducing it to ever shorter periods. On the other hand, we can also observe in recent years an intense interest in hyper sexualization of various contexts and behaviors involving children and teenagers, which would require a fight on the part of the defenders of morality and innocence. This applies especially to detractors of gender studies, sex education, and the fight against homophobia, who prefer to see innocence and ignorance as the main defense for sexual abuse, violence against women, and homophobic bullying.

According to Luiz Mott (1989, p. 33), if we consider the child as an innocent and defenseless being, “bringing him/her closer to erotic pleasures would amount to desecrating his/her own nature”, an aspect that has been very much considered to evidence the negative influence of several advertisements. The culture of eroticism and sensuality is present in countless discourses in the media, as well as the moral response given by sectors of society, notably conservatives and fundamentalists. Advertising can influence the cultural and social environment, both in the sense of stimulating freedom of expression and the acquisition of new values, attitudes, and customs, as well as in its opposite sense, which is to stimulate sectors of society to seek to limit, curb, condemn, and develop prejudice when they disagree with certain advertisements.

Specifically, in relation to childhood, it is important to highlight that the child is not a miniature adult. On the contrary, it presents psychological, affective and behavioral characteristics proper to its age, so involving them in the adult world can hinder their development.

The issue of adultizing<sup>3</sup> and early erotization, and the resulting representations influence the model of life and behavior of girls (and boys) who begin to reproduce what is presented, affected by the media narratives.

Eroticism, sensuality, sexuality are abilities that develop gradually, taking on a specific form at each stage of development and approaching adult patterns in adolescence. There is sexuality in children, of course, because it is a human condition, but very different from what the media shows us and them.

Macedo (2014, p. 281) shows that children create forms of belonging when they develop their profiles on social networks, talk about themselves, choose what they want to expose and what

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<sup>3</sup> When the child adopts adult behaviors earlier than is usual.



to hide; they create ways of appearing and becoming visible to others, considering, as a presupposition of network life, visibility as a value. They express themselves in the consciousness of gender identity, in the fact of knowing that they are a man or a woman, in the dramatizations, in the healthy curiosity to know the differences in the body of the other.

When we discuss advertising nowadays (specifically in relation to the children public) we observe that children continue to be inserted early in the consumerism imposed by a globalized capitalist economy that, focused on this young public, wants to generate future consumers, conscious or not. The advent of “smartphones”, videogames and other devices that have revolutionized the childhood of the current generations has also elected the production of a marketing especially aimed at this child consumer, seeking to captivate them through music, characters, persuasive strategies, and the creation of children channels (Disney, Cartoon Network and Discovery Kids).

In this context and in order to define what abusive advertising directed at children is, CONANDA - Conselho Nacional da Criança e do Adolescente (National Council for Children and Adolescents) edited Resolution no. 163, which provided on the abusiveness of directing advertising and marketing communication to children and adolescents. In its Article 1, the referred Resolution defines the term marketing communication. Art. 2 determines the abusive practice of directing advertising and marketing communication to children, presenting a non-exhaustive list. Art. 3 presents the general principles to be applied to advertising and marketing communication directed at adolescents. According to Dallari (2014), the CONANDA Resolution is framed in the constitutional provisions and contributes to Brazil's real existence to the internationally agreed legal obligations regarding the protection of the rights and dignity of children and adolescents.

## **2 ADVERTISEMENT, MEDIA DISCUSSIONS AND SEXUALITY**

Sexuality is still treated as a taboo. Many adults avoid children's questions about sex, mainly because they view sexuality from the education they have received and from their personal experiences and difficult and traumatic situations they have lived through. Many myths and taboos involve sexuality and collaborate so that sex has a distorted image, and considering the influence of Victorianism, it is seen as something abject, dirty, impure, dangerous, and forbidden (RIBEIRO, 1990). However, sex and sexuality are integral parts of the physical and emotional development of the human being.



Foucault (1993) notes that specific sex-centered knowledge and power mechanisms have been combined since the 18th century through a variety of social practices and power techniques. Thus, the sexuality of women and children, the control of reproductive behavior, and the demarcation of sexual perversions, seen only from the point of view of individual pathology, produced, throughout the 19th century, four figures subject to observation and social control, invented in regulatory discourses: the hysterical woman, the child masturbating, the couple using artificial forms of birth control, and the “pervert”, especially the homosexual.

Gadelha (2009) points out that, before Foucault, problems related to biopolitics were being dealt with from a legal-political or legal-philosophical perspective of power. For the author, biopolitics emerged with the objective of managing and controlling the population's body-species, its way of life, birth and mortality control, leisure and vagrancy, public security, and other issues related to social events. *The birth of Biopolitics* was a course taught in 1979 at the College de France. Foucault says that

this year's course ended up being entirely consecrated [...]. The theme chosen was therefore “biopolitics”: I understood the way in which, since the 18th century, an attempt has been made to rationalize the problems posed to government practice by the phenomena of a group of people made up of people: health, hygiene, birth rate, longevity, races... We know the growing place that these problems have occupied since the 19th century and what political and economic challenges they have constituted to this day (FOUCAULT, 1979, p. 431, our translation).

It is understood, then, that biopolitics would put an organization in the daily lives of subjects. It can guide dynamics that contribute to minimize or maintain the exacerbation of neoliberal interests. In our case, the stimulus to the erotization of the child, the possible seizure, through sexuality, over the bodies. This is not a moralistic view on the issue, but a look of care that perceives the child as a subject with natural characteristics (biological being) and cultural own and in transformation, because the child is a political being, subject of its history, and is in relation with other individuals.

Erling Bjurström states

[...] that some children already at 3 or 4 years of age can distinguish a commercial from a normal television program, but only from 6 to 8 years of age can most children make the distinction. It also states that the age at which all children are able to do so is not before the age of 10, at which children begin to develop a greater understanding of the objectives of advertising. [...] children are not able to take a critical view of advertising or discern the purpose of advertising correctly. It states that it is at the age of 12 that all children are able to do so. Therefore, this is





the reason for the 12-year limit for prohibiting advertising directed at children on television (BJURSTRÖM, 1994, p. 26, our translation).

Advertisements can induce in children behaviors that refer to sensuality or sexuality. Presenting them in short clothing, showing their underwear, wearing very high heels, or making supposedly sensual poses enhances their fragility. This is because, as already demonstrated, children tend to copy the behavior presented to them, and if in advertising this is the past image, it is the image that children intend to copy. There is a vulnerability in children that must be constantly protected because, in the educational process, children cannot discern the dangers that advertising information contains in their messages. Ana Olmos (2009, p. 8) discusses that

erotization is early when it happens before the correct age range of the child for a given stimulus. It is also precocious if the contents that appear for it are early to its age range. Let me give you an example: if you talk about sex with a 12 year old child, who already has an idea on the subject, it is within what would be expected for that age group. Now, if what is suggested or even stimulated is outside that age group, problems may arise. This kind of attitude is bad and leaves the child lost. This information is difficult to understand and can have negative impacts on them.

Therefore, this is not about positioning the children as incapable beings, nor childhood as a space of insufficiency, but recognizing their state of cognitive development and the specificities of their social participation. We seek to understand the need to build a relationship with advertising in general, not only that directed specifically to children, the care and participation of adults in this process of interaction of children with the media, either sharing with them their own experience, so that they can gradually develop their ability to read critically in front of what they see on TV (assuming that the adults in question have such ability), either by participating in the debates and legal processes that discuss the adequacy of what is aired as advertising, educating them to insert themselves more and more critically in this relationship with advertising and the media.

The media can and do use their power of persuasion to further stimulate erotization through seductive advertising. The erotic messages are intimately linked to the stimulation and consumption of marketable products and associated with the idea of happiness.

From this point of view, we analyzed some advertising pieces from different periods and with different media, transmitted in the media, especially aimed at a young audience, with images full of sensuality and eroticism, with slogans that use multiple meanings.

In the 1980s there was a great transformation in the political-economic scenario with the expansion of consumerism in television communication networks. In the 1990s we have the





popularization of the Internet, more and more accessible over the years. The virtual reality with this becomes a place of virtual environment, in which the user can insert himself as if he were present. The technology presents itself with visual and sound effects, allowing total immersion in the virtual simulated environment. The user can interact or not with what he sees around him, depending on the possibilities of the system used.

**Figure 1** - Disc cover “Carnaval dos Baixinhos” (advertisement 1)



Source: Forum Magazine (1988)

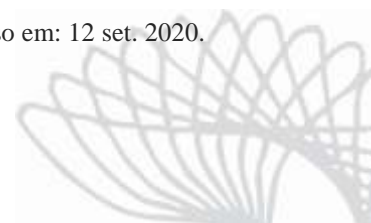
The Xuxa's “Carnaval dos Baixinhos” advertisement, launched in 1988, brings the thong drawn on the photo of a baby that illustrates the cover of the Disco. It can be seen that the baby boy has a grapevine leaf serving subtly as a sex cover.

**Figure 2** –Children riding a motorcycle – Staroup Jeans advertisement (advertisement 2)



Source: Pato Donald Magazine (1980)<sup>4</sup>

<sup>4</sup> Disponível em: <https://propagandasdegibi.wordpress.com/2012/05/17/jeans-staroup-1980/>. Acesso em: 12 set. 2020.



The 1980s were marked by political distention and the end of the military regime, and in this propaganda, there are already signs of greater freedom of expression. We notice a strong impulse to youth in consumer relations and cultural production, like the national rock movement. The photograph brings the message that in the libertarian context of the end of dictatorship the child can also be free, in a society that has spent two decades repressed by dictatorship.

**Figure 3** - Children's cover of the group É o Tchan (advertisement 3)



Source: Veja São Paulo (2018)<sup>5</sup>

In 1997, when Gugu Liberato was still presenting the Domingo Legal program at SBT, he started a series of contests in which children from 4 to 6 years old were performing imitating the members of the axé group É O Tchan, which was breaking records in CD sales throughout the country. The children wore identical costumes, danced to the same erotic choreography and dubbed the group's lyrics, like "Tá de olho no biquinho do peitinho dela"<sup>6</sup> and "Joga ela para o meio, mete em cima, mete em baixo"<sup>7</sup>. While watching their children's show, mothers applauded, cheered in the audience and some even lifted the girls' shorts. When defending himself from criticism of his show, the presenter argued that the children saw this as a joke and danced to these songs at family gatherings and parties.

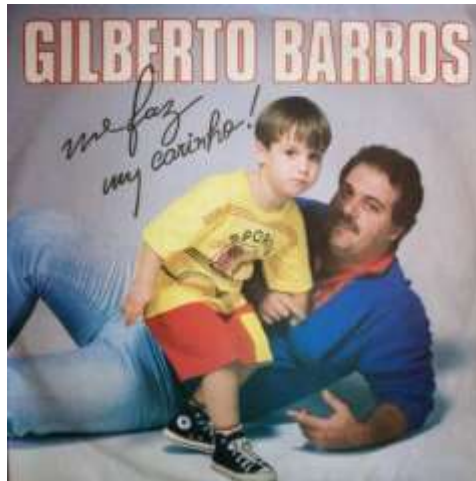
<sup>5</sup> Disponível em: <https://vejasp.abril.com.br/cidades/grupo-mulekada/>. Acesso em: 12 set. 2020.

<sup>6</sup> Translation: Keeping eye on her nipples.

<sup>7</sup> Translation: Throw her to the center, shove it up, shove it down.



**Figure 4** – Disc Cover of Gilberto Barros (advertisement 4)



Source: Forum Magazine (1988)

This advertisement for the album “Me Faz um Carinho”<sup>8</sup>, by Gilberto Barros (1988), is described here to show how values and images from a period can be anachronistically questioned and criticized based on values in force at the time of criticism, and not when the advertisement was released. It was only in 2015 that the singer had to give explanations for what conservative sectors of society considered inadequate: the pose of the little boy with his hand inside his father's clothes associated with the album title – “Me Faz um Carinho”. Although the explanation was simple and objective - the boy was only picking up bullets in his father's pocket to be quiet and be able to take the photo - the polemic was created around what was thought to be.

**Figure 5** – Alfazema “Mother and Daughter” Campaign (advertisement 5)



Source: Phebo (1988)<sup>9</sup>

<sup>8</sup> Translation: Make me a caress.

<sup>9</sup> Disponível em: <https://www.propagandashistoricas.com.br/2014/10/seiva-de-alfazema-phebo-anos-80.html>. Acesso em: 12 set. 2020.



The beautiful and iconic propaganda of Phebo's 1988 Alzafema sap is another example of anachronistic, meaningless, authoritarian and, therefore, ridiculous censorship, carried out from a conservative ideology based on a prejudiced view of nudity. Involving propaganda conveyed to the sound of Billie Holiday's *I'll Never Be the Same*, is sensual without being erotic, artistic and poetic, showing mother and daughter naked in the bathroom after the bath. The mother passes the Lavender sap through her body while her little daughter imitates her movements. This imitation is part of the interactive process of children's representation. Or even imitation in the construction of meanings (PEDROSA, 1994). The important thing in the image presented is the healthy and loving bond between mother and daughter. However, in 2017, in the context of the recrudescence of conservatism in Brazilian society (RIBEIRO, 2019), YouTube took off the air the video in which it was presented as a historical advertisement, despite being a commercial aired on open TV. Without any explanations.

**Figure 6** - Campaign Billboard “Use e se lambuze”, of the brand Lilica Ripilica (advertisement 6)



Source: Lilica Ripilica (2008)<sup>10</sup>

This campaign was created in 2008 by Agência Opus Múltipla Comunicação Integrada and presented through images in magazines, billboards and on the Internet, with the aim of launching

<sup>10</sup> Disponível em: <https://publicidadeinfantil.wordpress.com/2014/11/24/publicidade-lilica-ripilica/>. Acesso em: 12 set. 2020.



the Tea Time collection, which has a style inspired by the traditional English tea, remaining in circulation for a short period of time. Lilica Ripilica is a brand focused on class A, which has a strong purchasing power. Designed to promote its clothing collection, the “Use e se Lambuze”<sup>11</sup> campaign has generated controversy. According to a report published on the Instituto Alana website, the announcements were, by order of the Public Prosecution Service of Paraná, District of Londrina, withdrawn from circulation and in March 2009, during the adaptation period (TAC) between the State Public Prosecution Service of Santa Catarina and Marisol, it was decided that the company would no longer publish images of children as presented in the complaint presented, and would also pay a fine of R\$20.000 to the State. On a billboard, the image of the child displayed shows a photo of a five-year-old girl sitting on a sofa, wearing the brand's clothes: skirt, blouse, vest and scarf, all in shades of pink and white, with high socks, white and a pink shoe. The child holds a candy in her hands, her face covered with sugar and cream, she looks at the camera with a half-smile on her lips. At the side, the words "Use e se Lambuze". The floral patterns adorn the background and the mark appears in the bottom right corner, closing the image. Although it is not clear the sexual link imagined, and there is no erotic appeal in the advertisement, there was a movement contrary to its exposure.

**Figure 7** - Advertising pieces for the Couro Fino Children's Day Campaign (advertisement 7)



Source: Couro Fino – Grupo Facebook (2013)

The advertising campaign of Couro Fino, a brand of bags and shoes of Fortaleza CE, for the Children's Day, was run on the brand's social networking site and on printed advertising pieces (banner), in physical stores. After publication, the images were shared on online social networks,

<sup>11</sup> Translation: Use and get messy.





and became the focus of a debate on the advertising code and the use of children in advertising, in addition to involving the Statute of the Child and Adolescent (ECA). The content bothered and motivated hundreds of criticisms, made by the brand's own consumers, and even received more than two hundred notifications in just two days. Although it's natural that children generally pick up objects belonging to their parents to use for a few moments, identifying with the paternal and maternal figures, the advertising scene goes beyond this psychological aspect of imitation, showing a child still in makeup diapers, which provoked controversy in the social networks. There is no denying, in this advertisement, the erotic pose of the girl, who takes her finger to her mouth and pouts her lips.

### 3 FINAL CONSIDERATIONS

The results of this study indicate that there is a perception of the influence of marketing communication on adultization, which seems to us a phenomenon not only relevant from an academic point of view, but mainly managerial and social. The definition of adult was used as the process by which children are induced to anticipate behaviors, customs, activities, forms of leisure and socialization typical of the adult world, incompatible with the child environment. Such process means that there is no clearer dissociation between the adult world and the infantile world, harming the child to enjoy the relaxation, ingenuity and informality that would characterize this period of life time, observing the collected material, the perception of the marketing communication influence of children's clothing companies on the children adultizing, a fact evaluated negatively by the researched adults.

According to Caetano (2016), the media in general have occupied an important place in the formation of children, since the children's public has become the target of media resources, this being one of the factors for children to be inserted earlier in the adult world. A concern arises then with the study and understanding of children and their development, with regard to early erotization. Based on this assumption, it is noted that the child body has been widely exploited because of the exposure and visibility to which it is submitted through the media. Among them is television, which appeared in Brazil in the 1950s, and is still preferred by most Brazilians. The Internet as a current media resource also occupies preference among people, including children. All the contents that were once only available on television can now be accessed more easily and at any time. Through this, there is a great movement of spectacularization of children through social networks.



From the understanding that the child's body has become the target of constant media investment, we discovered the impacts of the media on the erotization of the child's body. Taking into account that the body and its identities are socially produced from the relationship established between the subjects and society (CAETANO, 2016), it is necessary for families to be aware of advertisements exposed to children, because most of them have no discernment to understand the marketing strategies contained in ads and advertisements they watch. In view of this, this work leads to an awareness of the subject and can help to assist public policies that address advertising and consumerism children.

This perception of truth production and its naturalization in a way that we believe are "real" and that they did not have a beginning is widely used by gender and sexuality studies, because in this area there are discourses that intersect to produce truths for exclusion of bodies (CARDOSO, 2019, p. 322, our translation)

In the composition of this analysis, Masquetti states that "advertising takes advantage [of the] vulnerability to proclaim to children the importance of respecting fashions and ideas that lead them to consume products that are useless or inappropriate for their age". (MASQUETTI, 2008, p. 3, our translation). Engel (2005, p. 173) states that, from a very early age, they [children] accompany their parents to the supermarket, pharmacies, shopping and other places of consumption, observing the choice of products and services. Data show that 90% of children go to the supermarket with their parents at least once a month (INTERSCIENCE, 2003). Engel (2005) also highlights that the favorite place for children's first purchases are the convenience stores, for being easy to access and for having countless products that please children, such as candies, ice creams, magazines, stickers and soft drinks. Particularly, the public from 8 to 10 years old prefers the big retail stores, for the offer of toys, clothes, junk food and school materials.

There is a social place for childhood, which makes the child a subject of rights today. To guarantee basic rights is to guarantee the construction of new levels of freedom, but post modernity has also brought liberalism, neoliberalism, individualistic and doctrinal cultures, and economic powers that command a lot and that do not excel in the humanization of humanity. There is much to be done in the economic, philosophical, scientific, political and educational spheres so that the world of childhood is preserved and directed to a direction that is not a return to the time when the child was disregarded and not to lose what has already occurred of conquests in the contemporaneity. Other aesthetics and ethics are necessary.





Today we see on the social networks intense manifestations that children do not date. However, the advertisement "Namorar também é um direito da criança"<sup>12</sup>, aired in the children's program "Xou da Xuxa", in the 90's, besides the association of the date of the Valentine's Day commercial to the clothing brand, encourages the dating of children, since the girl and boy used in the advertisement are under twelve years old.

Valerie Walkerdine (1999) points out that this erotization process produces significant effects in the construction of gender identities and sexual identities of children, especially regarding girls. According to her, attractive and very erotic girls were seen in ads that reflect a greater resemblance to images of child eroticism than to "psycho-educational" images.

Foucault, focusing on the radical modifications of a sovereign power of the subtle techniques of disciplinary power, from the 17th to the 19th century, shows how the subject ceases to be supplanted and simply subjected to sovereign power. Discipline makes the body more efficient and more docile, and vice versa. It affirms what you can do and what you should not do.

It is understood that the sources of achievement, dating, pleasure, procreation, love, art and creativity cannot necessarily be associated with negative and destructive aspects, although there are conflicts and deviations. Finally, information and/or communication technologies allow people to have access to thousands of information and complexities derived from contexts near and far from their reality, which, in an educational process, can serve as an element of learning, a space for learning, socialization and generation of knowledge and scientific knowledge. Consequently, lead them to the process of knowledge construction, allowing the teacher to be a mediator, that is, to support and propose activities to help solve doubts and stimulate the search for new knowledge.

The advertisements show that there was a legitimization of gender discrimination, encouraged during the 1990s through advertising, perceiving the inequality between boys and girls. Between what was taught and what should be valued, i.e., physical beauty, and being always present in everyday environments, toy advertisements only represented this reality and were present in the construction of the gender identity of children.

The conservatism in the debate about family and its new family configurations, defended in the propaganda of a "new politics", without "ideological bias", by the current federal government, is based on the conservative wave, emerging the extreme right and taking back elements of the past to justify the present. In this retreat from a supposed protection of the traditional Brazilian family,

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<sup>12</sup> Translation: Dating is also a child's right.



it reinforces one of the instruments for legitimizing the status quo, disqualifying the multiplicity of social relations that weave our reality, including that of family composition.

It is believed that, even if platforms, forms of access to networks and consumer communities change, the relevance of criteria such as identification and distinction, recognition, prestigious imitation as strategies to reach/maintain consumers and clients remains valid. After all, advertising aims at selling/adopting products, services, ways of being, ideas, lifestyles.

Bauman (2001) addresses that times are “liquid” because everything changes so quickly. Nothing is made to last, to be solid. This result, among other issues, in times of superficiality, of superegos, of bureaucratic fulfillment of tasks, of liquidity, instead of depth of affections.

Michael Oakeshott (1962, p. 127), states that “to be conservative is to prefer the familiar to the unknown, to prefer the tempted to the not tempted, [...] the real to the possible, [...] the next to the distant [...]”.

In the text “O inconsciente a serviço do lucro”, Kehl (2008) points out that advertising is rooted in the culture of modern societies and that the body readily puts itself at the service of this consumerist activity in the enjoyment of goods. That is, the body at the service of an ideal: subjectivity and culture. The subject has built, molded and idealized his own body from socially given conditions. For the author, advertising at the service of the capitalist economy sells more than consumer goods. It seduces the consumer's unconscious to appropriate the dreams, target, aspiration, ideals, attitudes and values in the logic of the unbridled realization of desire. The real objective of advertising is the sale of product, however, according to Kehl, advertising has lost its tool of convincing and persuasion, and more recently works with the unconscious of the consumer.

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Received On: 09-04-2020.

Approved in: 10-25-2020.

Published in: 11-04-2020.

