

The watchword is to get slim! Self-control and self-regulation of subjects' bodies in the *AnaMaria* magazine

A palavra de ordem é emagreça! O autocontrole e a autorregulação dos corpos dos sujeitos na revista AnaMaria

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Abstract: This article is an offshoot of a completed master's thesis and a doctoral dissertation in progress at the PPGEdU of the Federal Institute of Education, Science and Technology of Rio Grande do Sul. The study aims to problematize discourses on issues related to bodies analyzing some hegemonic quotes that reverberate throughout various environments of social circulation and endorse the fabrication of a beauty standard, which seems to be the aesthetic model currently standing, in which bodies “must” be slim, healthy, and happy as a means to longevity. Questions related to subjects’ bodies stand out from this investigation, understanding that such a body is culturally fabricated and conducted through the discourses that pervade it. The media is understood as a cultural pedagogy, which fabricates subjects and subjectivities. The empirical corpus of this research was composed of articles from the Dieting section of *AnaMaria*, a magazine published in print on a weekly basis. This work challenged some discursivities on issues related to the ways in which bodies are manufactured in contemporaneity, as it is understood that there is a process of subjectification operated by the media via a subtle, yet inviting, interpellation, which reaches various subjects in a powerful manner. The theoretical and methodological framework for this research was composed of concepts by the philosopher Michel Foucault, which were taken as analytical tools.

Keywords: Education; Discourse; Body; Media

Resumo: O presente artigo é um desdobramento de uma Dissertação de Mestrado já defendida e de um trabalho de doutoramento em andamento, vinculados ao PPGEdU do Instituto Federal de Educação, Ciência e Tecnologia Sul-Rio-Grandense. O estudo visa problematizar discursos acerca de questões relacionadas aos corpos, tensionando alguns ditos hegemônicos que reverberam pelos mais diversos ambientes de circulação social e que corroboram na fabricação de um padrão, que parece ser o modelo vigente na atualidade, onde os corpos “devem” ser magros, saudáveis, felizes, como prerrogativa de longevidade. Destacam-se, nessa investigação, questões relacionadas aos corpos dos sujeitos, compreendendo que são fabricados culturalmente e conduzidos através dos discursos que por eles perpassam. Compreende-se a mídia como uma pedagogia cultural, que fabrica sujeitos e subjetividades. Toma-se como *corpus* empírico algumas reportagens da seção



“Dieta” da revista *AnaMaria*, uma mídia impressa de circulação semanal. O trabalho coloca sob suspeita algumas discursividades sobre questões relacionadas aos modos como são fabricados os corpos na contemporaneidade, compreendendo que há um processo de subjetivação operacionalizado pela mídia, através de uma interpelação sutil, porém convidativa, que atinge de modo potente diferentes sujeitos. O referencial teórico e metodológico toma alguns conceitos do filósofo Michel Foucault como ferramentas de análise.

Palavras-chave: Educação; Discurso; Corpo; Mídia

1 Introduction

The presented article is an offshot of a master’s thesis, completed in 2018, and of a dissertation that is currently being developed, both researches are linked to the Graduate Program in Education, of the Federal Institute of Education, Science and Technology (IFSul) of Rio Grande do Sul - Master’s and Doctorate in Education and Technology.

We live in a time where there seems to be a kind of epidemic about the desire of feeling like discursive order participants, which deals with a body economy that incites us, through the most diverse media artifacts, to obtain bodies that conform to the current models, under penalty of deviating from a manufactured normalization. We are subjectivized to pursue a body politic, which appears to be a kind of “moral duty” that deals with obtaining/maintaining a thin, long-lived, healthy body that agrees to the discursively constituted standards of this episteme. The objective of this study is to present a theoretical-conceptual discussion, putting into operation some analyses highlighted from the empirical material, which will later be demarcated, together with concepts from the french philosopher Michel Foucault, in order to tense, provoke fissures and problematize produced truths, about the discourses on the body, in contemporaneity. This research is situated in the field of cultural studies in education and takes as its theoretical and methodological reference some concepts of the french philosopher Michel Foucault.

Therefore, the dissertation was organized in sections. First of all, presenting some of the motivations for this research. Subsequently, we exposed the empirical material, we also announced research both purpose and problem, as well as some methodological clues. In the following, we highlight some extracts of the empirical corpus, placed into operation from a discourse analysis, taking some of Michel Foucault’s concepts as

methodological tools. This section aims to show the power of the investigation, as we problematize discursivities related to the body, which are posed in contemporary media and seem to cause subjective effects on the subjects' behaviors, especially regarding a body politic. Finally, we prepared some final considerations, outlining the main findings of the research, as well as reflections on the theme researched.

2 Initial announcements

We are constituted in the discursive wefts of a body politic, in our bodies the marks of the space-time that we inhabit are explicit. The way we behave, dress, the groups we belong to, how we eat, the places we go, the activities we practice, along with other possibilities to be highlighted, say a lot about us. These are characteristics that can be observed at the level of the visible, about the lifestyles we lead. Understanding visibility in a perspective of the “enunciative analysis proposed by Foucault, which means treating the spaces of circulation of certain discourses” (FISCHER, 2012, p. 136). Our bodies are discursively constituted, are social and cultural constructs:

We think in any case that the body has only the laws of its physiology, and that it escapes history. New mistake; it is formed by a series of regimes that construct it; it is torn apart by rhythms of work, rest, and celebration; it is intoxicated by poisons –food or values, eating habits, and moral laws simultaneously; it creates resistances. (FOUCAULT, 2006c, p. 27)

In this perspective, over the centuries we can observe that the bodies of the subjects are assumed in different formats and countless characteristics. There are body standards, corresponding to the historical, social, and cultural contexts to which the subjects belong. We assume some of these standards and we consider them “right” and “normal”, we intend to reproduce and reaffirm some discursive productions about such models, and with this we give strength and substance to the construction of a discursive order that gains power as truth and rules the different spaces where we circulate.

3 Methodological guidelines

In this present study, our main objective is to investigate a discursive production about body-related discourses that recurrently appear in the contemporary media and that are also reverberated and reaffirmed by many of us, in the most diverse environments where we go around. The problem that guides this investigation is: *how does the contemporary media operate in the constitution of the bodies of the individuals?* For this purpose, we took as empirical material some reports from the “Diet” section of *AnaMaria* magazine, which is a weekly press media, with female target audience and that is organized as a kind of conduct manual of the readers, because it shows ways of being and living, about several approaches, among them, the “Diet” section. The articles in this section discuss the possibilities of “healthy” weight reduction of female bodies and are organized in the form of prescriptions. It is important to emphasize that we recognize that discursivities taken as the main empirical *corpus* only have visibility and strength because they are part of an existing discursive order, which is constituted, reaffirmed and echoed in the most diverse ways, in this context to which we belong.

We understand, in this research, the media as a cultural pedagogy, which teaches, educates and manufactures the individuals. “[...] the concept of cultural pedagogies has been an important tool for researchers to articulate culture, education and communication in studies that aim to discuss the manufacturing of individuals in the present time” (COSTA and ANDRADE, 2015, p.7). Thus, in the perspective of the studies conducted by Gomes (2003): what is in the media becomes reality, because there is no denying its strength and productivity in our daily lives and the intense way it is part of our lives. In this way we justify our choice to use the media as empirical material in this study.

The analysis operationalization, which will be presented in the next section, is placed in the foucauldian perspective, with the contribution of some of his conceptual tools. It is important to emphasize, however, that looking at the world from this perspective consists in working with the philosopher’s studies beyond a closed method, since he suggests that we use his concepts, according to the possibilities for our research, as if they belonged to a “toolbox”:

All of my books, whether History of Madness or any other, can be little toolboxes. If people really want to open them, use such a phrase, such an idea, such an analysis as a screwdriver, or a spanner, to short-circuit, disqualify, break the systems of power, including, eventually, the very systems from

which my books resulted... well, so much the better! (FOUCAULT, 2006d, p. 52).

In this context, we situate these articulations in the perspective of a discursive analytics, using some foucauldian concepts as tools, in order to put them into operation in a discursive order that deals with Editions related to the body. In this way, paraphrasing the philosopher: placing the body in discourse, or the global discursive fact, Foucault (2017), implies that we understand “in what forms, through what means, flowing through what discourses, power manages to reach the most tenuous and individual of conducts” (FOUCAULT, 2017, p. 17). Who talks about the body, in what way are these bodies announced, what can be said, what is interdicted, from what places is the body talked about?

In the next section we will begin to approach the analytical discourse announced, in order to pursue the problem of this investigation, recognizing that we will not find definitive answers to our question, but clues. We are interested here in moving our judgment and problematizing our constitution as subjects of this time, especially regarding Editions related to the ways we build and let our bodies be built.

4 The watchwords and their subjective effects triggered in the construction of our bodies

In this section we will discuss the operationalization of the analysis of empirical material, articulating some discursivities that were extracted from reports of the “Diet” section of the weekly magazine *AnaMaria*, which make up our *corpus*, with some concepts of the french philosopher Michel Foucault. Our research goal is to question the discourses related to the body, placing under suspicion some hegemonic sayings that appear in the most diverse contemporary media artifacts.

For this, it is important to highlight the comprehension about the watchwords: the media are great producers of truths and meanings, since our practices are constantly incited by information that we highlight from these spaces. As previously announced, in this research we take media as cultural pedagogies that teach and produce subjectivities, thus, we learn “[...] by redundancy, by the fact that they tell us what is ‘necessary’ to think [...] Language is not informative [...], it is not communication of information, but [...]

transmission of *watchwords* [...] (DELEUZE and GUATTARI, 1995, p. 16-17, *apud* GOMES, 2003, p. 65) [our emphasis].

Throughout this investigation we have come across numerous enunciations that deal with a kind of “duty” that we have with ourselves, about the need to acquire or maintain thin, healthy, beautiful, intelligent, long-lived bodies... Discursive recurrences make up the emblematic sayings that circulate in the media, ratifying information endorsed by various fields of knowledge, which take on the force of truth in the times we live in and that few of us would dare to question their “veracity”. In this way, diets are prescribed in magazines, practices taught in social media, as well as studies presented in television programs, among many other possible examples, and thus we are invited to participate in this discursive order, which dictates rules of what to do to lose weight and make our bodies conform to certain standards!

Although currently we observe some displacements on Editions of body standards, that there are sayings about a kind of “acceptance” inviting us to live “happy as we are”. Even if we witness some resistance movements which provide opportunities for certain places of visibility for the subjects said to be “on the margins” of the norm in force. Or, still, that due to a social organization based on a consumer society in which everybody “needs” to consume, we find ourselves with the visibility of plus sizes mannequins, for example. Still it seems that in this historical and social context under which we live, even with the emergence of such displacements, resulting from numerous conditions of possibility, what comes across in the media is the reaffirmation of the “need” for weight loss.

In this manner, the watchwords are central to the understanding of the analyses we present. Prescriptive measures can be found in the *AnaMaria* magazine reports, but also in many other contemporary media artifacts. We “need” to be convinced of the “need” to attend to the invitations we receive related to our body care. We are urged to be disciplined and to respond to the media appeals that reach us, “we need” for our bodies to be subjectivated and subjectivating, corroborating, therefore, not only for the maintenance but also for the reaffirmation of this discursive order.

A powerful watchword in this material is: lose weight! But do we need to lose weight? During the development of this research we were constantly on the lookout, either observing the subjects with whom we live, either consuming media content, ways

of being and living, or a simple walk in the park, that is, in our most ordinary practices, we were occupying a position of subject researchers. In this entanglement of encounters and events we observed that there seems to exist a discursive recurrence about the desire to lose weight. We have recurrent contact with a wide network of sayings that urge us to consume ways of being thin, healthy, happy, and long-lived.

In such a way, when we stress a discursive production about the urgency of body slimming, we are problematizing, in a questioning position about the enunciations extracted from the reports, in other words, placing the discursivities under suspicion. Therefore, it is important to demarcate the understanding of the term problematization:

Problematization does not mean representing a preexistent object, nor the creation by discourse of an object that does not exist. It is the set of discursive or non-discursive practices that makes something enter the game of true and false and constitutes it as an object for thought. (FOUCAULT, 2004, p. 242)

We do not depart in this research from a non-existent object, but we are looking at a network that has been working as a truth and that constitutes itself as a motivator for some tensions that we consider important to think how we are subjectivized by the discourses that go through us. A discourse, according to Foucault (2014), is everything that is visible and enunciable and that is taken by the subjects as true. Moreover, “[...] discourse [...] is assumed from an order, from a system of discourse production, from principles of control, of selection and exclusion that act on its (re) productions of meanings about specific practices.” (DÍAZ, 1998, p. 15). Thus, the discourses related to the body do not work in isolation, in order to be assumed as being truthful by the subjects, they rely on other discourses. One of them powerful in this empirical material is that of science.

We present a group of enunciations extracted from one of the reports, demarcating some articulations of the scientific speech to the slimming one. The voice of science appears ratifying the urgency of the thin body, and there are also interlaced appeals related to the control of the mind of the subjects.

While the weight on the scale increases, your IQ (intelligence quotient) decreases. Yes, girl, reality is tough, [...] That's what the excess of fat does to the brain. (ANAMARIA, September 2017, p. 18, 1091 Edition) [emphasis added]

The diet that makes you smarter! Losing weight is good for the body, we know. But for the mind too! Studies reveal that excessive fat harms memory and reasoning. (ANAMARIA, September 2017, p. 18, 1091 Edition) [emphasis added]

Pure intelligence. The memorizing ability affected by excess fat is not a permanent aftereffect - losing weight reverses the result, good thing! (ANAMARIA, September 2017, p. 19, 1091 Edition) [emphasis added]

This is not judging the merit of the reports, nor the veracity of terms such as health, disease, thinness, fatness, intelligence, etc., because we recognize that these are nomenclatures that are part of a list of invented and discursively produced meanings. What we are doing is the analysis of how the enunciations that appear in the magazine, no matter who uttered them, subjectivize us and provoke effects. In the highlighted enunciations we can observe the existence of an appeal to the consciousness of individuals, the discursivities articulate food, intelligence, physical well-being, disposition, cleverness, and work as subtle strategies, but inviting, of convincing us to adopt in our behaviors some health promotion practices.

Another discursive recurrence in the material is the relation of weight loss to longevity.

At 40 years old control everything. [...] **At 50 control everything.** Menopause causes [...] **localized fat.** (ANAMARIA, September 2017, p. 23, 1092 Edition) [emphasis added]

Reinforced doses of fruits, vegetables and legumes also **balance the weighing scales, rejuvenate the skin** [...]. (ANAMARIA, September 2017, p. 22, 1093 Edition) [emphasis added]

Eat food loaded in lean protein, fruits, vegetables, legumes, [...] to combat [...] **aging signs,** [...] **not to stock up a fat belly** [...] **to circumvent premature aging.** (ANAMARIA, September 2017, p. 22, 1092 Edition) [emphasis added]

Why is sugar so bad for us? [...] **it makes us gain weight** and also does a lot of harm to our health. [...] **premature aging.** (ANAMARIA, December 2017, p. 16, 1103 Edition) [emphasis added]

In “The birth of social medicine”, Foucault (2006a) presents a thought-provoking discussion about modern medicine, outlining some political and social phenomena that happened in several countries in the 18th and 19th centuries, which were fundamental for us to understand medicine as a biopolitical strategy. Biopolitical strategies are those, from which, the exercise of biopower becomes possible. “A power that works by attacking problems inherent to a population, medicalizing, preventing and foreseeing factors that, in the future, may diminish the productive force of the subjects” (VEIGA-NETO, 2006, p. 2).

In the statements we can observe that there are invitations for the population to promote preventive actions aimed at achieving health. In the text by Camargo (2012) entitled “The government of excesses”, the author is provocative when mentioning that we are urged by a governmental reason, in the foucauldian perspective of the term, to be “entrepreneurs of the self”, improving our individual and collective health and, thus, contributing to the functioning of the neoliberal society in which we live. Under this perspective, the reports articulate discourses that encourage us to live healthily, addressing it to the importance of weight loss and this occurs recurrently legitimized by scientific knowledge. These statements invite us to keep ourselves in “full” activity in old age, to take care of our health and eat “well”. Such practices can be considered biopolitical strategies, of biological order, of disease prevention, of reducing the risks of damage to our health, of prolonging our lives, as well as of maintaining and reaffirming the neoliberal order.

In this sense, professionals are called to make an interlocution with the readers of the magazine, ratifying the information, since they “have” the authorized voices to teach about weight loss. Under this perspective, the statistical knowledge appears reaffirming scientific data, as a strategy to convince about the veracity of the discourse presented there.

[...] decreased by **93%** the risk of developing diabetes, **81%** the danger of suffering a heart attack, **50%** [...] **36%** [...]. **And they lost 2.5 kg extra weight!** (ANAMARIA, November 2017, p. 22, 1100 Edition) [emphasis added]

But why is it so difficult to **stay thin**? [...] a study of a thousand people [...]. **Of the 1,000, 925 who lost weight put it back on**, and the other **75 were unable to lose weight**. (ANAMARIA, October 2017, p. 22, 1095 Edition) [emphasis added]

You definitely thin. A study [...] **85%** of women who have difficulty with weight loss have [...] some genetic sensitivity [...]. And you? (ANAMARIA, September 2017, p. 14, 1096 Edition) [emphasis added]

According to the Ministry of Health, **one in five Brazilians is overweight**. (ANAMARIA, August 2017, p. 16, 1087 Edition) [emphasis added]

[...] an obese person only needs to lose 10% of their weight to **improve their life quality**. (ANAMARIA, October 2017, p. 21, 1097 Edition) [emphasis added]

By keeping the body at the ideal weight, it is possible to increase memory performance by **20%** [...]. (ANAMARIA, September 2017, p. 18, 1091 Edition) [emphasis added]

We understand, according to Traversini and Bello (2009), that statistics fabricate the reality in which we live and corroborate the functioning of biopower, which acts

towards the promotion of a state of life of the population. Thus, the scientific discourse is also at work in the extracts, articulating legitimized sayings by the voice authorized to pronounce such discursivities, ratified by statistics and by scientific discourses of health promotion.

Moreover, it is important to emphasize that we perceive science as the great regime of truth of this episteme and that it does not have neutrality, because it is also a historical and social time construction. Furthermore, for Foucault, truth is “always just the product of a play of forces, the result of a complex, singular, and mobile mechanism of powers in struggle, and not some incorruptible or eternal reality” (DELEUZE, 2006, p. 38). When we subjectivize ourselves and pursue the goal of obtaining and/or maintaining thin, long-lived, healthy, happy bodies, it is the power relations that are at work manufacturing truths, which enter the true regime of veridiction of this time and space in which we live. In this current important to demarcate that “Power [...] is the name given to a complex strategic situation in a given society” (FOUCAULT, 2017, p.101).

In the highlighted enunciations, we also see a discourse strongly situated in science, uttered by voices authorized to speak about certain Editions, since in this order of discourse “one knows that one does not have the right to say everything, that one cannot say everything under any circumstances, that anyone cannot speak about anything” (FOUCAULT, 2014, p. 9). With the strength and productivity of such discourses, which are presented in the reports as “duty”, we set ourselves to think how imbricated there are some technologies of power that subjectivate us so that we have control over ourselves. With self-government and self-discipline of our behaviors, in the smallest practices of our daily lives, we go through some routines aiming at the achievement of bodies that are consistent with the standards in force and with what we are urged to do by the watchwords that reach us and that we accept.

In the following statements we observe the voice of science being activated, but this time with the purpose of ratifying Editions related to the conscience of the readers.

[...] **escape the accordion effect once and for all (that endless gaining and losing weight).** [...] **something may be out of order in your head.** [...]. **This lack of control** can [...]. (ANAMARIA, september 2017, p. 18, 1090 Edition) [emphasis added]

Look at how guilt sabotages your diet. (ANAMARIA, November 2017, 1107 Edition) [emphasis added]

[...] there goes almost the whole bar [...]. **And soon comes the guilt** [...]. (ANAMARIA, November 2017, p. 20, 1102 Edition) [emphasis added].

Program your mind to **lose up to 15 kg**. [...] ends with **compulsive eating**. (ANAMARIA, September 2017, 1090 Edition) [emphasis added]

We observe in the segments modes of subjectivation being activated in the sense of self-regulation and self-control of the individuals, because self-disciplined we respond to the “urgency” of weight loss. Thereby, the scientific approach appears legitimizing the discourse of weight loss, and both use discursive strategies that reinforce and reaffirm them as they function based on disciplinary technologies of self-government and self-discipline that we exercise over ourselves, as well as regulatory technologies that urge us to live more and better, as a population.

Within this perspective, in power-body, Foucault (2006c) deals with power strategies aimed at the body, a power “that no longer has the form of control-repression, but of control-stimulation: ‘Stay naked ... but be thin, beautiful, tanned!’” (FOUCAULT, 2006c, p. 147) [emphasis added]. Thus, we observe some lines of subjects who have lost weight after clinical treatments and who celebrate their “before and after”, we treat these extracts as examples of control-stimulation.

[...] lost 15 kg. [...] The idea of losing weight came mainly because of health, but Guta does not deny being happy with her new physical shape. “**It’s wonderful to get into a number pair of 36 (XS) pants again**”. (ANAMARIA, August 2017, p. 14, 1086 Edition) [emphasis added]

[...] eliminated [...] 37 kilos and went from mannequin 46 (XXL) to 38 (S). “I’ve already reached the goal set by the doctor, [...] she **celebrates, satisfied with the achievement**.” (Source: <https://revistaquem.globo.com/QUEMNews/noticia/2016/04/simonegutierrez-sobre-perder-papel-em-filme-apos-eliminar-37kg-chorei-e-dei-risada.html> Accessed October 26, 2018) [emphasis added]

[...] “**There are no words that can describe the feeling of saving one’s own life. I am no longer a prisoner of my body.**” (Source: <https://veja.abril.com.br/blog/virou-viral/casal-emagrece-180-quilos-and-before-and-after-viralizes-on-Instagram/> Accessed October 26, 2018) [emphasis added]

The statements were uttered by people that reached a “desired” thin body, and in them we can analyze the discursive recurrence that skinny bodies are related to healthy bodies, demonstrating that the discourses of weight loss and health are very close and work in a gear that seems not to be dissociated. In the speeches we can also analyze that the subjects consider themselves victorious because they lost weight, because they are wearing a smaller mannequin, for having eliminated kilograms. Losing weight in this context seems to be a fact to be celebrated, as a “great achievement”, but that requires

self-discipline, self-control, motivation, goal setting, that is, constant self-regulation of behaviors. In one of the lines, the actress states that by losing weight she would be “saving her own life,” these are emblematic sayings that put our thoughts into operation and make us question such statements.

It is important to emphasize at the end of this analytical section, that appeared in all reports of the empirical material researched, emblematic sayings that culminate for a production of thin bodies, therefore, were not highlighted discursive dispersions. The strategies adopted by the magazine are inviting, using images that articulate the visible to the enunciable, as well as enunciations that employ watchwords, in the imperative mode. Such strategies converge to produce a desire for thinness. Additionally, the analyses presented here show that there are discourses that work, not only in AnaMaria magazine, but also in contemporary media in general and that reaffirm a discursive production about the slimming of bodies. In this context, it can be highlighted the subjectivities of the subjects concerned with aesthetic standards and also those who aim for health and longevity, such subjectivities cause effects, such as self-control, self-regulation, and disciplining. At last, the purpose of this work is to provoke the readers' restlessness, so that they think about possibilities of escape, of tangible micro-resistances, even though they recognize the significant comprehensiveness of the discursive network in question.

Finally, in this section, we mapped the discourse of weight loss that we have dealt with since the first lines of this research, its operation in contemporary media, as well as showing some articulations with other discourses. Thus, it seems that we, subjects of this historical and social context are already convinced that in one way or another we live immersed in a discursive network that urges us to be thin. Whether because of health, prevention, or to approach what seems to be the aesthetic standard in force, in short, we are encouraged by the most diverse discursive strategies that “we should” be thin and it seems that we accept it!

5 Considerações finais

In this trajectory of research, we realized that there are multiple discursivities dealing with the “maxim of the thin and healthy body” which provoke subjective effects on the subjects involved. We end the investigation presenting what seems to have been one of

the major findings of this research: There is a discourse of weight loss in contemporaneity that works through and in the media, in a subtle but effective way, inciting and subjectivating us to be thin, long-lived, and healthy. And this discourse works supported by other discourses, which give ground for its operation, the most powerful and recurrent are those of science and health.

It is also understood that problematizing the hegemonies about the discourses on the bodies is a movement connected to the rupture to the invitations offered by the “slogans” and that tensing hegemonic truths makes up a focus of resistance that seems to be tangible, in the list of existing micro-possibilities. This chapter ends without a definitive answer to the proposed research problem, but understanding that the media contributes to the fabrication of subjects and subjectivities, persuading, convincing and putting into operation power relations that encourage us to live in one way and not another.

To conclude, we emphasize that Michel Foucault was our great interlocutor and intercessor, this edifying philosopher, as Veiga-Neto (2014) put it, was the one who left this lesson in his powerful bombshell books: that problematizing is not to answer, but to tense and try to understand, perpetually re-problematizing. So, to conclude this investigation, we hope that this study may encourage us to have the “courage” to keep questioning the world we live in. After all, thinking as Foucault invites us is a constant exercise of breaking with the absolutism of certainties.

Contribution

Suélem do Sacramento Costa de Moraes: Conceptualization; Writing - original draft; Writing - analysis & editing; **Bárbara Hees Garré:** Supervision; Writing - analysis & editing.

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