

# THE BITTERNESS OF THE POLITICAL LANGUAGE<sup>1</sup>

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*What a blindness, what a deafness, what ideology density would have the power to stop me from being interested in the subject [political discourse], undoubtedly the most crucial one of our lives, that is, the society we live in, the economic relations in which it works and the system that defines the regular forms, the permissions and prohibitions that regularly guide our conduct. The essence of our life is done, after all, by the functioning of the political [discourse] of the society which we live in. (Michel Foucault)*

**ABSTRACT:** *In this essay, based on the theoretical-methodological presuppositions of the French-Brazilian Discourse Analysis, considering as the corpus articles published in newspapers from the State of Mato Grosso – A Gazeta and Diário de Cuiabá – during the second round of the municipal elections in the city of Cuiabá in 2004, the political discourse to be captured by the media is assured and, for this reason, put into the capitalist logic of time is money, and in the discourse order of the democratic conversationalization has been transformed into the spectacularized and sloganized product.*

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<sup>1</sup> As good “thieves of words”, we took as a lending this sentence fragment from the song *Gitã* by Raul Seixas.

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**KEY WORDS:** *political discourse; media; discourse memory; discourse happening and interpretation.*

## FIRST WORDS: ENÉIAS'S EFFECT

In present times, in its most different supports, the more the media alleges a position of objective impartiality and neutrality, its performance is undeniable, mainly in the situations where the political decision-making process occurs. There is currently an interlacing between the media and the most different political happenings. In this sense, the media can, on the one hand, seek meanings that will be resumed later by the readers/voters or, on the other hand, enable certain guidance of meanings that will form public opinion.

In this article, based on a modest and unpretentious analysis of the discourse functioning of the appropriation that the printed media from the State of Mato Grosso did of the public speech of two candidates to the office of mayor of Cuiabá – Alexandre César from the *Partido dos Trabalhadores (PT)* and Wilson Santos from the *Partido da Social Democracia Brasileira (PSDB)* published specifically by the newspapers *Diário de Cuiabá* and *A Gazeta*, during the “free” electoral time last October, it is alleged that the political discourse to be captured by the media is, for this reason, written in the capitalist logic of *time is money*, and in the discourse order of the democratic conversationalization, it has become a *spectacularized*<sup>2</sup> and

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<sup>2</sup> We derived this word, freely, from the thoughts of Guy Debord (1991) who, after analyzing the current western society, defends that it has become a spectacle. “All the life of societies in which modern conditions of production rule, it is announced as a huge accumulation of *spectacles*. Everything that was directly lived has been moved away in a representation.”

*sloganized*<sup>3</sup> product, altering thoroughly its leading principles, which were those of the debate of ideas and those of non-identification between the private personal authority and the public impersonal power of the political leader.

In order to certify the previous assertion, it is enough to remember Fidel Castro's political speeches in Cuba and how they are considered, by the large western media, specially due to its long duration and artisan-worked rhetoric, as one more tourist spot to be visited by tourists. However, this public speech by Fidel Castro in the western capitalist imaginary is perceived differently from a historic patrimony of Havana, for example, for, while the latter symbolizes the remembrance of the Cuban people's history, the former signifies the delay of the classic eloquence and therefore, of the Socialism, a reason for the most varied derisory utterances. I believe that the derisory utterances to Fidel Castro's speech are a sign that politics has transformed itself into a market and the citizen/voter, into a consumer.

Through the pages, lenses and sound waves of the media, not right, left or center as in the past, not the modern and the retrograde as it was a short time ago, but the copy of the candidate who knows and that of the one who does not know what to do nowadays, both lined up in an almost liberal discourse based on a new linguistic structure, constituted based on recipes and jargons; according to Régis Debray "the language of wood"<sup>4</sup>.

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<sup>3</sup> This word derives from works of Lexicometry, of the Laboratory of Saint Cloud in France and designates "the set of moments in which the discourse returns to itself and practices what was said before, thus hardening itself in verbal hammerings that are constituted as a primary expression of the message to be produced." (Maingueneau & Charadeau, 2003).

<sup>4</sup> Michel Pêcheux (1980) borrowed this expression from Régis Debray when he analyzed how the feudal power uses certain strategies to enlarge even more the "ditch between feudal lords, the clergy and the multitude of those belonging to the laity", tells us that "the administration needs to reestablish the use of writing. Latin is restored as an instrument of "international" communication, common to

The long rhetoric of the traditional political discourse, the beautiful eloquence artisan-tailored and ornamented by the preachers with the purpose of convincing and/or persuading their audience, is summarily banished by this laconic, impersonal "language of wood", or by the Enéas's effect, in our terms, product of the pragmatism of modern life: a kind of brief, basic, empty language, an enunciative flash with proper grammar and semantics, "performing communication and non-communication at the same time" (Pêcheux, 1982): *Quem ama Cuiabá, vota Alexandre César; Wilson Santos, tempos modernos para Cuiabá.*

Transformed into a tool, initially by marketers and, after that re-signified by the media from Mato Grosso, this disastrous "language of wood" does not enable the dialogue, the refutation, for "it does not happen elsewhere; we cannot apply to it a negative or interrogative transformation", that is, as it is given to discourse, this language builds up an auto-protective discourse not affording opportunity for interpretation, but only to repetition. In this way, "as repeating what everyone knows, it enables everyone to silence what each one understands without confessing it." (Pêcheux, 1982) I wonder if finally the religion of only one meaning got the right to perpetuate its citizenship, making it possible the emergence of a kind of orthopedics of the reading, tending to form a prosthesis for a deficient political thought?

What is the explanation for this auto-protective discourse gap, for this discourse emptiness verbalized in the political thing? Is there a lack of proposals on the part of the candidates? Is there a lack of time on the part of the voters? I believe the answer is not that easy.

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the Church and chancellery. The kings and princes will be the only ones along with the clergymen to learn it. The vernacular speeches are converted into "vulgar languages" which, abandoned to the people, demarcate the rulers and the ruled ones. Latin would thus be the "**language of wood**" from feudal ideology, performing communication and non-communication at the same time" (our emphasis).



I bet everything on a more complex one. We live in a moment of “things to know” in which all our discourse or not discourse practices are rationalized, put under the protection of the “money-form” and linked to the fetishist laws of production of goods. Thus, each public speech of the candidates published by the media is strictly calculated and fetishized as any other good for the market.

Although the time spent on the air is the same for each postulant to the position of mayor of Cuiabá, ten minutes for each one, the candidates show up meteorically on the microphones and screens. They offered their speeches, short sentences, a changeable political speech, lacunary portions of utterances, intercalated by images, or jingles that strengthen its briefness even more, their names have been transformed into trademarks that were rewritten into numbers, I dare say that it is the name of the number that is equivalent to a trademark: 13, 45; exactly like an advertising boy or girl selling the possibility of an access not to a consumer good, but to a socially accepted value in the form of subjectivity: *If you do not change, Cuiabá does not change; Fair play with the voter ...*

In face of these enunciative flashes there is no need to be a language researcher to ask: on the one hand, what does it mean exactly to love Cuiabá? To what extent will those who love Cuiabá and those who don't, be benefited? And on the other hand, modern times for whom? when? and so on. However, before we could notice these emptinesses of meanings, this *memory with no memory* takes control of our memory. How is it possible to get through this auto-protective discourse lacunarity and debate real, concrete proposals? There is no time to say it, for the media time is monetarily timed and this discourse order does not enable tensivity.

## 1. THE BANALITY OF THE POLITICAL IDEAS: THE TELEVISIVE AMUSEMENT

The insertion of politics in the reasoning of the commercial communication – the one of short, simple and “dialogued” messages – produces as one of its main effects, the deletion of the political debate. Themes of extreme relevance for the population – health, education, public transport, housing, security – are dealt with in the same style of an informal talk where there is a total deletion of the historical conditions of its occurrence. Let’s see the news published by the newspaper *Diário de Cuiabá* last October about the final debate between the candidates: Alexandre César and Wilson Santos.

The article is entitled *Candidates differentiate proposals*. However, in the first paragraph the journalist argues against the title: [the candidates] *tried to differentiate the government plans. However, there is a strong similarity. Both César and Santos stated that there are sectors with similar assignments in the town hall and that, consequently, there will be the need for cutbacks*. The use of the verb “to try” rewritten in “tried”, modalizing the verb “to differentiate”, and the conjunction “however”, reorientate the meaning that was suggested by the utterance on the title. With this argumentative reorientation, the journalist produces a deletion of the historical conditions that made the irruption of both proposals possible. The journalist does not make evident, for example, what each candidate understands by “cutbacks”.

In the three paragraphs that follow, the journalist shows his understanding about what each candidate proposes about the problems of water supply; pollution; public transport and education. These sayings of the journalist, however, are intercalated by the speeches of the candidates themselves, sometimes in direct speech, sometimes in indirect speech.

So it is produced an effect of truthfulness about what is being uttered and, the deletion of the intermediate enunciative position



which the journalist speaks of. In other words, the journalist projects in his speech the image of a neutral observer, establishing the difference in relation to what is said by the candidates, thus making it possible for him to utter opinions about what was spoken. *The candidates also talked about their proposals for the improvement in the garbage collect, asphalt paving, recreation areas, among others.* The use of the adverb “also” and the word “improvement” strengthen the identification discourse between the proposals of both candidates.

In the fifth paragraph, the journalist says: In spite of defending a proposal debate, some moments of exasperation were registered. The use of the expression “In spite of” brings down the alleged argument of the candidates that defended the debate proposal as well as the use of the verb “to defend” in the third person plural, rewritten in “defending” does not determine the agent(s) of the debate proposal. In order to make evident the existence of *moments of exasperation*, the journalist says that *Alexandre César took advantage to answer the criticisms done by Santos in his electoral time when he criticized Lula’s government. ‘I am not cold-blooded and the honour of my family was affected. This is inconceivable.’, getting him exasperated.* As commenting on the criticisms that Alexandre César did to the candidate Wilson Santos, the journalist textualizes them as strictly addressed to Lula’s government. It is extinguished the alleged denunciation of the pensioner Cândido de Jesus, in which Alexandre César would have taken possession of the pensioner’s property, and which was presented days before, in the electoral program of the candidate Wilson Santos. This deletion displaces Alexandre César’s criticism to the non sense, the ridiculous field, or rather, the criticisms addressed to Lula’s government would be understood as criticisms to the family of the candidate himself. As the journalist intercalates his sayings to the speech of the candidate Alexandre César: *He also answered harshly to Wilson when he said that Lula lied when he said before the election that he would not tax retirees and pensioners but he did that after he was elected. ‘This is another of his (Wilson’s) lies, as he did along the electoral process. He*



*has no love for the truth'*, said the candidate from the Labor Party., strengthening on the one hand the assertion that the candidate Wilson Santos would have criticized only Lula's government, and on the other hand, that Alexandre César would be positioning himself against an evidence: the fact of Lula's government having taxed retirees and pensioners after the presidential elections. Once again this candidate's criticism would be ridiculous. The use of the explanatory parentheses intercalated to Alexandre César's speech make it evident that the journalist acts showing exactly what he talks about to his readers.

The journalist finishes this article reiterating the exalted style with which the candidate Alexandre César guided the debated: *Alexandre called him arrogant* and that the candidates' speeches are in the same discourse order: *In the final comments, both of them thanked their families, their supporters and God.* There is still something to be mentioned. The derisive use that the journalist produces as he brings the speeches of the candidate Wilson Santos: *It wasn't me who had some cuts in my electoral program ... and, ... with PFL (The Liberal Front Party), with Roberto França and Bezerra there is no way of making changes. They are all political bosses.* With these speeches it is decharacterized the criticisms that Alexandre César did to the way Wilson Santos led his electoral program as well as the support that the candidate from the Labor Party received from some politicians of the State.

All the discourse strategies previously mentioned point out that the printed journalistic discourse about the politician, acts "similarly to a pedagogical discourse in its most authoritarian form" (Mariani, 1998). In other words, this type of discourse masks its interpretation on behalf of facts that speak for themselves. It is actually a group of utterances not logically stabilized – ambiguous, liable to interpretation – that are dislocated by the media to the field of logically stabilized utterances – not ambiguous, not liable to interpretation. In this unambiguous process of meanings carried out by the media, the debate of ideas is minimized in favor of a



maximization of the spectacularization of certain facts of the daily routine. There is then a perversion of democracy, in which genre become confused where politics deteriorates itself dangerously in “a commercial theatricality” (Courtine, 2003: 31)

## **2. THE SPETACLE CONVERSATION: THE PRIVATE BECOMES PUBLIC**

One of the most remarkable characteristics of the political discourse in the Classic

Ancient Times is that there was a clear demarcation between what was due to the private personal authority of the head of the family – patriarchal and patrimonial domain – and the public impersonal power that belongs to the collectivity. Nevertheless, in the current political discourse constructed by the media, each movement of the body, each gesture, each look, each saying of the candidates is imprisoned by its *look-reader-market*, spectacularized and calculated, thus expanding the differences between the public and the private thing.

The device that allows this deaf, detailed and spectacularizing surveillance converted in this way, “private life into a reading surface: the social body became a text and the body of each subject, a sign in which an attentive orthopedic reading observes the most subtle deviations: the escaping of a word, the shadow of a doubt, the passage of a problem, the fog of an emotion” (Courtine, 1990).

From the literary, culinary taste, through sexual preferences, to the sayings. Nothing and no one escapes from this invisible omnivident media look that controls them (us) continuously and meticulously, that spies and details each one of them (us). That which was private becomes public and what was public becomes private. In the specific case of our analysis, let's take firstly the “accusation” of the retirees Cândido Ferreira da Cruz and Terezinha

de Jesus Amorim Cândido, introduced by the candidate Wilson Santos during his electoral program.

The newspaper *A Gazeta*, published last October, brought the following utterances: *Elderly accuses Alexandre of trying to take possession of his property; accusation is broadcast on TV in the electoral time; property was bought by Cândido in 1981 from the candidate's father.* Next to these verb utterances there is a photograph that captures the retiree Cândido during his declarations in the electoral time on TV the night before, together with another utterance: *Cândido and Terezinha almost lost their property.* All these utterances provide a route of interpretation to the reader: establishing a relation of litigation between an elderly – historically seen in our society as an individual that is at a disadvantage in relation to a younger one – and an individual that is an authority, for the name Alexandre César evokes besides the candidacy for mayor, the role this individual performs in society – attorney – what appeals for a memory of compassion on the part of the reader; the retiree is seen as an agent of the action and not as taking part of an electoral program; the retiree's speech is resignified as accusation; when the journalist says that the retiree's speech takes part of the electoral program, it is written in the passive voice, what produces an indetermination of the subject: *denunciation/accusation is broadcast on TV in the electoral time;* the journalist brings out a new information in the form of an assertion: *a property was acquired by Cândido in 1981 from the candidate's father,* what produces a veracity effect to what is being said; there is here a new designation for Alexandre: *candidate;* the visual utterance ratifies the effect of truth of what is being said, and the subtitle *Cândido and Terezinha almost lost the property* appeals once again to the memory of mercy on the part of the reader, produced based on the Jewish-Christian moral in which our western society is.

Along the text the journalist intercalates his discourse with the retiree's discourse. That is what happens, for example, in the second paragraph: *According to the retiree Cândido Ferreira da Cruz*

and his wife Terezinha de Jesus Amorim da Cruz, the property was negotiated in 1981 directly with the judge. The evidence of this transaction would be a buy and sell agreement drawn up by the company Solares Empreendimentos Imobiliários (a real estate). With the death of Antonio Humberto, however, Alexandre César started to demand the house. Cândido also accuses the candidate to act with truculence in the case. There is here an intercalation procedure of the journalist's discourse and the discourse of another subject. Such a procedure known in the Discourse Analysis as shown heterogeneity: an enunciative situation in which the "self" of the discourse deals with the "other" to delimit the discourse of this "self". This negotiation, however, occurs in three dimensions: first, the "self" negotiates hiding itself behind the speech of the "other": *The evidence of the transaction would be a buy and sell agreement*. The verb "to be" rewritten in the third person singular in the conditional makes this enunciative masking evident; second, the "self" takes responsibility for what it says: *With the death of Antonio Humberto, however, Alexandre César started to demand the house*, and finally, once again the "self" does not bear responsibility for what it says: *Cândido also accuses the candidate for mayor of acting with truculence in the case*.

The enunciative procedure of the journalist that sometimes bears responsibility and sometimes doesn't bear responsibility for what it says creates an effect that the facts speak for themselves, not considering all the historical process in which these facts were produced. In other words, it is extinguished the fact of this discourse having been produced in a quite particular enunciative situation, that was the political advertising of the candidate Wilson Santos. What was eminently from the private scope of the family of the candidate Alexandre César is brought to the public scope and brought to the condition of a theme worthy of a political debate. "It comes from a text policy, medium of debate of ideas, to a policy of the aspect generator of emotions" (Courtine, 2003: 25)



### 3. THE DELETION OF THE POLITICAL APPARATUS: THE CONSTRUCTION OF THE SPEAKER'S FUNCTIONAL *ÉTHOS*

Not only in the Classic Ancient Times but also in the French Revolution the ideological, identitarian or thematic tendency was clearly established, in which a determined discourse was incorporated. In these periods, it was possible to notice almost precisely, the limits between a political discourse and a different one. The speaker was a kind of support of the political discourse of a determined apparatus. The most important thing was not to point out clearly who delivered the speech, but to demarcate how a discourse was different from another one. This was not only restricted to the lexical choices, but mainly to distinct discourse orders. That which could be and should be said was based on control and delimitation principles effectively institutional. Between the discourse and the institution there was a kind of specular relation.

Nowadays the principles of control and rarefaction of discourse are different, what produces another discourse order. The theorization between the institution and its discourse is shattered. The speaker, of mere support in previous periods, was transformed into the great protagonist. What counts is the speaker's theatrical performance. His body, gestures, profession, mean much more than his own speech. The smile on his face, the penetrating look, the position of his hands, the way he sits, are objects that signify determined patterns of behavior socially accepted. More than ever, the medieval metaphor: *the face is the reflection of the soul* is updated and extremely explored by the media.

In the article published in the newspaper *Diário de Cuiabá* last October, it is possible to make evident some of the clues demonstrated above: The title of the article itself provides a clue of the deletion of the ideological in favor of the personal. *Candidates exchange attacks for personal reference*. The candidate's privacy is disseminated in a kind of private life policy. [Alexandre César and Wilson Santos]



*restated the figure of good men prepared for administrating the capital.* The verb “to restate” rewritten in the third person plural “restated” updates the voter/reader’s discourse memory irrupted in the beginning of the electoral program of both candidates in which they constructed the *éthos* of a responsible father, good husband, hard worker, honest, Christian, in short, a group of values which are true in our times.

Not only the body but also the role that this candidate plays in society become object of symbolic manipulation by the media. In other words, it contributes to the the way the voters/readers subjectivize themselves. *It was intended to reintroduce to the voter who the candidate Wilson Santos is, his experience in public management, his education, specially his performance as a teacher; ... the attorney Alexandre César thanked publicly his brother’s (Antonio Humberto) participation in the campaign, as he did in the first electoral program of the first round campaign.* In both text segments it is possible to make the linguistic resources evident – “to reintroduce” and “As in ...” – that update the discourse memory of the voter/reader in terms of the roles the candidates play in society.

This updating of the discourse memory shows the image of candidates (well) prepared for the positions they will hold. In other words, their professions, although distinctly valued in our society, enable them to perform what the population hopes in terms of health, education, public transport, security, housing, among others. However, the way the journalist discourses the professional qualities of the candidate Wilson Santos: *his experience in public management, and his education, specially his performance as a teacher* awards him a kind of pastoral power: “whose final purpose is to assure individual salvation in the other world, is not simply a form of power that commands [that watches over the fulfillment of laws, defending the State as it is the duty of an attorney], but that is ready to sacrifice himself in favor of life and the salvation of the people. In this context, the word *salvation* has different meanings: health, well-being, security ...”, (Foucault, 1995: 237-8).

The construction of this functional *éthos* of the speaker by the media is also registered in the Western Christian ideology that shows some clues based on which the voters/readers produce certain interpretation gestures.

## PRELIMINARY (IN)CONCLUSIONS

I believe that the most perverse thing in all this transformation process of the political *discourse into a spectacularized and sloganized product, carried out by the media in their most different supports, is the fact of submitting the political discourse to the same savagery of the modern capitalism. There is a complete neutralization of ethic and moral values. It is a kind of emptiness of metaphor: the end justifies the means. Thus, it is produced a naturalization of this type of practice in our society. Emptiness that can be exemplified by the sliding of meanings of elections to electoral war.*

However, would the media be the great villain of this deletion of the political thing, understood as dispute, power relation, in the current political discourse? To what extent, the media wouldn't be, in a way, making real what is latent in society? In other words, wouldn't it be in society this desire of transformation of the electoral dispute into a real war? Desire that would then validate the interpretation that the media produces the current political discourse?

The French philosopher Jacques Rancière published recently an article in the '*Caderno Mais*' of *Folha de São Paulo* entitled *The new reasons of the lie* in which he discusses a discourse happening that can provide us some clues in order to try to answer the questions previously mentioned. It is an episode in which a young woman who travelled with her baby on a train of the suburbs of Paris and was stolen and raped by a group of young and black men from Magreb. They realized that the young woman was born in a rich district of



the French capital and was Jewish, by looking at her documents. However, none of the passengers of the train intervened to defend her and her baby, and not even pulled the alarm. In 48 hours declarations of responsible politicians and newspaper comments were multiplied. More than the aggression to the young woman, it was the passengers' apathy that caused indignation. Two days later it was known that all the case was simply invented. The young woman wanted to attract the attention to herself of a former mate who was not really sensitive to her problems.

Rancière's explanation to the young Marie-Léonie's lie is not on the fact that the media made equivalent reality and its imitation and that the happenings have no need to really exist because the image would exist without them. Actually it is a necessity of happenings, even if they are false, because their interpretations are there, because they pre-exist and cause these happenings. It is necessary that a happening always occurs so that the media can work. But this doesn't mean that it is necessary to have the sensationalism to sell the news. To report the news is not enough. It is necessary to provide material to the interpretative machine. Happenings that attract an interpretation, but an interpretation that already exists before them.

I believe that Rancière's argumentation does not exempt the media from its role of agent and formulator of interpretations of the disastrous consequences of this process. It is about thinking the media as a creator of interpretations that are latent in our society. In the specific case of the political discourse, I believe that among the historical conditions that enable its advent there is a kind of democratization backwards that has already legitimized itself into the truthfulness of the present time in our society. In other words, the current political discourse is constituted based on a matrix of democratic conversationalization that simulates a symmetry and an informality and that were moved from the private scope to the most different public scope.

**RESUMO:** Neste ensaio, com base nos pressupostos teórico-metodológicos da Análise do discurso de orientação franco-brasileira, tomando como corpus matérias veiculadas pelos jornais impressos mato-grossenses – A Gazeta e Diário de Cuiabá – durante o segundo turno das eleições municipais cuiabanas de 2004, asseveramos o discurso político ao ser capturado pela mídia e, por essa razão, colocado na lógica capitalista do *time is money*, e na ordem discursiva da conversacionalização democrática se transformou num produto espetacularizado e sloganizado.

**PALAVRAS-CHAVE:** discurso político; mídia; memória discursiva; acontecimento discursivo e interpretação.

## ANNEX

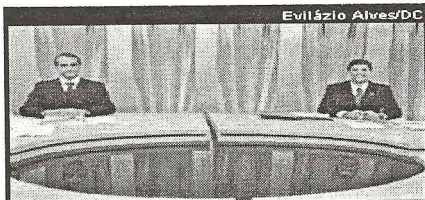


## Candidatos diferenciam propostas

**Alexandre Cesar (PT) e Wilson Santos (PSDB) procuraram ontem no último debate diferenciar o plano de governo**

**KAROLINE GARCIA**  
Da Reportagem

Na última oportunidade de conquistarem novos eleitores, os dois candidatos a prefeito de Cuiabá optaram por levar ao eleitor um balanço das propostas de governo apresentadas durante o processo eleitoral. No debate realizado ontem à noite pela afiliada da Rede Globo, TV Centro América, Alexandre Cesar, candidato pela coligação "Amo Cuiabá", e Wilson Santos, da aliança "Por Cuiabá no Século 21", tentaram diferenciar os planos de governo. Porém, há muita semelhança. Tanto Cesar quanto Santos afirmaram que existem órgãos com as mesmas atribuições dentro da prefeitura e que, portanto, haverá a necessidade de enxugamento.



Alexandre Cesar e Wilson Santos se enfrentaram ontem no último debate de televisão destas eleições

A Companhia de Abastecimento da Capital (Sanecap) passará por reestruturação independente de quem vença. Os opositores concordam que deve haver a otimização da estrutura existente. "Só assim será possível livrar nossos córregos da situação em que se encontram: esgotos a céu aberto", pontuou Wilson Santos.

Questionado por Alexandre sobre o que irá fazer para a educação, Santos reforçou a proposta de dobrar o número de creches, universalizar a pré-escola e implantar cursos pré-vestibulares na rede pública de ensino. Cesar prometeu investir em atividades extra curriculares, aumentando assim o tempo da criança na escola.

O Terminal Bispo Dom José voltou a ser apontado por Wilson como um problema para o trânsito da capital. Além da desativação do terminal, propõe também criar outras duas pontes sobre o Rio Coxipó. Alexandre diz que pretende humanizar o trânsito através de um plano gestor que irá reordenar a cidade. Os candidatos também falaram de suas propostas para a melhoria na coleta de lixo, pavimentação asfáltica, áreas de lazer, entre outros temas.

Apesar de defenderem um debate propositivo, foram registrados momentos de exaltação. Alexandre Cesar aproveitou para responder às críticas feitas por Santos em seu horário eleitoral quando este criticou o governo Lula. "Não tenho sangue de barata e a honra da minha família foi atingida. Isso é inconcebível", exaltou-se Alexandre. Ele também respondeu duramente Wilson quando este disse que Lula mentiu ao dizer antes das eleições que não iria taxar aposentados e pensionistas e o fez após eleito. "É mais uma mentira dele (Wilson), assim como fez durante todo o processo eleitoral. Ele não tem amor pela verdade", disse o petista. Um dos ataques rendeu direito de resposta a Santos, que ironizou o adversário dizendo que este estava nervoso em decorrência de seu crescimento nas pesquisas. "Não fui eu que tive cortes em meu programa eleitoral por conta de ataques grosseiros", revidou Santos.

O tucano apontou que a cidade não pode ser um laboratório e que o prefeito deve estar pronto para assumir a capital. Alexandre o chamou de arrogante, por considerar que o adversário estava cantando vitória antes da hora.

Na considerações finais ambos fizeram agradecimentos à família, aos militantes e a Deus. Santos apontou as lideranças políticas que estão apoiando o petista, alegando que "com o PFL, com Roberto França e com Bezerra não há como fazer mudanças. São todos caciques".

## Idoso acusa Alexandre Cesar de tentar tomar o seu imóvel

Denúncia é levada ao ar no horário eleitoral; imóvel foi adquirido por Cândido em 1981 do pai do candidato

**Téo Meneses**  
Da Redação

O candidato a prefeito pela coligação "Amo Cuiabá", Alexandre Cesar (PT), foi acusado ontem, durante o programa eleitoral noturno do adversário Wilson Santos (PSDB), de tentar tomar a casa de um casal de idosos. A residência pertenceu ao pai do petista, juiz Antônio Humberto Cesar Filho, e foi requerida na Justiça. Alexandre disse, por meio de sua assessoria, que ontem não iria comentar o assunto.



Cândido e Terezinha revelam que quase perderam imóvel

De acordo com o aposentado Cândido Ferreira da Cruz e a sua esposa, Terezinha de Jesus Amorim da Cruz, a residência foi negociada em 1981 diretamente com o juiz. A prova do negócio seria um contrato de compra e venda elaborado pela empresa Solares Empreendimentos Imobiliários. Com o falecimento de Antônio Humberto, no entanto, Alexandre Cesar começou a reivindicar a casa. Cândido Ferreira acusa ainda o prefeitável de agir com truculência no caso.

"Comprei (a casa) do finado Antônio Cesar, dei um (automóvel) Passat, dei telefone, dinheiro. Tenho recibos, assinatura do pai, da mãe, da (empresa) Solares", afirma o aposentado. Um locutor do programa tucano diz, logo em seguida, porém, que "pagar nem sempre representa a garantia de uma vida tranquila".

"Pois o homem morreu, a casa foi para o inventário e botaram a casa no inventário depois de vendida. Botaram o nome desse que é candidato a prefeito, Alexandre Cesar. Ele olhou tudo e disse: não, a casa é minha porque eu tenho direito, porque era do meu pai!", completa o aposentado. Em seguida, ironiza que colocaram a casa no seu nome somente para pagar o IPTU. "Fiquei até com medo dele me bater. Ele não respeitou a assinatura do pai, da mãe e hoje está abraçando criança", critica.

Durante a peça publicitária, o locutor frisa ainda que a juíza de direito da 6ª Vara Cível, Marilene Andrade Adário, e o Tribunal de Justiça de Mato Grosso negaram o recurso de apelação. "De forma maliciosa, tentou dividir o imóvel que já tinha sido vendido".

## Candidatos trocam ataques por referência pessoal

LUCIANA GIRADELO  
Da Reportagem

Os candidatos à prefeitura de Cuiabá fecharam o horário eleitoral gratuito nessa sexta-feira praticamente na mesma linha dos primeiros programas, exibidos na segunda quinzena de agosto, no primeiro turno das eleições municipais. O deputado federal Wilson Santos (PSDB) e o procurador Alexandre Cesar (PT) recuaram da troca de acusações e optaram por programas emotivos, em que reafirmaram figuras de bons moços preparados para o comando da capital.

No programa eleitoral do candidato da coligação "Por Cuiabá no Século 21" (PSDB-PDT-PHS), ainda foi feita referência ao caso dos aposentados que teriam sido prejudicados pelo candidato Alexandre Cesar. Buscou-se apontar que o candidato petista agiu de má fé e que mentiu em sua resposta veiculada no horário eleitoral gratuito. As acusações, no entanto, foram breves.

Buscou-se apresentar novamente ao eleitor quem é o candidato Wilson Santos, sua experiência em gestão pública e sua formação educacional, com destaque para seu trabalho de professor. Na última aparição, o candidato tratou de enfatizar suas metas de governo e elegeu a construção de um hospital infantil como o compromisso prioritário de seu governo, caso seja eleito. Propostas amplamente divulgadas ao longo de mais de um mês de horário eleitoral gratuito foram relembradas.

Criação da Guarda Municipal, instituição do Programa Anjo da Guarda - destinado a coibir o comércio de entorpecentes em portas de escolas, implementação do projeto de cursos pré-vestibulares para estudantes carentes e valorização do servidor público constaram da lista de promessas do parlamentar. O tucano, bem como o adversário Alexandre Cesar, também mostrou seus apoiadores.

Candidato à prefeitura pela coligação "Amo Cuiabá", o procurador Alexandre Cesar agradeceu publicamente a participação do irmão, Antônio Humberto, na campanha. Assim como no primeiro programa eleitoral da campanha do primeiro turno, recorreu aos valores familiares. O encerramento do programa televisivo de Alexandre Cesar foi marcado por clipes, retomou os discursos nos comícios e destacou a colocação do petista nas pesquisas de intenção de voto.

Diferentemente dos demais programas exibidos nessa semana, o candidato não fez uso de âncoras. Assumiu pessoalmente a condução do programa, em que reafirmou a gestão coletiva da prefeitura municipal e assegurou que não pretende ser um super-herói, mas sim o coordenador de uma equipe. Por fim, Cesar agradeceu o eleitor pela confiança e o conclamou para votar no projeto de mudança do partido no próximo dia 31.



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