Thinking with Foucault: a reading for experienced analysts

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The book *Trabalhar com Foucault: arqueologia de uma paixão* consists of eight articles written by Rosa Maria Bueno Fischer between the years 1999 and 2004, selected by the author for publication. The book is divided into two parts: *Acontecimentos, sujeito e discurso*[1] and *Pesquisar com Michel Foucault*[2]. In the chapters of the first part, the author discusses specific concepts of the work of the French philosopher, such as the subject, the statement, discursive formations, the event etc. In the second part, analyses that were thought according to the Foucauldian approach are presented.

The first text of the book is entitled *Na companhia de Foucault: multiplicar acontecimentos*[3], was written in 2004. Unlike the next chapters, Fischer makes a short introduction on what the reader will find in the text. Based on some texts from *Ditos e Escritos*[4], she elaborates issues that would be in accordance with the Foucauldian proposal of questioning; henceforth she starts addressing the discourse practices, or the description of events. The researcher brings examples that relate to the movie *City of God* and to the series *City of Men* to define event, making it clear that her research, however, focuses on Brazilian education. Other concepts covered are the subject and the practices of self. The author presents such resumptions to allegate that Foucault inaugurates a thinking practice.

In the second text *Um pensador na linha feiticeira*[5], Fischer works with power, knowledge and subject not as an origin to show how Foucault enters the field of humanities through his theory. She discusses the temporality in which the philosopher falls, his methodological division (into phases) and to what extent he approaches and moves away from structuralism at certain moments. The title is explained when the author quotes Deleuze, who discusses power claiming that it is not unbending, and that it may be reversed at any time. Less experienced readers could interpret the concept mistakenly by reading this text by Fischer. It is necessary to understand the term 'rupture', used by the author in this chapter, as Foucault defines it as: "[…] a paradoxically timeless failure where one formation instantly replaces another" (FOUCAULT, 2009, p. 188). Thus, the concept relates to the emergence of discourse at a given time and society, and how a discourse becomes visible over the other, not excluding the other at any given moment, but replacing it.

In *Foucault e o desejável conhecimento do sujeito*[6], the focus is shifted to the conceptions of the scholar on the subject, about what remains and what is discontinued on the subject. In this text, the author presents several works of the philosopher, such as 'Discipline and Punish', 'The History of Sexuality I, II and III', 'The Birth of the clinic', among others, in order to present, in addition to the subject, concepts that are linked to it or have been for some time: subjection, unsubjection and subjectivity. It is interesting to notice that the author concludes this text with the same quote from Deleuze from the previous text. This shows how texts interrelate as new concepts are introduced and investigated.

The last text of the first part is entitled *Sobre discursos e a análise enunciativa*[7], written in 2001. In this article in addition to the concepts worked previously, Fischer addresses the heterogeneity and the discursive practice. She briefly approaches enunciative analysis, a method that justifies the presence of Foucault in linguistic studies and guides the archaeological analysis proposed by him in *The Archaeology of Knowledge*. The author highlights the importance of investigating the motive of a singularity present at a certain moment in a certain text.

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[1] Events, subject and discourse (our translation).

[2] Researching with Michel Foucault (our translation).

[3] In the company of Foucault: to multiply events (our translation).

[4] Sayings and Writings — the collected short texts and articles of Foucault.

[5] A thinker on the tricky line(our translation).

[6] Foucault and the desirable knowledge of the subject (our translation).

[7] About expository discourses and the enunciative analysis (our translation).

The second part begins with the text *Foucault revoluciona a pesquisa em educação?*[8], written in 2003. In this paper the researcher works with the enunciative analysis and discursive struggles proposed by the philosopher. As mentioned before, in this part of the book, Fischer proposes to show an analysis based on the Foucauldian perspective. Therefore, in this text she shows that several statements have been made and repeated by the Brazilian media regarding education. Her goal is to describe the discursive and non-discursive practices at stake in its circulation. Hence, Fischer shows how the adolescent subject has been objectified by the media through discursive practices in circulation and that, although they may be many, they do not cover all facets of the young generation.

In *'Técnicas de si' na TV: a mídia se faz pedagógica*[9], the author discusses how the media increasingly turns cultural and educational in Brazilian society. In this paper the author analyzes some media resources and divides them into categories that refer to 'technologies of the self' and 'televisibility'. She shows how some practices cause subjects to speak about themselves to be acquitted, guilty, to have their truth recovered through the television, which has the authority to do so. It is interesting to note that the author does not separate theory from analysis, the text flows as concepts are explained and applied in its development.

In the second to last chapter, *O visível e o anunciável: contribuições do pensamento foucaultiano aos estudos de comunicação*[10], the author discusses what she calls 'pedagogical device of media' and she uses both Foucault and Deleuze as well as Veyne to reflect on the historicity of media products. She proposes an analysis that addresses the discursive and non-discursive, and once again, regarding television programs, proposes the analysis of the program itself, its insertion, its ways of articulation, and finally, the visibility concerning production conditions and emergence of speech. The author develops a work with target groups of youth TV programs and realizes that television establishes truths that are assumed by these young people as their own. However, she states that many times they question this conveyed discourse as if they resisted the prevailing discourse.

Moreover, the author again proposes that the same way that discourse is not separated from practices, the theory can not be separated from the analysis, and that is how she tries to work in her manner of analysis.

Fischer selects 'Quando os meninos de *Cidade de Deus* nos olham[11]' to write the last chapter of her book. The text which was written in 2008 is about the film by Fernando Meirelles, *City of God*, and focuses on visibility; in other words, it treats how we see those boys and how they see us. Unlike the previous texts that analyzed only spoken discourse, in this analysis Fischer studies the image and the discourse as she analyzes aspects of the film, such as the very existence of those marginalized people, linking it with 'The life of infamous men', by Foucault. The author concludes the text mentioning the plurality of readings, interpretations and meaning effects produced by the film that are evidenced by a reading conducted in the light of the discourse analysis.

After briefly going through each chapter of the book, it is possible to state that Fischer covers very dense concepts of discourse analysis and develops analysis movements along with the theoretical explanation, which is very interesting. However, the first part of the book reveals complex Foucauldian concepts, which require prior readings of Foucault's work, otherwise less experienced readers run the risk of being confused and of using misleading classifications. The second part of the book, in turn, also presents fundamental concepts of the discouse analysis theory, and in addition it presents more detailed analysis according to Foucault's propositions, for the author always turns back to *The Archaeology of Knowledge* for her explanations.

Referências

FOUCAULT, M. **A arqueologia do saber**. Tradução de Luiz Felipe Baeta Neves. 7. ed. Rio de Janeiro: Forense Universitária, 2009.

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[8] Does Foucault revolutionize education research? (our translation).

[9] Techniques of the self' on TV: media becomes pedagogical (our translation).

[10] The Visible and Noticeable: contributions from Foucauldian thought to communication studies (our translation).

[11] When the boys of City of God look at us (our translation).